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

No. 157. Vol. IV. JANUARY 3, 1925 Price 3d.

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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.]

NEW YEAR'S MESSAGES.

GREETING FROM LORD GISBOROUGH.

On the eve of the New Year I send my hearty greetings to all our British-Israel friends wherever scattered throughout the world. To all who watch the signs of the times it must be evident that there is a world-wide feeling of unrest, and it is for us to see that by spreading our message of British-Israel Truth the whole British race shall discover their identity and, as the Covenant People, stand shoulder to shoulder in the cause of Liberty and Justice.

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

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FROM MAJOR KNOWLES, DEPUTY PRESIDENT.

It gives me great pleasure to write once more to congratulate you and your fellow-workers on the staff of THE NATIONAL MESSAGE on your work during the year, and to wish the paper every possible success during 1925. I sincerely hope that the effort to double the circulation during the year, which the generosity of several friends has rendered possible, will meet with the success it deserves. I feel confident that when the paper becomes more widely known its circulation will increase rapidly and continuously. The great progress made by our Movement generally during the last few years is due in a very large degree to the excellence of THE NATIONAL MESSAGE.

Yours faithfully,
J. KNOWLES.

* * * *

I wish and pray for a Good New Year to THE NATIONAL MESSAGE, its Editor, and its contributors. First, to the magazine that, like a well-navigated ship, it may continue to sail in the deep, safe waters of the great subject-matter for which it stands, and that, without deviating from its course into sectional and divisional channels on the one hand, or into foggy, nebulous and abstruse waters on the other, it may pursue its happy voyage in the year 1925. Second, to the Editor—as the Pilot, experienced, skilful, far-seeing and ready for all emergencies—that he may have all joy and honour in sailing his great and well-equipped ship of prophetic interpretation and enlightenment over the remaining turbulent waters yet to be traversed of this wonderful "time of the end." And third, to the contributors that—as members of the crew who are working this gallant vessel, forgetting all self-consciousness in their esteemed help and contributions towards its proper navigation—they may co-operate in everything for the greater progress, success and advancement of our excellent clipper ship, THE NATIONAL MESSAGE, of which we are all so naturally proud, and to which on the New Year's voyage upon which it now sets out we may with confidence wish it and call after it as it glides gracefully into the future, "*Bon Voyage!*"

Sincerely yours,
(REV.) J. ANDERSON WATT.

* * *

There never was a time when our distinctive Message was so much needed as it is to-day. The forces of disruption, disorder and revolution are advancing on every hand. The period of distress of nations is close upon us. And we alone of all the various associations and churches proclaim to our nation *who we are;* and, with it, the distinct and definite knowledge that there is for us in God's Word a way out—a final removal of all difficulties, as well as a full repentance, deliverance and complete restoration promised to us. O, Israel, praise ye the Lord!

HENRY D. HOUGHTON.

* * *

Greeting to all fellow-believers in the British-Israel Cause in the New Year! To one and all the message, "Hold fast that which thou hast, that no man take thy crown!" "Look up, and lift up your heads, for your redemption draweth nigh!"

There are manifold signs that the King is on His way, and will soon be here. Proclaim the Gospel of the Kingdom without ceasing. Let not your faith or courage be damped by the gibe that "learned men do not accept" this inspiring truth which is embedded in the Scriptures. "Have any of the rulers believed on Him?" is an ancient sneer. Remember that the world by *wisdom* knows not God, and that it is to the faith of the humble that God reveals the deep truths and the blessed hope.

Search, compare, believe, proclaim the messages of the Old Book, aud you will be ready, not ashamed, before Him at His coming. (REV.) CANON HOLLIS.

* * *

Having had the pleasure of visiting "The Hive" at 6, Buckingham Gate, and having seen something of the pressure

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of work, and the holy enthusiasm being generated there day by day at our Headquarters; knowing, too, that its influence is being felt in every corner of our God-given, God-blessed Commonwealth, through THE NATIONAL MESSAGE, and the vast accumulation of prayer and brain-power behind it, we may all thank God, and take courage for 1925. To the God of Israel be praise!

With kindest regards and best wishes for the coming festive season, and for your good health in your arduous work. (REV.) HECTOR MACTURK.

* * *

The best of good wishes to the new campaign for extending the influence of THE NATIONAL MESSAGE! It is a veritable hammer breaking into pieces the hollow fallacies which have for so long veiled the true meaning of the Scriptures from the eyes of the multitude.

It is also a wonderful interpreter of passing events. The masterly expositions of its honoured Editor, Rev. W. Pascoe Goard; the devotional commentary, week by week, on the Collects, Epistles and Gospels of the National Church, by Rev. Arthur Pritchard; and the luminous articles by such great exponents as Lieut.-Com. Roberts and Mr. D. Davidson, place every reader under an increasing obligation to make it known and pass it on. (REV.) W. H. STUART-FOX.

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For ever-increasing numbers THE NATIONAL MESSAGE has created a new world, new interests and new hopes. It is not that the MESSAGE gives us new Bible truths; there is no new truth. What happens is a new appreciation of old truths, long enshrined, but now revealed. It has shown, in a hundred different ways, that England's history demands a Hebrew origin for the English people. It emphasises Christianity as giving hope of a world beyond; it looks onward to that greatest fact in all human history—the Coming of the King to reign over all the kingdoms of the earth. It is better to know these things than not to know them, or how are we going intelligently to array ourselves on the side of Christ and righteousness in the great impending struggle for world-dominion, when it will be, even as now, Christ or chaos?

(REV.) PHILIP YOUNG.

* * *

In closing the year 1924, and entering on a New Year, our feelings may well be those of thankfulness and hope—"Thankfulness" for the wonderful way in which we have been allowed to secure our new Headquarters, with all the impetus given to our activities in and from it; "Hope" that 1925 may, in its turn, eclipse all our past records, and see an amazing awakening on the part of God's people in the British Empire to their God-given heritage, with a corresponding putting away of our national sins.

The Almighty is only waiting for us to "Enquire of Him," and to turn to Him, to bless us beyond all we can ask or think.

May the Mighty God of Israel put it into all our hearts to so tread His paths that He may be glorified by us, and that we may be blessed by Him.

(COL.) EDWARD F. GOSSET.

* * *

The great Truth, which unites all, has been in the past and will be in the future, by God's blessing, the most effectual means of combating the widespread infidelity and unbelief in Holy Scripture which are steadily flooding the land as years pass by, and as the time for Our Lord's return draws nearer.

The possession of this wonderful key is a *talent* entrusted to us; and if we are to be accounted faithful we cannot be idle.

With a gift, God always gives the power to use it for His glory—if not in one way, then most surely in some other. It is impossible to be neutral or indifferent, and at the same time faithful, for "HE THAT GATHERETH NOT WITH ME, SCATTERETH."

Let us put aside hindrances to work, which are so often unreal when boldly faced; and let us, one and all, zealously try to spread the Truth, and to help others to do so, by every means in our power.

The result is with our Covenant God, Who has said that His Word shall not return unto Him void, and that the precious seed sown shall produce a harvest of joy. Maranatha.

ARTHUR B. PROWSE, Lieut.-Col., M.D.

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Very grateful for a year of growing knowledge of, and light upon, the Word of the Living God. I desire first of all to offer my thanks to Our Heavenly Father, and to the leaders of this glorious British-Israel Truth Movement, especially the Editors of THE NATIONAL MESSAGE, the Revs. W. Pascoe Goard and L. G. A. Roberts. I am a debtor to them and many other writers in THE NATIONAL MESSAGE. The British-Israel Truth, the whole *Movement*, interest therein, and opportunities for propagation, are opening out in many directions. The calls and adherents are increasing; so are our responsibilities and demands on our *faith*, *sacrifice* and *honour*. We have to be up and doing. Loud and long the Master calleth. May it be ours to hear, see the signs of the times, and obey.

"The Fellowship of Prayer," growing in power through this year, can yet be deepened and made more intense and effective. Every day between the hours of 9 and 11 a.m., and especially each Thursday, the day of the issue of THE NATIONAL MESSAGE, during those *devoted hours* let us pray, and again pray, intercede and give thanks.

Having offered our prayer as Remembrancers, let us look up in expectant faith, and then go forth as working partners *together* with Our Lord—Jehovah King.

"Lift up your eyes, for behold the fields are . . . white unto the *harvest*."

(REV.) P. HUSBAND DAVIES.

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PERSONAL GREETING FROM THE EDITOR.

Once more I take the liberty of writing a personal greeting to my many correspondents and friends, through the pages of THE NATIONAL MESSAGE. One does not like to have the old year pass out with many unfulfilled duties; but in my office there lie a host of unanswered letters, and I would fain have them all answered by the beginning of the New Year. This is the only possible way to reach that most desirable position.

Rest assured that the letters have all been read. As far as action on them has been possible, they have all been attended to. But, alas! they have not all been answered. So please take this as a personal reply.

The year that has passed like a watch in the night has been a very busy and a very happy one. True, it carried with

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it an experience which was startling, and which in itself was far from pleasant; but there were compensations. The volume of most kindly communications which came to the hospital and to our home expressing concern and sympathy surprised and cheered us very greatly. We thank our many, many friends for all this.

We thank our Heavenly Father for the care exercised on our behalf. It was marvellous that such a shock could be sustained without most serious consequences. But, with the exception of a broken wrist and a foot, the bones of which were crushed up together, nothing serious was suffered. A blow that sent a man of my weight hurtling through the air for over forty feet should have broken the hip bone to pieces—for that is where the impact came—but it simply discoloured the side, nothing more. The leg which appeared to be broken, and which was set and put in splints, the X-rays proved to be unbroken the next morning. But the same rays disclosed a cracked heel bone. The pain, which for some eight hours was severe, disappeared at the end of that time and returned no more. Whether the full flexibility of the foot will return remains to be seen. It is slowly improving daily.

The experiences of the days in the hospital and the succeeding days, of which we wrote at the time, were worth some discomfort to enjoy. Therefore we praise the Lord for His preserving care, and for the experiences gained. Especially for the manifestation of friends from all over the world.

We have with our associates laboured all the waking week-day hours during the year which has gone, without ceasing. The demands of the work have been such as to leave no leisure. But there is no greater pleasure than labouring at a task in which the heart is engaged. My own department of work has embraced three activities—THE NATIONAL MESSAGE; my platform work; and the College. For these things, responsibility rests upon my shoulders equally. After that, such executive work as comes to the members of the various governing bodies; and then at last such letter writing as there is time and energy for.

The work has been very much blessed this past year. All have been encouraged to do their best and to give of their best. The cause has, perhaps, doubled its scope and interest during the year.

It has been a pleasure to work with men and women who have given of time, effort and means, as the members and officers of the Movement have done, from the Right Honourable President, the Deputy President, and the Secretary-General down. The winter's work, upon which we are all now engaged, promises to yield a rich harvest of results in many directions, and also it promises to be an open door to a very much wider field of operations for the immediate future.

Wishing you all the happiest of New Years, and for us all an ever-increasing usefulness.

Yours sincerely,

W. PASCOE GOARD.

THE Clerical and Ministerial Association will meet at 6, Buckingham Gate, after the holidays on Monday, January 5th, at 11 o'clock, as usual. Thereafter weekly on Mondays at the same hour. All clergymen and ministers are welcome. The College Classes will resume for the second term studies on Monday and Tuesday, January 12th and 13th, at 3 p.m. and 7.30 p.m. All are welcome to the classes.

B.–I. AT CHELTENHAM.

AT the recent Congress our friends heartily supported a Forward Movement and generously subscribed to it. All our speakers are full of work, feeling that the whole body of the Federation is with them in their endeavours. The most recent efforts made possible by this progressive movement have been concentrated upon the important district of Cheltenham, where a successful series of meetings has been held.

* * *

The campaign opened with a public lecture by Mr. Garrison on December 4th, in the Town Hall, which was well attended. This was made the means of advertising the British-Israel meetings, which were arranged for the week commencing December 15th and lasting until December 18th. The whole campaign has been a success. It has revealed the fact that there are many believers in the town and district, and a large number of people deeply interested in the subject.

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On the Monday afternoon Mr. Garrison gave a special address upon "The Origin, Mission and Destiny of the British Race," and a large audience gathered to hear what they declared to be a most remarkable and instructive lecture.

In the evening Mr. Garrison and Rev. Joseph Gay addressed the meeting. Mr. Gay made a great impression by his address on "The Solidarity of the Scriptures," and many went away with a new interest in the wonderful Bible story.

* * *

On Tuesday evening Mr. Gay presided and the principal address was given by Mr. J. J. Morey, upon "The Nation and the Book," showing that the Bible is a British Book in its history, its prophecy, its publication, its Church, and its revelation of the future. Mr. Garrison also spoke upon the Davidic Throne and the Stone of Destiny.

* * *

The climax of the campaign was reached on Wednesday afternoon, when the Rev Pascoe Goard spoke for an hour on the establishment, dedication and history of the Kingdom of God on earth. From Sinai to Britain he traced in an impressive manner the growth of the Israel Kingdom, with its throne, its nation and its law, all operating according to the Divine plan and under the Divine control. The large audience was greatly moved, and the ancient Scriptures became more and more wonderful as Mr. Goard proceeded.

The Rev. Hubert Corke presided, and the Rev. C. C. Petch led the devotional exercises. The Chairman spoke of his connection with the Federation and of his growing interest in our Movement.

The audience expressed a desire to hear Mr. Goard again, and there is good prospect of successful meetings in the future in this district. * * *

The meetings were continued on Wednesday and Thursday evenings, and the interest was sustained to the end. On Thursday evening, at 4.30, a goodly company accepted the Secretary-General's invitation to tea, and a Branch of the Federation was formed. There is an earnest desire to study the subject closely, and it was decided to hold monthly meetings and lectures.

Particulars of future meetings will be duly announced in our columns, and we hope to see the Movement spread into all the neighbouring towns in this delightful part of the West Country.

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TOPICS OF THE DAY.

A NEW YEAR FOR "THE NATIONAL MESSAGE."

By Rev. Wm. Pascoe Goard.

WITH the present number this paper begins the fourth year of its life. Why should it continue to live when its maintenance costs so much effort?

It must continue to live, because it has a specific Message for the people which is not being delivered by any other Journal of which we have knowledge.

THE NATIONAL MESSAGE started its work with the assumption that the identity of Britain with the Israel of the prophecies had been well and truly demonstrated—proved up to the hilt.

What, then, is the Message of this Journal?

I. *Concerning the Holy Scriptures.* It undertakes, not to argue, for things which are open to argument are open to doubt; but to

DEMONSTRATE

that the Holy Scriptures are indeed what they claim to be, namely, as the Book of Common Prayer calls them, "The Word of God written."

That demonstration is presented in the way the Scriptures direct. First, *by showing what the prophecies of the past have been, and still are,* as found in the Scriptures; and answering to that, *what the fulfilments of these prophecies have been and are as recorded upon the pages of history.*

Especially we show what the prophecies have been concerning *Israel in the latter days,* in detail, and in their great sweeping outlines. Then we proceed to show that all these prophecies concerning Israel in the latter days have literal and specific fulfilment *in British and American history.*

The Bible was produced by holy men of God, who wrote and spoke as they were moved by the Holy Ghost. *True history* which answers to the Bible has been written by men who have recorded the great matters of history as they have been enacted by the nations under the guiding or overruling hand of God.

So fully does British history answer to Israel prophecy that it is a matter of certainty to say, "This is that which was spoken by the prophets."

So manifest is the detailed foreknowledge which inspired the prophets to pre-write the history of the nations and of the days in which we live, that we have not the slightest hesitation in concluding, this is more than human knowledge, "this is the finger of God."

Thus the Scriptures are put to a vital test, and are found to stand as the pre-written Word of God.

II. By the fulfilment of prophecy concerning Israel in the latter days, as well as by many another test, we are able to bear to Britain the Message, *You are the Israel of the prophecies,* and *to you are the Israel Scriptures addressed.* There are many lines of collateral evidences, historic and scientific. But, after all, for the lover of the Bible and of the nation, this test will outweigh them all.

So we turn to the pre-written history of Israel in the latter days and enquire, "What are the marks by which we may know the nation?" First, by the territories which she would occupy in the latter days. Palestine, the Middle East, from Mount Ararat to the mouth of the Nile, and from the mouth of the Euphrates to the head-waters of the Nile in Central Africa; the appointed place in the Isles of the North and West from Jerusalem, otherwise the British Isles; the heathen for an inheritance; and the uttermost parts of the earth for a possession. In addition to all these, the gate of her enemies.

Further, she shall be known by the fact that she is *an ancient Kingdom.* Not only a Kingdom, but an ancient Kingdom.

Glance over the Kingdoms of the earth to-day, and it will be seen that among all the dynasties of the earth to-day remaining—and they are few—there is but one dynasty long enough established to reach back to the eleventh century before Christ, when the Israel dynasty was founded. There is no other on the earth. The second competitor would be Japan. But it goes back to the fifth century before Christ, or thereabouts, and thus falls short, by half a millennium, of the necessary age. Two thousand years ago Caradoc testified to a genealogy which extended from the time of Cæsar to the time of David. And the records of our own College of Heraldry tell a similar story for the dynasty of Great Britain.

The Kingdom must have *the House of David* reigning over it. The carefully prepared charts of the House of Windsor show that it is so descended. The heraldry of Israel and of the House of David also bears its testimony to the fact.

It must *rule the heathen world,* receiving it into the Kingdom as an inheritance. The heathen world is to-day largely a part of the British Empire.

It must be *possessor of the ends of the earth.* Call the roll of the Overseas Dominions and Possessions, and it will be seen that Britain and Britain alone answers to the description.

It must be *a great coloniser of the deserts.* Other races have flowed where the Anglo-Saxon has opened up the way and accomplished the pioneer work. But the Anglo-Saxon has been the coloniser above all others.

It must free the slaves and the oppressed. Let the annals of the British Navy and the record of the British Armies tell the unique story of emancipation.

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It must be *the great Christianiser* of the world. For thus the clear-cut declarations of the Scriptures have foretold and insisted. And there is no other people on earth which is doing that work.

III. Having discovered who Israel is, namely, Britain of the latter days, we say to her, "*We have found the title deeds to your inheritance. We have found the charter of your nations. We have discovered the charter of your throne and Kingdom.*"

First to Abraham, confirmed to Isaac, reaffirmed and enlarged to Jacob, ratified and again enlarged to the nation of Israel, guaranteed by the Old Covenant and ratified in the New, we have unearthed all the vital documents which make you the inheritors of the Israel line. If all the documents in the archives of Britain and the Overseas Dominions were gathered together, they would fade into insignificance before these. In fact, none of them would have a better foundation than the *might* of the nation, if these original documents were not to be discovered. But having discovered them, and those to whom they pertain, we say to Britain and America, you hold your possessions and position among the nations by the Crown Grant of Jehovah, the God and King of Israel.

IV. We say to the nation: Having discovered that the nation is the Israel of the prophecies, we have discovered *the instructions* which have been given to guide her in her national development and administration, and in her progress among the nations and ages. From these vital instructions our king and our leaders must take their direction if they would carry out the Divinely-set task for the nations.

V. But Israel is to be a nation—a company of nations—and a great people. What a combination! What long chances that history would never bring it about, humanly speaking! These predictions were made well on towards four thousand years ago.

Yet in Great Britain, the Overseas Dominions, and the Great People America, we have them before our eyes. In these Scriptures we have *the key to the relationship* these should maintain towards each other. The instructions cannot be misunderstood. They shall stand together as one people. They shall be under one king eventually. Yet they shall be distinct nations within themselves. Together they shall stand four square among the nations of the world; strong for defence; strong for the promulgation of law and order throughout the world; and strong to scatter blessing to all mankind.

We say to all these: Being found to be Israel, remember that, in a very special national sense, *Jehovah is your King.* One asked the question as follows: Israel was a Theocracy in the early days—will she ever be a Theocracy again? Not as to Priestly rule. That is not in the question. But, *as to Divine rule,* this nation and company of nations and great people are now a Theocracy; and ever has been and ever shall be. "God is in the midst of her, she shall not be moved; God shall help her, and that right early."

Thus the great thing now before the nation is to bring back the consciousness that the throne of Jehovah is still over His Kingdom Nation, and that His law is the law which we are covenanted to obey, and to which we must return.

This and much more is the Message of this Journal. It is vital to the life of our nations, and it is vital to the peace of the world. Therefore we take up the task again for another year, and we heartily bespeak your prayers and aid.

ANNO DOMINI 1925.

By Rev. Wm. Pascoe Goard.

Another of Our Lord's years has gone.

He has given us the beginning of still another year in A.D. 1925.

What a wonderful thing this river of time is! It flows on in ceaseless progress, indifferent to all the great load of the world's passenger traffic and commerce which it carries on its bosom. It flows on unruffled by the desperate striving, or by the gleeful rejoicings of the nations, languages, peoples, and tongues which float along upon its surface.

Generations are born and generations die. But the river of time flows on. The infant grows to childhood; childhood proceeds to mature development, passes on to old age, and disappears. But the river of time flows on. Nations are born, rise to the height of their destiny and pass away. But the river of time flows on. Races make their appearance, flourish for a period, and are known no more. But the river of time flows on. Dispensations come, have their appointed courses, and are swallowed up in succeeding ones. But the river of time flows on. The human race became, advanced through all the periods of human history up to the present. And still the river of time flows on. Our Lord appeared among men, after long ages of foretelling; was born, grew to manhood, carried through His ministry, went to the Cross, and there died for the sins of the world. And the river of time flows on. He ascended to heaven and sitteth at the right hand of the Father, expecting till His enemies shall be made His footstool. And the river of time flows on. Soon He shall come again. The heavens shall be lightened with His approach, and the earth shall be purged and brightened by His presence. But the river of time shall still flow on. His reign shall run through its appointed course, crowded with the greatest events the world has ever seen, or greater. But unheeding, the river of time shall still flow on. The end of the reign of Our Lord shall approach and shall be realised; the great White Throne shall be established; the dead shall be judged; and the redeemed shall be ushered into the Kingdom of the Father. Then shall the river of time, at long last, cease to flow, being swallowed up in the infinite ocean of eternity.

In the meantime it is bringing to us from day to day our share of opportunity, our share of duty, our share of pleasure. With the multitude we are passing, passing, passing landmarks which mark the progress we are making in the voyage down the stream of life towards the ocean of eternity. Another year of such opportunity and experience has passed, and with it many landmarks we shall not see again. The baptismal font of infancy! The marriage altar for young manhood and womanhood! The entering upon the responsibilities of our calling in the busy walks of life! The welcoming of the little strangers who have come to us from out of the great unknown, and who have made such a warm place for themselves at our board and hearth, and in our hearts. The strange, ever strange, passing of loved ones out into the great future, leaving an ache in our hearts, and an empty place in our homes. The coming to us of the silver in our locks, the beginning of the warnings of the approaching end of the journey. The tennis racket is laid aside, the golf clubs stand unused in the hall; the failing vision, the clouded hearing, the passing alacrity of movement telling ever so plainly of the approaching end of the journey, so short, and yet so long. What a wonder it all is!

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And now the gathering of the valuables for the debarkation. Ah, yes! We shall need no porter to carry these. And yet we shall perchance carry some with us. Not everyone goes with empty hearts and empty hands. The works of some go before them, the works of others follow after. They will be found waiting for us or following us on the other side. One wonders what they will be, "gold, silver, precious stones"? These are the things which stand the test and abide. "Wood, hay, stubble"? These are the things which will perish. "If any man's work shall abide, he shall receive a reward. If any man's work shall be burned up, he shall suffer loss. Yet he himself shall be saved, yet so as by fire."

Well, we are beginning another year. It is rich with blessings if we will but claim them. It is rich with opportunities if we will but use them. Let us make the year a good year, by the strength of God.

The New Year is by way of being—as every New Year is—a new birth. The old year which is but now passed, and perhaps all the old years, may have been barren and faulty. Perhaps they have been even negative quantities, filled with evil for ourselves and for others. Well! ah, yes, well! we cannot bring back the year. We cannot undo that which has been done, and which has been carried by the river of time beyond our reach. But we can counteract some of the evil, perhaps, by right action in the present. We can forgive the wrong. We can, perhaps, right the wrong. We can sue for pardon for the wrong. When we have done what is in our power in that direction, we can leave the rest with God. We shall go to our place of worship; there we shall confess our sin. We shall there meet Our Lord. And we shall hear Him say: "If thou bringest thy gift to the Altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the Altar, and go thy way. First be reconciled with thy brother, and then come and offer thy gift."

It is all provided for—a new start, a new year, a new birth. So with a clean sheet, a cheery heart, and a glorious hope that when the voyage is ended, as it well may be during the year, for any or all of us, we "shall see the King in His beauty, and the land that is very far off."

And so with the nations.

The year that is passed has been a very active year with many of the nations. It has been an idle year for some. The Great War disorganized the nations, and they have not as yet recovered all that they lost in the great whirlpool. Much that the nations enjoyed or suffered before the years of the war has been left behind by the onward flow of the river. These things are only memories now. They will be not even memories for the infant of ten years old this year. They will be entirely out of the experience of the following generation. Other things have come into view, and they are seen as we approach them on the onward journey.

The Empires which stood in 1914 have gone, never to return. China, Russia, Turkey, Austria, Germany—all of these Empires have been left behind. The river is still strewn with the wreckage of Empire, but gradually that is also being left behind. Well; this was foretold by the Hebrew prophets many ages ago, and their world has been made good.

The restraining power of the Empires is gone; and with its going the waters have been strangely troubled. Nations have been whelmed. All nations have been in danger. But, for the time, the storm is passing.

There have arisen sinister Powers. They have arisen in the room of the Empires. As yet they are moral and mental forces, backed by sinister spiritual agencies. They are working above, beneath, around, to bring about a new combination of Powers. And they are directing all their forces—moral, mental and spiritual—towards the destruction of the Kingdom Empire which still remains a great landmark in the earth.

While they are feverishly carrying on their propaganda against her, her faith, and her institutions, they are busy gathering the nations together to the great day of God Almighty. Look far down the river and see the rising cloud-bank which portends the storm.

It is surely arising. It will try the hearts of men and the fibre of nations as they have never been tried before. It is the great day of God Almighty!

This year? Perhaps not. But the "ground swell" of the coming storm is making itself felt by the voyagers on the stream of time.

What of the issue?

There have appeared benevolent Powers. "I stood upon the sand of the sea. And I saw a beast rise out of the sea. . . . And another beast rose out of the land." Both of these are sinister Powers. One has come and gone. The other is now arising, in Russia.

"And I looked, and behold a Lamb stood upon Mount Zion. And with Him a hundred and forty and four thousand, which have His Father's name in their foreheads."

He and these have arrived, and are on guard. The Kingdom Empire is in His charge, and theirs. "His Father's name" is the Jehovah Name and carries the Jehovah power. Therefore the hundred and forty and four thousand watchers are all-sufficient for the occasion. "He that keepeth Israel neither slumbers nor sleeps."

Through that cloud-bank we shall have to sail. Through the fierceness of that storm we shall safely go.

But look again. Low on the distant horizon, below the fierce cloud-rack of the storm, there is an horizon which is glowing with all the glory of a sunset which is clear. The storm will swiftly pass. We shall be preserved under the hollow of His hand. And then the glories of the millennial reign will be ours.

A year is just passed. A thousand such years will pass in the peace and beauty of His reign. And then the approaching glories of the eternities which lie on still before.

What an adventurous voyage it is! How glad we may be that we are on it, and so far on it. The nearer the end, the nearer the glory. But let us hasten. There is much to be done to prepare the ship of the Kingdom Empire for the coming storm and for the coming of the King. Our Great Captain has entrusted mighty interests to our care; even the interests of His Kingdom. Let us be up, and let us be doing—for, even now, the first days of the year have passed, and we shall see neither them nor their opportunities again.

"HEWERS OF WOOD AND DRAWERS OF WATER."

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

THE Gibeon-Canaanites must be with the

BRITH-ISRAEL PEOPLES TO-DAY.

In Joshua, chapter ix, we read how the Gibeonites lied to and deceived Israel on entering the land of Canaan. They secured a league with the princes of Israel, who were told to make

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no league with the people of the land. The liars succeeded, were cursed, and were to become bondmen for ever. They were outwitted to their perpetual loss. We pass this now, but return to it again by way of King Saul.

JUDGES TO KINGS.

After centuries under theocratic judges, for the most part, Saul, son of Kish, is made King during the time of the last judge, Samuel. He started well, but failed miserably. He was commanded to destroy the Amalekites, who had tried to take by force the Throne of the Lord, the House of God, the Stone Shepherd from Israel on the wilderness journey.

King Saul obeyed in part, and yet disobeyed in a serious manner. For his rebellion he lost the throne, his life and most of his sons' lives.

Saul in jealousy and a mad vengeance tried to kill his faithful servant David, the commander-in-chief of the Israel armies.

LEAGUE A SCRAP OF PAPER.

Saul thought to please his people, the children of Israel and Judah. To this end he made war against the Gibeonites. (2 Sam. xxi, 2.) "Now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; And the children of Israel had sworn unto them" (*when they made a solemn league*): "and Saul sought to slay them in his zeal to the children of Israel and Judah."

Here Saul treated the league "as a scrap of paper," but for this his family was wiped out, all but one lame son.

Since then the Israel people have always been loyal to their treaties, and the word of Brith-Israel to-day rings true—none better, if even equal.

SAUL DEAD—DAVID REIGNS.

David the Shepherd becomes King. His is of the tribe of Royal Judah, and is the first of that tribe to rule. Moses was of Levi, and Saul was a Benjamite. Now the tribe of Judah, to whom God gave "the sceptre" in Egypt, has come to the throne in David.

DAVID DYNASTY PERPETUAL.

The Lord selects David and his son Solomon out of all Judah *to rule for ever*. The balance of Judah outside of David and Solomon cease to belong to royalty for ever, from about the year 1015 B.C. Here are the words: "And thine house and thy Kingdom shall be established for ever before thee; thy throne shall be established for ever." (2 Sam. vii, 16.)

Furthermore, the Lord told David concerning his son Solomon, thus: "He shall build an house for my name, and I will establish the throne of his Kingdom for ever." (2 Sam. vii, 13.)

Here we have it! David's throne for ever! His son Solomon's throne for ever! And if we read carefully, we find that this *throne* is also the Lord's throne.

ISRAEL FOR EVER.

"For thou hast confirmed to thyself thy people *Israel to be a people unto thee for ever.*"

About 415 years later the Lord, through Jeremiah, says: "David shall never want a man to sit upon the throne of the House of Israel." (Jer. xxxiii, 17.)

"Israel shall never cease being a *nation* before the Lord for ever." (Jer. xxxi, 36.)

Thus Israel is to be a *nation for ever.*

David's seed *for ever* rules the forever House of Israel. And the seed of Abraham, Isaac and Jacob are to possess the Promised Land for ever. *A sweeping "For ever!"*

"A PREPARED PLACE."

When Israel and Judah were one united and most prosperous nation under the son of Jesse, the Lord made a marvellous promise to David. Here are the words: "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."

Hence, while they were united, successful, at peace and contented, they were told that the Lord would *prepare a place for them* and transfer them to that place. Moreover, it was a place of safety. That prepared place was to be found in the British Isles, where they have been in safety before, during and after the time of Christ.

"Listen! O Isles unto me; and hearken, ye people from afar! Thou art my servant, O Israel." (Isa. xlix, 1 and 3.)

Reader, this is a wonderful combination, and *suggestive.*

"THESE ARE THE GENERATIONS OF SHEM."

BY REV. MERTON SMITH.

IT is unfortunate that the division of the Bible into chapter and verse has made the plan of the Bible less easily discernible. This is particularly true of Genesis, where the introduction and ten great divisions are so clearly laid down as of themselves to form a definite proof of the unity of the Book, and indeed in them may be discovered, with a little careful study, the plan of the entire Bible and an absolute proof of its inspiration by God, in the most complete sense.

The following table will show these divisions of Genesis:—

Introduction. "In the beginning" (i to ii, 3).

I. The Generations of the Heaven and the Earth (ii, 4, to iv, 26).

II. The Book of the Generations of Adam (v, 1, to vi, 8)

III. The Generations of Noah (vi, 9, to ix, 29).

IV. The Generations of the Sons of Noah (x, 1, to xi, 9).

V. The Generations of Shem (xi, 10-26).

VI. The Generations of Terah (xi, 27, to xxv, 11).

VII. The Generations of Ishmael (xxv, 12–18).

VIII. The Generations of Isaac (xxv, 19, to xxxv, 29).

IX. The Generations of Esau (xxxvi, 1, to xxxvii, 1).

X. The Generations of Jacob (xxxvii, 2, to l, 26).

These are the ten Biblical divisions of Genesis together with the introduction, covering the whole Book, each dependent on the other, as links in a chain. To sever, or alter, or even displace one is to destroy the whole and, indeed in a way, invalidate the whole Bible—for herein is contained the proof of Our Lord's connection with the Adam race.

The first Adam was made a living soul.
The last Adam a quickening spirit.
The first Adam is of the earth earthy.
The second Adam is the Lord from heaven.
—(1 Cor. xv, 45 and 47).

It will be necessary to mark that the word Generations—Heb. Tholedoth—does not mean genealogy in the sense of ancestors, but rather in the sense of progeny.

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That is to say that the phrase "These are the generations of the heaven and the earth" does not mean "Origin of the heaven and the earth" at all. Does not refer to the Creation, which chapter closed with the third verse of the second chapter—but refers to what sprang from the Creation.

So with the generations of Adam. Here we see God's plan of separating certain ones of Adam's race for His own purpose. Only the Sethite progeny are included in "the Book of the Generations of Adam."

So with the Generations of Noah and, as Noah is "the father of the world that now is," the entire human race up to this present hour is included in this "Book of the Generations of Noah."

"THE GENERATIONS OF SHEM."

Here we find that just as the descendants of Cain were passed over before the Flood and only the line from Seth presented in "the Book of the Generations of Adam," so now we find in the "Book of the Generations of Shem" only one of his five sons is chosen, Arphaxad, and the line of purpose continued in him alone.

In "the Book of the Generations of Adam" we find ten names:—1, Adam; 2, Seth; 3, Enos; 4, Cainan; 5, Mahalaleel; 6, Jared; 7, Enoch; 8, Methuselah; 9, Lamech; 10, Noah. So in the Book of the Generations of Shem we find ten names:—1, Shem; 2, Arphaxad; 3, Salah; 4, Eber; 5, Peleg; 6, Reu; 7, Serug; 8, Nahar; 9, Terah; 10, Abraham.

What, then, is the purpose of this selection? It is declared to Eve in the Garden (Gen. iii, 15), and at the birth of Seth (Gen. iv, 25). "And she bare a son and called his name Seth, 'For God,' she said, 'hath appointed me another seed instead of Abel, whom Cain slew.'" It is also declared to Abram, who closes the Book of the Generations of Shem, "In thee shall all the nations of the earth be blessed." This, then, is the declared purpose of God's selection—not to the neglect of any of Adam's race; but to the better carrying out of His gracious purpose of bringing blessing to the reach of all God chose a certain portion of the race and finally one single man and in him centred all His purpose of blessing.

One thing more must be noticed—the chronology of the Bible is hung on this chosen line. There are no numbers of years attached to the sons of Cain before the Flood (Gen. iv, 16–24), but they are attached to the "Chosen" of "the Book of the Generations of Adam" with the greatest care. (Gen. v, 1–32.) So now, after the Flood, there are no numbers of years attached to Japheth, or Ham, or their progeny, and none to the children of Terah after Abram was born. The chronological line of the Bible runs through those of the human race specifically named as the chosen to carry out God's purpose of blessing to all mankind. It is soon to be linked up with God's

CHOSEN PEOPLE ISRAEL,

through whom

"When the fulness of the time was come God sent forth His Son, made of woman, made under the law" (Gal. iv, 4), as the Redeemer of Israel, the Saviour of the world.

The criticism that seeks to injure or destroy the evidence of this royal line of chosen human beings, on whose lives are hung all lines of prophetic chronology, is really aimed at the evidence God in His goodness has prepared and preserved through all the ages as a proper ground of faith for those who wish to believe. The real author of all such criticism should be easily discernible.

EZEKIEL—GOD WILL STRENGTHEN.

NOTES ON THE PROPHECIES OF EZEKIEL.

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

EZEKIEL seems to have been in his thirtieth year at the time he was called to utter his prophecies. He had been carried away in the captivity of Jehoiachin (2 Kings xxiv, 10–16). He appears to have been about 25 years old when taken captive with Daniel. These it would seem obeyed the word of the Lord through Jeremiah, and submitted to the just punishment their fathers had brought upon their nation. They form a contrast to the *rebellious* people who were left, especially in Zedekiah's time. These "bad figs" of Jer. xxiv were constantly disobedient. In Ezek. xi, 15–19, we see Ezekiel and his kinsmen are included with the whole House of Israel, and were styled "good figs" (Jer. xxiv).

This characteristic *trembling at God's Word* would have led them to escape out of Babylon, owing to God's message through Jer. l, 8; li, 6, and proves to our mind that the returned Jews and Benjamin were mostly the disobedient. Yet God in His mercy sent unto them Ezra, Nehemiah, Zerubbabel, Joshua, Haggai, Zechariah and Malachi; if by goodness He might lead them to Himself.

Ezekiel began his prophecy in the thirtieth year of Nabopolassar, Nebuchadnezzar's father (*cir.* 625 B.C.). It may be that this was also the thirtieth year of his own age (B.C. 595) and like his great antitype, the true Son of Man, his ministry began. The expression "Son of Man" occurs ninety-one times in Ezekiel, and in the New Testament it is applied seventy-nine times to the Lord Jesus Christ. Ezekiel prophesied during the eleven years which remained until the taking of Jerusalem and the burning of the Temple. Two other prophecies of his occur in Chapter xl to end, which were uttered in "the five and twentieth year of our captivity," concerning the rebuilding and restoration of the Temple, and division of the cleansed land of Palestine; the other in Chapter xxix, 17, giving Egypt into the hand of Nebuchadnezzar as a reward for his efforts against Tyre, in "the seven and twentieth year."

So the whole time would be twenty-two years, of which eleven were especially directed to the captive Hebrews and the surrounding nations. It is very difficult to distinguish whether the prophecy is uttered to the House of Israel as a whole, or to which nation especially. It required great discrimination and knowledge of history rightly to assign some of the exhortations, whereas many refer only to Judah and Jerusalem. It is those to the captivity which are apparently blended, and if we take into consideration Ezek. xi, 15–19, we may arrive at the conclusion that they refer to all God's people whom He in His love and compassion intended to restore.

The sinners of God's people shall die by the sword.

If the sword of Elisha does not capture them, Jehu's will slay them.

It is generally assumed that God forsook His people to

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such an extent as to leave them without a witness within themselves. This is diametrically opposed to "Yet have I left Me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him"; and again Zech. iv, 11–14; vi, 8–15. Then 2 Esdras xiii, 40–42, and "Roll of Tradition and Chronology, *apud* Iolo MSS.," pp. 47 and 426. Even Herodotus acknowledges that the Sakai were "a most righteous nation."

Rom. xi, 1–6 says: "Even so then, at this present time also, there is a remnant according to the election of grace."

For God has not cast away His people.

STUDIES FROM EZEKIEL, CHAPTER I.

The difficulty which presents itself to us first of all is whether the River Chebar was Nebuchadnezzar's Great Canal, the supposed residence of Ezekiel, Tel Abib, favouring this; or whether it was a branch of the Euphrates (Chaboris), though this did not enter into Chaldea. Some favour the former, others the latter. The conclusion would point to whether the captives were of Judah or of the Northern Kingdom. There must have been the impression on the priest-prophet's mind, that the glory of God which filled the Temple was surrounding him, whether in Chaldea or Mesopotamia, just as it did when formerly he took part in the sacrifices at Jerusalem. In fact God seemed to be more glorious in these visions, in these more profane places, than He was in the holy city. One can enter into the thoughts of those called upon to endure exile, that it was well worth while to endure if assured of such wonderful visions as Moses, Isaiah, Daniel, Ezekiel or John had. These visions of God are indeed entrancing. How can one enter into them? The first one is introduced to us as the outcome of a whirlwind (verse 4). Many a time has this figure been used to represent the besom of destruction. "The whirlwind of the Lord goeth forth with fury, it shall fall upon the head of the wicked." *A great cloud and a fire enfolding itself.* God's ways are inscrutable. People talk of the injustice of war, they little think it is often God's method of cleansing the land. As has been said, "the descent of the yellow, flat-nosed Mongols upon Europe was an historical cyclone which devastated and purified our thirteenth century and broke at the two ends of the known world—that which protected the ancient Empire of the centre, and that which made a barrier of ignorance and superstition round the little world of Christendom. Attila, Genghis, Tamerlane ought to range in the memory of men with Cæsar, Charlemagne, and Napoleon. They roused whole peoples into action, and stirred the depths of human life—they removed the face of things. Who will say these things were misplaced?

No doubt the present war has had its cleansing and purifying process, but mankind does not yet acknowledge its God and His ordinances of justice and control. They want yet a vision of the Glory to come. The whole prophecy of Ezekiel is of immense importance to both Israel and Judah. It carries us back to first things. The order of God not only as set forth in the second of Numbers, but also in the Zodiac ages before. Here in the first instance we have the four living creatures of which Man is the most important. We often wonder how such a creation as that of which we form a part, with so much that is dark, perplexing, contradictory, suffering (ox), strong (lion), flighty (eagle), and yet enduring (man), can come from God. But we are here taught there is wheel within wheel, and above all the Spirit of the living creature is within the wheels. The wheel is both upon earth and reaches unto heaven. The unity of purpose all joined together going straight forward. The appearance of the wheels and their work was like the colour of beryl (Tarshish), Britain doing God's work; and they four had one likeness, and their appearance and their work was as it were a wheel in the middle of a wheel. The man Reuben, the lion Judah, the ox Ephraim, the eagle Dan. These four with the likeness of a firmament over their heads, and above the firmament the Throne of the Almighty, and upon the Throne was the likeness of a Man, the Glory of the Lord,

THE LORD JESUS CHRIST.

"THE EVOLUTION OF THE ENGLISH-SPEAKING PEOPLES OUTLINED IN GENESIS."

BY THOS. W. PLANT.

THE STONE MAY YET BE THE TEACHER OF MY PEOPLE ISRAEL.

British-Israelites are fully aware of the coming great campaign of educating the English-speaking peoples as to their identity with ancient Israel, BUT I wonder who THEY would select to draw the attention of the English-speaking peoples to the proofs of their Israelitish origin.

Would he be any of *our* foremost British-Israel lecturers or writers; would he be an M.P. or a dignitary of the Church or of Nonconformity, a great statesman or a viceroy, a military or a naval commander? Fortunately, Jehovah is in charge of Israel's Identity-education, and He naturally selects the one best qualified to arouse the public interest on the most public platform we have, and one which no editor dare ignore or overlook in his quest for good live "copy" to interest the public. *Therefore,* Jehovah selected (or called) a Scottish Socialist from Clydeside—*one suffering from a very severe attack of Scottish Nationalitis*—to demand the return of Jacob's Stone—our Coronation Stone—to Scotland. What grand "copy" this made for our morning papers, the endless *pro* and *con* arguments, the witticisms at the expense of those who claim more than Scottish origin for the Stone, are all means towards an end, that end being our education in our identity.

Then we had our great British-Israel protest meeting (more education), and this will be followed by several subsequent attendances of our nation at this school of education, and many will wax very indignant on both sides of the question. Let us now indulge in what some may think a rather fanciful dip into the future, and give free play to a little curious guesswork as to how Jehovah—the Covenant Keeper—may use this Stone as the great witnessing teacher of our origin, dedicated by Jacob as God's witness until all the promises were fulfilled, and they are not yet completed.

We will assume that our Scottish Socialist, amidst the humorous banter and the indignant protests of the House of Commons, gets his way, and every newspaper would, in their best descriptive manner, describe, with illustrations, the removal of the Stone to Holyrood, and on the following night in the cinemas the events of its return to Scotland would be shown to millions, and Colonial and American papers will please copy; but the great mass of the public will even then be only partially educated *re* the Stone; they will not realise its supreme religious and historical significance.

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But the Stone is then in Scotland, and that will automatically create, or inflict, "another injustice on Ireland." The Irish will then proceed to put in a prior claim to the Stone, and will search their records for details and arguments to support their claim, and the Press will give all the desired and the necessary publicity, and even the Scots will be unable to withstand the validity of the claim of Ireland to the prior ownership of the Stone, and therefore the Stone must go to Ireland. Shall we guess whether Tara, Belfast, or Dublin, will be the favoured place to receive the Stone!

More education of Israel, more excitement and indignation and intensive propaganda in the British-Israel camp, and yet "My People *will not consider*." And now for Israel's—yea, the *whole* reunited House of Israel's final attendance at Jehovah's school, this time in Palestine.

The future reunion of Israel and Judah in Palestine will be in process of being staged in the Near East, the bringing together of Great Britain and her Colonies, and America and the Jews—the future great reunion—will have become a fulfilment of prophecy, and the only possible world-capital will be the City of the Great King—the City of David—Jerusalem.

Isaiah describes the Coronation Feast in chapter xxv, 6-9; the following is by Ferrar Fenton:—

"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 (? them) 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!"

Every line of this prediction dates its fulfilment to a still future time in Palestine, when British-Israel and her Company of Nations, and the U.S.A. (Manasseh) and the Jews, will be unveiled as the whole House of Israel. But such a Coronation Feast will be preceded by the Palestinian Coronation of our Davidic Monarchy, and David, the future ideal King of David's line (Driver) will require the witnessing Stone as originally used at the Coronations in Jerusalem,* before it was taken away to "The Isles of the West," by Jeremiah to Tara in Ireland. Therefore a still prior claim will then be made by our Davidic Monarchy for the use and custody of Jacob's Stone, which claim will rest on the inspired prophecies and the history of the Bible of the then reunited Hebrew race, *and it will be unassailable.* "Britannia" is composed of two Hebrew words, meaning "the ships of the Covenant." Will one of the ships of war of the Covenant People, a super-Dreadnought, be used to convey Jacob's Stone on its final journey home to Palestine? or will it return on board a ship of peace, say the *Mauretania*—the Hebrew meaning of which name is "The Plains of the Danites"? What interesting speculations you can indulge in if—yes, if our Coronation Stone is really Jacob's Stone—the Witnessing Stone of Bethel—the Dream Miracle Stone of Israel—kept in these latter days by Ephraim, the younger, but birthright, son of Joseph and the grandson of Jacob.

(*To be continued.*)

COLLEGE CORRESPONDENCE COURSE.

LECTURE No. 13.

THE COVENANTS.

BLACKBOARD.

Garden Covenant (Gen. iii, 15)	Noachic (Gen. ix, 9–17)	Abrahamic Covenant (Gen. xvii)
Israel Covenant ("Old," Lev. xxvi; "New," Jer. xxxi; Heb. viii)		House of David Covenant (2 Sam. vii; Jer. xxxiii, 15–26).

The above are the major Covenants. The Covenant made in the Garden is the primary Covenant which underlies all God's relationship with men—inasmuch as all men have sinned and fall short of the glory of God, He can only deal with mankind through, or on account of, the Redemption Covenant.

The terms in which the Covenant is expressed are somewhat startling. The chosen line of the seed of the woman were called "Sons of God" in the Old Testament and in the New, but not all earth dwellers are the Sons of God, for the Covenant of Redemption draws the clearest-cut possible line between seed and seed not only so between them, there is a "middle wall of partition" established. "I will put enmity between Thee and the woman, and between Thy seed and her seed." Thus the earth dwellers are divided into two camps separated by the "enmity." Our Lord indicated the same teaching, or rather the same biological fact, in the parable of the Tares and the Wheat, when He said "The good seed are the children of the Kingdom . . . the tares are the children of the wicked one."

It will be seen that this goes deeper than the question of

* The following is too long for insertion in the above, and would break the continuity of the day-dream dip into possible future events, and therefore I add it as a footnote, being, I think, too valuable to be altogether omitted.

Paragraph 160 in "Verse by Verse" deals with 2 Chron. xxiii, 13, which in the A.V. reads, "and behold the King stood at his pillar," which the Rev. W. M. H. Milner translates as "Behold, the King was seated upon his pillar."

The Variorum reads, "on his platform." Young's reads, "the King is standing by his pillar." Ferrar Fenton reads, "standing on a platform."

Continuing to quote from "Verse by Verse": "The Hebrew word used is neither 'by' nor 'at,' but 'on.' He was seated *on* the royal, the coronation stone. Jacob set his 'stone' for a 'pillar.' Twenty years afterwards Jehovah spake to Jacob in these terms: 'I am the God of Bethel, where thou anointedst *the pillar*.' (Compare also 2 Chron. xxxiv, 31.) In 2 Kings xi, 14, and xxiii, 3, where the custom of seating the King 'on the pillar' in the Temple is alluded to, the *Speaker's Commentary* points out that this is the only correct rendering. So the LXX—*ἐπὶ τοῦ στύλου*. Being the recognised custom, the fact would not always be named. Thrice it *is* mentioned. Has there ever been since a people who crown their sovereigns seated on a coronation stone? If so, that people must surely derive their origin from those who did the same before. And what if, in the modern instance, tradition asserts, as it does, that *the Stone* now used in the crowning of the sovereign *is the pillar of Bethel?*"

"Verse by Verse," commenting on 2 Kings xi, 17, writes: "Jehoiada made the Covenant. Our 'Authorised Version' here is guilty of substituting the indefinite article for the definite 'the' of the original.

"'The' implies that such a covenant either was already an established part of a coronation, or at least became so afterwards. David made such a covenant with the elders of Israel at Hebron. The sovereigns of Great Britain, at their coronation, have questions put to them to which, if they reply satisfactorily, they make a covenant, and if they could not bring themselves to do so another would be chosen. It follows that Israel was in the old world what Britain is in the modern, the typical example of a constitutional monarchy."

If we refer to the other two instances of "on the pillar"—viz., 2 Kings xxiii, 3, and 2 Chron. xxxiv, 31—we find they were the two accounts of the solemn assembly of parliament and nation to ratify THE Covenant contained in The Torah, which had been re-discovered in The Temple Library after having been lost some hundreds of years, and therefore it was the *original* copy engraved by Moses, and it was so different from the one which had been in use in The Temple that the nation was called together to ratify it. Therefore the most imposing ceremonial was used on that occasion, and Josiah the King sat *upon* The Coronation Stone, Jacob's Stone, The Witnessing Stone of Bethel, The Dream Miracle Stone of Israel, and ratified the original Covenant made by Jehovah with Moses on behalf of His Nation Israel.

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"good and bad"—it is a biological distinction which involves the question of parentage.

Thus Our Lord said to His disciples, "I ascend to your Father and My Father," for such was the message He sent to them, but to another section of the people He said, "You're of your Father, the Devil."

The Redemption Covenant included both seeds, and as far as these refer to the Adamic family its privileges would be open to all. The Redemption Covenant is carried on in Leviticus, the Gospels, and the Epistle to the Hebrews especially, and it underlies all the activities of the Bible.

The Noachic Covenant is a Covenant of preservation. In it are embraced the family of man, together with the animals that are with him in the earth. Here we may note a fair beginning for a society of prevention of cruelty to animals.

The terms of this Covenant are set forth in the Scripture above indicated, and is important not only for the assurance that it conveys of security from destruction by another flood, but also because it has been extended to convey to Israel assurance of protection from the terrors of the great tribulation.

Although the earth shall not again be subjected to destruction by the waters of the flood, there shall be terrible destruction at the time of His coming. "Whom He shall destroy by the brightness of His coming."

This is set forth in the words of Our Lord in the twenty-fourth chapter of St. Matthew, thus: "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage . . . and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be."

The community affected bear the following five marks: Eating, drinking, marrying, and giving in marriage, and knew not. It is manifest that these are living the life of the flesh who, therefore, are not the Church of God. "And the flood came and took them all away." It is a terrific warning that those who live the life of the flesh alone will not be able to abide His coming.

Against the destruction which evidently foreshadows the great tribulation, we have the following guarantee to Israel:—

> For a small moment have I forsaken thee; but with great mercies will I gather thee.
>
> In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.
>
> For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.
>
> 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.

The next is the racial covenant made with Abraham, confirmed to Isaac and Jacob. Of this we shall not here speak.

The next is the Israel covenant—for this is a national covenant and concerns the keeping of the Divine Law. The Old Covenant is a two-columned document—the first column is headed "If," and second column is headed "But." "If ye will obey, I will bless you according to the terms of the Covenant, but if ye will not obey, I will punish you according to the terms of the Covenant" (see Leviticus xxvi).

Israel has chosen the path of disobedience, and has lived for 2,520 years under the punitive clauses of the Covenant. Four specific sentences were indicated, and each was pronounced against Israel or Judah. In 740 B.C. two and a half tribes were carried into captivity; in 721 the remainder of Israel was carried into captivity. Thus, two sentences fell on Israel. In 603, Jerusalem was taken, and the chief of the people carried captive. In 588 B.C. Jerusalem was destroyed, the remnant of the people removed, and the house of David plucked up from Jerusalem.

2,520 years passed which brought us towards the end of the eighteenth century, A.D. 1780, which marked a marvellous change in the history of Britain. Was it not the Treaty of Paris which at that period gave to Britain Canada, Newfoundland, Gibraltar, Bombay, and thus laid the foundation of the British Empire? At the same period our adventurous seamen discovered Australia, New Zealand, taking possession of them in the name of Britain. The great Wesleyan revival arose, and the great religious societies were organised. Robert Raikes on the Sunday School Movement, the British and Foreign Bible Society, the Church Missionary Society, the S.P.C.K., the great Baptist Missionary Society. At this time the Anglo-Saxon race was divided into two by America setting up her own household, of which Green's "Short History of the English People" makes a statement worth reading.

The second sentence expired at the beginning of the nineteenth century, marking the Napoleonic era, at the end of which Britain broke the yoke of Europe from her neck for ever, and was well started on her marvellous expansion which as yet gives no sign of having reached its fullness.

In 603 B.C. Jerusalem was taken by Nebuchadnezzar, the first sentence on Judah. 2,520 years thereafter Allenby marched in and set Jerusalem free.

In 588 B.C. Jerusalem was destroyed, 2,520 years thereafter—the only one of the four sentences not yet expired will in all probability find all nations gathered against Jerusalem to battle to meet destruction at the coming of the Lord.

THE PRAYER CIRCLE.

"THERE are more things wrought by prayer than men dream of."

"Pray without ceasing, in everything give thanks."

At this season let us pray very definitely for light, and still more light, to come to our nation and people.

The year 1925 ought to see a very real advance of British-Israel Truth. It will if all believers unite in prayer for it.

There are many requests made for prayer for mental, physical and spiritual healing. Please remember these.

"With all prayer and supplication praying at all seasons in the Spirit" (Eph. vi, 18).

If we pray in faith, believing and expecting God can withhold nothing from us for His Son's sake. We have entered upon another year. Let us expect great things from God and attempt great things for God. Pray this month, please, for the missions to be held—Portsmouth, January 5th–9th; Bristol, January 18th–23rd; Sheffield, January 26th–30th.

Will all readers joining this Prayer Circle send their names and addresses for registration to Prayer Circle Editor, 6, Buckingham Gate, S.W.1.

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THE SECRETARY-GENERAL'S PAGE

MAY the New Year prove for every reader of this Journal the best yet known. May it bring them every blessing—health, happiness, prosperity, and new opportunities for service in the glorious Cause of the God of Israel.

* * *

With the present issue THE NATIONAL MESSAGE enters upon its fourth year. It has steadily grown in favour among British-Israelites throughout the world, and it is read by tens of thousands. We have abundant proof in letters from all parts of the blessing it is bringing and the new light it is giving to homes all over the United Kingdom and Ireland, and in distant lands, from Newfoundland and Nova Scotia across Canada to Vancouver Island; from the West Indies and New York across the United States to California and Oregon; from Buenos Aires across South America to Valparaiso; from Hawaii to Fiji and Samoa; from Auckland to Dunedin and Tasmania; from Perth across Australia to Brisbane; from Japan to Hong Kong, Shanghai and Pekin; from Ceylon to the heights of Simla; from Madras to Calcutta, Delhi, Benares and Bombay; from Basra to Baghdad; from Port Said and Cairo to Khartoum; from Jerusalem to Constantinople; from Cyprus to Malta and Gibraltar; from Madeira, Teneriffe, and Sierra Leone to the Falkland Islands; from Capetown to Johannesburg, Durban, Mombasa and Entebbe; from Paris to Mentone; from Athens and Rome to the mountains of Switzerland; from Antwerp to Berlin; and from Copenhagen to Stockholm and Christiania.

We want to see the circulation of the paper doubled during the present year. This can be done if all our readers will aid us to the utmost of their power; names and addresses to whom sample copies can be sent will be welcomed.

* * *

The year 1924 will stand out in British-Israel history as one never to be forgotten, dating the acquisition of noble Headquarters for the Federation, and marking the Prince of Wales' thirtieth birthday as the occasion of the opening thereof. The year has been notable also for a record Congress—the fifth; for special campaigns in many provincial centres; for the starting of the Clerical and Ministerial Association; for the inauguration of the Teaching College; for securing a largely increased membership in the Federation; for a vastly enlarged sale of our literature, and a great advance of our work in all departments. For all these evidences of progress we rejoice, and we are profoundly thankful to Almighty God. We are deeply indebted to all our generous members and readers who have made the achievements humanly possible.

Shall we make the resolve that, God helping us, the year 1925 shall mark still greater progress of the sacred Cause for which we stand; that by prayer and faith, by united effort in the spirit the Lord can approve, and with self-sacrifice, we will work as though the present year might be our last on earth, as doubtless it will be to some of us? In any case, the time is short in which to win and train those who must carry on after us. Shall we make a New Year vow unto the Lord that in faith and unity, love and loyalty, we will together work and serve, so that to us all 1925 may bring real happiness individually, and the Divine blessing nationally? Let us also bear up on the wings of prayer and faith to the Throne of Grace all those among us who are sick and suffering, and they are many.

* * *

We cordially invite our readers to the Secretary-General's first Round Table Conference at the new Headquarters on Wednesday, January 14th. Tea will be provided by our caterers at 1s., from 4 to 5.15, after which addresses will be given, and suggestions received, for the promotion of our Cause during the year upon which we have just entered.

* * *

The beautiful book, "Sunday Keywords," by the Rev. Arthur Pritchard, M.A., is now on sale at our Book Room, 6, Buckingham Gate, S.W.1. It is published by the Covenant Publishing Company, Ltd., at 4s. 6d. net; by post 4s. 9d. It makes an ideal New Year gift.

* * *

We are pleased to report that the book sales for the season are more than double those of last year. Hundreds of books are being sold daily to callers, in addition to parcels dispatched in scores to all parts of the country, and many parts of the world.

* * *

The Rev. Pascoe Goard preached morning and evening at St. Saviour's Church Crouch Hill, at the invitation of the Vicar (the Rev. W. H. Stuart-Fox, M.A.), on Sunday last, to excellent congregations. The Rev. Joseph Gay preached at Wood Green Baptist Church on Sunday last.

* * *

Mr. John J. Morey conducts a Mission for the Portsmouth and Gosport Branches, from January 4th to 8th.

* * *

The Secretary-General is to lecture with lantern pictures at the Midland Institute, Birmingham, on January 15th.

* * *

The next London meetings at the Central Hall will take place on January 21st and 22nd; afternoons at 2.45, and evenings at 7.30.

* * *

Our readers are asked to note that we have vacated the premises in Fetter Lane, and that all correspondence should be addressed to our Headquarters, 6, Buckingham Gate, S.W. 1. Telephone: Victoria 6115.

* * *

The Rev. Joseph Gay, A.T.S., gave a fine rendering of the "Christmas Carol," by Charles Dickens, at Headquarters, on December 22nd, to a crowded audience. The keenest enjoyment was manifested. An excellent collection was contributed for the Federation Forward Movement.

* * *

We thankfully acknowledge many donations, including the following amounts sent anonymously: £40, £5, £2, 2s. 6d.; and £10 for jewellery sold.

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

No. 158. Vol. IV. JANUARY 10, 1925 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 DISPENSATION OF THE FULNESS OF TIMES: AN IMPORTANT NATIONAL ERA.

By Rev. Wm. Pascoe Goard.

There is a dispensation mentioned in the Bible which is not very often dealt with in the Bible expositions with which one is familiar. We know about the Patriarchal dispensation, the Mosaic dispensation, the Christian dispensation, and so on. We look forward to the Millennial dispensation. But who gives attention to "the dispensation of the fulness of times."

This dispensation has its place between the Christian and the Millennial dispensations. It is spoken of by St. Paul as follows:—

"Having made known unto us the mystery of his will, according unto his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:" (Eph. i, 9–10).

The Bible is not very specific in regard to prophetic dates. The great things of the prophets are rather processes than specific happenings; rather eras than specific dates. We may be left without certain knowledge as to "the day and hour," but we are very well informed as to eras.

There was never any doubt as to the Mosaic dispensation. The beginning and the end of that dispensation were most clearly marked as to era. It would be hard to say on what precise date the one ended and the succeeding dispensation began.

There is no doubt as to the Christian dispensation. It is one of the most outstanding facts in human knowledge, and the date line of every document and letter in the Christian world asserts the A.D. fact. But it would be very hard to say on what particular date that dispensation began. True, we set the date at the birth of Our Lord. But it is a fact that the ordinances of the Mosaic dispensation were continued for nearly three-quarters of a century after the natal day of Our Lord. The transition was rather a transition era than a transition date.

There need be no doubt but that at this time we are in the era spoken of by the Apostle as the dispensation of the fulness of times. It is a very important era for the world *nationally and politically*. It is not so important from the spiritual standpoint or, rather, from the ecclesiastical standpoint. The Christian ordinances and Gospel will continue until Our Lord shall come. The door of Salvation through repentance and faith will continue widely open. The Holy Spirit's ministry will still continue. Therefore the ecclesiastical or spiritual position will not be vitally affected. But it is a very important era for the world nationally, ethically and materially. Let us, as citizens of Israel-Britain, ask some questions regarding this dispensation.

What are the times which should have fulness?

They are times which have been fore-ordained, to set a period to certain national conditions.

We must go back to the twenty-sixth chapter of Leviticus if we would understand the meaning of the word "times." There we shall see that when God caused to be placed before Israel the law which He has established for the government of the nation's life, He promised *blessing without end;* therefore there are no "times" set for the blessings. *But the promised blessing is conditioned upon the nation keeping the commandments, statutes and judgments of the Lord.*

In case of disobedience there is denounced certain and specific punishments, and for these there are set four concurrent sentences, each running for

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seven times. A Biblical time is an unit of 360. In this case the units are terms measured by years—360 years to each time. The total of each of these periods of seven times is 2,520 years.

Some centuries of Israel history went by after the giving of the Covenant recorded in Leviticus xxvi, during which the law was kept by Israel, and the consequent blessings enjoyed. Then Israel prospered and her influence was spread throughout many lands, and was felt to the ends of the earth. Even the scholars of to-day have a great surprise coming to them, the beginnings of which they are now commencing to feel as they unearth the extent of the influence of Israel in the time of Solomon the King. We shall return to that phase of the matter later. But after Solomon, *the time of disobedience* set in. The nation was divided into two nations. Each of these went the way of idolatry and rebellion. Each of them came under the sentences of seven times of punishment. Two sentences went into effect against Israel and two against Judah. This did not occur upon a certain day. The process of falling under condemnation occupied from 740 B.C. to 588 B.C. It will be seen that here again it is an era we are brought into contact with, not a date.

Now these sentences meant for Israel *loss of overseas possessions, loss of territory adjacent to the territories of Israel and Judah,* and finally *loss of the land of Israel, and for a period loss of the territory of Judah also.*

Even the loss of the lands was a small thing comparatively. The great loss for Israel and the world was *the loss of Israel leadership of the nations.* Dwell upon this thought awhile, for it is important!

In the Great War not all was lost for civilisation *while the moral leadership of the nations remained in the hand of Britain.* Greater than the loss of Empires would have been the loss of British leadership of twentieth-century civilisation.

It is astonishing how little the world misses the Empires which have fallen. It is marvellous how the world is pivoting on British leadership. While that remains civilisation remains.

Israel, at the time of Solomon, occupied such a position of leadership among the nations of the earth. And now the earth was to lose the leadership of the Israel peoples. What a tragedy it was in very deed.

It was necessary that some line of action should be taken for world leadership during the time of Israel's punishment. What should that be?

God, who rules the world with intelligence and care, raised to power the second best which remained among the nations. For the purpose of maintaining law and order in the earth, *He raised up the succession of Babylon Empires.* And He set for that succession of Empires *the time of their duration.* At least He set the limit of that duration, without guarantee that they should not be earlier withdrawn. Thus we see a double activity set forth clearly in the Bible.

First, the *humiliation* and punishment of Israel, by which Israel was reduced in power, prestige and influence, and during which she would be scattered and re-established in another land, " the appointed place."

Secondly, the *exaltation* of the Babylon succession of Empires. But that exaltation and duration should be limited by the very same " times " set as the limits of Israel's punishments.

Two rival national organizations therefore were set in opposition to each other. *While Israel fell, Babylon arose. When Israel should again arise, Babylon should fall.* And the double period should occupy, from era to era, *seven times,* or two thousand five hundred and twenty years of prophetic-historic time.

The ending of these times, *covering a period equal to that which marked the beginning of the times,* is called " the dispensation of the fulness of times."

What should happen during that dispensation or era?

The Babylon succession of nations should then have served its purpose and should cease to be. That great system of Empires, accompanied with its great system of ecclesiastical organization, should reach an era of decay, which should proceed through the dispensation of the fulness of times *to a final and utter end.* So complete should be the final passing that the gold, silver, brass, iron, should be ground in pieces so small that, in spite of the great specific gravity of these metals, " the wind should drive it away " utterly.

This is an important piece of information wrapped up in the fact of the dispensation of the fulness of times. Other items of information are:—

" Blindness is happened unto Israel until the fulness . . ."; and in this dispensation the blindness is passing.

" Jerusalem shall be troddden down of the Gentiles until the fulness "; and in this dispensation Jerusalem is set free.

Israel shall again arise at the time of " the fulness of times," and during its progress the Empire of Israel-Britain has come into being.

Israel and Judah should be reunited. This is in process of accomplishment.

The land of Israel and Judah should be re-possessed at the end of the fulness of times. It is now in British hands.

Israel should return to the Law of Jehovah at the end of the fulness of times. To this end our Movement has been raised, to call Israel back to the Divine Law.

Jesus Christ shall come and take the Throne of His Father David at the end of the dispensation of the fulness of times.

Our Lord shall bring His saints with Him from heaven, at the end of the fulness of times.

What should mark the end?

The great day of God Almighty!

When did this dispensation of the fulness of times begin, and when shall it end?

It began with the running out of the punishments on Israel at the end of the eighteenth century. It will end with the gathering of all nations together against Jerusalem to battle, which cannot now be long delayed.

The end is an era, as the beginning was an era. And that era is well on the way to completion now.

We may not take more space. Enough has been said to bring a very important factor in the affairs of the nation to the eyes of the reader. Every national leader should be fully aware of the importance of the dispensation in which we are nationally living, and of the mystery of Our Lord's will, revealed to us in the Scriptures, regarding this pregnant time.

The second term of College work will commence on Monday, January 12th. Monday and Tuesday, at 3 and 7.30 p.m. Mr. Davidson will lecture on Tuesday evening, the 13th inst., on Pyramid subjects.

The Clerical and Ministers' Association, on Monday mornings, at 11 o'clock. Special outline study in Isaiah by Rev. Pascoe Goard next Monday. Come!

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NEW YEAR'S MESSAGES.

WHEN one would write a New Year's Message, it is by no means obvious what precise form it were best for it to take. Specially is this the case when one hears from Headquarters, and also learns from one's own knowledge, that the subject of Israel in the latter days is undoubtedly attracting increased attention year by year, and that the Federation is undoubtedly moving its stakes and increasing its bounds very perceptibly. Against this is the undoubted fact of the greatness of our subjects, and the vast extent of the land still to be occupied. It is therefore evident that our motto is still to "Go Forward." Perhaps one of the most suitable and practicable steps would be to resolve upon a determined effort in regard to the two Federal Periodicals, and definitely determine that, *Deo Volente*, by this time next year THE MESSAGE and THE BANNER shall both be self-supporting; acting upon the Divine principles, that *Laborare et Orare* are the appointed means for accomplishing all Scriptural works. (REV.) A. B. GRIMALDI.

* * *

This is just to wish you every success and a real season of joy and happiness, and to let you *know* how much we appreciate your untiring labours through the medium of THE NATIONAL MESSAGE.

We were also thankful to our God for your recovery and restoration to health.

Praying that God's richest blessing may rest upon you all, and that the coming year may bring widespread enquiry concerning the Truth so vital to *all* Israel and the world.

E. W. and F. PAINTER.

Saskatchewan, Canada.

* * *

The message I would like to convey to all the readers of THE NATIONAL MESSAGE at this Christmas season is found in what, I hope, will soon become an Imperial slogan: "Britain and the Empire first, then all the world." It may sound selfish, but with all the world upon our back, exhausting our energy and giving nothing in return, it is time to guard the heart action, for if Britain perish the world is lost.

The message for the year for all Empire-lovers may be found in Isaiah xxvi, 20–21: "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."

There is enough in the Empire to supply every want and to satisfy every ambition. There is work within our God-given borders to occupy us to the fullest. Let us concentrate on the task so evidently allotted to us. It will be best for the rest of the world in the long run. (REV.) MERTON SMITH.

* * *

We heartily greet all readers of THE NATIONAL MESSAGE and every British-Israelite into whose hands it may eventually fall, with joy and hopefulness. Joy at the increased extension of the knowledge of the Truth we hold; and hopefulness that the year which has just begun may see a decided advance in the determination of our people to carry out the blessings inherent in our great ideal—by the purification of ourselves from all that is anti-Scriptural. It is not for us to remain quiet in the hope that all will be well. We have our duty this year to carry out, and if one mistakes not it is to insist upon doing our own duty to keep ourselves pure from all idolatry or sacerdotal presumption. To do this, one must be guarded against those blind leaders of the blind who are leading our nation back to Rome, and those Modernists who, calling themselves Evangelical, are deceiving the people by suiting the Bible to their own ideas of a God of Love, forgetting altogether that He is a God of Justice, too. Rome is making a great effort, as all other erroneous teachers are, and if we mistake not THIS YEAR will see, to a great extent, a discernment between him that feareth God and him that feareth Him not.

Let the Bible be our guide for 1925, and so increase our Joy and Hopefulness. (REV.) COM. L. G. A. ROBERTS.

"GOD IS LOVE."

(1 JOHN IV, 8.)

O Living Love, Almighty and for aye,
Thy children fill.
May each, forthwith, a lasting impulse gain
To do Thy Will.
Ourselves can nothing do to stand the test
Of Thy just law. Help us to choose the best.

Around is gloom, the way is rough and rude,
Stumbling we fall,
Unless Thy hand we hold and lean on Thee,—
Trust Thee with all.
Our strength is weakness as we try to stand,
But Thou art ready with Thy helping hand.

Temptations, doubts, and fears do each assail
Of Adam's race:
But, looking up to Thee, Thou Saviour dear,
In Thy sweet face
We see infinite pity, tender, true.
Oh, why are they who trust Thee then so few!

Unending love we see:—and grace to help
In time of need
Each penitent receives,—in measure far
Beyond his meed.
The best of man's own deeds, in God's pure sight
Are filthy rags, unfit for heavenly light.

Merit thou canst not plead,—poor foolish man,—
For thou must come
Empty and bare, pleading the payment made
By God's dear Son
Once and for all: to be repeated not
By man's deceit. Nought else our sins can blot.

One Mediator, Christ, and He alone
Supplies our need.
No plea of so-called saint can e'er avail
For Adam's seed.
Delusion fond! device of erring man,
Daring to speak *as* God and change His plan!

Suffering of body and distress of mind
Relieved will be
By trust complete and full, for everything,
Only in Thee:
For nought from Thee, O God, can ever part
Thy child, who to Thee really gives his heart.

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And now, O glorious Light, our path is plain,
Though gloom surround:
If we but follow Thee each step we take,
Finds holy ground.
Thy sanctified their truest service give,—
Whate'er is asked by Thee—through Whom we live.

A. B. P. (24.7.1921).

A HAPPY NEW YEAR.

By Rev. G. H. Lancaster, M.A.

"*And the Lord said unto Moses, Wherefore criest thou unto Me? Speak unto the children of Israel, that they go forward.*"
—Exodus xiv, 15.

Another year has gone to its rest, and once again we have to alter a digit in the nomenclature of time, in order to write "1925" instead of "1924." And we do so without having any power of ourselves to help ourselves. We cannot reverse the wheels of time, nor would we if we could. "Forward!" is the maxim of the human race. "Forward!" is the watchword of God. To see an infant lying blissfully in the peace of the cradle is to look "forward" to the years of maturing manhood or graceful womanhood. To have visited the Palace of Engineering in the great Empire Exhibition of Wembley is to think "forward" of the approaching days, when those very engines and models of human invention and skill will themselves have become "out of date," only to make "forward" way for mechanical enterprise as yet undreamed of.

And so it is in the realm of God's government of the world. There is no turning back in the mind of God. "Speak unto the children of Israel, that they go forward." The powers and forces of evil which the Devil has arraigned against the Israel of God would seek to pull down and destroy, to drive backward and annihilate. Bolshevism knows how to undo and exterminate. But it cannot rebuild or construct. Hence the hope of the world lies within the keeping of the trust committed long since to Christian Israel, the chosen people of the Lord, who have to "go forward," conscious that this is the commandment of God, and that God gives no command to His people without their receiving from His hands wisdom, strength, and guidance, for the safeguarding of that trust, and for the fulfilment of its purpose.

The Whole Counsel of God.

This, then, is the New Year Message which I would venture to pass on to my readers, and to all those who have at heart the welfare of Israel and the Glory of God. We wish, and wish again, "A Happy New Year" to each other. But let us bear in mind "the whole counsel of God." Happiness only comes to those who seek the Will of God. There is no happiness in the pursuit of selfish aims. The butterfly that is attracted by the fascinations of artificial light burns its wings and dies. The Christian or the non-Christian who clamours for the pleasures of this life, regardless of the call of God, aims at his own defeat. And that nation which knows nothing of the Forward Movement of God's Almighty Will must, as in the instances to hand in the history of Babylon, Egypt, Persia, Greece, Rome, and civilisations galore, ultimately discover that to live outside the circle of God's fore-ordained Will and Commandments is to court national disaster, if not racial suicide.

The only happiness which can therefore come to us in these forthcoming months, as we wish one and all the Compliments of the Season, is that happiness which proceeds from our endeavouring to fulfil the task which God has given us in our birthright inheritance. This applies to our great Empire-Nation of Israel as a whole, of which we are individual units, and to our family circles socially, of which we are individual members.

Let us then see in what way we can fulfil the command to "Go forward!" for therein lies the secret of spiritual and national growth, expansion and success.

I.—In Bible Study.

The time has surely come when we should nationally and individually give more public and private attention to the study of the Word of God. "The entrance of Thy words giveth light," says the Psalmist (cxix, 130), and nothing but the voice of Holy Scripture can enlighten us and our people in the knowledge of Israel Truth. "Back to the Bible" is the "forward" watchword for 1925. Oh! that the nation would study the Bible, in order to find therein the prophetic and historical outline and analysis of its wealth, its work, and its witness in the world! Its wealth in its ancient and national inheritance; its work in the name of Israel's Redeemer; and its witness unto all nations in order that "all that see them shall acknowledge them, that they are the seed which the Lord hath blessed" (Isa. lxi, 9).

Again and again do we come across Christian friends who say to those of us who have the privilege of writing and lecturing under the auspices of the British-Israel-World Federation, "What you have to say all sounds very wonderful, but what proofs have you?" Our reply is, "Read your Bible in the light of prophecy, history, and the British Empire; watch the daily Press; study Whitaker's Almanack; examine the credentials of the Anglo-Saxon peoples in the regard of other nations; watch the missionary progress of the Gospel, especially observing the nationality of the great missionary societies; but, above all things, 'search the Scriptures' *on your knees*, and then you will find that the Anglo-Saxon peoples (Great Britain and the U.S.A.) form a topical and illustrated commentary on the Bible and its wonderful prophecies and predictions."

II.—In Prayer.

It is God's Will for Israel to be a praying nation, and a people whose homes are sanctified by national, individual, private prayer. What is needed is an Intercessory Forward Movement in Prayer. The power of prayer has not yet been fully tried and tested by Israel. The Bible abounds in examples of national and individual prayer, which are too numerous for quotation here. But we are slow to avail ourselves of the greatest spiritual weapon which God has given for our use. "I will . . . be enquired of by the House of Israel," saith the Lord God (Ezek. xxxvi, 37). Would that 1925 might draw our nation to its knees in unified and corporate prayer. "Speak unto the children of Israel, that they go forward" in prayer. "Call unto Me," saith the Lord, the God of Israel, "and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. xxxiii, 3).

III.—In Faith.

The marvellous strides which the Cause of British-Israel Truth has made in the last fifty years is as nothing compared with the future, which, as the Irishman said, "lies before us." But it needs perseverance in faith and prayer on our part. Difficulties lie ahead, but "if thou canst believe," said Jesus,

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" all things are possible to him that believeth " (Mark ix, 23). Think you that the ancient Israelites believed that they would ever get safely through or across the Red Sea, with the mighty host of the Egyptians pursuing them? " Speak unto the children of Israel, that they go forward," and *they went forward*, " into the midst of the sea *upon the dry ground*." Think you that when St. Peter was in prison he hesitated to " go forward " when the Angel of the Lord stood by him? All went well, and even the " chains fell off from his hands." But all the while Peter must have said to himself, " however shall I get through that big iron gate? " Yet at the right moment, not a second too soon, not a second too late, the " gate opened to them of his own accord " (*automatically*, αὐτομάτη), and St. Peter found that by going forward at the Lord's command, one by one the difficulties were solved through " the obedience of faith " (Acts xii).

GO FORWARD!

And so, as we now enter upon another year of service in the Name of Our Redeemer, may the BRITISH-ISRAEL-WORLD FEDERATION go forward—" Forward " in the study and exposition of the Scriptures, " forward " in the power of intercessory prayer, and " forward " in the exercise of earnest and lively faith. Then shall we in God's strength overcome all difficulties and obstacles, and God shall bless us, and, we believe, cause us to be a blessing to the Nation, the Empire, and the World.

BRITISH-ISRAEL: A PERSONAL TESTIMONY.

BY REV. J. MOUNTAIN, D.D.

MY EARLY DIFFICULTIES.

I QUITE understand and appreciate the difficulties which many excellent people feel in relation to British-Israel Truth. For more than twenty years I held my mind in suspense with reference to it; partly owing to the over-statement of its arguments fifty years ago, partly because I met with some of its advocates who were making a religion of it, and partly owing to my perusal of certain pamphlets written against it by the late Rev. John Wilkinson and the Rev. Frank White, for each of whom I cherished, and shall always cherish, profound respect.

THE EFFECT OF WORLD-WIDE TRAVEL.

But, during those years of suspense, I travelled very extensively; and, not only in this country but also in our Colonies, in my seven years' tour round the world, the subject was brought to my notice over and over again, and often by godly people whom I could not but honour. Moreover, my personal experience of our vast Colonial Empire had an important educative and illuminating effect upon my mind.

PREJUDICE AND EARLY IMPRESSIONS.

But bias and early impressions die very slowly. Such was my experience; and certainly I must confess that I had no desire to enter upon such a thorny subject, which might interfere with my Gospel work. Moreover, I regarded the question as purely speculative; and I often asked, *cui bono?*—what is the good of it, even if it could be proved to be true? But, behind all my thinking, was the idea of the unsatisfactory literature which I had read in the year 1873, coupled with the protesting pamphlets by John Wilkinson and Frank White.

I SEEK FOR CLEAR EVIDENCE.

Such was my state of mind when I was leaving New Zealand for San Francisco. I had been staying with a godly magistrate at Onehunga for about a fortnight, during which time he often mentioned the matter to me. He, however, made little, if any, progress towards convincing me. I wanted clear, Biblical interpretation, logical argument, and positive facts. He was an ardent believer of British-Israel Truth, but not a convincing expounder.

A HEAVEN-SENT BOOK.

But, on the day that I sailed for America, my friend gave me a book by Bishop Titcomb, and I promised to read it with prayer. Coming from a learned Bishop of the Church of England, that book was certainly entitled to a respectful perusal. I read it and re-read it; and the more I considered its arguments, the more I was impressed by their cogency and value. It proved to be a real help.

I MAKE THE SURRENDER.

But, even then I hesitated, and feared to embark upon such an unknown sea. On my settlement in Tunbridge Wells, however, more than thirty years ago, I was providentially introduced to the latest literature on the subject; in particular, a very reverent and scholarly work by Dr. Aldersmith, entitled " The Fulness of the Nations." Having read and re-read that book with much prayer and lengthy consideration, I felt I could no longer hesitate, but humbly bow to what was to me " the force of Truth."

Since that time, more than twenty-five years have elapsed; but I have never seen the slightest reason to doubt the rightness of my decision.

THE MARCH OF TRUTH.

Since I accepted British-Israel Truth things have marched rapidly onward. Many able works have advocated its claims, and " The Life of Faith " has opened its columns to its discussion. Rev. Mark Guy Pearse and Dr. Dinsdale Young, and many others of all denominations, publicly advocate its claims, and the late Mr. Reader Harris, K.C., has written one of the best books in its advocacy. Indeed, its acceptance by the Evangelical section of the Church is now very general. The over-statements and unwise methods which characterised, to some extent, its initial stages, have ceased, and the whole Movement is one which confirms the inspiration, trustworthiness and authority of the Bible to a wonderful degree.

THE BRITISH-ISRAEL-WORLD FEDERATION.

I have not the faintest doubt that the " British-Israel-World Federation " is a Movement which God has raised up to aid in the vindication of His Holy Word and in the honour of His Name. In my humble judgment the Movement, although but an *interpretation* and not in itself a *fundamental*, is worthy of the prayerful consideration, study, adhesion and support of Evangelical Christians.

CONCLUSION.

In conclusion, I would say that I have carefully read all the best books and pamphlets which have been written against British-Israel, including the latest by the Rev. S. H. Wilkinson, with its somewhat fiery " Foreword " by the Rev. E. L. Langston, M.A., but none of these advance any argument which I could not effectively answer if only time and strength were at my disposal. I therefore commend the Movement to the diligent and prayerful examination of God's people who desire to be up-to-date with the Bible.

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"THE CANKER IN THE BUD."

BY REV. WM. PASCOE GOARD.

JUST a word of compliment to my friend, Mr. Landseer Mackenzie. Controversy is distasteful to me at all times, and I very rarely step aside from constructive work to note objections. It would be scant courtesy, however, to allow the effort Mr. Mackenzie has put forth to pass without notice. That effort is expressed in his article "The Canker in the Bud," published elsewhere.

The complaint is that the teaching by myself and my associates is that the nation Israel-Britain is still under the commandments, statutes, and judgments of the Lord.

It is very true that such is my teaching, and that of my associates, but it is manifestly also true that Mr. Landseer Mackenzie does not understand that teaching; in fact, he has in his mind something different altogether.

Mr. Mackenzie has failed to distinguish the difference between *the statutes* which are national and temporal, and *the ordinances* which are spiritual and eternal. Mr. Mackenzie believes that we are teaching that Israel-Britain is subject to the Mosaic ordinances of the former dispensation. Such is not the case. Mr. Mackenzie has overlooked, apparently, the nature of the statutes and their relation to the national life, and therefore misunderstands our teaching.

It is necessary to distinguish between the *ordinances* of worship and salvation on the one hand, and the *statutes* which constitute the law of the land on the other. The ordinances of the Old Covenant were fulfilled and "taken away" by Christ, and the great Ordinance of Calvary established in their place (see Hebrews ix). The statutes were ratified and established by Our Lord in every jot and tittle "till heaven and earth pass" (see Matt. v., 17-20). It is of the latter we speak when we say that Israel-Britain is subject to the Divine Constitution.

We can quite understand the process of Mr. Mackenzie's thought when he says, in effect, that because we are under the New Covenant we are, therefore, not under the law.

Having made this assertion, he proceeds to quote largely various Scriptures setting forth *the doctrine of justification by faith.*

He is evidently under the impression that the New Covenant and the doctrine of justification by faith are one and the same. Very many people are under the same delusion.

The doctrine of justification by faith, in which we believe as sincerely as does Mr. Mackenzie, is not the New Covenant, but is older than either the New Covenant or the Old. It is older than Israel; it is older than Abraham. In fact, it is as old as the primitive covenant made in the Garden, as to the seed of the woman. Abraham was justified by faith, so are all his successors who have attained that desirable position relative to the Divine Law.

What, then, is the New Covenant?

The New Covenant is a document recorded in the Bible just as fully and as clearly as the deed to an estate would be recorded at Somerset House. It is found in the 31st Chapter of Jeremiah, commencing with the 31st verse, and forward to the end of the chapter. The document consists of a preamble and three separate clauses. It is a Covenant made specifically with the House of Israel; therefore, it is a limited Covenant. Whereas the doctrine of justification by faith is universal.

CLAUSE 1.—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.

(It is manifest from the foregoing quotation that neither Mr. Mackenzie nor Israel-Britain can escape from the Law by appealing to the New Covenant.)

CLAUSE 2.—THE NATION. Jer 31-35

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 3.—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 above quoted gives us a time indication, certain suburbs which should be built to the city of Jerusalem; the indication is that when those suburbs are built the New Covenant may be considered fully in operation, for Jerusalem is God's time indicator in connection with the prophecies. For instance, "Jerusalem shall be trodden down of the Gentiles until . . . Blindness in part hath happened unto Israel until . . ." The suburbs here indicated have been built since Jerusalem passed into our hands.

It will be said this is an Old Testament doctrine, and we are under the New. Very well, but there is not much comfort in that for our objectors. For, turning to the 8th Chapter of the Epistle to the Hebrews, we find the Holy Spirit quoting verbatim the preamble and first clause of the document contained in full in the 31st Chapter of Jeremiah. The clause thus quoted is that which carries forward the Law, which shall be written on the hearts of the people who constitute the House of Israel.

All the contextual Scriptures show the Law to be the Commandments, Statutes and Judgments of Jehovah.

Our foundation, therefore, for teaching that Israel-Britain is still under obligation to keep the Law is broadly based on the Old and New Testaments; but we do not make it, as Mr.

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Mackenzie states we do, a condition of salvation. God makes it a condition for securing to Israel national prosperity, abundant crops, abounding health, peace at home and victory abroad, and He makes the punishment for failure to keep the law the want of all these blessings. As a matter of fact, such is the teaching of God's Word; and not all the arguments of all the schools can set that aside.

The national phase of the New Covenant is set forth, as we have seen, in the 31st Chapter of Jeremiah and the 8th Chapter of the Epistle to the Hebrews. The antecedent to the 31st Chapter of Jeremiah is the 26th Chapter of Leviticus, where the "old" covenant is set forth just as clearly and with absolute detail.

Turning now to the 9th Chapter of Hebrews we read: "Then verily the first covenant *had also ordinances of divine service* and a worldly sanctuary."

Here the inspired writer takes up the question of the ordinances, and proceeds with an examination of the grounds of the great doctrine of justification by faith. Failure to distinguish between these two phases has landed Mr. Mackenzie into a difficulty which it will be well for his own peace of mind, and for that of those who would fain follow us both, if he will cease to try to express both statutes and ordinances, which differ, in one single set of terms.

Mr. Mackenzie complains also that I state that Our Lord ratified every jot and tittle of the national law in His Sermon on the Mount. Well, as a matter of fact, He did so. Any and every person who cares to read Matt. v, 17–20, will see for himself that such is the case. It would be needless labour for me to support that statement by my assertion. And it is equally useless for Mr. Mackenzie or any other to deny that such is the case. The language used by Our Lord is so clear as to be beyond misunderstanding.

Mr. Mackenzie has picked up, without due care, the absurd statement that Samuel, the Judge and Prophet of Israel, framed a new constitution for Israel. He seems to realise that this is a new discovery, and that after the said constitution was framed and written in a book, and laid up before the Lord, *it is never heard of more*. He tells us that he has lately, and hastily, borrowed this idea. He quotes a single verse from the 10th Chapter of I Sam. 25, which reads thus: "Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord; and Samuel sent all the people away, every man to his house."

Truly a very flimsy ground for the statement that Samuel drafted a new constitution for Israel. No wonder it was never heard of again!

Samuel well knew the manner of the Kingdom from the Pentateuch. It was his life work to administer the God-given law of that Kingdom. The book he wrote was the book which the law of the Kingdom required to be written. The law requires it to be written by the king himself. But as Saul was the first king and not at all trained for the purposes of kingcraft, Samuel wrote it for him, and laid it up for the purpose it was intended to serve.

What was the book which Samuel wrote?

Without question, it was the book of Deuteronomy.

Where is the requirement that such a copy of the book of Deuteronomy should be written, and what was the purpose for which it should be so written? Read Deuteronomy xvii, 14–20, especially the following verses, 18–20: "And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes, to do them: that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel."

It should be remembered that Samuel was the custodian of the original copy of the book in the handwriting of Moses; the copy which Ferrar Fenton points out was later found in the time of Josiah the King of Judah, and that from this copy he would have made the copy for the use of the king thus ordered and prescribed by the law of God, above quoted. Mr. Mackenzie would have Samuel disobey this command and substitute an entirely new constitution.

But this is on a level with the rest of the matters which have been written and published under the caption, "The Canker in the Bud." When a man stays within the limits of that with which he is well acquainted, he does good work. But when he departs from that and gets into the field of another man's speciality, he usually gets into difficulty. Surely our friend is passing through that experience at this time.

Now Mr. Mackenzie may have the field and fire away as much as he pleases upon the dust of his own raising. I will close by wishing him very heartily, and you all, a Happy New Year. Rest assured that old campaigners like Mr. Mackenzie and myself can have a difference and express it without in the slightest degree affecting the substratum of our friendship and mutual esteem.

PRETORIA BRITISH-ISRAEL ASSOCIATION.

PRESIDENT, W. E. Oldroyd; Vice-Presidents, Miss Hart and A. B. Ker; Secretary and Treasurer, Mrs. Mitchell Baker. Meeting-place: Y.W.C.A., Minnaar Street, Pretoria. (8 p.m.)

Syllabus for 1925: Jan. 30th, "Some Links in Our Hebraic Ancestry" (W. E. Oldroyd); Feb. 27th, "The British Empire in the Bible" (Miss Poynter); Mar. 27th, "The Pyramid of Egypt" (A. B. Ker); April 24th, "Election and Prophecy" (W. E. Oldroyd); May 29th, "National Heraldry: The Lion and Unicorn, and the Eagle" (Miss Hart); June 26th, "The Empire's Moral Influence—Girdling the Earth" (Miss Reed); July 31st, "Dialogue—Israel Truth (questions and answers)" (Mr. and Mrs. W. E. Oldroyd); Aug. 28th, "Israel Links" (A. B. Ker); Sept. 25th, "Israel Truth and Christian Teaching" (Miss Poynter); Oct. 30th, "Thus Saith the Lord" (I Kings xxii, 24), (W. E. Oldroyd); Nov. 27th, Miss Roberts; Dec. 19th, "Some Aspects of Israel Truth" (Mrs. Mitchell Baker). All interested cordially invited.

GIVE UP! WHAT?

ONE of the speakers at the Congress said that he thought we ought to exercise great patience towards those to whom our teaching was quite new. It was no easy matter to give up old and cherished beliefs. It set me thinking. In embracing British-Israel Truth what is one called upon to give up?

His Bible? Nay! verily, on the contrary, the Bible in its entirety he is called upon to accept. If there is one thing which we emphasise more than another it is that the Holy Word of God is one and indivisible from Genesis to Revelation. It is our proud boast that the Bible is the story of God's chosen

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nation so unfolded before our eyes that we never cease to wonder at the gracious purpose of God to compass, through that nation, the salvation of the world. Are we called upon to give up our Protestant faith? Nay; none can say with greater truth than we, "The Bible, the whole Bible, and nothing but the Bible." "Justification by Faith," the cardinal doctrine of our Holy Religion, which, in the days of the Great Reformation, struck a fatal blow at the pretensions of the Papacy, nowhere shines with such resplendent glory as in the hands of God's Covenant people. It is the truth which we wield with convincing and converting power. Hebrews xi is absolutely conclusive in our hands, especially verses 39 and 40, standing out boldly in the full light of a true interpretation. "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

Do we have to give up that phase of the Gospel which we call salvation? No! A thousand times No! On the contrary, we set salvation in its true light, and in its true place. When Our Lord sent forth His disciples He said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel, and as ye go, preach, saying, The kingdom of heaven is at hand" (Matt. x, 5–7). That was the Gospel, the good news which they had to proclaim. It was the Gospel, the good news of the kingdom. His final command to them to preach the Gospel to every creature did not change the nature of the Gospel, it only extended its scope. It is clear that salvation and kingdom are parts of one whole Gospel. "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, 16). Salvation comes through faith in Jesus Christ, and He is Himself the truth of the Gospel of the kingdom. The emphasis of any kingdom is in the king of that kingdom. The preaching of the Gospel of the kingdom therefore focuses itself upon Our Lord Jesus Christ as the King of the kingdom, through Whom, by faith in Him, we are saved. Our insistence therefore in proclaiming the Gospel of the kingdom is in complete accord with Our Lord's command. In so doing we cover the whole ground of God's redemptive purposes. The preaching of the Gospel of the kingdom embraces the Atonement of Our Lord, "As in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv, 22). "For Christ also hath once suffered the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit" (1 Peter iii, 18). The preaching of the Gospel of the kingdom calls attention to the crown rights of Jesus Christ. One of the most glorious doctrines of Holy Writ is the sovereignty of God, "I and My Father are one" (John x, 30). You cannot travel through the Bible from Genesis to Revelation without being deeply impressed with the truth of God's sovereignty. No school of religious thought I know emphasises more fully than we this great fact.

Think of it in the light of Creation, the call of Abraham, the deliverance of Israel from the bondage of Egypt, in the chequered history of the House of Israel, the House of Judah, the House of David, in the life of Christ and His Church, until this day. The sovereign authority of the Lord God Almighty is written on every page. He ruleth in His heavens, and over all the earth. The crown rights of Our Lord Jesus Christ we hold and preach with convincing clarity. "Art thou a king, then? . . . Thou sayest that I am a king. To this end was I born and for this cause came I into the world, that I should bear witness unto the truth" (John xviii, 37).

What is British-Israel Truth? It is the master-key by which every Book of Holy Scripture is opened before the ravished gaze of the soul of man. We surrender nothing vital in our Holy Religion; on the contrary, faith is established, hope is confirmed, and love is enthroned in all our hearts. What, then, did the speaker mean when he cautioned us to have patience with those who must needs surrender old cherished beliefs in accepting our teaching?

He was perfectly right, and his meaning was quite clear. The truth for which we stand is so pivotal that to embrace it is to readjust all our previous thinking. The vision it inspires is as radical as that which came to St. Paul on the Damascus road, and as illuminative.

In that readjustment doubtless many preconceived notions and beliefs must be surrendered. My sole reason for writing this article is to show that nothing vital to our Holy Religion is surrendered, but, on the contrary, strengthened.

It would be difficult in terms to say what the modernist believes. At present he is destructive. It may be that one day he will become constructive; then we shall know exactly where he stands—if, indeed, he has left any Biblical material on which to build. All we can say of the scientist is that we deny no well-authenticated and established scientific fact. All we ask is that his findings shall be final and conclusive. As for the Spiritualist, and the Papist, as well with the sinner, they must, in the acceptance of Christ, surrender all falsehood in the reception of the whole truth for which we stand.

J. G.

"THE PHŒNICIAN ORIGIN OF BRITONS, SCOTS AND ANGLO-SAXONS."

REVIEWED BY D. DAVIDSON, M.C., M.I.Struct.E.

THE WOMAN, THE MAN-CHILD, THE EAGLE AND THE WILDERNESS.

READERS of THE NATIONAL MESSAGE know what an important part the British race has played in fulfilling the ancient Messianic prophecies concerning the Stone Kingdom (or its *material* elements) and concerning Israel. They will find their belief strengthened and confirmed by the perusal of a remarkable book, "The Phœnician Origin of Britons, Scots and Anglo-Saxons," by Colonel L. A. Waddell, C.B., C.I.E., LL.D., ex-Professor of Tibetan, London University. This book was published simultaneously with "The Great Pyramid: Its Divine Message," and by the same firm of publishers. The present writer, however, had not read it until after his recent articles on "The Solar Year and the Messianic Year" were written. Colonel Waddell's book reaches the same conclusions arrived at in "The Great Pyramid"—and from entirely different sources—concerning what we have termed "the ancient Messianic prophecies" relating to the Messianic race and civilisation, and the fulfilment of these prophecies in the British race. Colonel Waddell derives his data from Sumerian sources in the third millennium B.C., from Hittite sources in the second millennium B.C., and from Phœnician, Phrygian, Indian and pre-Roman British sources of the first millennium B.C. From all of these sources he shows the continuance of a prevailing belief in a Divinely-guided race known

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by the name "Barats" or "Brits." This race is frequently represented symbolically as a woman, "Barat-ana," ruling over the seas, and accompanied by the sign of the "Sun of Righteousness," a sun-circle encircling the St. George and St. Andrew crosses (*i.e.*, the Union Jack). The allegory of St. George and the dragon is shown to belong to Cappadocia in pre-Christian times, and to refer to "the Son of God" slaying the dragon. "Andrew" is shown to be of the same pre-Christian origin, being actually the Indo-Aryan *pagan* name, Indra, for JEHOVAH-CHRIST—the "I AM."

In the various representations the dragon is pictured as being overcome by the Cross as a weapon, which fact, together with the identification of *Indra*, as the Indo-Aryan *pagan* name for Jehovah-Messiah, gives significance to the words of the Vedic hymn:

"With thy Spiky Weapon, thy deadly bolt,
O Indra, thou smotest the Dragon in the face."

Waddell there shows by numerous examples that the "bolt" is the Cross, the original also of the "hammer" of Thor. In many of these ancient texts and representations, the archangel Michael (Mikel) is associated in the war against the dragon, and in upholding, or removing to safety, the *symbol* of the "Sun of Righteousness," borne in other cases by the woman "Barat-ana." Michael is pictured with eagle's wings, and in other cases is symbolised by an eagle upholding the symbol of the "Sun of Righteousness" while transfixing the serpent with its talons. The representation appears on an early Briton pre-Christian coin, and is an almost exact representation of what now figures as the Eagle of the United States of America. On the obverse side of the Great Seal of the United States the Eagle is figured surmounted by the Sun, and on the reverse side of the original seal is figured the symbol of the Stone Kingdom—a Pyramid with its Apex Stone (symbolic of Christ), containing the Eye of Providence, suspended over it. These are shown on Plate LXVIII in "The Great Pyramid: Its Divine Message."

The Sun, Woman and Michael-Eagle symbols are, therefore, mythologically and heraldically attached to the British race. Referring again to the twelfth chapter of Revelation, we see the significance of this. In verse 14 we are told, "And to the woman were given two wings of a great *eagle*, that she might fly into the wilderness." Where is this wilderness? The answer appears in the May, 1922, *My Magazine*—"The Mighty Multitude of People":—

In all ages from the beginning of the earth down to 1760 the British Isles gained only 10 million people. Then, in only 160 years more, 37 millions more people were added. *That is so wonderful as to seem miraculous if we think about it.*

And here is another thing just as wonderful. What we now call the United States of America was almost uninhabited down to quite recent times. . . . In 1840 . . . the United States had only 17 million people. . . . America has grown from 17 to 106 millions in only 82 years, and has gained almost all her people in the last 100 years.

Extend the study to the Colonies and Dependencies of the British Empire, and we have the answer in full, even as it is given in Deut. xxxii, 8–17, 29:—

When the Most High divided to the nations their inheritance . . . He set the bounds of the people according to the number of the children of Israel.

For the Lord's portion is His people; Jacob is the lot (Hebrew—*the measuring cord*) of His inheritance.

He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye.

As an *eagle* stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, *beareth them on her wings*:

So the Lord did lead him. . . .

He made him ride on the high places of the earth. . . .

Oh that they were wise, that they understood this, that they would consider their latter end.

"THE CHOSEN PEOPLE" OF THE VEDIC TEXTS.

It must not be assumed by the reader that Colonel Waddell claims any prophetic synchronism between the Hebrew prophecies and the traditional elements of the ancient Messianic prophecies contained in the Indian epics or in such other literary sources studied in relation. Colonel Waddell does not appear to place the Hebrew Scripture on any higher plane than his Vedic texts. This, however, makes his evidence and conclusions all the more striking, and of greater value when co-ordinated with the writer's own identical conclusions from the ancient Egyptian and ancient Hebrew Messianic prophecies, particularly when it is understood that Colonel Waddell derives from the Indian epics that the race of "Barats," "Brits" or "Britons" are "the chosen people of God." Thus, referring to the various statements concerning this race, Colonel Waddell quotes the ancient Indian epics as follows:—

His sources of subsistence are Arms and the Protection of the Earth (Jer. li, 20; Isa. liv, 17). The Guardianship of the Earth is his special province (Deut. vii, 6; Isa. xliii, 21). . . . By intimidating the bad and cherishing the good, the ruler (of this race), who maintains the discipline of the different tribes, secures whatever region he desires (p. 200) (Isa. xli, 18–22; lxi, 4; Gen. xlix, 22; Deut. xxxii, 7–9, 29).

The principal nations of the *Barats* are the *Kurus* (Syrians) and the able *Panch* (Phœnic-ians) (p. 188).

The able *Panch* setting out to invade the Earth, brought the whole world under their sway (p. 1).

The Brihat ("Brit-on") singers belaud Indra (the pagan Indo-Aryan name of Jehovah) . . . Indra hath raised the Sun on high in heaven . . . Indra leads us with single sway. . . . The *Panch* (*Phœnic-ian* Brihats) leaders of the Earth. Ours only and none others is He (p. 1).

It is important also to observe what Colonel Waddell has to say concerning the civilisation of India that is responsible for the above identifications. He says:—

Nothing whatever of traces of civilisation, apart from rude Stone Circles, has ever been found by the scientifically equipped Indian Archæological Survey Department in their more or less exhaustive excavations on the oldest reputed sites down to the virgin soil during half a century, which can be specifically dated to before 600 B.C.

On the other hand, I observed that historical India, like historic Greece, *suddenly* bursts into view about 600 B.C., in the pages of Buddhist literature, and in the Maha Barat epic.

. . . I was led by numerous clues to trace these "Aryan," or as they called themselves "Arya," invaders of India back to Asia Minor and Syria-Phœnicia.

These identifications immediately led the present writer to remember certain long-forgotten passages of Sanchoniathon's "Phœnician History," "preserved" by Philo of Byblus in Phœnicia (100 B.C.). In relating the Phœnician traditions concerning origins "Sanchoniathon" states that there was one Elioun, called Hypsistus (*i.e.*, "the Most High"), and his wife named Beruth (Hebrew, Berith or Brith = Covenant), and

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they dwelt about "Byblus," in Phœnicia. These were contemporary with "Sydyk" (*i.e.*, the Righteous One).

Kronus (or Saturn), whom the Phœnicians call Israel, and who after his death was deified . . . when he was king, had by a nymph of the country called *Ano-bret*, an only son, who, on that account, is styled Jeoud; for so the Phœnicians still call an only son; and when great danger from war beset the land, he adorned the Altar, and invested this son with the emblems of royalty and sacrificed him.

All this merely means that the *Only Son*, Jeoud—the Only Son of the Most High—was to be of the seed of Israel, the seed of the people symbolised by the Israel-woman of Revelation, the Covenant One, or Brit-ana, here called Ano-Bret, by inversion in the account of Sanchoniathon. As to the explanation of the origin of the particular "Phœnicians" here mentioned, and of the Phœnician origin of certain early tribes in Britain, the reader is referred to page 197, in relation to pages 5 to 7 and 65 to 73 of "The Great Pyramid: Its Divine Message":—

They that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called: The repairer of the breach, The restorer of the paths to dwell in (Isa. lxiii, 12; refer also to the whole of Isa. xlix).

This review deals only with the essential outline of Colonel Waddell's remarkable book. There are matters of historical and archæological detail, however, that are of the utmost importance to every reader of THE NATIONAL MESSAGE. Amongst these are the discussion of the records relating to the founding of Stonehenge, and other early British monuments, the solution of the problem of the Kelts and Picts, the founding of London by Brutus the Trojan, and the discovery and translation of the inscription on an actual monument of Partolan in Scotland. The astonishing thing is that the author began his investigations in India, and these led him to Asia-Minor and Syria, and eventually to the British Isles. When the reviewer realised this sequence, he was reminded of a valuable hint given him in December, 1917, by his old commanding officer and friend, Lieut.-Col. C. M. Browne, C.M.G., D.S.O., R.E., a high authority of the Survey of India. This hint was to the effect that the reviewer's own historical studies would be enriched and would find a short route to fruition by the perusal of the very class of Indian literature from which Colonel Waddell obtained the clue to "The Phœnician Origin of the Britons, Scots and Anglo-Saxons." The reader will not always agree with Colonel Waddell, but he will find the book to be the ablest work yet written, from the standpoint of the scholar, on the true origin of the British race.

ISRAEL IN THE LAND OF MIZRAIM.

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

"*Ought ye not to know that the Lord God of Israel gave the Kingdom over Israel to David for ever; to him and to his sons by a covenant of salt.*"

JACOB and his people, to the number of about 70, followed his son Joseph to Egypt—the land of Mizraim.

He and they, being shepherds, were settled in the land of Goshen, along the lower Nile; and there they multiplied very rapidly.

At the beginning, Joseph was the ruler of the country under the Pharaoh of the day, and as he married the priestess of On, he was intimately connected with the priestly ruling class.

In this way he and selected, apt, clever men of the Hebrews would naturally gain extensive sway in the land among the people already most favourable to the new coming Shemitic people.

Before the old man Israel—the first of all the Israelites of history—died, he called to him his twelve sons and gave them an indication of what would come to them "*in the last days.*"

To Joseph he gave the blessings of the deep, great wealth of territory and the rule over all the Israel peoples.

To Judah—from whom alone came the Judaites, generally known as Jews—he gave the sceptre, the royal rule.

About three hundred years passed, and the Hebrews in Egypt had grown to a nation, a multitude in the land. Moses is sent to lead them from their long-time home to the land of Canaan, Divinely given to Abraham, Isaac and Jacob, and their seed, for an everlasting possession.

This nation, under Moses, crosses the Red Sea, encamps at the foot of Mount Sinai, receives the moral law, including personal, family, tribal and national law, statutes, judgments and ordinances.

Then they wander forty years through the wilderness until the rebels, men and women above twenty years of age, die, and a new nation, *born free men in the desert*, grow into ripened manhood, and by severe training and discipline are prepared to play the part of strong, fearless, high-spirited men.

Moses dies in sight of Canaan. Joshua leads Israel across the Jordan to Gilgal, captures Jericho, Bethel, Hai, and many other walled cities, towns and villages, with all the surrounding lands.

After conquering most of Canaan, including thirty-one important cities, Joshua dies at the age of 110 years. He had spent five years in the conquest of the land.

After his death the Israelites were ruled by judges for hundreds of years, until Saul, of the tribe of Benjamin, was appointed king.

After forty years of rule David took his place, finished the conquest of all Canaan, including the ancient fortress of Jerusalem. He ruled the land in peace, and at the end of forty years, about 1015 B.C., handed over the *Throne of the Lord, the Throne of David*, to his son Solomon.

He, in turn, ruled forty years, till 975 B.C., when he died, and his son Rehoboam became king.

This became an important date, because the twelve-tribed kingdom of "all Israel" was split into two kingdoms, the North Kingdom being composed of ten tribes under Jeroboam, of the House of Joseph; and the South Kingdom composed of two tribes under Rehoboam, with Jerusalem as capital.

Samaria became the capital of the ten-tribed kingdom, *known as Israel in Bible history and prophecy.*

Rehoboam ruled at Jerusalem over the tribes of Judah, Benjamin, a goodly portion of Levi, and small portions of the ten tribes who lived among the tribe of Judah at the time of the split.

Israel continued in Samaria from 975 B.C. to 721 B.C., and then was carried into captivity by the Assyrians under King Shalmaneser. They were carried into Media and into

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the regions about the head-waters of the Tigris, the Euphrates, Gozan, Habor and Halah. Here, for the moment, we leave them.

The Southern Kingdom of Judah was carried into Babylonian captivity about 585 B.C. Jerusalem, with Solomon's Temple, was destroyed, and the whole Palestinian land of Canaan was almost completely emptied of the Israel and Judah peoples.

Later we will follow the Judaites of the Babylonian captivity, and then give attention to the trail marks of the Israel movements.

BIBLE STUDENTS' STUDY CLASSES.—II.

THE PROPHET EZEKIEL.

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

CHAPTER II.—SON OF MAN.—A term applied 79 times to Our Lord in the Gospels. His mission was to the whole human race of man. Ezekiel is addressed so also, but as Israel's representative, as Israel had neglected her mission to the world. It is applied here 91 times to him as the prophet of this rebellious people. Like Jonah, they refused to obey. Therefore the nations were prepared to swallow them up (Hos. viii, 8; Jer. l, 17; Matt. xxi, 29). The Cherubim had the face of a man, and when the Throne of the Almighty was revealed, there was the likeness as of the appearance of a man above upon it. So God reminds Israel that the Lord will not forsake His people, but rather fit them for the work He has appointed them unto. As used of Ezekiel they also are (*a*) chosen, (*b*) endued of the Spirit, (*c*) and sent of God. At the sight of God's great glory the prophet (like John) had fallen upon his face. Not paralysis in His presence is desired by God, but active service. We must be fellow-workers. The Spirit quickens our dead bodies and causes us not only to hear but to obey. The prophet is sent to all the nations (viz., of Israel) *plur* margin, a name given henceforth to Israel of the Dispersion. The majority had become as the heathen. We must recall that Israel of the Northern Kingdom were taken into captivity 125 years before this prophet begins to prophesy, and were now in separate communities, as they had been taken away at different times varying from 771, 740, 721 and 677 B.C.; they were not all put together, but in the regions of Halah, Habor and the cities of the Medes, later known as Aria, the region of the Arimaspians to the south of the Caspian.

Here are four groups besides Judah. These would be "nations," and all were rebellious, impudent and stiff-hearted. "Thus saith the Lord" must be the introduction to all the prophet utters. He must not speak his own words, but His who sent him. This would be effectual to those unto whom He sent it who were willing and obedient, and whose posterity would eventually possess the land. The prophet is warned of the malignity of his own people, "as thorns and briars, even as scorpions." Their words may be very terrible, full of threat and venom, their looks fierce and full of hatred. He must speak, whether they will hear or they will forbear, soon they shall know that there has been a prophet among them. The prophet is warned that he must not refuse, not to be like Moses at the first, or even Jeremiah, least of all like Jonah; but, like the servant of the Lord (Isa. l), be willing to speak the word in season, to open his ear and not be rebellious. The symbol of receiving God's words, the roll upon which the words were written. His eating was in token of his incorporation of their meaning as the mastication, meditation, and digestion of understanding sufficiently to impart to his hearers with the tongue of the learned. It was no easy task set before Ezekiel; it was both arduous and painful—painful because it was before his own kith and kin, arduous since it would lead to opposition and persecution. If he would not be rebellious, then he must look to God to open his ear and control all his actions to do all that he was told. His opening his mouth and eating is a sign of his receiving. Now the roll of MS. is put before him; not as usual rolls are written, only on one side, but wherever possible; showing how necessary it was to contain all that the Lord had to speak.

As in Rev. v, 1, and the source, "Eat that thou findeth, eat this roll." The Hand stretched out had a roll therein—"He made me to eat the roll." It was not pleasant, as it was full of lamentation and mourning and woe. This language should be recalled when we read that Our Lord bade His disciples to eat His flesh; also Rev. x, 9, 10. Though bitter to his human thoughts and wishes, yet it was God's will, and therefore he knew all was for the best, and that the end would be for good. This thought bringing him into union with the God of all the earth, made him to acknowledge that, after all, it was in his mouth as honey for sweetness.

STOURBRIDGE BRANCH.

ON Tuesday evening, November 18th, a special meeting was held for the purpose of reconstituting this Branch. Mrs. Moxon presided, and the Rev. T. H. Whitehouse (the Midlands Representative) gave an outline of British-Israel teaching. He described the principles, constitution, objects and methods of the British-Israel-World Federation. An interesting address from Mrs. Moxon was followed by an enthusiastic vote of thanks to her in grateful acknowledgment of her past arduous work in Stourbridge on behalf of British-Israel teaching. The Branch was duly re-formed, with Rev. C. M. Stuart-King (Vicar of Lye) as President; Mr. Lunt, Vice-President; Mr. W. J. Foster, Hon. Secretary; and Mrs. Moxon, Treasurer; with a strong Committee to assist.

THE PRAYER CIRCLE.

"ASK, and it shall be given you,
Seek, and ye shall find,
Knock, and it shall be opened unto you."
—Luke xi, 9.

"How much more shall your Father
Give the Holy Spirit to them that ask Him?"
—Luke xi, 13.

Let these great words of the Master ring out the Old Year in confirmation of this truth; ring in the New with the glad affirmation that not one word of His can ever fail.

If every member of our Prayer Circle be filled with the Holy Spirit each moment of every day in this year of Grace, 1925, and thus spirit-filled shall ask, seek, and knock, there will be such a receiving and a finding and an opening as shall bring our whole Empire to the blessed knowledge of God's truth.

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THE SECRETARY-GENERAL'S PAGE

A LARGE company is anticipated for the Secretary-General's Round Table, on Wednesday next, January 14th, at Headquarters, 6, Buckingham Gate, S.W. It will help us in regard to the catering if those who purpose taking tea will very kindly send a post card. Tea commences at 4. Addresses by several speakers commence about 5.30. Members are invited to bring their friends. The occasion may be regarded as a New Year gathering for social converse as well as a conference on matters appertaining to the advancement of our Cause.

* * *

Mr. Garrison is announced to give his lantern lecture, on "Egypt and Some Wonders of the Great Pyramid," at the Midland Institute, Birmingham, on Thursday evening next, January 15th. Tickets should be secured early. Particulars may be obtained from the Rev. T. H. Whitehouse, 132, Gravelly Hill North, Birmingham.

* * *

The Rev. Thomas Hislop gives a New Year address for the Scottish-Israel Association to-morrow—Sabbath—evening, at 6.30, in the Christian Institute, Bothwell Street, Glasgow.

* * *

Members and friends of the Croydon Branch are asked to kindly note that the next special meeting, at Eldon House, Wellesley Road, will be held on Tuesday next, January 13th, instead of on the usual second Thursday in the month. Mr. John J. Morey will be the speaker in the afternoon, and Mr. T. Ernest Hill in the evening.

* * *

The Secretaries of all Branches are invited to send us copies of their programmes for the session.

* * *

Mr. Daniel Farmer is engaged to speak at the Horsham Town Hall on January 14th; at Kingston-on-Thames, January 15th; Peckham Baptist Chapel, January 22nd; and at Hornsey on February 2nd.

* * *

Mr. J. J. Morey addresses the Ealing Branch on Tuesday next, January 13th, at 8 p.m., in the Wesleyan Church Room, The Mall, Ealing. On Thursday evening next he is to lecture at Becontree. To-morrow (Sunday) he addresses the Hindhead Branch.

* * *

The Rev. Joseph Gay and Mr. J. J. Morey will conduct a mission for the Bristol Branch, as follows: January 20th, at 7.30, in the Counterslip Chapel; January 21st, at 7.30, in the C.M.S. Hall, Park Street; January 22nd and 23rd, in the Redland Park Hall, at 3 and 7.30.

* * *

The speakers for the Bristol Branch last month were: The Rev. Philip Young, L.Th.; and the Rev. W. E. Woodhams Denham, F.R.G.S.

* * *

The Rev. Joseph Gay will commence a series of meetings for the Bradford Branch, in the Church House, on Monday next, January 12th, and will be joined later in the week by the Rev. Pascoe Goard—the meetings continuing up to and including January 16th.

The Handsworth-Birmingham monthly meetings will be addressed by Mr. Barritt on January 12th; and by the Rev. Kenneth Dodds on February 9th.

* * *

The Rev. Pascoe and Mrs. Goard kindly entertained the Federation Staff at Headquarters on New Year's Day. High tea at 6.30 was followed by a happy social evening. The "toast" to the King was given by the host; the "toast" to our Royal Patron, H.R.H. Princess Alice, Countess of Athlone, was given by Mr. Garrison; who also gave the "toast" to the host and hostess; each "toast" was drunk in tea. The programme for the evening included interesting items by Mrs. Goard, Miss Morey, Rev. Joseph Gay, Mr. Garrison, Mr. T. Ernest Hill, Mr. Sleeman, Mr. A. R. Heaver, Mr. J. J. Morey, and Mr. Charles E. Edmonds. Mrs. Garrison accompanied on the piano. Captain A. H. F. Young, R.N.R., in an appropriate speech, voiced the thanks of the company to the host and hostess for a most enjoyable evening.

* * *

The next events in the Central Hall, Westminster, are fixed for January 21st and 22nd. At the moment we are able to announce that on Wednesday, the 21st, commencing at 2.45, the Rev. Pascoe Goard and Mr. Herbert Garrison will lecture on "Cameos of the Great Canadian West," illustrated by a series of very fine hand-painted lantern pictures. The tickets for this occasion will be: Reserved seats, 2s. 6d.; unreserved, 1s.; back seats free.

* * *

The Worthing Branch meetings on the second and fourth Wednesdays this month will be held at 71, Rowlands Road, in the afternoons at 3. The Rev. Philip Young, L.Th., is the speaker for January 14th.

* * *

Our Toronto Branch has a splendid programme for the year. Meetings are held weekly. Among a fine list of speakers we note the following clergy: The Revs. George Speedie, M.A., J. G. Hutchinson, W. Leslie Armitage, M.A., B.D., Walter Amos, William Paterson, D.D., and A. M. Hubly, B.A. The President is Mr. Robert Elder, and the Secretary is Mr. David M. Duncan. The session extends from September 25th to June 25th, and the subjects cover a wide range.

* * *

"The Two-Fold British Race in Britain and Palestine," by the Rev. W. Pascoe Goard, is a booklet which should be in every home. It makes a very suitable and helpful present for a friend. The price is only 1s. 2d. post free, from The Covenant Publishing Co., Ltd., 6, Buckingham Gate, London, S.W.1.

* * *

Public attention is being called to British-Israel teaching in the Press just now in many parts of the country, especially through the correspondence columns in both daily and weekly journals.

* * *

Will friends kindly note the next speaker at the South-Western Branch, 195, Lavender Hill, S.W., at 8 o'clock, on Tuesday, January 20th, is Mr. Ling. Subject, "The Two Sticks of Ezekiel."

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

No. 159. Vol. IV. JANUARY 17, 1925 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 ETHICS.

JEHOVAH MEKADDISHKEM (THAT DOTH SANCTIFY YOU).—Ex. xxxi, 13.

By Rev. Wm. Pascoe Goard.

There are ten departments in the administration of the Kingdom of Jehovah in Israel. Several of these we have passed in review. We shall look to-day at the department of ethics.

Because there is an apparent development of doctrine in the Bible, it is very generally thought that there was a real development of doctrine in the experience of the people. This is, however, an historic illusion. There are many things in the world of nature which are very different to what they appear to be. For instance, it appears as though the sun actually arose and set daily in the heavens. But we know in reality that, as far as the earth is concerned, the sun is a fixed body, and that the earth is turning daily on its axis, thus causing the sun to appear to rise and set. Even the expression as to the sun being a fixed body as far as the earth is concerned, if carried to a full examination of the facts of the case, will have to give place to the statement of fact that the sun itself is in rapid movement through the heavens, taking its attendant planets with it.

The appearance of progressive revelation must give place to the realities as they are manifest if we look for them with sufficient care. For instance, so outstanding is the giving of the law to Israel at Sinai, it has been overlooked that the Commandments, Statutes and Judgments of the Lord existed and were obeyed and kept centuries before Sinai. Indeed, if we look closely enough we shall carry away the conviction that they were first announced to man when in the Garden. God "commanded the man," although only one minor command is recorded there. Every generation of the Adamic family has been blessed with full revelation. Each generation has had its own presentation. It is important that each generation shall have its own presentation, and not the full record of that of preceding ages.

So outstanding was the worship of the Temple in the time of Solomon that it seems to outshine in glory that of the service of the Tabernacle of the time of Moses. Yet a close look at the service of the earlier day will give indications of much the same fulness, spirit and glory. The only thing which prevents our seeing it in full is the fact that in the later period there was prepared and passed on a revised form of worship more suited to the later day in which that worship was offered. It was, therefore, not necessary to bring on in its fulness the service of the Tabernacle.

The doctrine of the Holy Spirit stands out so clearly in the teaching of Our Lord, and is demonstrated so strikingly at the time of Pentecost, that men have been constrained to say, "Pentecost was the day in which the Holy Spirit was born into the world." This last is a literal quotation.

Now what have we in the department of ethics, and the Name Jehovah Mekaddishkem, by which the Lord revealed Himself in ancient Israel, but the manifestation of the Holy Ghost, the Sanctifier of Israel.

The prayers of David for inward cleansing and for the sanctifying power of the Holy Spirit is as clear-cut in the Old Testament as the prayers for similar blessing are in the New.

From the time of His self-revelation at Sinai, Jehovah, the God and King of Israel, has declared, "I am Jehovah, that sanctifieth you."

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Now let us ask what it is to be sanctified.

There is a twofold meaning for the term as used in the Bible, Old Testament and New. One meaning of the term is "To cleanse." There is an outstanding illustration of this. At a certain period the Temple at Jerusalem was closed and neglected. In it there accumulated much uncleanness. The constant effusion of blood, the constant handling of slain beasts and all their parts, made it necessary that absolute purity should be maintained by constant effort. At first there was carelessness, and then the closing of the Temple. Then came the time of cleansing. The Temple was sanctified. That is to say, it was cleansed. For eight days they were busy carrying out the impurities from the sacred precincts. Then finally it was clean. It was sanctified (2 Chron. xxix).

This process of cleansing is promised to Israel in the latter days. "Then will I sprinkle clean water upon you, and ye shall be clean. From all your filthiness and from all your idols will I cleanse you. . . ." (Ezek. xxxvi, 25–27).

Our Lord has always been definitely and ceaselessly interested in the purity of the nation, and of the individuals which compose it. He has set Himself the task of making it pure, and He will never rest until that is accomplished. Too often His people think He is satisfied with the purity of His Church, or will be when that shall be achieved. But more than that is the case. Jehovah is interested in the purity of the nation, and will never rest until He has brought that about. Neither will He hold him guiltless who causes impurity in the individual, family, or national life of His nation.

* * *

But there is another phase of meaning to the word, and both must be combined to get the full meaning of the term.

It means, "To set apart."

The illustration of this is the sanctifying of Aaron and his sons for the Aaronic priesthood (Exodus xxviii). They were washed with water. This signified the process of purification. They were clad in the garments of the priesthood, and they were anointed with oil. Thus the priesthood was made holy, separated to the ministry.

In what sense is this nation separated as a nation? In what sense is the individual separated as a citizen?

There are many who hold that to be separated to the service of God is only for such as give themselves to religion as to a profession. For instance, to the work of the Christian ministry, or to the work of caring for the sick and the destitute, and so on.

How very far short this is from the full and broad meaning of the administration of this department of the Divine Government!

Let us go back to the original message God spake to Israel upon their coming to Mount Sinai: "Ye shall be unto me a kingdom of priests, and a holy nation" (Exodus xix).

The priesthood of the nation as a nation is here put first before all other services. The fact that the nation shall be holy is also put forward in the same sentence. Now the word holy is here used in the sense, not of sinlessness, but of dedication to a certain service.

How may a nation be a Kingdom of Priests? What will be its duties?

Only one of the families of the tribe of Levi were in holy orders. The family of Aaron alone were ministers at the Altar, and in the Sanctuary. All the other families of Levi were a secular priesthood. To them was committed the care of the material things of the Tabernacle, and later of the Temple. To them also fell the care of all the congregation. That is to say, of all the nation.

They were the administrators of justice and the preservers of order.

They were the medical profession of the day.

They were the educationists of the nation.

They were the publicists.

To them pertained the clerical offices of the state.

The Kingdom of Priests should carry out a similar service for the other nations of mankind. It is the office of the Kingdom of Priests, first to minister at the Altar in holy things, then to carry out the secular Levitical ministry.

To preserve order and administer justice throughout the world. On sea, our priestly boys in blue, and on land, our priestly boys in khaki, are busy to the ends of the earth carrying out that very thing. They are "set apart" for that very service, under the administration of Jehovah, which doth "set you apart" for the duty.

To care for the public health. The medical profession is busy to the ends of the earth studying the diseases and ills which afflict humanity. They are waging a relentless and, in a measure, successful war against disease. They have been "set apart" to do that very thing. They will find full success when they co-operate intimately with God, and realise that, in the department of medicine, God is the "Minister of public health," and in the department of ethics, which we are now considering, it is He Who doth set apart His ministering nation for that work.

Education. People to-day are trying to separate education from God. When they realise that they have their appointment from God, and bear responsibility to Him, then we shall have a different educational system, and a different spirit in it all.

And publication. What shall we say, but that this priestly office and appointment is shown by the fact of the British and Foreign Bible Society. What a work it is that is being done! But when God begins to make enquiry of His servants as to their control of the general publications which from day to day and age to age have been placed in the hands of the people, His people, there will be some heart-searching: for of all departments of Divine activity entrusted to men this is, perhaps, the most abused to-day.

Thus *the nation is set apart* for the service of God among other nations. But what of *the national cleansing?*

There are those who are prepared to sell the morality of the public for gain. They are, and have been so doing, for ages now. There will be a sore reckoning for these when the Lord shall carry through the investigation foreshadowed in the nineteenth chapter of St. Luke and the twenty-fourth chapter of St. Matthew.

There are those who would, and who do, sell the Holy Sabbath for gain. This cannot be done with impunity. And so on.

Jehovah that sanctifieth you nationally is interested in such reforms as tend to make the life of the nation sweet and clean. His face is against the contrary.

It is in line with this department of Our Lord that the nation of Great Britain is moving to sweep the slums away. It will be well that none should remain when Our Lord shall appear. It is in line with this that the other great section of the Anglo-Saxon people have moved against the commercialised traffic

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in intoxicants by which men made immense gain at the expense of the sobriety of the people. Whatever may be the claim of the individual to liberty of action, the nation has acted right in saying that the alien in the midst shall not capitalise that liberty. So a mighty octopus had its tentacles shorn away.

So the Anglo-Saxon peoples are moving in the direction of national cleansing.

What of individual cleansing under this department? The department refers to the activities of the man, but also to his spiritual experience. It is the doctrine which formed the keynote of the eighteenth-century revival "to spread Scriptural holiness throughout the land." It calls for sanctified activity in commerce, finance, industry; with clear-cut laws to guide, and the Spirit of God to enable. This is the thought of the Jehovah Name.

The activities of the individual will be reviewed when He "reckons with His own servants," as set forth in the parables of the pounds and of the talents in the nineteenth chapter of St. Luke, and in the twenty-fourth chapter of St. Matthew. The spiritual state of the individual is set forth in the parable of the ten virgins in the same twenty-fourth chapter of St. Matthew.

So the nation shall be made clean by the Spirit of Jehovah, which "doth sanctify you." Right feeling, right judging, right action, right dealing—all these and more are included in the thought of Our Lord revealed by the Name, "I AM JEHOVAH, THAT DOTH SANCTIFY YOU."

"GOD'S UNCHANGING LOVE."

"*According to the love of the Lord towards the children of Israel*" (Hos. iii, 1).

BY H. D. HOUGHTON.

NOTHING is more amazing in the Word of God than the outbursts of irrepressible affection by Jehovah towards the children of Israel.

Studying the Word of God, this delightful but utterly incomprehensible love to an undeserving wicked people is continually being thrust upon the student.

There is no attempt to conceal it, no attempt to suppress it, and there is no escaping it.

It is confessed, reiterated, rejoiced in, even boasted of, if that will not be misunderstood; a love so far beyond the worth and merit of its object as to be utterly overwhelming to those who know of it and understand it.

It is not a love destroyed by disobedience. A thousand times, No! It is accentuated, stirred-up, made more bold and irrepressible by the wickedness and danger of its object.

The very verse from which our title is chosen is a vivid example.

Israel, gone astray, worshipping other gods, so that even God calls them an adulteress, yet even then, the love that would not let them go still followed, and still declared itself.

"Then said the Lord unto me, Go yet, love a woman beloved of her friend, yet an adulteress, *according to the love of the Lord toward the children of Israel*" (Hos. iii, 1).

What a testimony! What an appeal! This passage shows clearly that God's love to Israel is of such a character that it is not turned away from Israel *even though she be an adulteress;* i.e., *given to idolatry*!

This is beyond our comprehension, but true! Here is love that is not stifled, that is not dissipated, that is not destroyed even by such vile conduct. Man has no love like that, cannot have! But God's love for Israel, He plainly declares, will stand that test. God practically says to Hosea, "*If your love for your friend is of such a character as to survive that fearful test, then your love is like Mine to Israel.*"

Indeed, Ferrar Fenton's translation makes this plain. "*For the Lord loves the children of Israel although they turn to seducing gods.*"

There you have love, Divine Love, to the children of Israel in spite of their hateful sin; and chapter xiv, 4, 6, confirms it all.

"*I will heal their backsliding,* I WILL LOVE THEM FREELY: *for Mine anger is turned away from him.* I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread and his beauty shall be as the olive tree and his smell as Lebanon."

Love again—love to backsliding Israel. Anger turned away, and God becoming as the dew to Israel!

And chapter xiii, 9, 10, rings out with the great declaration, "O, Israel, thou hast destroyed thyself, but in Me is thine help. I will be thy King."

Say you that is the Gentile Church? Oh, no! Look at the next verse: "I gave thee a King in Mine anger, and took him away in My wrath." God in His anger did give Israel a King (Saul), and He did take him away in His wrath. But never to the Gentile Church.

Love, Love! The Book is full of it, and to a rebellious, obstinate, wicked, backsliding people. Love that bears, persists, endures, works, waits; is never weary, AND NEVER, NEVER FAILS!

God's love to Israel began in the ages past. "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; *But because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers*" (Deut. viii, 7, 8).

To Solomon, even the Queen of Sheba said: "Because thy God *loved Israel,* to establish them for ever, therefore made He thee King over them" (Chron. ix, 8).

In Isaiah xliii, God speaking to Israel, says: "Since thou wast precious in My sight, thou hast been honourable—(F. Fenton says, 'I have honoured')—and I have loved thee."

Notice that God says here three things about Israel. She is "*Precious,*" "*Honoured,*" "*Loved*" by God!

A mother takes her little babe in her arms, and when no one is looking she lavishes all her being in affection on the child, and the summit of the expression of her love is reached in this one word: My "*precious.*"

And I do not think the mother love can get much farther than that. *And God Almighty uses that very word to Israel.* "Since thou wast PRECIOUS!"

What love, what accumulated affection, is there piled up upon Israel.

Perhaps some would say: "That is the Gentile Church." But it cannot be! Look at the previous verse: "*I gave Egypt for thy ransom.*" When did God give Egypt to ransom the Gentile Church? It was not born! And neither then nor since has God ever given Egypt to ransom it! *But He did it for Israel*!

While if you will go back to the first verse you have the

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people indicated *by name*! "But now, thus saith the Lord that created thee, O Jacob" (there you have it), "that formed thee, O Israel" (there it is again). "Fear not; for I have redeemed thee; I have called thee by thy name." Is that clear? *He not only calls them by name, but tells us so.* "I HAVE CALLED THEE BY THY NAME!" Making it trebly sure that He is speaking of the literal people! Now what does He say to them? "THOU ART MINE!"

He not only says in this very verse, "*I have redeemed thee,*" and to make absolutely sure of the identity of the persons to whom He is speaking, says, "*I have called you by name,*" but He now carries the thing much further, for having Redeemed, called by name, *He now puts in His claim for possession,* "THOU ART MINE!" Nay, far more than a mere claim which might be disputed, HE DECLARES THAT IT IS SO! Thou ART Mine! HE HAS GOT POSSESSION! And He has never relinquished it! and never will!

Mine! Another word which a mother in her overwhelming joy says to her child. *Mine*! MINE! MINE!

This forty-third chapter of Isaiah is a glorious chapter, absolutely overwhelming in its evidence! Teeming with irrefutable arguments and identities.

The very same verse in which the word "precious" occurs, reads on, "*Therefore will I give men for thee, and people for thy life.*"

Has not He done it in time past? Egypt, Amalek, Moab, Edom, the Jebusites, the Hivites, the Amorites? And many nations and many peoples since then!

He will do it in the future. And neither Parliaments, nor Kings, nor Nations can stop it. "*Therefore will I give men for thee,*" "*and people for thy life.*" Why? That word "*Therefore*" tells us why. The "Precious," the "Honoured," the "Loved," leads up to and explains the why!

Then follows the great enheartening words, "Fear not; for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far and my daughters from the ends of the earth."

It does not say in this passage, "I will bring thee." It is, "*I will bring thy seed.*" It was not *them* He was to bring back; *it was a promise to their posterity*; a promise to them in their generations, a promise to their seed! "I will bring *thy seed* from the East, West, North, South." And so it will be.

When a father rebukes and chastises his son, he still remains his son. So God hastens to assure His son Israel that, though he was under punishment and even in captivity, the *sonship stood good*, and God still maintained His ownership.

"*Is Ephraim My dear son? Is he a pleasant child? For since I spake against him I do earnestly remember him still; therefore My bowels are troubled for him; I will surely have mercy on him*" (Jer. xxxi, 20).

"I will not execute the fierceness of Mine anger; I will not return to destroy Ephraim; for I am God and not man" (Hos. xi, 9).

In Jeremiah xxxi, we read: "*Yea, I have loved thee with an everlasting love.*" The verses before and after prove that Israel is spoken to.

This word "*Everlasting*" is a time measure. It does not speak of quality, largeness, breadth; but of length, endurance—*which is as long as time lasts, and beyond*! FOR EVER!

This profession of love to Israel was not made through her false representations.

Many a woman wins the affections of a man solely because she succeeds in hiding something!

But Israel did not! She had all the reason in the world for hiding her sin, but she could not! It was open, unabashed, persistent! *Too obtrusive, too flagrant to hide*!

The records of this Book from the first beginnings of the Race down to the moment these words were uttered are full of the evidences of her sin!

Sin known, sin continued, sin unashamed!

Hiding from God? There was no such thing! Not even hiding from men. And yet, with all the plainness and openness of her sin, sin for which she was at that moment being punished, yet God makes to her this marvellous declaration: "*I have loved thee with an everlasting love.*"

No; it was not obtained under false pretences. It could not be! God knew Israel's sin better than she knew it herself!

Where there is true love, either in God or man, the depth of despair to which the object is brought only serves to call forth in greater measure the love that helps and succours.

Love? It is the one thing on Earth that is most like Heaven!

Love? *It is the one thing on Earth most like God! For love is of God, and God is Love*!

You can always measure the love by the depth to which it will stoop. That is why there is such an intensity of meaning in those great words of St. John: "*God so loved the world as to give.*"

Love is never content, except when it is giving!

Love, pure, heavenly, God-like, seeks no selfish return! It *gives, gives, gives; finds its life in giving.* Such is human love at its best.

Please do not think that God's love is less in character, or inferior in its make-up than ours. It is precisely of the same kind, but so much the more intensified as God is greater than man.

Can you see what all this means?

It is love that lives in spite of sins. Love that blots them out. Love that finds a way out of them; conquers them. Love that triumphs in spite of the sin, and eventually wins back its object absolutely and entirely.

Do you want confirmation? Listen! "But thou hast not called upon Me, O Jacob; but thou hast been weary of Me, O Israel!" Surely that is clear to whom God is speaking.

"Thou hast made Me to serve with thy sins; thou hast wearied Me with thine iniquities."

God is not speaking here of a converted Gentile Church! He is speaking of a people who have long wearied Him with their shameful and persistent sin.

Now mark what He says to them, and it is directly to them or the words have no meaning.

"*I, even I, am He that blotteth out thy transgressions* FOR MINE OWN SAKE." And no man may stop the operation, or render it impotent! For it is a cause, an incentive, which never can cease to work. *And it must, of necessity, last, as God Himself lasts*!

For Mine own sake! Can you see any failure there?

Say those words are untrue, and you have destroyed the credit of the Deity.

Blot them out, and you have fouled His Great Name!

Destroy the credit and belief in Jehovah, and you have committed the greatest crime possible against humanity!

Let man lose his sense of God, and man himself is lost!

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Yes; utterly and irretrievably! For man is only saved as there is a God living and able to save him!

But, on the contrary, you prove His words true and accept them; then there comes a glow of joy and happiness, which declares our nearness, if not our kinship, and makes us feel the truth of those words of Our Saviour, "When ye pray, say *Our Father*."

Prove that God is untrustworthy, unfaithful, and *man is degraded to the same level*. On the contrary, prove that God is intrinsically true and faithful; then man instinctively feels a drawing thereto, an admiration for, and an impelling force to do likewise. British-Israel Truth proves beyond doubt God's trustworthiness and fidelity, and confirms God's eternal love.

THE BEGINNING OF THE NATIONS.

By Rev. Merton Smith.

Genesis x.

This chapter alone should give the Bible a unique place in the world's literature.

It is not enough to say the information here preserved is contained in no other book. That which is above all clearly taught in Genesis x is

The Brotherhood of Man.

This is a conception entirely foreign to classical antiquity. Nay, more; the spirit of ancient literature is utterly opposed to such conception, and nowhere more so than among the Jews themselves, who were for fully five hundred years the main and official custodians of the Bible. Nowhere were the national prejudices so deeply rooted as amongst the Jews; yet from that very people we are handed a Bible to which no taint of this bitter anti-foreign spirit clings.

This chapter records the settlement of the nations with a sympathy as of a father to them all—and teaches to-day as no other book can teach that the foreigner, and even the savage, is our brother man.

The record, marvellous in its simplicity and brevity, gives

14 Nations from Japheth.
30 Nations from Ham.
26 Nations from Shem.

70 Nations in all.

Without going into any lengthened discussion into the numerals of Scripture, which have an undoubted and important significance, let us just mention that there is another 70 in the Bible which, in contrast with that of these 70 Nations, arrests the attention of the student, *viz.*:—

"All the souls of the House of Jacob, which came into Egypt, were three score and ten" (Gen. xlvi, 27). This is recorded again in Exodus i, 5: "And all the souls that came out of the loins of Jacob were seventy souls." And once again in Deuteronomy x, 22: "Thy father went down into Egypt with three score and ten persons." Bishop Lightfoot, in a note on Luke iii, 36, quotes the Book of Zohar as saying: "Seventy souls went down with Jacob into Egypt, that they might restore the seventy families dispersed by the confusion of tongues." And this has Scripture to back it, which is more than can be said of most Jewish comments—Deut. xxxii, 8, 9: "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the peoples

According to the Number of the Children of Israel,

For the Lord's portion is His people; Jacob is the lot of His inheritance."

In short, the dividing of the nations is connected with Israel's place as God's chosen people, in the great scheme of the world's salvation. Please note that when Israel—the nation from whom sprang the

World's Salvation—

went down into Egypt, "the fiery furnace of affliction," they went down

A Man for a Nation—

a wonderful type or illustration of the

Redeemer of Israel,

who "tasted death for every man."

And thus began to be fulfilled the wondrous prophetic promise of Genesis xii, 3: "In thee shall all the families of the earth be blessed."

It is of grave importance to notice in this connection that all the House of Jacob went down "into the furnace," not the House of Judah alone, much less the Jews, who are only a very small remnant of the House of Judah and Levi.

God's purpose of blessing to all the nations is here INDISSOLUBLY linked with the whole House of Israel, not with Judah alone, and certainly not at all with the Jews who have become "broken off branches through unbelief" (Rom. xi, 17-23).

The idea, so strenuously advocated in certain quarters, that the Jews, being all that is left of the whole House of Israel, must be finally converted and become the great missionaries to the nations, is quite contrary to the teaching of the Word of God. Rev. vii, 3-8, shows that the sealing or absolute identification by the finger of God of

All the Tribes of the Children of Israel

is still in the future.

The Chief Rabbi of Britain, in a letter to the writer, repudiates the idea that the Jews are all Israel, and declares that the other tribes will yet be known.

We must, however, leave this question for further consideration and return to Genesis x.

Another 70 will occur to the mind of the student in connection with the dissemination of the blessing of God among the nations, and that is in Luke x, 1-16.

The Appointment of the Seventy

by Our Lord Jesus Christ to carry the Gospel of the Kingdom, all the more so in the light of the words of Our Saviour in Matthew xxiv, 14:—

> "And this Gospel of the Kingdom shall be preached in all the world, for a witness to the nations: and then shall the end come."

One last thought. The Bible asserts that God Himself is the author of national life. In Genesis x, 70 nations are tabulated. Confessedly all schools of ethnology are to-day at sea. Turning up, at hazard, two authorities that are at hand, it is there recorded:—

(1) Principal countries of the world, 63.
(2) States of the world, 61.

The writer would suggest that these figures are, both of them, close enough to the 70 of Genesis x to induce a careful

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study of that chapter by all those who are desirous of knowing the truth, as apart from mere scholasticism.

In this chapter beginneth the trail of the nations. Get acquainted with the trail marks here laid down—ere trying to solve the ethnological puzzle of to-day.

A CASE OF IDENTITY.

WHAT a terrible thing it is to lose one's identity! That is what happens to every man and woman in this country who, being found guilty, are punished by imprisonment. During the Education controversy, one whom I know well deemed himself justified in resisting an enactment which cut clean across his conscience.

Said he, "Shall I ever forget the feeling which came over me when, passing into the prison, the gate closed upon me? I lost my name, and received a number. My identity was gone. There is nothing a man should value more than his own selfhood."

You are always safe in arguing for yourself, If superlative values are resident in yourself, they are resident in the other man; that is to say, they are resident in the nation, for you and the other man multiplied and organized constitute the nation. Hence it is as terrible for a nation to lose its identity as for an individual. The lost identity of Israel was part, and no inconsiderable part, of Israel's punishment.

Said the gentleman I know well: "When I came out of Lewes Prison my friends met me. Gripping my hand they said, 'Good morning, Mr. ——.' My name has never sounded so sweet in my ears. I never knew until, for those two brief days, it had been taken from me how much poetry there was in the name my father and my father's father throughout their generations had given me, nor yet how much music there was in the sound of it. I had left a dreary, no-man's land behind me, and had entered upon a new world teeming with identities. Names linking me on to the Eternities crowded in upon me from hedgerows fragrant with the flowers harping of the spring, and birds twittering their love songs in the trees. The very stones that paved the highways laughed for very joy.

"Yes, God is good—in earth and sky,
From ocean-depths and spreading wood,
Ten thousand voices ever cry
God made us all and God is good."

Thus he described the experience of losing and regaining his name.

This ecstatic joy will be Israel's portion one day when in the British Empire she awakens to find the identity which she lost in the years of long ago. You and I have already entered into the joy of Our Lord in this regard. Can you recall the years when Israel was still lost to you? Israel in the Book without Israel in this Kingdom Nation always struck, and always will strike, a minor key. No sadder word ever fell from the lips of Christ than that word, "The lost sheep of the House of Israel." The voice of prophecy was hushed as in the silence of a forgotten grave. The words of Holy Writ seemed to mock at heaven and earth as we read, "Thy seed shall be as the stars of heaven, and as the sand upon the seashore for multitude." Hell laughed at our despair as we read, "There shall not lack a man to sit upon David's throne."

Daniel remained a closed Book, silent as the tomb, while the claim of Rev. to open only mocked our credulity. Identity there was none, and we sat on in darkness. "Those who sat in darkness saw a great light." "In Him was life, and the life was the light of men." Then began to roll back the darkness. The day of Israel's identity dawned when the infant Christ sanctified the Bethlehem manger. Identify the manger with the birth of the Son of God and you grasp the key to the interpretation of the ages and the identity of British-Israel. "O, fools and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things and to enter into His glory. And beginning at Moses and all the prophets He expounded with them in all the Scriptures the things concerning Himself."

"And they knew Him, and He vanished out of their sight." Yes; out of their sight, but never again out of their experience—nor out of their hearts and minds. He removed His visible presence, but never again would He remove His invisible presence from their recollection.

"The things that are seen are temporal, the things that are not seen are eternal." "He was led as a lamb to the slaughter . . ." "And Philip began at that Scripture and preached unto him Jesus." That was the very soul of identity. The discovery of the Christ is the identity of the individual on the one hand and the nation on the other.

My subject, then, falls away into two parts:—

1. Individual identity.
2. National identity.

Both culminating in the identity of the world.

1.—INDIVIDUAL IDENTITY.

"The wages of sin is death." That is identity lost. You do not name a corpse. "The gift of God is eternal life through Jesus Christ our Lord." That is identity found. When our Lord passed over unto the other side of the lake there met Him coming out of the tomb a man with an unclean spirit, and the man cried as he came running towards Him, "What have I to do with Thee, Jesus, Thou Son of the Most High God. I adjure Thee by God Thou torment us not." "I." "Us." Selfhood gone. "What is thy name," said the Master. "My name is legion, for we are many." "My." "We." Identity lost. Christ destroyed the "Us" and the "We," so that the "I" and the "My" might be restored. When the people came out of the city they saw the man, "sitting, clothed, and in his right mind." They knew him. The man driven out, lost, was the man brought home, found. When the prodigal returned to his father's house, the father met him on the way and said, "This, my son, was dead and is alive again, he was lost and is found," and he put the best robe upon him, and a ring on his hands and shoes on his feet. Then was his identity complete, so that the whole household knew him again as in the days long ago. The Gospel of Salvation is the Gospel of individual identity? "Then shall we know even as we are known and comprehend with all the saints," &c. (A new name.) (Look up passage.)

2.—NATIONAL IDENTITY.

It is but a step from individual identity to national identity. The one must follow hard upon the heels of the other. And the one is not complete without the other. Who can doubt that the fulfilment of prophecy is the ministry of national identity? The thoughtful student of our times must see in the events of his day the fulfilment of prophecy. The

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events of our day are eloquent with the confirmations of God's Holy Word. And every such confirmation restores to Israel, even Israel in the Isles, her lost identity. That is the Gospel of the Kingdom. "O! Israel, thou has lost thyself, but in Me is thy help." The national character in the elder brother must join hands with the individual character in the prodigal and exclaim, "Our Father."

It was the ministry of the Church to proclaim the one and establish the other. Her culpable failure of the latter has made the former ineffective so that to-day, after 2,000 years of proclamation of the Gospel of Salvation, she has left the world cold, stoical, and indifferent. There are 43,000,000 people in these islands. Only 12,000,000 are professed Christians—a mere fraction of the whole. Dr Clifford once said, "Christianity has reached its height in the individual, it must now apply itself to the nation." He said more than he knew, scholar though he was. It is the business of the Church to rediscover the identity of the race, the Anglo-Saxon race, in which, for the most part, she dwells. You and I will have no rest until, by the Divine compulsion of God's spirit, we compel the Church to bring the power of her ministry to bear upon God's Nation Kingdom, British-Israel. Then will come the identity of the world, for into the Kingdom of God will come the Kingdom of this world, and they shall become the Kingdom of Our Lord and of His Christ, and He shall reign for ever and ever.

A NEW EPOCH.

BY DR. W. GORNOLD.

WE are all aware of the Divinely-appointed measure of "a day for a year" and "a year for a day." It has also been made abundantly conspicuous that the Adamic epoch began at the autumnal equinox of —3999 and, as I have shown, this was a full-moon day. It occurred on October 24th (Julian). It seems to be conformable to our ideas of time notation, and that, inasmuch as all cycles begin at an epoch, a new moon should have begun the measure of time. Allowing "seven days" or years for the preparation period prior to the appearance of man on earth, the initial point of time would fall on the autumnal equinox of the year —4006. Making calculation of the new moon for this epoch, I find that there was a new moon on the night of October 26–27th, and that at this time the sun was in perigee, on the equinox exactly, and in exact conjunction with the moon. The sun, moreover, was close to the moon's node, and thus constituted the beginning of the eclipse cycles. It is, moreover, to be observed that October 27th was Sunday in the year —4006, and thus began the week of days. In working out this New Epoch I have used the value of the lunation as 29d. 530588, derived from Daniel's implicit period of 1,040 years, and am convinced that it proves the fact that *no alteration whatsoever has taken place in the relative motions of the sun and moon since time began.* This is proved by the new moon of September, A.D. 2234, which will again fall on the equinox after six periods of 1,040 years. It must be remembered that Scripture history depends for its integrity on our acceptance of the epoch, October 24th, —3999, as that of the Adamic genesis. In seven years of 365 days there are 2,555 days; and in seven years of 354 days there are 2,478 days. The difference is 77 days or 11 entire weeks. The difference between seven years of 360 days and seven years of 354 days is 42 days or six entire weeks. Thus, whether the ancients first used a lunar year of 354 days, or a "Divine" year of 360 days, the week of days would recur in the same order after a period of seven years, and the calendar would automatically adjust itself. The new moon of October, —4006, and that of October, —3999, would be seven years apart. Allow 14 days or two weeks from the new moon to the full, and we start the week again on the same day as at first. These calendaric adjustments were doubtless provided for by the Lord when He appointed the week of days ending with the Sabbath or Saturday. The outstanding fact is that the New Epoch of October 27th, —4006, is astronomically exact, and fills in the seven days (years) required by the Genesis account. It is an ecliptic new moon falling on Sunday, when the sun was in perigee (nearest the earth). Thus the first point of time coincides with the beginning of the year, the beginning of the week, and the beginning of the eclipse cycle. It is a true epoch.

Science may argue that it is impossible to create a world such as this in seven years. Science is presumed to deal with what we *know* of the phenomenal world. In point of fact we know next to nothing of the possibly knowable. We are, as Newton said, "like little children playing with the pebbles on the seashore; the whole ocean of truth lies wholly unexplored before us." This is the humility that so befits true wisdom. To God nothing is impossible. He Who made the heavens and the earth, the sea and all that in them is, could as readily make them in one day as in seven, or in seven years as in seven millenniums. He chose to make them in seven days, and I make no trespass on Scripture authority when I say that the measure of time here involved is "a year for a day." What God made in seven days it has taken man six millenniums to begin to understand, and he will need another millennium under Divine instruction to apprehend the magnitude of his task, which at first must largely consist of unlearning the errors of the past. In that school we shall all be as little children.

Much talk has been made of the attempt to explode the hydrogen atom and thereby to liberate an immensity of energy which might conceivably be utilised by man. God does this millions of times every thousandth part of a second of time. The sun has been shining since time began.

Some of THE NATIONAL MESSAGE readers who are versed in astronomy will perhaps contribute something to the idea here illustrated. The astronomy I can vouch for, but there may be additional facts which have escaped my attention, and also further comment on the ground of interpretation of those facts. I regard the seven days or years of Creation as symbolical of the seven millennia of human evolution, in just the same manner as the seven years of Nebuchadnezzar's exile and affliction respond to the seven "times" of the Gentile domination.

"THE MINISTER OF CIRCUMCISION" AND "THE LORD OF THE SABBATH."

BY D. DAVIDSON.

To explain the title of this article it is necessary to give the following synopsis of pages 298 to 301 of "The Great Pyramid: Its Divine Message":—

Joshua x, 13, and Ecclesiasticus xlvi, 4, contain the record of one particular week in 1446 B.C. being of the duration of eight days by clock time. By this alteration, the Sabbath

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(Day of Rest) was altered to the first day of the week as reckoned by clock time. Prior to this alteration, the original first day of the week, when compared with the corresponding day of our week calculated back, should in all cases be a Saturday. According to the Pyramid's astronomical chronology, and according to the astronomical chronology of the Old Testament, and of the ancient Egyptians and Babylonians, the first day of the initial year (4000 B.C.) was the day of the Autumnal Equinox and a Saturday. This initial day was, therefore, the original first day of the week, thus confirming the record of Joshua x, 13. The first six days of manna and quails are also found to coincide with the six working days of the week, with our Saturday as the first day of the week. After 1446 B.C., however, owing to the alteration recorded in Joshua x, 13, the week always began with the first day on our Sunday. One striking feature, resulting from the alteration is that (*a*) the Crucifixion, (*b*) the Resurrection, and (*c*) Pentecost, fell upon the same days of the week, and the same days of the solar and lunar years, as (*a*) the Exodus, (*b*) the crossing of the "sea of reeds," and (*c*) the Giving of the Law. The interval between the two series of events was 1,515 solar years, or 1,561½ lunar years exactly. This completes the preliminary synopsis.

To explain the significance of Joshua's "long day"—or his week of eight days' duration by clock time, when the sun and moon were recorded as "silent" (as the true Hebrew rendering is) "about the space of a whole day"—and what it prefigures, it is necessary to refer to my previous articles in THE NATIONAL MESSAGE (November 22nd and 29th, and December 6th, 1924). These articles show, although I did not see the fact at the time, that the alteration of the Sabbath, by Joshua's "long day," prefigured the alteration of the Sabbath by Our Lord, "The Sun of Righteousness," and that this is also prefigured by the "Holy Sabbath" of the "first day" of Tabernacles, and the "Holy Sabbath" of the "eighth day" following (Levit. xxiii, 39), and by the law concerning circumcision on the "eighth day" (Levit. xii, 3). Our Lord's "first day" and His "eighth day" of circumcision (Luke ii, 21) coincided with "the first day" and "the eighth day" of Tabernacles respectively, which were both "Holy Sabbaths," regardless of the day of the week upon which they fell. In this particular year, however, these days fell upon the actual weekly Sabbath. Now the alteration in 1446 B.C., at the time of Joshua's "long day," had altered the weekly Sabbath from the original seventh day to the original first day of the week (*i.e.*, to the eighth day), when reckoned by clock time. The circumstances of the Resurrection now indicate what this prefigured, and also what was prefigured by Our Lord, born under the Law, and on a Sabbath of the Old Covenant, being also born on the "first day" of Tabernacles, and circumcised on the "eighth day," on a Sabbath of the Old Covenant.

For in the year of the Crucifixion there were again a "first day" and an "eighth day." These, however, fell not on the seventh day of the week, but on the first day of the week. Our Lord was selected as God's Passover "Lamb," rejected by the priests of the Law, on the 10th Nisan (John xii, 23–33; i, 29; Rev. xiii, 8; 1 Cor. v, 7), when the Passover lambs were selected (Exod. xii, 13). After His crucifixion and burial, He rose again from the dead on the first day of the week, 17th Nisan, on the "*eighth* day." He rose as the "Sun of Righteousness." Born as the "Lord of the Sabbath" (Mark ii, 28) under the Law, He was resurrected the "Lord of the Sabbath," bringing in the *New Birth*, and the New Covenant, and consecrating His day of resurrection as the Sabbath (Rest-Day) of the New Covenant. What happened to the week in the time of Joshua, again occurred at the Resurrection. Sunday is therefore the Christian's Sabbath (Rest) by the New Spiritual "Circumcision of Christ" (Col. ii, 11–14), Who is both the "Minister of Circumcision" (Rom. xv, 8), and the "Lord of the Sabbath" (Mark ii, 28). That is why His circumcision was on a Sabbath of the Law, and His Resurrection on the "eighth day" by the week of the Law. This is very clearly dealt with by Paul in Col. ii, 11–17, and Rom. xiv, 5 and 6. Col. ii, 16 and 17, read in relation to Rom. xiv, 5 and 6, clearly implies that the Body of Christ—His Church—discerned the true Sabbath of the New Covenant, and that by such discernment His Sabbath would be universally observed by His Body. "He that regardeth (margin, *observeth*) the day, regardeth (*observeth*) it unto the Lord." Because of the certainty of this being truly discerned by those partaking of Christ's Body, Paul prefaces his statement by the words, "Let every man be fully persuaded (margin, *assured*) in his own mind." For this reason, Sunday, the Lord's Day, has come to be observed as the Sabbath of the New Covenant of "the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ."

SUNDAY IS THE DAY OF REST OF THE NEW OR BETTER COVENANT.

BIBLE STUDENTS' STUDY CLASSES.—III.

THE PROPHET EZEKIEL.

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

EZEKIEL III.

THIS House of Israel now spoken to seems to include both Judah in exile and Jews left in the city. The Northern House had been in captivity 130 years. The especial statement here made appears to forbid that all Israel was meant, for they were already hearing and learning to speak in a foreign tongue (Isa. xxviii, 11) in the region south of the Caspian, where Ezra afterwards sent to Casiphia (Ezra viii, 17) to obtain priests and Levites. These were already *many people*, wandering up to the eastward of the Caspian where, as we saw, they already formed different nationalities of Getæ. It is also inferred, from what the prophet heard, "Surely had I sent thee to them they would have hearkened unto thee." For, first, Jer. iii, 11, had already said that "backsliding Israel hath justified herself more than treacherous Judah," and II Esdras xiii, 39, reveals to us that about this time the ten tribes were on the move towards Ar-sareth (the north-west shores of the Black Sea), where they might keep God's laws which they had failed to keep in their own land. The words spoken to Ezekiel, though containing bitter expressions of God's anger against the Jews who were disobedient, were pregnant with mercy and love to those who yet would turn unto the Lord, who seem to have ultimately mixed with the ten tribes (Ezek. xi, 15–20), and were also sweet to his mouth.

But towards the disobedient, impudent and hard-hearted he was to face them boldly and without fear. They would certainly oppose him.

The prophet is taught how to understand the words himself. It is not a healthy act in eating to bolt one's food. The mere swallowing of food is not enough, it must be properly

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masticated, then digested, before assimilation. The servant of the Lord (Jer. xv, 16) tells us "Thy words were found, and I did eat them; and they became the very joy and rejoicing of my heart: for I am called by Thy name, O Lord God of Hosts." The result is eternal life. But it is not only for our enlightenment, but that we may become God-like. Faith will show itself forth in us; its effect overcomes all conventionality or temporal resistance; these give way before the eternal or moral order of things. Pain, danger, steady slaving-toil or other disagreeables shall in no wise be shirked by any mortal that will approve himself loyal to his mission. Ridicule of all kind may be tried against him, but all of no avail. Every thing will fail against the weapon of faith. So he must receive into his heart and hear with his ears, so that, strengthened himself, he might instruct others. "And go, and get thee to them of the captivity, unto the children of thy people, and speak to them and tell them, Thus saith the Lord God; whether they will hear or whether they will forbear." Surely this is spoken to everyone of us also, who have committed to us a special message; though ministry and leaders or even any good men may oppose, we must, having learnt the Truth, impart it to all. His message was clearly confined in the first place to those unto whom the Spirit led him. What a Power is here represented. "Then the Spirit took me up, and I heard behind me a voice of a great rushing, saying." The voice he heard must have been that of the four living creatures moving with him. The voice said "Blessed be the Glory of the Lord from His place." Here is the Presence of the Lord going with him as he was being transported. The commission having been given, the prophet finds himself carried in the chariot of Divine motion. These agencies, with the Lord sitting above the firmament, strengthen him to his task, and give him confidence that those who are with him are more than those who will be against him. The living creatures touching one another with their wings shows their unity of purpose as God's true Israel.

"The 7,000," the "two olive trees" and candlesticks or lamps supplied with oil, "the remnant according to the election of grace." These all testify that there were constantly some witnesses for God, notwithstanding the superabundant evil. The Spirit lifting him up is similarly the same as escorted Philip (Acts viii, 39, 40). So he went in bitterness and righteous indignation, inspired by the Spirit of the Lord, to denounce the wickedness of his own people, and to this the Lord strengthened him.

Tel-abib, "the mount of the cornfields," is said to have been the home of the prophet, or the Great or Royal Canal as the River Chebar may be said to imply. Coming from the Presence of the Lord, as Jer. xv, 17, and Job's friends (Job ii, 13), he sat in amazement viewing the awfulness of his surroundings, their sin and indifference. The first impression upon him was not to prophesy, but to act as a watchman; foreseeing the danger and the judgment about to fall upon the wicked. The watchman must be clear-sighted, so as to discriminate aright where evil is, and exhort and warn accordingly. How well he himself should know his task. This he could not do without being able to point out a Propitiation, so as to turn their minds back again to God. If he did not fairly fulfil his office the fault would be laid to his charge. We have to so clearly know the way ourselves as to cause the sinner to think and turn to his God. This done, we have delivered our own soul.

There are occasions when a seemingly righteous man falls back into the way of sinners; and God permits a stumbling-block to come before him. The stumbling-blocks should be the points the man of God should thoroughly sift and examine, so as to warn men against. He should himself be proof against them, and so teach others how to resist them, by education in the things of God, and be ready to give an answer as Our Blessed Lord did. Every conceivable error has some reference to an already fought-out battle of some saint of God.

The Bible is full of private conversations, whether in the garden, or in our bed, or in our work. So also in the office, in the city, or in the open country. Wherever God has placed us we may glorify Him just as much as when in His temple or in His house of prayer. He is ever ready if we realise "Thou God seest me," even for a few minutes in our busiest moments, just as we pause in our strenuous occupation; we may lift up our heart to Him and say, "O Lord, direct my way in thy paths, that I sin not against THEE." This will not unsettle us if we are seeking first the Kingdom of God and His righteousness. The Divine revelation may accompany us all our way. At times, when hard-pressed, we are compelled to shut ourselves within our chambers to hear what God the Lord would have us do. In this case the prophet's resisters will bind him and confine him, so that they may not hear the message he has been given to deliver. Further, God Himself will make him dumb, so that even if they should relent and desire him to speak unto them, he will not be able. This action of God, which will be seen and known to the prophet's people, will render it more impressionable when his people see the signs which he is commanded to do before their eyes. There may be a difficulty in the interpretation of these signs. We must strive to understand where it is literal and where metamorphosed. Take care lest we, incline to the one or to the other, and so arbitrarily explain away the most historical statements. It is always safest to take the literal if possible, and if not so, the explanation of the metaphor must be sought in the Word itself. What we see not clearly, living as we are in the last days, let us accept on faith as written, knowing that God is His own interpreter, and He will make it plain, if we ask Him, in His own good time.

ADDRESS TO "NATIVE SONS OF CANADA."

"THE LORD HATH CHOSEN ZION FOR HIS DWELLING."

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

AN inner consciousness tells me that I am proud to be a "native" of this great Dominion. When a boy I had a home environment that made me proud of being a Canadian, and prouder still of being a British-born—a real native of our glorious old Empire.

From then till now my sentiments of pride and satisfaction have remained.

When a boy—and what man was not a boy once?—I was fond of pie, strange enough! When at the table, and favoured with a chance to select a piece of pie from a huge family plate, I instinctively *chose a large, rather than a small piece.* To me, THEN, the larger was bigger than the smaller. *Ever since I have held to this opinion.*

This means that a whole pie is larger and more valuable and important than a part thereof.

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To-day finds me in this attitude. As with the pie, so with Canada the piece, and the Empire the *whole*.

Then, as now, I met those who were so absorbed with the piece that they had no use for the whole. To-day shows like-minded people—a goodly number too. What queer people!

Because I see and know that the whole Empire of 525,000,000 is greater than Canada, my own homeland of 9,000,000; and because I clearly see Canada to be a small part of the whole, *I love and honour the whole more than the part.*

How natural and logical this view! The whole includes the part, and therefore my greater love for the whole includes the part—even Canada.

The man who fundamentally puts the part before the whole has a false and narrow view of life. He logically becomes an *egoist* instead of an *altruist*. The man who values the whole more than the fractional part logically is on the right line—the broad, safe line of *altruism*.

The altruist lives for others, for the whole; the egoist only for a part, and *finally for self*.

Were I to choose Canada in preference to the whole Empire of which Canada is a part, I would soon choose Ontario instead of Canada, because I was born in Ontario.

But the next logical step would find me shouting for and praising the old County of Peel, in which I was born.

My language would soon be: 'Give us a rest about the Dominion! Let us have more of old Ontario! Let us have an Ontario song for all public occasions!"

And then the next child of a smaller vision, of a warped patriotism, would shout out, "Let us hear less of Ontario and more of Peel!" So the little bit of a mind that magnifies the part and minifies the whole! Thus and so!

While I say, "God Bless Canada!" I sing out lustily, "God Save the King!" for in these words I am singing—yes, praying, *God Save the Empire!*—and as the Empire includes Canada, I necessarily include our Dominion in my song-prayer, "God Save the King."

This is our great, round-the-world song-prayer. "O! Canada!" is a *pretty little earth-corner prayer*, and, of course, we sing it too. But the great prayer-song, the greatest of all time, is our *whole* prayer, our grand, sweeping, soul-thrilling "God Save the King."

We go a bit further here. The man who takes the little narrow home view would say, "Down with Canada and up with British Columbia!" The next day he would shout, "Down with British Columbia and up with Vancouver!"

The day following he would scream out, "Down with Vancouver and up with Ward One!" Then we would soon hear him bellow out, "Down with Ward One and up with my *back lane!*"

Such a man gets so filled with self, *the insignificant part*, and unfilled with the whole, that his own family must be submerged in his petty personality. He *first*; all else on earth second!

Give me the man, the woman, the child large enough to know single self is but a small part of *all-self*.

It is nobler to live and act for *all-self* than to make the big world move around and exist for little, infinitely small self.

Among native Sons of Canada, of Australia, of Tasmania, of Wales, and of British Columbia, we have the two varieties, *viz.*, those who know the whole is greater than the part, and those who imagine the fractional part is more important than the whole.

Reader, make choice! There are the two conditions and avenues of human activity.

BY REQUEST FROM OVERSEAS.

"THE SEA IS HIS."

The sea is His; He made it;
Black gulf and sunlit shoal,
From barriered bight to where the long
Leagues of Atlantic roll;
Small strait and ceaseless ocean
He bade each one to be.
The sea is His; He made it--
And Britain keeps it free.

By pain and stress and striving
Beyond the nation's ken,
By vigils stern when others slept,
By lives of many men;
Through nights of storm, through dawnings
Blacker than midnights be—
This sea that God created,
Britain has kept it free.

Count we the splendid captains
Who sailed with courage high,
To chart the perilous ways unknown—
Tell me where these men lie!
To light a path for ships to come,
They moored at Deadman's Quay.
The sea is His; He made it—
And these men kept it free.

O, little land of England,
Oh, mother of hearts too brave!
Men say this trust shall pass from thee
Who guardest Nelson's grave!
Aye, but these braggarts yet shall learn,
Who'd hold the world in fee,
The sea is God's—and Britain,
Britain shall keep it free.

A CORRESPONDENT writes: "I was discussing British-Israel with a sceptic and speaking of the migration from East to West. My friend said, 'My dear fellow, if such a migration had ever happened, there would be a chain of Semitic skulls buried all the way along the route to verify the theory!' What is the answer to this?" Just what the sceptical friend demands. In Petrograd Museum, unless the revolution has destroyed them, may be found the very memorials which are demanded. The gravestones which have been found give unmistakable evidence. We would strongly advise our sceptical friend to have a chat with the Curator in the British Museum and carefully weigh the evidence given there. J. G.

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CLERICAL AND MINISTERS' ASSOCIATION.

THE Association commenced another term with the meeting on Monday morning, 12th inst.

The last term was a very enjoyable and successful one. The gatherings were full of life and kindly spirit. The views presented and discussed have been full of interest. The workers, wearied with the strenuous Sabbath labours, find in the Monday morning gatherings rest and refreshment; with not a few suggestions which weave themselves into the work of the week and supply a stimulus to the work which succeeding days bring. The formal dismissal of the meeting takes place at twelve. Thereafter the men carry on until most of them adjourn to lunch together at a near-by restaurant. So the beginning of the week is most helpful. A feature of the gathering is the meeting in friendly intercourse of men of the various communions. This makes for the ultimate goal towards which Our Lord is leading His people, namely, unity in spirit if not in organization.

No fee is charged, the Lectures being quite FREE and open to all, and the formal curriculum is not yet prepared.

The New Year Sessions of the Teaching College were commenced on Monday last, January 12th, and will be continued (D.V.) on the first two days of each week, at 3 p.m. and 7.30 p.m.

It has been impossible to organize the College as we had hoped during the Christmas vacation, and in the meantime we shall therefore continue the Free Lectures as before:—

Monday afternoons: "The Table of Contents of the Bible."

Monday evenings: "Themes for Addresses."

Tuesday afternoons: "Israel in the New Testament."

These Lectures, delivered by our Principal (the Rev. Wm. Pascoe Goard), are absolutely unique and to the highest degree inspiring, both morally and intellectually.

All are heartily invited to attend these Lectures, which are quite free, and we are anxious to attract as many new students as possible.

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.

Tuesday evenings will be occupied twice in each month by Rev. W. E. Woodhams Denham, who will continue his very interesting series of Lectures on "The National Message of the Prayer Book." On alternate Tuesday evenings, Mr. D. Davidson will lecture on "The Great Pyramid." The next of these wonderful Pyramid Lectures will be given on Tuesday, January 20th.

Please help us by making these Classes known to all your friends.

The Principal (Rev. Pascoe Goard) does not wish to take this great responsibility alone, the Board of the College not yet being fully organized. It is hoped that it will be very shortly. Mondays and Tuesdays, at 3 p.m. and 7.30 p.m.

THE PRAYER CIRCLE.

WE have received quite a number of names and addresses of friends who have joined our Prayer Circle. We hope and believe that before the year is so advanced that we can no longer speak of it as New, many more will enrol themselves under our Prayer Banner.

Look up, please, Ezekiel xxxvi, and read from verse 33 to the end.

"For this, moreover, will I be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock."

Pray for national cleansing. Remember Ezekiel xiv. Specially note verse 3. Prayer for national cleansing must be preceded by personal cleansing.

ENQUIRERS ANSWERED.

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

E. B. CALLS our attention to two letters in *The Times* of August 30th, the one headed "PAST AND PRESENT: The Tradition of the Elders," the other "RELIGION AND THE NEW PSYCHOLOGY: Auto-Suggestion in Prayer," and asks for an answer in THE NATIONAL MESSAGE.

ANSWER.—We try occasionally to answer these articles or reports of meetings, when there is anything grossly misleading, by correspondence with the Editor, though we know beforehand that our views are not popular. Perhaps if others did the same, the papers would be led to see their readers expect them to reply.

In this matter of "The Tradition of the Elders" the writer evidently starts on a wrong basis. He would have us think *the new and progressive knowledge* of the present day can give us a more satisfactory answer as to the records of the past than those who were living in the days when these things recorded had but lately transpired. Or he would have us imagine that our present-day knowledge could tell us more of the story of Jesus than any of the writers in the New Testament. This is what it amounts to. "The Tradition of the Elders" we have to guard against is the fabricated stories which have been added to the record by those who set themselves up as teachers when they corrupted the Word to suit their own fancy. These are rightly called "The traditions of men." We have these being sown to-day amongst us copiously under such names as Sciences, "falsely so called." These traditions of men, where they have attempted to know better than the Scriptures, have invariably been proved false by the later revelation of the spade and the shovel. Archæological evidence, wherever rightly and honestly explained, has always shown the Bible history to be true. In fact, the Bible is His-Story—God's story telling us all we need to know, and true Science is His handmaid, in that man's knowledge has shown God to be true.

As to RELIGION AND THE NEW PSYCHOLOGY. Here again we assert that true Religion leads one to think of others rather than ourselves. The tendency of humanity is self-preservation, but the object of Religion is to win souls. It is the glory of God we aspire to, not the glory of man (or self); even as Christ pleased not Himself. As St. Paul, "I could wish myself *cut off* from Christ for my brethren." Israel as workers with God, for God, and amongst our fellow-men, get out of auto-suggestions, and are led by the Spirit to pray for others.

Evolution teaches that man was raised from an ape or some such inferior animal, and is progressing towards a superior!

True Psychology can go no further back than Genesis ii, 7. God formed man out of the dust of the earth and breathed into his nostrils the breath of life, and man became a living soul. His environment was God walking in the Garden, but he was a free agent, and when his environment was evil, he chose the evil in seeking knowledge apart from God, and fell. This life can only be restored in Christ Jesus.

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THE SECRETARY-GENERAL'S PAGE

On Wednesday next (January 21st), at 2.45 p.m., the Rev. Pascoe Goard and Mr. Herbert Garrison will lecture on "Cameos of the Great Canadian West," with over one hundred very beautiful lantern pictures, in the Central Hall, Westminster. Reserved seats, 2s. 6d.; unreserved, 1s. Tickets may be obtained at our Headquarters, 6, Buckingham Gate, and also at the Box Office, Central Hall. Back seats are free.

On the evening of the same day, at 7.30, and in the same hall, Mr. Harrison Hill will give his recital, "The Empire in Song and Story." Admission free.

Public meetings will be held in the same hall on Thursday next, January 22nd. The speakers in the afternoon, at 2.45 (when Lord Gisborough will preside), are the Revs. Pascoe Goard and Arthur Pritchard, M.A., and the speakers in the evening, at 7.30, are the Rev. W. E. Woodhams Denham, F.R.G.S., and Mr. H. A. Marchant.

* * *

Mr. David Davidson, M.C., will give an address on "The Purpose of the Great Pyramid," for the Scottish Israel Association, on Sunday, January 25th, at 6.30 p.m., in the Christian Institute, Bothwell Street, Glasgow. A large audience may be assured.

* * *

Our Birmingham Branch held four special meetings on January 5th and 6th, when Mr. S. E. Steele gave four addresses on "Biblical Promise: Prophecy and Fulfilment"; and Mr. H. D. Houghton gave four addresses on "The Harmony and Interdependence of the Two Testaments," "God's Unchanging Love and Literal Israel," "The Eight Incorruptible Witnesses," and "The Repentance and Restoration of Ten-Tribed Israel."

* * *

Our Manchester Branch held their Annual Social on Tuesday last; the speaker announced for the occasion was the Rev. J. J. R. Armitage. The next meeting will be held on January 27th, when the speaker will be the Rev. R. G. F. Waddington, M.A. An excellent syllabus just received includes addresses by the Rev. G. H. Lancaster, M.A.; Mrs. Bloxam; Mr. W. H. Hesketh, J.P.; the Rev. T. H. Whitehouse; Miss Schill; the Rev. Gregory Bestall; Mr. C. A. Potts; Mr. J. J. Morey; Mr. J. A. Ford; Mr. F. O. Booth; Mr. C. H. Pepper; Mrs. Henderson; Mr. Hough; Mr. Highfield; Mr. Torres; Rev. J. Oliver Vince, B.A., B.D.; and the Rev. W. E. Woodhams Denham, F.R.G.S.

* * *

An esteemed correspondent writes: "It is grand news that British-Israel Truth is spreading so fast. It looks as if by its means the knowledge of the Lord shall cover the earth. Let us do our utmost to bring the Truth home to all. I have many friends who are keenly interested in it, and they prove the truth that out of the fulness of the heart the mouth speaketh—becoming missionaries."

A clergyman says: "I would rather take off my clerical collar than renounce British-Israel Truth." Another says: "I would rather give up my home."

* * *

Hundreds of clergymen, ministers and laymen are proclaiming Israel Truth every week throughout the English-speaking world, and thousands are receiving it gladly. It is to-day the subject of conversation in Church gatherings, drawing rooms, literary societies, and clubs. On the other hand, a minister in Worthing writes to the local paper that, in his opinion, "It is not worth powder and shot!" What does he know about it, we wonder, by comparison with a scholar residing in the same town who has studied it for fifty years and is one of its champions?

* * *

Will our readers please enter in their diaries the following dates for Meetings in the Central Hall:—

January 21 and 22. February 18 and 19.
March 9 and 10. April 7 and 8.
May 20 and 21.
Afternoons, 2.45; evenings, 7.30.

* * *

We are glad to report many gifts of books for our library, including a specially generous gift of the "Jewish Encyclopædia," in twelve handsome volumes, from Mrs. Strickland, to whom we are deeply grateful.

* * *

We record, with gratitude, several donations for the Forward Movement, including an anonymous gift of £33 6s. 8d.

* * *

Mr. J. J. Morey addressed eight successful meetings last week at Portsmouth and Gosport, the hall being full on each occasion, and several new members were secured. On Sunday last Mr. Morey gave the address for the Hindhead Branch.

* * *

One hundred and thirty Public School boys from Australia are expected in England at the end of this month for a tour through Great Britain. They come under the auspices of the Young Australia League. The party will represent each State of the Commonwealth. They are to spend nine days in London, and they will also visit Oxford, Cambridge, and Stratford-on-Avon. This is the third tour undertaken by the League—a fine piece of educational work.

* * *

We have glowing accounts from New Zealand of the very successful Governor-Generalship of Viscount Jellicoe. Both he and Lady Jellicoe won all hearts in the Southern Dominion. Their final tour prior to their departure from New Zealand was a triumphal progress. Viscount Jellicoe was to visit Australia on his way home; he may be expected in England in a few weeks' time.

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

No. 160. Vol. IV. JANUARY 24, 1925 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 TITLE-DEEDS TO BRITAIN'S INHERITANCE.

Lecture given before the Clerical and Ministers' Association

By Rev. Wm. Pascoe Goard.

The richest *depository of land titles* in all the world is contained in the sacred Scriptures. The original charters, on which all succeeding ones depend, are found in the Book of Genesis.

Modern scholars of certain schools have been casting doubt upon the *bona fides* of these documents, and have passed the word that they are to be taken as folklore, myth, and fable. Because of their training and experience, however, theological scholars are not the very best judges of legal documents. It is time that gentlemen of the legal profession and men of affairs, as well as those who are really ordained rather to preach the Word than to sit in judgment upon it, should take the matter up seriously, and give attention to the things which are so vital to our race and Anglo-Saxon nations. Here we find *the great land grants* which lie at the base of all the land titles of the Kingdom of Great and Greater Britain. Every such title is issued in the name of the King; and *the King has his authority from the Crown Grants contained in the sacred Scriptures;* and issues his "Grants from the Crown" by virtue of the fact that he "Sits upon the throne of the Lord as King," as did David, Solomon, and all their successors to this day. For this nation Britain-Israel is still the Kingdom-Nation of the Lord. It was to our forefathers, and through them to us, that God said, "Ye shall be unto Me a Kingdom. . . ."

In the Great Jubilee message the principle of land holding is laid down. It did not originate with that message, but it is expressed in that message, "The land is mine; and ye are sojourners with Me." That is to say, in modern English, "Ye land occupiers are My guests, the guests of God." Let us consider the documents in which is conveyed the lands and territories, the countries and Dominions, which have been and still are the inheritance of the seed of "Abraham after the flesh."

The purpose of God was formed before Abraham was! The purpose of God was revealed to Abraham part by part, as he was able to grasp and understand the same. Little by little was the mighty conception built up in the mind of Abraham. Little by little was the inheritance delivered to the seed of Abraham, in proportion as their numbers increased, and they were able to occupy the land.

We should understand the land grants of the Bible because of their importance to our national life. It is also important that we should know the details of the land scheme, in order that we may understand *the limitations of Biblical history*, and *the enormous extension of Biblical prophecy*. The *limitations* of Biblical history, and *the limitless extension* of Israel prophecy, *are both governed by the development of the land scheme*. Read this paragraph again, because it is important.

The seed of Israel were not, at any period, limited to the geography of Palestine after their descent into Egypt. The *Biblical history of Israel* is limited to the geography of Palestine, so that those who failed to enter in also *failed to find a place in Biblical history*, and those who, once having entered in, march out again beyond the borders of Palestine, marched out of the scope of Biblical history.

Turning back to the birth of Zarah and Phares, twin sons of Judah, we have the extraordinary story of the scarlet thread tied about the hand of Zarah. Taken by itself, one wonders why such a story found a place in the pages of the Bible, but considering the

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succeeding facts of history, one sees that this bit of history is a most important keynote which shows the starting-point of two great movements which explain very much of history throughout all the historic period. From hence we have the origin, for instance, of the *Red Hand* of Ulster.

The purpose of tying the scarlet thread about the hand of Zarah was *to denote the holder of the birthright.* It did not, however, suffice to establish Zarah in the birthright. Phares, his brother, succeeded Judah as the patriarch of the tribe. Zarah did not accept the position, and his descendants did not enter into Palestine with Joshua. Certain of his family did, but they were cut off spectacularly from among the tribes of Israel. *Zarah's descendants moved northward,* passed the land of Syria, which was occupied by the descendants of Nahor, and on the banks of the Dardanelles established the city of Troy. Darda, descended from Zarah, left his name in the Dardanelles, which remains to this day. The line of descent of the kings of Troy from the patriarch Judah was fully confirmed by archæological remains lately found in the excavated site of the ancient city of Troy.

Having once reached Troy, we are on familiar ground; for the advent in Britain of the British line of kings from Troy is well established, as, also, the ancient founding of the city of London, which in early days bore the name of Troia Neauvant (new Troy).

By the limitations of Biblical history to the boundaries of Palestine, after the induction of the people into the land, the activities of Zarah and of his descendants are excluded from the Bible story.

Among the tribes, the tribe of Simeon marched out of Egypt into the Wilderness approximately 60,000 strong. We know that the average numbers of the tribes increased during their residence in the Wilderness, but the tribe of Simeon was reduced so that it marched into Canaan some 20,000 strong. Evidently a company composed of two-thirds of that tribe had separated from the main body of Israel and taken their course elsewhere. Except for the fact that Moses made his covenant with God at Horeb on behalf of those who were present and those who were absent, no notice was made of the departed section of the Israel people. Two-thirds of Simeon had departed out into the silence. Cæsar found the Simonii ages later established on the shores of the English Channel.

The tribe of Dan marched in full strength into Palestine, and drew the lot which indicated their inheritance when Joshua divided the land. They found they had drawn a territory altogether too small for their needs. On complaining of it to the great leader, he pointed out to them that he was not dividing all the Promised Land, but only that which had been conquered up to the present. He indicated that the remainder of the land lay before them for their occupation. Accordingly, they marched towards the northern boundary, following the valley of the Jordan. They reached the city of Laish, which they conquered and called "the city of Dan." This enterprise was within the borders of Palestine, and it is, therefore, recorded in Israel history. Not satisfied, Dan marched, finally, out from the borders of Israel, passed by the sons of Darda established in Troy, and established themselves in Greece. From the moment they thus marched across the northern boundary by the geographical limitations of Biblical history they marched out of the record of the Scriptures, and thenceforward the name of Dan ceases to be named amongst the tribes of Israel.

Thus we see Palestine, from the borders of Egypt to Lebanon, occupied by Israel. North of that, Syria occupied by the descendants of Nahor. North-west of that, the sons of Darda established in Troy on the banks of the Dardanelles; and west of that, in Greece, the Danois, or the people of Dan, established as the Achaians of the Trojan war and of the Pauline epistles. As we have seen, the Trojans established themselves and a line of their kings in Britain (the complete chain of which is well known to British history), and the people of Dan, as the Tuatha de Danaan, followed in the footsteps of the Zarah-Judaites and established themselves in Ireland.

From and before the time that Joshua led Israel into Palestine it will be seen that the Israel people had taken up their march strongly toward "the appointed place" in the British Isles. * * *

While it is true that the Biblical history limited itself to Palestine, Biblical prophecy took on the whole sweep of the ultimate territorial development of Israel in the last days.

For this reason we say it is necessary to understand the geographical limitations of Israel history, and the limitless geographical expansion which gives scope to Israel prophecy.

Now let us turn to the gradual development of the land grants to Israel.

PART II.

THE GREAT LAND CHARTERS TO ISRAEL-BRITAIN.

Let us now look at the lands granted to Abraham and his successors to the end of time.

It will be seen that the purpose of God in regard to the lands granted to Israel was fully known to Him from the beginning. It was not a gradually growing or evolving scheme. But to the conception of Abraham and his descendants the scope of the blessing was a gradual apprehension. Little by little the great purpose unfolded itself to his and their understanding.

Land enough on which to build an Altar!

This seems to have been the first conception of Abraham. "And the Lord appeared unto Abraham and said, Unto thy seed will I give this land. AND THERE BUILDED HE AN ALTAR UNTO THE LORD, who appeared unto him."

This was as much as Abraham was able to accept of the promise at that time.

The writer has seen the same state of mind demonstrated by whole communities many times. There was a time when the whole of the American and the Canadian West was open to the few settlers who first made their way into that great country. They could have obtained the title to the richest of the land. It was offered to them, by public proclamation, by the Government of the day. But because the whole land was open for them to use, they failed to obtain legal right to any of it. They filled the country with their cattle, but they, at most, sought and obtained title to lands enough to build a home and, perhaps, a church upon.

When settlement came in in great volume, many of these found themselves reduced to the few acres on which their homes stood, and under the necessity of selling off their herds they had been at such pains and labour to develop, because of the lack of pasture for them.

Abraham moved at will through the land in which he was a stranger. He took up land enough to build an Altar upon; buying enough, in addition, for a burial-place for his dead. How hard it is for us, his descendants, to get a conception of the magnitude of God's plans for us.

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God designed to enlarge Abraham's vision. So we read in Gen. xiii, 14–17 :—

> And the Lord said unto Abram, after that Lot was separated from him, Litt up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward :
>
> For all the land which thou seest, to thee will I give it, and to thy seed for ever.
>
> And I will make thy seed as the dust ot the earth : so that if a man can number the dust of the earth, then shall thy seed also be numbered.
>
> Arise, walk through the land in the length of it and in the breadth of it ; for I will give it unto thee.

The land which Abraham now looked upon was bounded on the east by the mountains of Moab, on the west by the Mediterranean sea, on the north by Lebanon, and on the south by the limits of his vision towards the borders of Egypt.

This was for Abraham a much larger vision than enough land to build an Altar upon.

Again the vision is enlarged. We read in Gen. xv, 18–21:—

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

This would be considered a great territory even at the present day. Part of this territory had already come into British possession before the Great War ; and part of it was mandated to us at the Conferences succeeding the Great War. The territory includes all the watersheds of the Nile and of the Euphrates valleys. This would be bounded somewhat as follows : Commencing at Mount Ararat in the north-east ; thence south-westward to the mouth of the Nile ; thence southward to the head-waters of the Nile in the Uganda country ; thence north-eastward to the mouth of the Euphrates on the Persian Gulf ; thence north-westward to the point of beginning at Mount Ararat at the head of the Euphrates valley.

The extraordinary vision which was accorded to Abraham in order that he might get a fair conception of this enlarged description is graphically told in Gen. xv, which should be read as part of this article. Not only are the borders of the territory indicated, but the dwellers within these borders are named. Egypt comes first in the list, for the river of Egypt cannot be granted and Egypt remain outside of the grant. The list which follows has been assumed to be a list of *little* peoples. But modern scholarship has shown that, for instance, *the Hittites were not a little people.* All the Hittite kingdom is included. There may be good reason for believing that the other peoples were as much greater than our conception of them as the Hittites have proved to be. The peoples were scattered over a very large territory, in which there was room enough to make a very considerable twentieth-century Empire.

* * *

Still larger is the vision further impressed upon Abraham's mind when *he dedicated the race in the person of Isaac on Mount Moriah.*

> 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 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.
>
> So Abraham returned unto his young men, and they rose up and went together to Beer-sheba ; and Abraham dwelt at Beer-sheba.

A great land ! a multitudinous seed ! the possession of the gate of his enemies ! " and in thy seed shall all the nations of the earth be blessed " !

Read Gen. xxii, and see in this *the dedication,* not of Isaac merely, but *of all the generations of the seed,* which generations were then vested in the life of that one young man. See that *in that great act of consecration the seed were for all time dedicated to the work of the regeneration and uplift of all the families of the earth.*

Other enlargements and confirmations follow in the life of Isaac and Jacob ; but we must hasten on.

* * *

We come now to a time centuries later, when " the seed " have become *the most influential among the nations.* The capital is the last stronghold of the Jebusites, Jerusalem. In it is dwelling, in the midst of the united nation of Israel, David the King. His long life of warfare is now about ended. His enemies are subdued. He has built for himself a palace, and is in residence in it. The nation is at rest. Now David, looking around for an enterprise of peace, decides to build an House for God. But this cannot be, for God intervenes. In return for the thought *God grants the permanent establishment of the House, Throne and Kingdom of David for ever.* But not permanently in Palestine, nor Jerusalem. The Kingdom shall be removed and replanted. The Throne shall be removed and re-established in another place. The House of David shall follow the Kingdom and Throne. All this is made very clear in many Scriptures. Let us take the following (2 Sam. vii, 10–11) :—

> 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 ot wickedness afflict them any more, as beforetime,
>
> And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee an house.

This "appointed place" is doubtless the British Isles. In them was and is established the " Israel in the Isles " to whom Isaiah sent his great Israel-in-the-Isles message, contained in the last section of Isaiah, which commences so magnificently in the fortieth chapter, and carries on to the end of the Book.

To this " appointed place " in the Isles of Britain had already come the forerunners of Israel from Troy, the Zarah Judaites, the Simonii from the Wilderness, the Tuatha de Danaan from Greece, as we have seen in Part I of this article. To it in due time came the succeeding waves of Israel migration, from the Captivity, and finally from Jerusalem, destroyed in A.D. 70.

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In vision Abraham was caused to see this development also of the latter days of his seed. Of him Our Saviour said: "Your father Abraham rejoiced to see my day, and he saw it, and was glad." The day of the Lord is not yet come. Doubtless he saw the intervening time.

* * *

From among many Scriptures we now select the second Psalm. To the House of David, set upon "my holy hill of Zion," King of Israel, are herein granted two very wonderful concessions: "Ask of me and I shall give thee *the heathen for thine inheritance*, and *the uttermost parts of the earth* for thy possession."

The heathen—not as a conquest, but as an inheritance! Now take your map of the world and see where the heathen are to-day. When the writer was a young man, the churches were holding prayer meetings asking that the door into the heathen world might be opened, that the missionaries of the Word might enter in. We are not praying that prayer to-day. Why? Because God has answered that prayer, not by opening the doors to the heathen *that we might go out of our Empire* to them, but *by opening our door that they might be brought into our household of nations*. They are here to-day—in our household of nations. God has lifted them up and brought them in to our household as though to say to us, "Here they are for whom you prayed, take care of them and bring them to Me." Practically all of Africa; all the great Empire of India, which includes all the Brahmin world with slight exceptions; the Islands of the South Seas; a great part of the Mohammedan world—are in our fellowship of nations. All of the heathen who are outside of the British Empire are in the hands of our Allies, and are preserved under British influence.

* * *

The uttermost parts of the earth!

Call the roll of this great grant! New Zealand, Australia, North America, white man's Africa! When you have taken these out of the area of unoccupied lands of the earth there is very little left. Even South America, under the Munroe doctrine, is under the joint care of America and Britain.

* * *

The last touch to these great grants is mentioned in Romans (the fourth chapter), in the discussion of the *physical inheritance* of Abraham.

Verse 13: "For the promise, that he should be the heir of the world."

Thus, little by little, the conception of the great grant grew upon the mind of the seed. It had been planned from the beginning by God; but it had only gradually dawned upon the minds of the inheritors. Even to-day "the seed," British-Israel, are largely blind to the charters by which they hold these great concessions. They think it is by the "happenings" of historic development, or by the inherent character of the race. But "the Word of God written" tells the story that *it is because of the promises made to the fathers*. We inherit because "the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The history of the Bible was limited to the narrow boundaries of the then possessed land. The Israel prophecies are as broad as the extending boundaries of the mighty heritage which God has given. This, as we have seen, ultimately embraces *the heirship of all the world.*

By request, the two parts of this article are published in one number for convenience in reference.

BABEL—CITY AND TOWER.

(Genesis xi, 1-9.)

By Rev. Merton Smith.

THE Bible makes six distinct statements in this brief passage, around which great controversies have raged and, some of them, still rage.

1st—"The whole earth was of one language and of one speech" (verse 1). Literally, "The whole earth (human family) was of one lip and one word." That is, all mankind spoke the same accent and used the same words to denote same things, so that all understood one another. The unity of the race was as yet untouched. Whilst the conflict over this statement still rages in spots, it is now quite generally conceded that all the various languages show signs of common origin.

2nd—"As they journeyed *from the East*, they found a plain in the Land of Shinar and dwelt there" (verse 2).

The teaching here is that, whilst still united as one family and of one speech, mankind settled in the plain of Shinar. This word is used seven times in the Bible. Genesis x, 10, locates it absolutely. It was and is the plain on which "Babel, and Erech, and Accat, and Calneh" were built.

This, then, locates the first *settlement* of the human family, after the flood, on the plains of Babylon. The controversy rages hot and heavy, but for those of us who believe the Bible it settles for ever the question as to which was first after the flood, Babylon or Egypt.

3rd—"They said one to another, 'Come, let us make brick and burn them thoroughly,' and they had brick for stone and slime (bitumen) for morter" (verse 3).

All controversy over this statement is now for ever set at rest by the discovery, *in situ*, of these very bricks, showing by their vitrification that they were "burned" and cemented so strongly that even to-day they can hardly be broken apart. The stone-age idea, that in the early days man was a savage, has got to get back further than Genesis xi, 3.

4th—"Come, let us build a city and a tower, whose top may reach to heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth" (verse 4).

Instead of scattering by colonies to cultivate and subdue the earth, according to God's declared plan (Gen. x, 1), one faction of the race, whilst its unity was still unbroken, decided to build a city and become *city dwellers* instead of "*hayseeds*." The beginning of "the Kosmos" or "World" in which Christ could not set up His Kingdom (John xviii, 36).

But the rebellion was a two-fold one. Not content with disobeying God's injunction, to get out and settle up the earth speedily, by building a city, they further determined to build a tower "whose top . . . unto heaven"—the words "*may reach*" are not in the original, but supplied by the translators. I suggest that it might read, "Whose top might open unto the heavens." That is, an attempt to communicate with "the spiritual hosts of wickedness in the heavenly places" (Eph. vi, 12), that the Apostle said the early Church had to wrestle with. I suggest that this Tower of Babel was an attempt on man's part to renew that communication with the fallen angelic world that had been interrupted by the flood.

The phrase "*And let us make us a name*" is very significant. The Hebrew word for "*name*" is *Shem;* so it reads, "Let us make us a Shem." Shem was undoubtedly the

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Vice-Gerent of God on earth. So the Babel builders, rebelling against God's appointed Vice-Gerent, wanted to make a vice-gerent of their own choosing. Is it not significant that the Papal system, whose head calls himself God's Vice-Gerent on earth, is called, in the Book of Revelation, Babylon!

5th—"And the Lord came down to see the city and the tower which the children of Adam builded" (verse 5).

Of course this statement is received with a chorus of derision as the grossest form of anthropomorphism, indicating, many reverend critics say, an undoubted trend to the idolatry of the age. Is it? This expression is not often used in the Bible. The Lord came down to the Garden of Eden to see what Adam was about just before judgment was passed on the whole human race. Then here, just before the judgment on Babel; then in Palestine, just before the judgment on Sodom, and finally we are told that He will come down to earth once more, "and all the holy angels with Him," to judge the living nations and establish *His Kingdom that has been slowly coming all these many centuries.*

"*He laughs best who laughs last,*" and there seems little reason to doubt that God will see day about with all who hold His word in derision to-day.

The fact that about this time national life and language began is too well established to waste words over it.

God, in His word, claims to be the author of national life (Deut. xxxii, 8). He also here claims to be the author of differentiation of speech, or the languages.

6th—"Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of the earth" (verse 9).

Authorities differ! Some made Babel signify *the Gates of God*, others *confusion*. The probabilities are that Nimrod, when he founded the city, called it

BABIL—THE GATE OF GOD.

After the *confusion of tongues*, the name was changed so that the name represents *confusion*. This is, beyond a doubt, the significance of the name in all the Scriptures.

THE CONFUSION MAN HAS WROUGHT IN THE PLANS OF GOD FOR THIS EARTH.

One last thought to indicate the beauty and symmetry of the blessed word of God. Immediately after the record of the confusion of tongues and the breaking up of the human family into nations, God lays down the

"GENERATIONS OF SHEM" (verse 10 to 26),

out of which is gradually unfolded God's purpose of gathering them all together again in blessing. And this is the theme of all the rest of the Bible,

THE COMING OF THE KINGDOM OF GOD ON EARTH.

ROME'S ANNO SANTO, 1925.

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

(*Answer to a Letter by "P. P."*)

I AM entirely with you in your suggestions. If you have read my previous writings, you will see I suggest 1926–1927 as the Ascent of the Two Witnesses. Before this, "The Great Earthquake" may have taken place, *such as never was*. The two former great earthquakes have to do with Rome (Rev. vi, 12; xvi, 18; xi, 13). The Great Pyramid has 1260×2 marked definitely in lunar and solar measurement; thus in duplicate at the Exodus of Israel (A.Z. or A.M. 2483 and 2520). The next definite mark is the Resurrection or Ascension of Our Lord, the commencement of the Grand Gallery. All dates as to time have to be reckoned on the chronological line up to a certain point. The Great Step is certainly a symbol of some great ascendancy in Britain (or Israel), and, as has been shown by Mr. Davidson and Dr. Aldersmith, marks a new era, from which also the unit of measurement is changed. But continuing the chronological line through the Step, it makes the Step (so to speak) terminate in the end of the hypotenuse of the triangle formed by the rise of the Step to meet the platform level (of the King's Chamber) and the junction of this further end, near to the Ante-Chamber.

This, then, has also a symbolical meaning. Israel has been struggling on against some great spiritual foe, which suddenly is removed. That the unit of measurement has been changed has been amply proved by the duration of the Great War (1914–1918). See "The Great Pyramid: Its Divine Message," p. 386, and following plates.

I have elsewhere shown that in July, 1923, the Anglo-Catholic Party promulgated their dogma, which is nothing but a reproduction of transubstantiation, and thus brought about the death of the Witnessing power. This being "taken out of the way," Rome comes forward in 1925 to assert her dogma (interrupted by incidence in 1870; do we remember the terrible thunderstorm that stopped the proceedings?). Probably now "that wicked one will be revealed" in 1926.

As in 1870, 1,260 years after the Pope's temporal power was established in 610, the Pope lost this same temporal power, so 1926 is 1,260 years after the promulgation of the universal use of the Latin language in Divine Service; hence, numerically, Lateinos and Romüth make 666. The Pope will probably lose his ecclesiastical supremacy.

The year 666 was the very year of the choice of Theodore to become Archbishop over the newly-formed Anglican (English) Church, an emanation from the previously long-established British Church. The separation took place at the Whitby Conference (664), when the British resisted the dogmas of Rome.

It must be recalled that although the English Church yielded to the dogmas of Rome, she never yielded up her freedom, but ever asserted her protestation against Roman arrogancy or interference.

I have always, from a boy, held that the British and the English nations and churches are "the Two Witnesses" of Rev. xi (not to the disparagement of "Judah and Israel," or of the Old and New Testaments, or any reasonable views), for, reading carefully Rev. xi, 1–9, we can see no other nation (for the two are admittedly one) which can bear the full interpretation of symbology here depicted, except Britain.

If we admit the British, then, to be the first Witness in A.D. 664 at the Whitby Conference, the 1,260 days (Rev. xi, 3) would be terminated in the 1,260th year, *i.e.*, 1923. Then the last joint Witness, "the Anglican" (carcase), ceases its opposition to Rome. This we have seen, in every way more and more evident, as the $3\frac{1}{2}$ years go on. The Protestant name, formerly tabooed, is now held up to scorn, and this Party are making decided overtures to be received (only on their own terms) into the bosom of the Babylon of Revelation.

But, thank God, some tremendous reaction will lead them

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to see the error of their choice, and the Spirit of life from God will enter into them, and they will stand upon their feet and their enemies will behold them.

This year, 1925, has been proclaimed by the Pope as

THE ANNO SANTO,

in which the Œcumenical Council (disturbed in 1870) will resume its sittings.

What tremendous outward movement will this bring about? The full development of the world's iniquity, preparatory to judgment and, we believe, the full

MANIFESTATION OF THE SONS OF GOD.

This before "the Marriage of the Lamb," for His Wife has to be made ready.

This also before the Battle of Armageddon (see sequence in Rev. xviii, xix, then xx).

"P. P.'s" question as to dates of existence of Papacy being shown on Pyramid is met by the Plate LXII, p. 363, of "The Great Pyramid: Its Divine Message."

"WE ETHNEKA LE-BRITH-AM LE-OR GOYIM."

"AND I ESTABLISH YOU A COVENANT PEOPLE FOR A LIGHT TO THE OTHER NATIONS."

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

IN our previous letters the following facts have been established by quotations of the simplest and most easily understood portions of Scripture:—

1. Abraham was called from Ur of the Chaldees to receive the Land of Canaan as a free gift for his coming chosen seed.

2. The land gift was to belong to his seed "for *an everlasting* possession."

3. All the families and nations of the earth were to be blessed in Abraham's seed.

4. Isaac was given all the Covenant blessings of his father.

5. Isaac's seed was to possess the gate, port, or strategic key of his enemies' countries.

6. The chosen seed of Abraham was to be called or *named* in or after Isaac.

7. Jacob was given the Covenant blessings of Abraham and Isaac. He was in his seed to possess all the land from the river of Egypt to the river Euphrates.

8. Jacob received the birthright blessing five different times. This blessing was a mighty land grant, the headship of the Abrahamic seed, the mastery of his own home people, and the final command of all nations.

9. Jacob, when converted, became "Israel a prince"—the regal man of God—and in his seed was to be a multitude of nations and the means of blessing all peoples.

10. Jacob-Israel gave the birthright to Joseph, the first son of his true wife Rachel.

11. The Israel people, few in number, went to Egypt, and during hundreds of years grew into a great multitude, and were led out a powerful nation by Moses to Mount Sinai.

12. They there received the Divine Law and in forty years were a well-trained people in the moral law, in military matters, and in their domestic, tribal and business relationships.

13. To Joseph was given the birthright which made him the hegemon of all Israel.

14. To Judah, the royal tribe, was given the sceptre.

15. Later on, in the time of David, the royal line of Judah and the sceptre-bearing authority *were limited to David and his successors.*

16. David, through his seed, was to rule over the House of Israel *for ever, i.e.*, as long as the sun shines.

17. David's perpetual throne was Solomon's throne and the Lord's throne at the same time.

18. To Israel the nation, *in the last days*, through Joseph, were given the blessings of the deep.

19. From the above and similar unquoted promises, it follows that the Abrahamic seed must be in possession of the promised land; must have the "blessings of the deep;" must hold the strategic ports or gates of the enemies; must now be blessing the nations of the earth; must be called in Isaac; must be a nation and a kingdom; must be ruled over by the royal line of David; must be a multitude of nations; must be called or named *Great*; must have vast portions of the heathen for an inheritance; and must be the head and not the tail.

Let us look at all Israel at the time of King Solomon's death. His son Rehoboam succeeded him. Ten tribes asked him to make some reforms. He insultingly refused. They rebelled and appointed their own king, *viz.*, Jeroboam, of the tribe of Joseph. These ten set up a national rule for themselves.

Rehoboam prepared to whip them back by his army of the two tribes—Judah and Benjamin. These two tribes, with a sprinkling of the other tribes, made the House or Kingdom of Judah, while the ten tribes made the House or Kingdom of Israel.

When Rehoboam was preparing to war on Israel, the Lord prevented him and told him that the split into two kingdoms was His doing. He had two big sets of national plans, and thus prepared two nations to do His Will. He did not fail in either, even though He had poor stubborn human material to work through.

During the time between 975 B.C. and 721 B.C. Israel, the Northern Kingdom, played its part in the land, and then went into captivity under Shalmanesar, King of Assyria.

Judah, as a nation of the two tribes, lasted from 975 B.C. to about 600 B.C., when Nebuchadnezzar, King of Babylon, captured Judea, Jerusalem, and destroyed King Solomon's Temple. He carried the people to Babylon, where they were in exile till the time of Cyrus, about 532 B.C. Cyrus, the Persian, captured Babylon, broke the power of Babylonia, and permitted Judah to go free and return to Jerusalem. About 50,000 returned in the time of Ezra, but the vast majority remained under the benign rule of Persia and Babylonia, ruled, in the time of King Cyrus, by their own Rosh-Galuths.

The "Rosh-Galuths" were the Judah princes in exile.

New members are joining the British-Israel-World Federation daily. Have *you* been enrolled?

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GREEK AND HEBREW CONNECTIONS—XXII.

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

Revelation xiii, 18.—The Greeks, in the time of Homer, are considered to have assigned to their letters a numerical value. Thus Α=1, and so on to Ω 24. A system of great antiquity among the Greeks was to assign to the initial letter of the name of the number a value equal to the number. Thus χ in χιλια (1,000) stood for 1,000; Δ in Δεκα (ten) stood for 10; Π. Πεντε=5. Herodotus, the grammarian, notices this system. The Arundelian Marbles adopt it. It was in use before A.D. 1. The generally received system is: α—ε=1-5; ζ—ι=7-10; κ—π=20-80; ρ—ω=100-800. This gave rise to representing names by numbers. Examples of this kind abound among Jews, Heathen, Christians. Irenæus proposed that Λατειος meant 666. Bellarmine objects that it should be Λατινος, as used by Hesiod, Polybius, Dionysius, Strabo, Plutarch, Dio Cassius, and Photius. The Beast is the Latin kingdom. The most concise method of expressing it is Ἡ Λατινη Βασολεια, or 666. No other kingdom on earth can be found to contain this 666. This is the wisdom, or understanding. A beast is a kingdom; the beast is the Latin kingdom (Clarke).

Isaiah lxvi, 24; Mark xiv, 44, 46, 48; Revelation xliv, 10, 14, 15. *Vide* Carm. Jamb. xix:—

"On this side, boiling fierce and high,
A fount of quenchless fire;
On that, the worm that cannot die
Feeds on with gnawings dire;
Betwixt, with no indictment scroll,
Stands Conscience to accuse the soul."—*Dr. Bright.*

For the original Greek and Dr. Bright's translation, *vide* Pusey's "What is of Faith?" 1880, p. 216; I Samuel, xxviii, 13-19. Teiresias was the blind old wise prophet of Thebes, who foretold to Ulysses his death, and who, when in Hades, by sacrificing a ram, and enchantments, raised up the priest from the dead. On a Greek vase of the time of Diadochi is shown Ulysses watching the head of the aged seer Teiresias, rising from the ground. (Harrison's "Myths of the Odyssey," 1882, p. 103; Joshua x, 12, 13.) Dr. D. Nelson reminds us that the story of Phæton, who was a Phœnician prince, owes its origin to some traditions among the nations of those parts, about Joshua and the sun. (Davis' "The Rock," No. 999, p. 634; Genesis xxxvi, 24.) "Where rich Henetia herds her savage mules," says the poet.

The Enetee, or Henetia, who dwelt near Paphlagonia, Capadocia and Galatia might have derived their origin from this Auck or Heuah, out of which the Enetor of the ancient Greek writers might have been formed, and according to Theophrastus, Strabo and Plutarch, the first mules were seen among these people (*vide* Ludor, "De Dino," and Scheuchzer).

Exodus xvii, 6; Numbers xx, 8-11: The Greeks constructed the myth of Dionysus (Bacchus) from the history of Moses. And they feigned that Dionysus produced rivers of milk and honey, and water and wine, wherever he went. Euripides in his play of "The Bacchæ," epod. 8, says: "The land flows with milk, it flows also with the nectar of bees (honey)." This seems to be a mere poetical copy of some passage from the "Pentateuch," where the sameness of the metaphor and the correspondence of the descriptions are obvious.

Exodus iv, 17: From the account of Moses' Rod, the Greeks have invented the myth of the thyrsus, or pine cone Rod of Dionysus, and from the Rod of Aaron they invented the myth of the serpent Rod of Hermes. Orpheus says that Dionysus was born on the banks of the Nile, hence he is called Nilus by Diodorus and Microbius. In the "Hymns" of Orpheus he is called Myses (Moses), because he was drawn out of the water. He is represented as being very beautiful, and an illustrious warrior, and to have been victorious in Africa.

Genesis, i, 2: The Mundane Egg.—Dr. Kitto has pointed out that the Hebrew word translated moved, involves a figure taken from the motion of birds hovering over their nests and brooding over their eggs. Thence probably the old Greek mystic representations of the World, under the figure of an egg, may have been derived. This mystic egg was so valued that rows of marble eggs adorned the cornices of the Greek temples. Some fine specimens of egg moulding in cornices may be seen in the Elgin Room of the British Museum. The largest specimen of the mystic Greek egg known is the gigantic stone Greek egg, in Cyprus, lying in a field. This vast egg is hewn and hollowed out of a block of stone. It has four handles. In one of them is the mystic Taurus, the bull, and tribal emblem of Ephraim, into whose possession it has therefore now rightly come. Hyslop engraves it "Two Babylons."

Genesis ii, 14: The Euphrates.—It is here said that one of the four rivers of Paradise and Eden was the Euphrates. In the Hebrew the name of it is Phrat, and this is found in Euphrates, the Greeks evidently having formed their name of Euphrates from the Hebrew Phrat. The land promised to Abraham's posterity was from the Nile to the Euphrates. Britain now exercises protecting and governing powers from the Nile to the Euphrates.

BIBLE STUDENTS' STUDY CLASSES.—IV.

THE PROPHET EZEKIEL.

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

Ezekiel iv.

This prophecy of the siege of Jerusalem in the fifth year of Jehoiachin's captivity is remarkable, as Nebuchadnezzar, having just placed Zedekiah in power, the latter would scarcely dare to resist such a potentate. And yet 2 Kings xxiv, 20, tells us of such a rebellion. The portraying upon a tile (a soft brick before baking) the city of Jerusalem; the fort was a construction of great height, in order that from it they might be able to shoot over the walls. The rams were in the basement of the construction, being heavy logs headed with iron, and swung from a cross beam; the swinging was by manual labour, and by constant process of blows soon made an impression upon the walls. The portraiture was to be a sign to the House of Israel, unto whom he was sent. There may also be conveyed a fact that what he was about to enact was to be a sign to both the Houses, Israel and Judah.

The incapacity of the afflicted prophet 390 days—a day for a year—should call to remembrance the length of time God bore with the House of Israel, when in 1112 B.C. they rejected God and demanded a king, and Samuel's warning (1 Sam. viii, and xii, 15, 25). Israel still rebelling when, 390 years had passed, 1112—390=722, the Northern Kingdom was taken

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into captivity. Or, again, from the separation of Israel from Judah, they were both on their trial, 975 — 390 B.C. brings us to 585 B.C., the very year of the taking away of Israel's king from the House of Judah. Remember, one-tenth part of the kingdom (1 Kings xi, 31, 32, 36), Benjamin, remained with Judah. Here then may be said to be a second sign of God's forbearance. Another period may have been also hinted at, *viz.*, 390 years of subservience that Israel was to pass under Assyrian and Medo-Persian rule (721 — 390 B.C. = 331 B.C.), when the great conqueror Alexander made a way for them to escape between the two mountains of brass (Zech. vi, 1).

The forty years of Judah may also have two fulfilments; it was forty years after the good King Josiah's reformation that God having borne with Judah, and Judah had, notwithstanding, not returned to God, that Zedekiah, their king, was taken to Babylon, the kingdom ceased in Jerusalem, and the Temple was destroyed. Similarly, the Jews refused the Lord Jesus Christ, and forty years after their nation was scattered and the Temple destroyed. Some commentators tell us that the siege under Nebuchadnezzar was just 430 days, *i.e.*, 390 + 40.

It might be well here to follow somewhat the Northern Kingdom. We know the region the cities of the Medes, Halah and Habor, to the south of the Caspian, is where Israel was deported to. Here was Aria. Some, we are told (of Israel), as Yasabu-Galleans, fought against Esar-haddon; some got away, as stated in 2 Esdras xiii, 39–46, westward into Europe. Some, as Sakai, Kumri, Getœ, Massa-getœ, Sy-getœ, Thyssa-getœ, Budi Issedonians, Bretti, Angai and Ægli, moved eastward round the north as far as Lake Baikal. Herodotus iv, 11, agrees with 2 Esdras xiii. But it is the expedition of Darius against the Scythians, amongst whom were some Sakai, "the most righteous nation," which tells us what a vast area these wanderers occupied in Europe. Now, in the Crimea, which is included in this area, have been lately discovered tombstones with Hebrew epitaphs upon them (see "History is on Our Side," p. 21). Professor Chwolson, of St. Petersburg, has examined 700 of these ("Oriental Records: Monumental," p. 154, Dr. Rule). These we trace going westward into the British Isles. The other wing from Lake Baikal we also trace as Norsemen along the steppes of Russia, the Baltic, Scandinavia, and into Britain.

During their exile their food was proscribed for them, measured out in limited quantities, even their water by weight at times; their method of cooking it is also told us by Herodotus. Mixing among the nations, they would be called upon by circumstances to eat things which in their most favourable condition in Palestine they would have looked upon as suitable for swine (Luke xv, 14–16, *The Parable of the Prodigal Son*). But look at God's promise (Isa. xxx, 20): "Though the Lord give you the bread of adversity and the water of affliction," &c.; when they should return unto their Father, He will not forget His Covenant. This was to be their punishment—harassed by the Persians. That the Jews suffered even more may be seen from Lam. v, 6, 10: "We give the hand to the Egyptians, and Assyrians for bread. . . . Our skin was black as an oven because of the terrible famine." This accounts for the Black Jews in Cochin-China at the present day. It was customary among Eastern heathen to use the dung of animals when perfectly dry as fuel. The hot ashes remaining from it are perfectly clean and retain their glow for a considerable time. This is explained in v, 13. The prophet pleads that his people may be more leniently dealt with. The food which they partook of in exile was unclean. In a pathetic passage in Hos. ix, 3, it is said, "They shall not dwell in the Lord's land; but Ephraim shall return to Egypt and they shall eat unclean things in Assyria. They shall not offer wine offerings to the Lord, neither shall they be pleasing unto Him; their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the House of the Lord." No presence of Jehovah sanctified it; all food eaten in a strange land was also common, unclean, for it was not, nor a part of it, hallowed by being brought to the Lord.

Egypt and Assyria are here used metaphorically, as they were expressly told not to go to Egypt or to remain in Assyria.

THE BRITISH NAVY.—I.

By Rear-Admiral Ernest Taylor.

Function 1.—To preserve the integrity of the Empire by guarding it from invasion by sea.

Function 2.—To secure the safety of sea communications all over the world, both as regards the transport of commodities, which are the life blood of these islands, and as regards the transport of troops, &c., in time of war.

Function 3.—To cause such economic pressure to be brought to bear on an enemy that he can no longer continue the war, and must sue for peace; that in the carrying out of this duty it may be necessary to fight his naval forces is incidental to the function of our Navy, and not the function itself. The Navy is not a Party question, nor a National one, but an Imperial one; it does not exist for war, but to prevent war and to maintain peace throughout the world.

Historical.

Up to about the middle of the seventeenth century, the Navy was the personal property and responsibility of the reigning Sovereign, and not a National Service for which the nation and Parliament were responsible. It was, therefore, large or small, efficient or inefficient, just so far as the Sovereign realised the importance of sea power; and those monarchs who were too short-sighted to support it adequately exposed our shores to constant raids, and rendered the holding of oversea possessions an impossibility. In Elizabeth's reign—that great era of progress—when the spirit of adventure, discovery, and the sea-sense was really awake in this country, many expeditions took place in the Spanish Main against the growing power and wealth of Spain. These were all initiated by the seamen adventurers of the day. Hawkins, Drake, Raleigh, Frobisher, were financed by them and their friends. They were looked upon partly as commercial enterprise, but not entirely so, as there were no more ardent and zealous patriots than these great Elizabethan sailors. These expeditions, as a rule, were accompanied by one or more of the Queen's ships, the leader having safely under lock and key the Queen's Commission. It was, however, clearly understood that this was not to be shown, except as a last resource.

Finally, about the middle of the seventeenth century, the Navy became national, and Parliament, not the Sovereign, was entirely responsible for it. An Empire was gradually acquired, extended, and held by the power of the sea, and this was made possible by the recognition by those in authority

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in this country of all that the command of the sea meant to our growing interests and responsibilities in the world.

A Navy was also necessary in the seventeenth and eighteenth centuries, to defend our trade from the depredations of pirates and privateers swarming in every part of the world where their lucrative business could be carried on.

History always repeats itself, but never with more certainty than after a great war; and one repetition which has never varied has been the drastic cutting down of the Navy, both as regards material and personnel. The rule has been religiously followed in the case of the war of 1914, but there is a most marked and vital difference as to the results of that cutting down to-day and the results in the eighteenth century.

In the eighteenth and the beginning of the nineteenth century, the climax of the sailing ship era and smooth-bore cannon, ships remained up to date, and both useful and powerful units for the line of battle; after fifty, sixty, or more years, the type did not alter. They were sailing ships with the same masts and yards, the same means of handling them, the same guns to arm them, and—also very important—with their counterpart in the mercantile marine, some of which (East Indiamen) carried an armament and fought many gallant actions against privateers and pirates. The range of cannon was very short (Nelson's pistol shot), so that gunnery was not a very scientific matter in those days! Ships could be laid up and crews dispersed for years without serious loss in efficiency, and when again required could be re-commissioned and take their place in the line just as if they had never left it, though, of course, the time was lost which was necessary for putting these ships into commission. But in those days we could always muddle through for the first six months. (*Note*: The crews in those days and also many of the officers immediately took service in the mercantile marine on the conclusion of peace.) To-day, a ship is a mass of the most intricate machinery, which is always changing, and this machinery requires practised officers and men to work it. Guns, projectiles, turrets, fire control, torpedoes, &c., &c., are continually advancing, and what is modern to-day is almost obsolete in a few years' time.

THE LIFE OF A SHIP.

The life of a ship is definitely recognised to be twenty years, and at the end of that time she is sold; therefore, so far as ships are concerned, unless a country carries a continuous building programme, it cannot keep pace with one that does. If no countries build, it simply means that the most efficient and go-ahead country is held back to the level of the least inventive and efficient. You cannot to-day re-commission old ships and place them in the line of battle with their modern prototypes (speed, armament, &c.).

PERSONNEL.

It now takes about six years to train a seaman efficiently, and about eight years an officer. Their duties are continually changing and becoming more and more complex, just as the mechanical inventions which they have to manipulate change and become more complex. Nothing but continuous practice at sea can ever keep a seaman efficient; once put him ashore, out of touch with ships, guns, torpedoes, fire control instruments, and in a very short time his hand will have lost its cunning, let alone his sea-sense, and he cannot suddenly be called in to fill the place which he previously occupied. This shows clearly that the situation to-day is not comparable with what has gone before; it is entirely different. We cannot improvise; we cannot build a battleship under about three years, and therefore the fleet which any nation possesses at the beginning of a war is, so far as heavy ships are concerned, the fleet on which that nation will have to rely for the duration of the war.

SHIP-BUILDING.

Another important point is this: The firms which build these ships, make the guns, cannon, torpedoes, engines, &c., cannot possibly, when the Navy is cut down, keep their plant standing idle. They must cut down too, reorganise to meet the new conditions, and consequently, when war does come again, they will be unable to meet the demand made upon them—a most serious consideration.

As the most glaring example of the day of unpreparedness let me remind you of Singapore.

WASHINGTON CONFERENCE.

After the war the Washington Conference was held, and a Treaty agreed to in 1921, binding until 1936, by the British Empire, the United States of America, France, Italy and Japan, to stop naval armament competition in *heavy ships* (first new heavy ships cannot be laid down in England till 1931), so that all nations might economise in naval expenditure. A definite number of heavy ships was allowed for each nation. Capital ship-building programmes were to be abandoned, except as agreed upon, and then only as replacement tonnage.

British Empire	..	22	21	pre-war,	1	post-war.
U.S.A.	..	18	15	,,	3	,,
Japan	..	10	8	,,	2	,,
France	..	10				
Italy	..	10				

so that the old two-Power standard in force in this country before the war has passed away, and an entirely different one has taken its place. Our Navy is now on a basis which takes insufficient account of our responsibilities. Now let me pass to the considerations governing the disposition of our Naval Forces. These may be reviewed under four principal heads:—

1. Geographical position of the British Empire.
2. Sources of those commodities essential to our daily life and commercial prosperity.
3. Routes followed by the shipping which carries our trade, and so acts as the connecting links of Empire.
4. Disposition and strength of the Navies of other important sea Powers.

THE BRITISH ISLES.

The danger of invasion of our shores has been for centuries an ever-present anxiety in our minds, and was the most potent reason for maintaining a strong fleet in Home waters. During the Napoleonic Wars concentration in the Channel was the keynote of naval strategy, and this concentration frustrated Napoleon's designs for the invasion of England; just as, during the war of 1914, the Grand Fleet prevented the German Fleet from moving. Since Napoleonic times the danger of invasion has diminished, but the danger of being starved out has enormously increased. During the eighteenth and early part of the nineteenth century we could, and did, feed ourselves; but what is the position to-day? We must import two-thirds of our food, and a hundred per cent. of many commodities,

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without which we could not continue to exist. We cannot feed ourselves; we cannot feed Greater London, with its teeming millions, except by keeping the Port of London open, the railways and road transport from any other port in our island would break down under the strain. So, to safeguard our sea communications in the Channel and North Sea, it is imperative that we have adequate Naval Forces. These sea communications have not, and never can, lose their importance as the very life of our people.

Let us now look further afield, and we see that the *British Empire* can be divided into two main groups:—

A western one, consisting of Canada and the West Indies.

An eastern one, comprising British East Africa, Union of South Africa, India, Australia and New Zealand, circling round three parts of the Indian Ocean.

We have therefore to maintain two complete sets of communications, one across the North Atlantic, and one to the East, each set being vital for the transport of our essential commodities. If we were cut off from them we would practically starve.

Take four vital commodities—*Meat, Bread, Wool, Fuel-oil.*

Meat.—Over 50 per cent. of our beef and mutton comes from overseas—25 per cent. from South America, 25 per cent. from Australia and New Zealand.

Pork, Bacon, Ham.—Over 70 per cent. is imported, chiefly from U.S.A. and Canada.

Wheat.—Over 80 per cent. imported, U.S.A. sending the greatest share, the remainder coming from Canada, Australia, India and the Argentine, in varying quantities. Russia: 1913, 250,000 tons; 1922, nil; 1924, nil.

Wool.—90 per cent. imported, mostly from Australia and New Zealand, but also from South Africa and other sheep-breeding countries.

Fuel Oil.—Only an infinitesimal amount of shale oil is produced in this country, and besides that only 3 per cent. of the world's supply comes from the British Empire. About 73 per cent. of the world's output comes from the U.S.A. and 15 per cent. from Mexico. We obtain oil also from Persia and Burmah and Dutch East Indies, North Borneo and Trinidad, and of these Burmah is the only large producer in the British Empire, sending practically the whole of its output to India. Russia: 1913, 38,240,958 gall.; 1922, 8,801,621. Mesopotamia: 1913–1922, nil. This oil supply has become the most vital question to us. Does the man in the street ever think about it? How many people have pictured to themselves what a real shortage a complete cutting-off of our oil supply would mean? It is almost true to say that life would be impossible. Factories, lighting plants, works of every description, 'buses, cars, lorries, all motor transport would disappear; merchant ships are being more and more made to burn oil (Lloyd's Register of oil burning steamers was: 1914, 1,310,000 tons; 1924, 17,154,000 tons), and would be laid up. There would be social and commercial chaos. But more than this, not a single flying machine could leave the ground, and barely a single ship in the British Navy could raise steam. *We would be impotent; we would be a dead nation.* To convert ships from oil-burning back to coal would entail prohibitive delay, and *most* serious loss of efficiency. This question of oil supplies was brought home to us during the war, when cases occurred where the movement of troops into threatened areas by motor transport actually depended on the arrival in this country of adequate supplies of petrol, while in the Navy in 1917, owing to German submarine activity, the stocks of oil had fallen so low that the Fleet could not be sent to sea to exercise properly, and the greatest economy was necessary.

The following conclusions therefore force themselves upon us with regard to this question of oil:—

(1) How dependent we are on the United States of America for this indispensable commodity.

(2) The importance of an alternative supply from Eastern sources.

(3) That our national existence depends entirely on being able to safeguard the sea pipe-lines from the oil-bearing countries to these shores.

I would also remind you that 100 per cent. of cocoa, coffee, copper, cotton, hemp, jute, maize, rice, sugar and tea has to be brought to our country by sea.

SEA ROUTES.

On looking at the chart you will see the disposition of British merchant shipping at sea and in harbour on a given day in the year. We cannot fail to be struck by the density of our sea-borne trade.

FOUR MAIN ARTERIES.

One running in two parallel lines to Canada and the United States of America.

One to the West Indies and Gulf of Mexico.

One to South America.

One to the Mediterranean and through the Suez Canal into the Indian Ocean, where it divides, one stream going to the China Seas and the other to Australia.

Cut any one of these main routes, and the vital nerve energy of the Empire will suffer, and the severed member of some distant portion of the Empire may wither and die.

Apart from these main routes, there is the more sparsely used one via the Cape, which might become of primary importance in war (Suez Canal closed).

The Trans-Pacific routes and the huge volume of coastal shipping.

Before I leave this subject of the trade routes, let me once more remind you of the nature and extent of the commodities from overseas on which we are *entirely* dependent, and which we have to pay for, chiefly by our exported goods along the same routes. That will enable you to realise what those lines of shipping mean to us and to our Empire.

(*To be continued.*)

THE TEACHING COLLEGE.

ALL are cordially invited to the Classes held at Headquarters each week, on Mondays and Tuesdays, afternoons and evenings, at 3 p.m. and 7.30 p.m. respectively. We are glad to report ever-increasing interest and enthusiasm.

It is quite impossible to adequately appraise the value of the Lectures delivered by our Principal; they are of the very highest order. We are convinced that were their value more widely appreciated and made known, the numbers attending the Classes would soon be trebled.

The subjects at present being taken are: "The Table of Contents of the Bible," on Monday afternoons; "Themes for

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Addresses," on Monday evenings; and "ISRAEL in the New Testament," on Tuesday afternoons.

These Lectures are FREE and open to all, and we are most anxious to attract those to whom our subject is quite new. TUESDAY evenings are occupied twice in each month by the Rev. W. E. Woodhams Denham, who is giving a very interesting series of Lectures on "The National Message of the Prayer Book." The Prayer Book contains a Message to the British peoples second only in importance to that contained in the Bible. On alternate TUESDAYS, Mr. D. Davidson continues his series of Lectures on "The Great Pyramid: Its Divine Message."

The next "Pyramid" Lecture will be given (D.V.) on February 3rd.

All communications regarding the College should be addressed to the Registrar, 6, Buckingham Gate, S.W.1.

ENQUIRERS ANSWERED.

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

S. H. R.—Please explain the sentence in NATIONAL MESSAGE, p. 370, August 2nd, 1924: "Politically, apparently, we are right in helping France and *also doing our very best to re-animate or restore Europe.*"

ANSWER.—Russia, to which you allude also, is not mentioned independently in the whole article. Even if she were, our action, though questionable, will leave her also without excuse. There are very many, even in Russia, whose minds are being turned towards the Truth. A remnant shall be saved from amongst them in the last great battle.

But I think you misunderstand my meaning. *Apparently* qualifies the whole sentence "doing our very best to re-animate and restore Europe." We must distinguish between the Assyrian and the Babylonian. Though Isa. xiii and xiv speak especially of Babylon, the Assyrian is to be broken in the land (xiv, 25, and Mic. v, 5, 6), "My land," "our land." The Babylonian judgment stands very much in contrast. (Isa. xiv, 18–24). Does not God say, "We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country" (Jer. li, 9). And this at the time when "Babylon is suddenly fallen and destroyed." "Come out of her, my people, &c." (Rev. xviii, 4, 8; xiv, 8). [The notion of a literal Babylon to be rebuilt on the site of ancient Babylon is in conflict with Isa. xiii, 19–22. But the language of Rev. xviii, 10, 16, 18, seems beyond all question to identify "Babylon," the city of luxury and traffic, with "Babylon," the ecclesiastical centre, *viz.*, Rome. The very kings who hate ecclesiastical Babylon deplore the destruction of commercial Babylon.—*The Scofield Reference Bible.*]

Literal Babylon took nearly three centuries in its decline, though it fell suddenly into the hands of Cyrus. It was Alexander's successor who builded Seleusia out of its materials; and many other cities afterwards shared in its spoliation (Jer. l, 10, 26, 12, 13).

God was most merciful to Babylon in sending Daniel, Shadrach, Meshach and Abednego. Nebuchadnezzar even humbled himself, as did also Darius; but the magnates were incorrigible; their opposition to Jehovah and His servants was circumscribed by the praise of man. It was not until God's forbearance had been tried to the uttermost that Belshazzar, the King of Babylon, provoked Him beyond endurance.

If God therefore acted thus in order to deliver Babylon, is it not right that we, His people, should do our best to deliver Europe?

I take it that Isa. xxvi, 18, alludes to our vain efforts after favour has been shown unto them, "yet they will not earn righteousness," "in the land of uprightness they will deal unjustly, and will not behold the majesty of the Lord." "Lord, when Thy hand is lifted up they will not see, but they shall see and be ashamed for their envy at the people, yea, the fire of thine enemies shall devour them." The language which follows implies a time of repentance and turning of the nation to God in consequence of trouble which we are called upon to pass through. Evidently we recognise who we are (verse 15), and acknowledge our shortcoming and our inability to save Europe. It is then we have the commands to come apart. Our Lord pleaded for Jerusalem, "Let it alone this year also." But they ended by crucifying Him who was willing to save them. Shall we not then do what we can? Although the end may be their hatred, for which the vengeance of God will come upon them by their own hand.

A. E. H. (VANCOUVER).—In answer to your enquiry:—

Not only have we "Israel's Scripture and Prayer Union," with 2,995 names on the roll of those who have joined (last year 100 new members), but there is also a WEEKLY PRAYER CIRCLE, alluded to in NATIONAL MESSAGE, June 21st, 1924, as well as July 5th, which tells us—

"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* Ps. v, 3; Ezek. xxxvi, 37; Mal. iii, 16)."

We wish all Associations to encourage this Prayer Circle.

BIRMINGHAM.

THE Secretary-General's visit to Birmingham was so well organised by the Rev. T. H. Whitehouse and so well advertised by Councillor Whittall that the Educational Centre known as "The Midland Institute," although it seats nearly one thousand people, was too small, and there is already a talk of engaging the Town Hall (which seats over two thousand) for Mr. Garrison's next visit.

The subject eloquently expounded was "Egypt and the Great Pyramid," and the far-famed lecturer so treated it as to set the crowded audience wondering why little Britain, geographically speaking, should be in such a place of power and responsibility there and in the world generally. Educated people are oftentimes best started on a new line of thought and investigation by somebody setting their wits to work and exciting their curiosity to read.

All the available books on the Pyramid were eagerly snatched up and quantities of other literature sold at the end of the lecture, which, by the way, lasted two hours with no fatigue to anybody—not even the lecturer apparently. The hundred or more slides were so splendid as to elicit ejaculations of praise which could be overheard from time to time. What a splendid thing it would be if large halls could be so advantageously used more and more by the Federation in many other great centres of population as part of the Forward Movement, to focus all thinking minds on the Gospel of the Kingdom and its coming King, which must be preached in all the world.

A. P.

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THE SECRETARY-GENERAL'S PAGE

THE popularity of the Secretary-General's "Round Table" was abundantly demonstrated on January 14th, when a large company assembled at our Headquarters, and when we were honoured with the presence of our President, Lord Gisborough. The proceedings began with tea at 4 p.m., provided by our caterers. A bevy of waitresses were kept very busy. Refreshments and social converse occupied an hour and a half. At 5.30 prayer was offered by the Rev. W. E. Woodhams Denham, followed by singing the Doxology. Short addresses were delivered by Lord Gisborough, Mr. Garrison, Miss Myrtle Strode Jackson, the Revs. David Wynne Evans, Joseph Gay, and Woodhams Denham, Captain A. H. F. Young, Mr. Ernest Hill, and Mr. Barrow. Sacred solos were beautifully sung by Miss Hilda Morey, the Rev. W. E. Woodhams Denham, and Mr. Harrison Hill. Apologies, with regret, were made for the absence of the Rev. Pascoe Goard, who was in Bradford, and, owing to illness, of Major Knowles, Captain the Rev. T. E. Grout, and Mrs. Garrison; also for Mr. Morey, who had suddenly been called upon to fill Mr. Daniel Farmer's place at Horsham. A delightful and profitable evening was brought to a close with the Benediction and the National Anthem.

It was decided that the next "Round Table" should take place on February 11th.

* * *

The February meetings in the Central Hall, Westminster, will be held on the 18th and 19th of the month, at 2.45 and 7.30 each day. On the afternoon of the 19th the Rev. Cyril C. Dobson, M.A., will lecture on "The Garden Tomb," with lantern illustrations, when a full audience may be expected. Mr. Dobson has made a special study of this subject, and he will introduce a series of most valuable pictures and diagrams.

* * *

A series of eight meetings held in Bradford last week were addressed by the Revs. Pascoe Goard, Joseph Gay, R. G. F. Waddington, and Mr. S. E. Steele. The Rev. Pascoe Goard addressed a special meeting of the clergy.

* * *

The Rev. Joseph Gay was the speaker for the Kingston Branch last week, taking the place of Mr. Daniel Farmer, who was laid up.

* * *

Mr. Morey addressed a Brotherhood gathering at Bristol last Sunday, and a Drawing-Room meeting at Nailsea on Monday. The Rev. Joseph Gay preached twice to good congregations at Bristol on Sunday. He and Mr. Morey are conducting a mission in the Western city this week. Next week they are in Sheffield, Victoria Hall.

* * *

The Rev. R. G. F. Waddington, M.A., is the speaker for the Manchester Branch on January 27th, at 7.45, in the Houldsworth Hall, Deansgate.

* * *

Our Croydon Branch is going strong. Two meetings were held on 13th instant, addressed by Mr. J. J. Morey in the afternoon, when Captain A. H. F. Young presided, and by Mr. T. Ernest Hill in the evening, when Mr. W. J. Pilcher took the chair; he will be the speaker for February 12th. The meetings are held at Eldon House, Wellesley Road.

* * *

Mr. Morey has addressed meetings at Ealing and Becontree during the week. The latter place was new ground. There was a good attendance. Great interest was aroused.

* * *

The Secretary-General's illustrated lecture on "Egypt and Wonders of the Great Pyramid," in the Midland Institute, Birmingham, on January 15th, attracted a very fine audience, which included many prominent citizens. The lecturer was introduced by Coun. F.G. Whittall, a member of the B.-I.-W.F. Council, who, with the Rev. T. H. Whitehouse and their devoted band of workers, are to be congratulated on their enterprise and organizing work. The hall holds nearly one thousand people, and many had to stand the whole evening. The supply of booklets on the Pyramid was sold out.

* * *

The Rev. Joseph B. Gratton has addressed a successful meeting for the Leicester Branch. He is organizing a large area, using Market Harborough as a centre.

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The speaker at the South London Branch meeting at 195, Lavender Hill, Battersea, S.W., on Tuesday, February 3rd, at 8 p.m., is Mr. Tester; subject, "Manasseh."

* * *

Wonderful progress is being made with British-Israel teaching in British Columbia, under the guidance of Professor Odlum, M.A.; the Rev. Mark Jukes, M.A.; the Rev. Charles E. Batzold; Mr. J. W. Parker; and others. A Bible School was started about six months ago, and it is a great success. The church in which it is held has been filled, and nearly always extra chairs have had to be brought in. Professor Odlum and Mr. Batzold are preaching and giving addresses in various parts of Vancouver City, and the Province generally. The work has been facilitated by the opening of suitable headquarters, previously announced in these columns. Professor Odlum is writing articles daily for the *Vancouver Star*, besides his heavy platform work. The Rev. Charles E. Batzold recently gave two most valuable lectures—one entitled "The Union Jack: Its Origin, Construction and Significance"; and the other on "The Next Forty-two Months, and Then What?" "Truly," he says, "the world is shaping for a tremendous trial, and all the resources of our Empire will be tasked to the uttermost in order that her mission to the world may be fulfilled. This is the time for every patriot to rally, that he may properly understand and learn his or her responsibility to the cause of Right and Empire."

We send our warm greetings to all our friends in British Columbia, and congratulate them on their splendid Forward Movement.

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

No. 161. Vol. IV. JANUARY 31, 1925 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.

MIGRATION OF ISRAEL FROM PALESTINE TO BRITAIN.

By Rev. Wm. Pascoe Goard.

In the preceding leaders we have seen certain important factors which vitally affect the study and understanding of the scope of the Scriptures.

We saw that the history of the Bible from the beginning of Exodus is bounded by the land occupied by Israel. During the Wilderness journey we have the happenings in the Wilderness. During the possession of the Holy Land the history of the Bible is limited to the boundaries of the land. Thus when the tribe of Dan marched out from the territory of the land, they also marched out from the pages of the historic Scriptures.

For this reason the movements of those portions of Israel which did not enter into Palestine are not recorded in the sacred Scriptures. The Zarah portion of Judah is therefore outside of the Bible narrative. The portion of Simeon which left the main body of Israel in the Wilderness is not included in the narrative. The tribe of Dan is included only as long as it dwelt in the land.

We saw that the Zarah branch of Judah early left the main body of Israel, before the exodus from Egypt, and that going northward they established the land of which Troy was the centre.

Simeon marched westward, as far as two-thirds of the tribe is concerned, and is found ages after on the shores of the English Channel.

Dan marched northward after the entrance into Canaan. We find Dan warring against the Dardanois of Troy—Danites against Judaites in the Trojan war. It seems to have been a conflict of one section of the Israel people against another such section on a question of moral conduct, such as nearly brought Benjamin to destruction at about the same historic period.

We saw that the Trojans established themselves and their line of kings in Britain, founding London, which they called Troia Neauvant (new Troy). (See "Prehistoric London," Covenant Publishing Co., 6, Buckingham Gate, London, S.W.1.) We saw the coming of the Tuatha de Danaan to the British Isles.

Thus was established and developed the British or Israel colony from the earliest ages. The fact seems to have been that the early pioneers of the Zarah-Judah branch of the Israel family reached these shores as early as Joshua led the main body of Israel into Palestine.

Next we saw *the gradual enlargement of the Abrahamic conception* of the mighty grant of land and territories which God purposed for the selected seed. First, enough land to build an Altar upon. Then, as much land as his vision could compass from the mountain top. Then, the specifically described territory the boundaries of which are set by the watersheds of the Nile and the Euphrates rivers. Then, a description of the same lands by the listing of all the nations occupying them. This description takes in all the Middle East, and more.

To this is added the "appointed place"—the British Isles.

To this again the "Heathen for an inheritance."

To all this again is added "The uttermost parts of the earth for a possession."

And finally, the promise made to Abraham "*after the flesh*," that he should be heir of the world.

Thus the grant of territory to the selected seed is a grant of ultimate universal possession of the earth. This ultimate promise, which is the last stage of a persistent development, will be finally overtaken when Our Lord shall come.

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Let us now look at the migration to these shores of the main body of Israel which formerly inhabited Palestine.

During the reign of David and Solomon, by folklore and early history of these Islands, we have a great deal of evidence that there was active communication between these " Isles of the Blessed " and the mother country of Palestine. The mines of Cornwall sent of their treasures to beautify the Temple of Solomon. And the useful and precious metals of Britain served to enrich the merchants and the King at Jerusalem as well as Tyre.

Isaiah the prophet wrote that greatest of all national prophecies to Israel (Isa. xl–lxvi). By the results of the studies of all the schools of Bible students we know that the great Israel message of Isaiah was not written to Israel in Palestine. The most conservative dating of the writings contained in the Book ot Isaiah make them too late to be addressed to Israel in Palestine. The Book of Isaiah not only accepts the fact that Israel in Palestine was going out into captivity, it records *the actual advance of Assyrian arms against Israel* as a contemporary happening. Later on in the great prophetic utterance it addresses *Israel of the ten tribes* as being in captivity, and about to be released therefrom by the instrumentality of Cyrus. Out from that captivity Israel is ordered to march, and in the progress of the same prophecy *she is brought to join, not Judah in Jerusalem, but the ancient Israel colony in the Isles.*

Not having been written to Israel in Palestine, to what Israel was that great message addressed and sent? *To Israel in the Isles.* What Israel is this? *It is the Israel which had been built up, as we have seen, outside of the boundaries of Palestine, and therefore outside of the Bible histories.*

The most glorious national message of all the Bible is that sent to Israel in the Isles.

The internal structure would seem to show that the literature of Isaiah was written or co-ordinated between the dates 700 and 800 B.C. Place it later if desired, as far as the purpose of this article is concerned. But the fact that such a message was written to such a people at such a time as may be accepted is evidence that *the people so addressed were in being at that time and were destined to fulfil all the predictions contained of them.* It should not be necessary to point out that neither the Church nor the Jews can answer to a people so described.

The foretelling of this great message must not be taken as simply pre-writing of history which a certain people should work out in their destiny. It should rather be taken as the manifesto of Jehovah, the God and King of Israel, as to *the great plan for the world's regeneration.* This plan is His working out through the people thus addressed, described, and fore-written.

It is God's plan, from which nothing in the universe can ever cause Him to depart. Not the opposition of the enemy; and not the sin and failure of Israel.

This fact sufficiently accounts for the triumphant progress of the majestic movement of the prophecy.

Having seen that the people Israel in the Isles have thus been prepared and described by God, we are predisposed to look for and to find how the people thus described came to the land of their destiny, and how they are there fulfilling their part in the great plan of Jehovah their King.

There are evidences that *when Assyria moved against Israel* there was a great influx of refugees from Israel or Samaria, as it was often called, to this land.

There are further evidences that *when Nebuchadnezzar moved against Judah,* there was another wave of refugees to the British Isles. Among the latter were Jeremiah, Simon Baruch, and the daughter of Zedekiah the last King of Judah. While Zedekiah was the last King of Judah, *he was by no means the last King of the House of David.* So many fall into confusion at this point.

From this time on there was, as we well know, close communication between the East and the " Isles of the Blessed." The Druid scholars and religionists had their headquarters in Britain, but they spread through all the East as far as Athens, Palestine and Egypt. The youth of the East came to the universities of Britain to finish their education. This is somewhat different from the " skin-clad savage myth " of which we have heard so much from Latin sources for these many years.

Thus little by little was the ancient British nation built up through long ages *prior to the birth of Our Lord.*

When the King of Babylon dethroned the King of Judah, Zedekiah, killed his sons before his eyes, put his eyes out, and carried him to Babylon, where he died in exile, *then the Lord took the " tender twig,"* and planted it in the " High mountain and eminent, even the mountain of Israel." That is to say, the daughter of Zedekiah, with whom went the throne-right, came to these Islands and was married to Eochaid Heremon, the prince of the House of Zarah-Judah. Thus, at long last, centuries before the birth of Our Lord, was the ancient question of the precedence of the House of Phares or of Zarah-Judah settled by the marriage of the representatives of the two lines.

And thus was that Kingdom established of which Daniel the prophet wrote when he said: " 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."

Thus shall the stone cut out without hands, and which has already smitten all these Kingdoms, become a great mountain and shall fill all the earth.

The facts of which we have thus far written all took place before the birth of Our Lord. The Kingdom of which we have written was long established in Ireland at the time of Our Lord. That Kingdom was never dominated by Rome, for its central throne was safe in the Isle of Ireland, where the foot of Roman soldier never trod. It is the irony of history that the Isle which resisted the military power of Rome or, at all events, was never dominated by it, should in the latter days be so fully dominated by the ecclesiastical power as far as the South of Ireland is concerned.

Now came the Roman invasion of Britain. The reason of this is not made clear in words and figures in the Bible. The actual progress of history, however, tells the story. It was from the beginning the purpose of God that Israel of the Captivity should be introduced and assigned a place in Britain. In the meantime Israel of the Captivity had lost their identity, and most certainly the ancient Britons did not recognise in the Saxon invaders their long-lost brothers.

It may be questioned if, had they done so, they would have been satisfied to have shared their ancient inheritance with them. Therefore the Roman Power was used to press the Britons together into smaller space so as to make room for the Anglo-Danes and the Anglo-Saxons who were coming.

The Romans took possession of much of the lands and

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held them until the sense of ownership had died out of the Britons. Then the Saxons came in and took possession of the lands from which the Romans had withdrawn. Thus was saved terrible wars between differing parts of the Israel peoples. And thus were made good the words of the prophecy concerning Israel, "It shall destroy all these kingdoms." This included Imperial Rome. Accordingly we find the Goth (God's people) destroying the power and the legions of Rome upon the Continent, and the Britons weakening and destroying them on the land of Britain. Finally, before the hammer blows of the two sections of the Israel people, Imperial Rome tottered to its fall.

In the Saxons, Danes, &c., came the descendants of the ten-tribed Captivity.

But the tale was not quite complete yet. There was the tribe of Benjamin, which belonged from the beginning to Israel, but which was loaned to the House of Judah. At the destruction of Jerusalem the remnant of Benjamin separated from the nation of the Jews. These marched westward and came to rest for a time in Northern Europe. They came down and settled in Normandy, under Rollo. Thence they came across with William the Conqueror. Thus at long last the tribe of Benjamin came. And all the twelve tribes were from that time forward represented in Britain.

Not all the people of Israel left Asia. There was a remnant left behind. When commanded to march out they were warned in these words: "There is no peace, saith my God, to the wicked." And as the Armenians and others have found to their cost, there has been no peace for them in the ancient land of the Captivity from that day to this.

There was a remnant which settled and remained on the Continent of Europe. In many countries they are sufficiently numerous as to form the ruling class. This is the case wherever the Lion flag floats.

There is still a scattering among the nations where they do not rule. These are the "outcasts" of Israel, as named by Isaiah. Wherever the Eagle flag and others than the Lion flag floats, there are some of these "outcasts" of Israel, who are subject to the laws and government of other than Israel peoples.

But all the tribes are officially at rest under the House of David and the Throne of David in the British Isles.

From hence they have fulfilled the prophecies by scattering to the ends of the earth. They have established their beneficent reign over the subject races, and they have occupied the waste heritages of the earth. Thus in an ever-widening process they have spread abroad to the north and the south, and to the east and the west, and their seed now inherit the Gentiles.

To them, Israel of all the tribes, shall the Lord come, and over them He shall establish His reign.

Then at last shall be fulfilled the promise made to Abraham "after the flesh," that he should be heir of the world.

TRAILING JUDAH TO AND FROM BABYLON.

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

"*I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.*"—JER. XXXIII, 7.

AS we have seen in a previous letter, the North Kingdom, Israel of the Ten Tribes, was carried into captivity by the Assyrians at different times, finishing with the capture of Samaria about 721 B.C.

They were carried into exile at Gozen, Halah, Habor and the cities of the Medes, where and whereabouts we shall search them later.

Judah of the two tribes of Judah and Benjamin, a goodly portion of the Levites and a fractional part of all the tribes of Israel, remained in Judæa and Jerusalem until 601 B.C.

Babylonia under Nebuchadnezzar came into power, was a great Kingdom, and about 601 B.C. began to carry Judah from their homeland into Babylon and the surrounding districts.

By the year 585 B.C. the Kingdom of Judah was destroyed, Jerusalem taken and torn to tatters, and King Solomon's Temple demolished utterly.

The people of the Judah Kingdom went, perforce, into captivity far eastward, leaving behind a miserable ragged remnant of the once powerful Kingdom.

Shortly after the captivity, a few of the Judaites returned from the surrounding nations to which they had fled for safety from the Babylonian armies.

They were ruled over in the days of the prophet Jeremiah by Gedaliah, the governor of Judæa, appointed by Nebuchadnezzar.

Gedaliah was murdered by Ishmael, who in turn had to flee for his life from Jerusalem to the Ammonites to escape the vengeance of Johanan, the son of Kareah.

A little later Johanan, all the captains and leaders of the remnants, decided to flee to Egypt. To this end they carried thither all the people, including Jeremiah and the royal daughter of the murdered King of Judah, viz., Zedekiah.

HOW THE MATTER STOOD.

1st. The vast majority of the Kingdom of Judah went into Babylonian captivity about 585 B.C.

2nd. The remnant of Judah, under Johanan, fled to Egypt.

3rd. During the war against Judah, many fled for safety to Moab, Ammon, Edom, Syria, Egypt and elsewhere.

Later history shows us that most of the people of Judah, who fled to Egypt under Johanan, were either slain in Egypt by the armies of Babylon, or were carried as captives from Egypt to Babylonia and subject countries.

The Judah exiles in Babylon remained there as servile exiles for seventy years, until Cyrus appeared on the scene as the Median conqueror of Belshazzar, the last of the Babylonian Kings.

About 531 B.C. Cyrus proclaimed freedom to the Judah captives, and in the time of Ezra about 50,000 returned to Jerusalem and Judæa.

Later on, in the time of Nehemiah, others returned from Babylon, Media, Persia, Elam and other lands. These, added to the population, representing those who had returned under Ezra.

Doubtless several, at different times during the seventy years' captivity, had gone back to the home of their fathers from the countries round about.

The descendants of the above were the people of Judæa *in the time of Christ* and of Vespasian and Titus, A.D. 70.

JUDAH AT THE TIME OF JESUS CHRIST.

When the "Man of Nazareth" appeared, these Judaites were a nation under the Roman Empire, and at the same

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time ruled over by King Herod, an Idumæan, one of the Edom or Esau Kings.

This nation in and around Jerusalem was but a fractional part of Judah. The main portion never returned from Babylon. They were so well treated by the Medo-Persian Kings from the time of Cyrus, 531 B.C., that they were content to remain under Persian rule.

Moreover, they had self-rule within the Empire, and were governed by their own "*Rosh-Galuths*," i.e., *their exiled princes*, or princes of the exile. From many sources we know their lot was fairly comfortable, and they had comparative freedom, liberal self-rule, success, and were admitted to very important and responsible public offices.

Thus, then, we see where there were at least two very important and populous Jewries—one in Palestine, and one in and around ancient Babylonia, Elam, Assyria, Media and Persia.

Of course we must bear in mind that there was always a goodly sprinkling of the Judaites to be found in other lands, but their numbers were very limited in most cases.

We do know that they were found in Greece, Arabia, Egypt and Rome; but in all probability the greatest number, excepting in Palestine and in Persian West Central Asia, to be found between 531 B.C. and A.D. 70 were among their brethren of the House of Israel in Armenia, Arya, Turania, Sogdiana, Scythia, Sachland and Kan Su of North China.

These we follow at a later date.

A CRISIS IS AT HAND.

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

WE wish to point out how terribly anxious is the period through which we are passing. We have already called attention to the character of the movement of a certain Church party, under the leadership of about 1,500 of the clergy. At "St. Magnus the Martyr," London, on December 18th, 1924, the Image of "Our Lady de Salve Regina" was solemnly blessed. The officiating magnate, in his prayer to Almighty God, said He "does not forbid the making of images of His saints." Does not this bring to a climax the bold challenge to Mic. v. 13: "Thy graven images also will I cut off, and thy standing images out of the midst of thee." The preacher, in his sermon, says rightly, "We can do nothing against the truth, but for the truth." What is truth? "Little children, keep yourselves from idols." Who is right?—Micah and St. John! Are we not in a terrible crisis?

Another outstanding preacher says that we must accept Our Lord's words as spoken in accordance with the intelligence of the age in which He lived.

Here are two most dangerous utterances our nation has to deal with. The one bordering on Romanism and *actual* idolatry; the other overturning the very foundations of our Christian faith. "For if the Lord Jesus is not God, we are yet in our sins" (Ps. xlix, 7, 15).

There are upwards of 22,000 clergymen all told. Very many of these are unable, or through apathy, or *laissez faire* attitude, have scarcely made their voices heard.

It is no use saying that when the Revised Prayer Book comes out it will be time to act. We have seen upwards of 300,000 sign a memorial against any change in the Communion Service, and how indifferently the mass of the clergy and people have been treated.

This is not, however, simply a Church of England question. It belongs to the whole nation. Israel is a theocracy, ruling with God. All sects are equally involved; it would not be difficult to prove this, but any one with his eyes open can see "the departure from the Faith" is general. We have the promise of victory! As in all our conflicts, "there is none that fighteth for us, but only THOU, O God!"

He would not have allowed us to win all our secular battles unless we had followed the leading of His hand to set a steadfast face against the enemy and fight as if all depended upon our efforts, whereas knowing that He is with us to give us victory at the last.

So it is the mass of Israel, who hate sacerdotalism and tyranny of whatever nature, to show that we are going to battle for His Word and our own liberty of conscience.

We see the Church *by schisms rent asunder*, the nation invaded by the alien who, in Parliament and out of Parliament, is doing his best to ruin our nation and to uproot our Throne. There is no union in any body which can give a solid reason for the basis of its own construction. Every one of them is torn to pieces by modernism of one kind or the other. December 2nd was a God-given day of Hope.

There is only ONE sure foundation—the Lord Jesus Christ and His Word. This does not mean "my belief in what He meant," nor "my interpretation of His Word," but "WHAT IS TRUTH." The answer was the Sacrifice of Himself for the Truth. There is only ONE Corporation we know of which accepts the Truth, the whole Truth, and nothing but the Truth, and is willing collectively and individually to lay down his or her life for this Truth as it is in Jesus.

We have seen, after years of struggle, this Corporation—the British-Israel-World Confederation—grow up, uniting together Christians of all denominations, so impelled by the Spirit of the Living God as to be able to hold together large consecutive meetings day after day, week after week, and find therein no dissentient, but a perfect Union for the Truth.

Can we not then at this crisis which is at hand raise our voices by the Spirit of God moving us that we may be able to resuscitate the Witnesses for God?

Dead apparently they are, but God says, "When the enemy shall come in as a flood, the Spirit of the Lord will raise up a standard against him" (Isa. lix, 19–20). "And the Redeemer shall come to Zion and to them that turn from transgression in Jacob."

Rev. xi, 11, says: "After three days and an half (three and a half years) the Spirit of life from God entered into them (the Witnesses), and they stood upon their feet." "Ye are My witnesses" (Isa. xliii, 10, 12) "saith the Lord."

Do we believe this? Then to our Corporation and to every individual of it we send out this invitation, "Fight earnestly for the Faith once for all delivered unto the Saints."

We thoroughly believe we are in the midst of this three and a half years of trial and opportunity.

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JESUS CHRIST OF THE HOUSE OF DAVID.

THE letter from General Hadfield, which follows, voices questions which arise in many minds, as is evidenced by many enquiries. It has been considered therefore wise by General Hadfield and the Editors that the letter and answer should both appear together, so that the whole matter may be before the reader.

The question is raised because in certain quarters, in attacking the Christian religion, a certain type of Jewish anti-Christian propagandist sets forth claims that Jesus of Nazareth was a Jew, a renegade from their religion, and one who died for crimes against the Jewish and Roman law, &c.

Not all Jews are actively anti-Christian. There is a large section of Jewish religious leaders who are prepared to look upon Jesus Christ as a great Jewish teacher and a very fine character, whose system of ethics is excellent, but whose theology is erroneous. These chiefly go on their own way, and are content that we Christians should do so also. The great body of Jewish people live within their own circles, and do not take any action whatever in the matter of the Christian faith. But the elements to which we have above first referred are very active and very potent to work injury to the faith of our people. Therefore we believe that this matter should be set at rest as far as an examination of facts can do so.

In this examination there is no antagonism to the Jew. The individual Jew and the general Jewish community is one thing; the Government which exercises authority within the ranks of the Jews in this land and in all lands where Jews dwell, and which takes potent measures to affect the free action of our Government and of other Governments; and the propagandist Jew who leads the ranks of Communism, both of these types and organizations are other things.

We take action against *British* Governments with whose policy we do not agree. But in doing so no man dreams that we are attacking British individuals, nor the British people. So with the Jews; we take action against the anti-Christian propagandist and Communist, and we also take action against the political organization of the Jews which is world-wide, and is very strongly entrenched in Britain wherever we find such action subversive of British rule, or dangerous to British institutions and faith.

For the Jew, we wish most heartily, and for such added reasons as the ordinary missionary to the Jews never dreams of, that the Jew may be speedily converted to faith in the Messiah foretold by the prophets of the fathers *of such of them as are of Hebrew descent*. If this can be done from the standpoint of British-Israel Truth, ARMAGEDDON MAY BE AVERTED. But if it is not done from the standpoint of British-Israel Truth. Armageddon will be upon us before many years have passed,

When we say from the British-Israel standpoint, we mean this. Jewish leaders will organize Armageddon against us, under the conviction that we are of heathen stock, and are therefore usurpers of the material blessings of the Covenant, from which we must be put away with a strong hand. Let them realise that we are the continuation of ten-tribed Israel, and *there their hand will be halted by the authority of the law of Moses, which, to the Jew, is the supreme authority.*

Make no mistake in this matter. *Christianising the Jew will not avert the organization of war by the anti-Christian leaders of the Jews.* Christian nation has been organized against Christian nation all through the Christian era. Christian Jews will not step aside from the general scheme being worked out by their supreme leaders because of the fact that they have accepted Jesus Christ as their Saviour, any more than a Christian nation will lay aside its aim when it comes in conflict with another Christian nation. But the whole of the Jewish scheme *rests upon the assumption that Britain is a people of non-Israel stock*, and is therefore subject to what the Jew knows as *the law of the stranger*,—Therefore we say: Hurry with the message of British-Israel Truth to the Jew. For when he recognises that Britain is Israel, *he will change his whole world policy.*

Hear the testimony of two very cultured Jews, made to British-Israelites within the last few weeks. The first is a Rabbi of standing. He said: "I must tell you that we have a research society which has been considering the question of the origin of the British people, and we have reached the conclusion that you are right. You are descended from Israel." "Then why do you not proclaim it?" "My dear friend, if we should indeed proclaim that, *then would a world-war break out immediately.*"

The reason for that will be hidden from the reader of this article probably. But it is clear enough to those who know this situation. The acceptance of Britain as Israel would be to hand over the major claim to inheritance in the East to Britain, and to take away the major part of the claim put forth among themselves by the Jewish leaders. *It would mean the necessity of the laying aside of the greatest dream of world-empire that man has ever dreamed*, and the reversal of all their world policy. Before the foundations of their plan could be undermined by such a revelation, immediate action would be taken, and Armageddon would be upon us. That is what the Rabbi meant.

Another very cultured and learned Jew said to me: "Although born in England, I am still an alien. So are my people born in this land. Because your administration closed the door in part against my people who wished to fly to Britain from the East, YOU HAD YOUR GREAT WAR." Meaning that because we as a people would not take orders from the Jewish leaders, the Great War was loosed upon us. This is Jewish testimony, not ours. Further he said: "While Britain kept wide her door to the Jew she was a great, a first-class nation. The question is not finished yet. If she keeps that door closed, she will cease to be a great nation." This was not intended, I believe, as a threat, but as a warning. He believes that the destiny of Britain is in Jewish hands to make or mar.

But if the Jewish people awake to the fact that we are indeed Israel, and thus under the Jehovah protection, and under the protection of the Israel laws, there will be a complete change in their attitude towards us.

Moreover, as we have already written, *we as an Israel people* have an appeal to the Jew which no "Goyim" nation could have. When we show to him that Israel, which includes eleven of the tribes, recognise in Our Lord the Messiah whom the Jew rejected, he will be far more disposed to hear and to review his ground than when the message is brought to him by people he believes to be of heathen stock. He will then see that the majority of the Israel people recognised the Messiah in the long ago, and have lived in the light of that knowledge while the Jew has been wandering in self-produced darkness. He knows that the Messiah must be found "a leader and commander" to the Israel people (see Isa. lv). He knows Jesus Christ to be our leader and commander, but he

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does not recognise that in us He is leading and commanding Israel.

The British-Israel organization is very young as yet. There has been scant time to get the main lines of our work organized. But this is now very nearly perfected. The next task which must be undertaken, all will agree, is a strong and earnest mission to the Jews. When we are able to undertake this, there will be much more likelihood of success because of the form our message will take than has been achieved in the past.

The writer was a supporter of the Mission to the Jews in New York City over forty years ago, and so is in a position to judge somewhat as to the success gained in that work in the past.

"OUR SAVIOUR WAS NOT A JEW"?

To the Editor of THE NATIONAL MESSAGE.

I.

SIR,—Your comments supporting the statement of the Rev. Mr. Armitage as to Our Saviour being not a Jew is, I venture to believe, open to argument—for having, as you advocate, taken our minds back through the historic ages, we find from the Bible that the twelve tribes of Israel—*i.e.*, the twelve sons of Jacob—originally formed "The Whole House of Israel." This is the starting-point, in fact, of any discussion upon this somewhat confused question.

II.

As the twelve tribes were afterwards separated into "The House of Israel" and the "House of Judah," we must proceed from this point to judge the case.

The Bible, the only true authority, tells us that the House of Israel, or Northern Kingdom, shall continue through Joseph's descendants, *viz.*, Ephraim and Manasseh, as an everlasting kingdom.

Thus we have "The House of Joseph—Ephraim" and the "House of Judah" solely to follow.

The continuation in the separate histories of these races is that they are all "of" "The House of David" FROM ISRAEL. But they become either of the "House of Israel," or of the "House of Judah," and henceforward must be so known separately.

When Jesus Christ was born, He was sent among the people of the "House of Judah." He was born in Judea, the city of "the Jews."

The rest of the twelve tribes, with the exception of the tribe of Benjamin, were still in captivity, to which they had been exiled some centuries earlier. Thus we are satisfied that the population of Palestine consisted of the Jews—the Benjamites, possibly some Israelites who may have escaped captivity, and those people who had occupied the old homes of the captives, *i.e.*, *non*-Israelites.

III.

Therefore, to arrive at a true solution as to whether or not Our Lord was, or was not a Jew, we must seek further proof than Mr. Armitage, or the Editorial remarks have as yet afforded us. We must know to what race Mary, the Mother of Jesus, belonged? She lived in a Jewish city; she was betrothed to Joseph, a Jew, who exercised his rights as a Jew. We are told in Holy Scripture that these ancient people *kept themselves to their own cities*. Therefore we know that those who returned to Palestine would have returned to their own cities according to custom, or, as the R.V. puts it, "came again"—"every one unto his own city." The Israelites of the Northern Kingdom *had no cities* in Judea! Therefore we can logically assume those who returned to cities in Judea were Jews. Mary resided in the Jewish city, so I venture to believe the case is not proved that Our Lord was not a Jew! He was, we read, "sent unto His own, and His own (the Jews) received Him not." They crucified Him, for which act they are still under punishment.

IV.

Might not one as well argue that a well-known truly descended Jew of to-day is not a Jew because he can trace his descent right back to King David.

V.

The Throne of David descends through the line of "The House of Judah," and the King who occupies the Throne to-day—which he *must do*, because the Throne of David is a perpetual one—equally must be the holder of the perpetual sceptre, and inheritor of the Standard of Judah (as ably argued by the late Rev. Mr. Glover). If not, why have we British people the Lion of Judah emblazoned on our Royal Standard, together with the young lions and the harp of David? Is this fact merely a coincidence?

It cannot be, and therefore those of us who believe that Great Britain—as Israel—holds in the hands of King George V the sceptre of the kingdom over which Christ is to reign on earth, can only believe in the promised future *reunion* of all the twelve tribes of Israel, which is to take place ere "He comes Whose right it is" to reign here on earth.

I trust to your courtesy to admit my views of this confused question, for you head your journal, "It should be understood that Authors alone are responsible for the views expressed in their Articles."

Possibly other more able writers can throw more light upon this matter?

I have, &c.,
C. A. HADFIELD,
Major-General.

For purposes of ease in comparing General Hadfield's letter, and the notes upon it which follow, we have numbered the paragraphs, and shall refer to them as I, II, III, IV, V. It will be thus easy for the reader to make the comparison.

With paragraph I we agree. We start with Israel of the twelve tribes.

General Hadfield now proceeds in paragraph II to the separation of the twelve tribes into two nations, assuming that this is the next step in the organization of the Houses of Israel.

This is a manifest error. Before the separation of the tribes under Rehoboam and Jeroboam, the House of David was established, a distinct and separate House; therefore the next step in the enquiry should be, not the separation of the nation into two nations, but the establishment of the House of David.

This was established when Samuel went to Bethlehem and anointed David, the founder of that House. The nation was at this time an unit under King Saul, the Benjamite (I Sam. xvi).

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The confirmation of the House of David as to House, Kingdom, and Throne, is given in 2 Sam. vii, especially verse 16.

The final ratification of that House is given in Jer. xxxiii repeatedly. This ratification follows hard upon the new covenant promised to *the House of Israel* in Jer. xxxi. That new covenant concerns *the House of Israel* as the new ratification in chapter xxxiii concerns *the House of David*. *The House of Judah* is also mentioned in the thirty-first chapter, although the new covenant to be entered into with that House is not stated.

Thus in these two chapters we have the *three Houses* named, *the House of Israel* and *the House of Judah* in chapter xxxi, and *the House of David* in chapter xxxiii.

Therefore we must proceed from the point of the establishment of the House of David in order to judge the case, and not, as General Hadfield says, from the dividing of the nation into two.

This oversight must disconnect the enquiry of General Hadfield. "Thus we have the House of Ephraim and the House of Judah SOLELY to follow." This is an error. We have the House of David, the House of Israel, and the House of Judah to follow.

"The continuation of the separate histories of these races" (better, Houses.—ED.) "is that they are all of the House of David from Israel."

They are all "from Israel." That is most true. But it is certainly not a fact that they are all of the House of David.

Ten-tribed Israel which God established under Jeroboam was separated from the House of David, and never again came into relationship with the House of David in the Bible histories.

The House of Judah was separated from the House of David also at the time of the Babylonian captivity, and as a recognised House never came into touch with that House again. Most certainly not during the period in which the Scriptures were being written. Such a reunion is not to be found in Bible history.

"When Jesus Christ was born He was sent among the people of the House of Judah." I do not wish to split hairs. But the nation of the Jews was no more the House of Judah than the United States are the House of Great Britain. Jesus was sent among the people of the nation of the Jews. So far we shall agree. Technically and Scripturally the nation of the Jews was a daughter nation of the House of Judah, but was not the House of Judah.

"He was born in Bethlehem, the city of 'the Jews,'" But the records say He was born in Bethlehem, "the city of David," BECAUSE JOSEPH WAS OF THE HOUSE AND LINEAGE OF DAVID. This is a very different matter. (St. Luke ii, 4.)

Paragraph III.—We must know to what race Mary, the Mother of Jesus, belonged (General Hadfield is using the word "race" for the separate Houses of Israel and Judah, therefore we should read this question, to what "House" Mary, the Mother of Jesus, belonged).

But we do know this with absolute certainty. For the Evangelists were careful to guard the very point we are considering.

St. Luke i, 26: And in the sixth month the angel Gabriel was sent from God unto a city OF GALILEE, named NAZARETH, To a virgin espoused to a man named Joseph, of *the House of David*; and the virgin's name was Mary.

I agree with General Hadfield that the descent of Joseph is not vital. But the Scriptures declare the descent of Jesus, and as He must be of the descent of His virgin mother, she must be of the House of David. Thus we have five statements regarding Mary. She was of Galilee, of Nazareth, was espoused to a man named Joseph, (the punctuation mark comes in here) of the House of David (it is Mary who is the subject of the description, not Joseph), and the virgin's name was Mary.

Gabriel goes on to say: "God shall give to Him the throne of HIS FATHER DAVID." Thus He was of David's line.

Zacharias declares: "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." (St. Luke i, 67-79.)

That Israel was not at this time in Palestine we agree.

That the House of David was not in Palestine we, I believe, also agree, for General Hadfield believes, as I do, that the reigning House of Britain was then and is now the official House of David. That the Jews occupied Judea, in which Bethlehem is, we also agree. But Joseph came to Bethlehem, not on account of the Jews residing in Judea, but *because he was of the House and lineage of David*. He came to the old homestead where Boaz brought Ruth, where Samuel anointed David and founded the House, and where it was in God's plan that Jesus should be born. (St. Luke ii, 4.)

Par. IV: No; the Jew of to-day is of many races, bound together by a common faith and law.

Par. V: "The Throne of David descends through the line of the House of Judah." With this as a statement we disagree. The House of David stands on its own charter, not on a continuation of the charter of the tribe of Judah. Witness the clear-cut difference in the messages, or burdens, which Isaiah the prophet saw: (1) Concerning Judah and Jerusalem (chap. i–vi); (2) concerning the House of David (chap. vii–xii); and, among others (3) concerning the House of Israel (chap. xl–lxvi).

These three Houses are kept separate all through the Scriptures, in the Old Testament and the New. Now Jesus was of one of the three Houses. He was not of more than one. The Bible says that He was of the House of David.

The Houses of Israel and of Judah were not set up until a generation after the death of David, and two generations after the establishment of the House of David. The nation of the Jews, called "the Jews," was not set up for some five hundred years later still.

Jesus was of Israel descent (Rom. ix, 1-5). Jesus was of *the tribe*, not the House, of Judah. He was of the House of David. Therefore His House was separated from the tribe of Judah and from the tribes of Israel before the House of Judah was erected. "Judah prevailed above his brethren, and *out of him came* the chief ruler."

We deny nothing to the tribe of Judah. It has a glorious future among the tribes of Israel in the Kingdom of Israel, over which Our Lord shall reign. But we deny that Jesus was of that political or national organization which opposed Him from the cradle to the grave, and the descendants of whom have ever been, and still are, so bitterly opposed to Him.

They, and all the tribes of Israel, must learn to bow the knee to the Royal House of David, as one Divinely appointed to rule over us all. The Jew stands in the same relationship to that House as the tribes of Israel do. That House was

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ordained and set up over all by the act of God for purposes of Kingship.

When Our Lord shall come, He will not come as a Jew coming to Jews, but as the King of the Royal House of David, to rule over the whole reunited House, including Judah, for ever.

BIBLE STUDENTS' STUDY CLASSES.—V.

THE PROPHET EZEKIEL.

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

Ezekiel v.—The Siege of Jerusalem, the City and Inhabitants.

The sharp knife, literally sword, a barber's razor, because of the symbol here used. The prophet's head was to represent the chief city, the hair of the head and the beard to denote the inhabitants; the balances to weigh—see that judgment is enacted to the very extreme. The shaving of the head and beard betray mourning (Job i, 20). Priests were forbidden to shave or mourn (Lev. xxi, 5). Ezekiel being commanded to do so was significant of great calamity and ruin. The language of shaving with a razor was used before by Isa. vii, 20: "In that day shall the Lord shave with a razor that is hired, even with the King of Assyria, the beard and the hair of the feet." Jer. xv, 2, says: "Such as are for death; and such as are for the sword to the sword; and such as are for the famine to the famine; and such as are for the captivity to the captivity." All the hair and the beard is shaved off so that although at the first some were left (Jer. vii, 29), yet "I will make the cities of Judah desolate without an inhabitant" (Jer. ix, 11). So after the deportations mentioned in 2 Kings xxv; 2 Chron. xxxvi, all of Judah that were left were taken into Egypt, and none returned but those that did escape with Jeremiah (xv, 11; xliv, 28), and these, we understand, came clean away to the Isles of the West.

The prophet's action was idealistic, for he was in exile. He had been told to take a tile (or soft brick) and portray upon it the city; and now he points to it, "Thus saith the Lord God, this is Jerusalem"; so when he is told to burn part of the hair in the midst of Jerusalem, the action is metaphorical, and means that a third part of the inhabitants will be slain in the city by the time the siege is fulfilled; then take a third part, outside of the city, *i.e.*, the inhabitants of the cities round about, and smite them hither and thither, spare them not; and the third part shalt thou scatter in the wind. Some had fled into Moab and Ammon and Edom (Jer. xl, 11); when these returned they were taken down to Egypt (xliii, 5–6), but even here the sword pursued them. A portion of the third was taken to Babylon. This small portion were figuratively bound in the prophet's skirts, even now they should have a prophet in the midst of them, whether they will hear or whether they will forbear, for they are most rebellious. Then take of them again and cast them into the midst of the fire; for thereof shall a fire come forth into all the House of Israel. This was the portion of those which followed not Jeremiah (xvii, 13). But of those that went with him, it shall be well with thy remnant (xvii). In verses 5–17 we have a reason and an explanation given of these judgments and their continuance.

Jerusalem set in the midst of the nations: Egypt to the south, Syria to the north, Assyria and Babylon to the east, and Greece, Rome, and the coming great nations, to the west, might have been the centre of attraction, wealth and holy religion, to lead all others to God. Protected as it naturally was, with the assistance of God's favour it might have been the leading nation of mankind. This was exemplified up to a certain point by David, and especially Solomon. But they sinned against knowledge, and were rebellious against God, Who had especially blest them. They forsook His laws, statutes and commandments, and wished to be like the heathen around them, that they might be free from all restraint. Every correction they received but hardened them in sin, until God could bear with them no longer. Their Temple was desecrated with all the abominations of idolatry, and God was compelled to show that He would no longer accept their offerings. So the curses uttered by Moses in Leviticus and Deuteronomy were allowed to come upon them to the uttermost. But even the distress they went through in the Babylonian siege did not materially cause them to take warning, so that of Antiochus Epiphanes was permitted, and again they became even worse than their fathers, until at the last God sent unto them His dear Son. We know how they received Him, so that they filled their cup to the brim. The siege under Titus brought forth the most evil tendencies of their natures, and God permitted the most heartless sacrifices to take place, mothers even eating their own children. Yet looking back upon it all we see what a riddance, as it is recorded, the siege brought about. The earth would not contain such a barbaric and vile race. Yet out of the midst of these trials, afflictions, persecutions, and the tendency of all, was to cause some to come out and become separate. These inclined to the good old paths, and eventually "good figs" showed themselves by taking hold of Christ.

THE CALL OF ABRAHAM.

By Rev. Merton Smith.

Genesis xii.

Genesis xi is one of the pivotal chapters of the Bible. In it the first 2,000 years of human history, according to Bible chronology, ends, and the second period of 2,000 years begins.

It starts with man's attempt to unify the human race—it ends with God's provision for that blessed consummation. It commences with the building of the Tower of Babel—it ends with the call of Abraham.

Babel's way of unifying meant slavery and degradation for the many. God's declared purpose is freedom and royalty for each. (Micah iv, 3, 4.)

Between these two—the ambition of man and the purpose of God—has swung the pendulum of human history these nearly 4,000 years.

The Israel or Kingdom Truth is the plain, Biblical record of the strides that The Purpose of God has made through all these forty centuries.

Chapters x, xi and xii constitute, when taken with all that follows in the Bible, the first great irrefutable proof of its Divine inspiration. Chapter x, and all that goes before, deals with the human race as a whole, also with the careful allotments of its appointed boundaries according to its several families.

Chapter xi tells us of the refusal to comply with God's arrangement and the building of Babel—City and Tower—

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in defiance of God's revealed plan. It also records the judgment of God in this rebellion—the confusion of languages—and the consequent division and scattering of the human race.

Chapter xii tells of the CALL OF ABRAHAM, and reveals God's plan as to how the race should be reunited: "IN THEE SHALL ALL THE FAMILIES OF THE EARTH BE BLESSED." (Gen. xii, 3.)

From this point on the Scripture record leaves the race, as such, and picking out one man deals only with the

SEED OF ABRAM

except in so far as the other nations infringe on "the seed," and then, after 2,000 years, "THE BOOK OF THE GENERATIONS OF JESUS CHRIST, THE SON OF ABRAHAM" (Matt. i) is opened, and God's long-promised One steps on to this earthly scene with blessing in His hands for all the sons of Adam.

The New Testament is the record of the fulfilment of God's promise to Abram and the beginning of the unification of the race that God has purposed. For nearly 2,000 years now

THE GOSPEL OF THE GRACE OF GOD

has brought peace and blessing to those of all the families of mankind that have received it, thus uniting all sorts and conditions of men—spiritually—all

ONE IN CHRIST JESUS.

But Hebrews xi, 39, 40: "AND THESE ALL, HAVING OBTAINED A GOOD REPORT THROUGH FAITH, RECEIVED NOT THE PROMISE: GOD HAVING PROVIDED SOME BETTER THING FOR US, THAT THEY WITHOUT US SHOULD NOT BE MADE PERFECT," is still true, in the sense that God's plan for the reuniting of the human race is not yet consummated.

THE GOSPEL OF THE KINGDOM

tells the story of that consummation, and the Book of Revelation, after the third chapter, is the thrilling picture story of

THE COMING OF THE KINGDOM,

and closes with a scene describing the fruition of God's purpose revealed in Genesis xii, 3.

THE NATIONS GATHERED ROUND THE THRONE OF GOD.

No amount of scholarship or authority, ecclesiastical or otherwise, can ever invalidate these facts:—

I.—THE RECORD OF THE REVELATION OF THE PURPOSE OF GOD TO ABRAM, 4,000 YEARS AGO.

II.—THE HISTORIC FACTS OF ABRAM'S SON—JESUS CHRIST.

III.—THE EXISTENCE AND WORK, IN EVERY NATION UNDER HEAVEN OF THE CHURCH OF JESUS CHRIST, THESE 2,000 YEARS.

IV.—THE PICTURE DRAWN AND RECORDED NEARLY 1,900 YEARS AGO OF THE OUTCOME. (Rev. xxi and xxii.)

These constitute the God-given evidence, that can neither be altered nor refuted, of the Divine inspiration of the Bible. Add now to that the ISRAEL TRUTH concerning the Throne of David, now rebuilt and exalted among the nations, and the truth concerning the Israel peoples RECONSTITUTED AND REDEEMED, how they have been, and are to-day, gathering to their fellowship and guardianship, in ever-increasing numbers, the peoples of the earth, and you have the completed body of evidence that God has prepared and preserved in the Bible, and that He is now sending forth as a witness to all the nations of this earth by the hand of His chosen witnesses, ISRAEL OF THE ISLES, and their children, now organized into strong nations in the four quarters of the earth.

THE GOSPEL OF THE GRACE OF GOD is not the completed story of the Bible. IT IS NOT TRUE that the New Testament contains the record of all that is needed for the work of the Christian Church.

THE GOSPEL OF THE KINGDOM

is just as much God's good news as is the Gospel of the Grace of God, and ought to be received and studied by the Church with equal thankfulness. More than that, THE GOSPEL OF THE KINGDOM is pre-eminently the message of God's Word for this day "WHEN ALL THINGS ARE BEING SHAKEN," and the end approaches, for: "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.)

THE BRITISH NAVY.—II.

BY REAR-ADMIRAL ERNEST TAYLOR.

THE DISPOSITION AND STRENGTH OF THE NAVIES OF THE GREAT POWERS.

Before referring to the position as it is to-day, I must go back to what it was prior to the war, in order to get a clearer idea as to the conditions governing naval strategy.

The ever-growing menace of Germany's increasing sea power had forced us to concentrate our fleets in home waters. The Mediterranean was denuded of battleships; and of battle cruisers, three were in the Mediterranean, and one in Australian waters, leaving otherwise the whole of our sea security dependent on cruisers of varying ages and efficiency, and in most inadequate numbers. This was proved when, in 1914, we had 47 steamers of a gross tonnage of 217,590 tons lost during the first six months of the war, the loss of Admiral Craddock and his two cruisers, "Good Hope" and "Monmouth," and with their loss the security of our sea communications with South America. In general, the German scattered cruisers were able to do an immense amount of material and moral damage, and to elude capture for months, thus seriously interfering with our sea-borne trade.

It was in the absence of sufficiently heavy ships which lost us the security of these routes, and it was the presence of these capital ships which were detached from the Grand Fleet by Lord Fisher and commanded by Admiral Sturdee which once more restored it; neither submarines nor aircraft could have readjusted and righted the situation.

Now let me turn to the present position:—

The naval forces of the principal Powers are shown by the discs on which their composition is described. The positions of the discs also indicate the normal distribution of their forces.

FIRST, WE WILL TAKE THE UNITED STATES.

They have not given to the world any definite policy as to the division of their forces into two parts—one based on the Atlantic, and one on the Pacific side of their country, nor is this necessary, as they have in the Panama Canal a possession of immense strategical advantage. They can transfer their fleet as they please from one side to the other without anyone being

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able to dispute it. I do not suggest that America will prove to be a danger spot to us in the future; but there is their force, and it must be taken into consideration.

THE EAST COAST OF EUROPE AND THE NORTH SEA.

Very small naval forces face us across the narrow waters of the Channel and the North Sea, and they are no serious naval menace to our peace and security.

FRANCE.—Has a small fleet, based on Brest and Cherbourg.

SPAIN.—Has a small navy of little efficiency.

GERMANY.—Has nothing but the few obsolete ships she was allowed to keep.

RUSSIA.—Has a negligible fleet in the Baltic, and the forces of the lesser Powers are also negligible.

But, while this is all true, and so far removes the danger of invasion by sea from us, it must be remembered that an army may be transported by air in the first instance, and if this is done, it will be necessary to keep up uninterrupted communications with it, in order to provide the enormous demands for its upkeep; it cannot exist, as in the past, on occasional and uncertain replenishments, but it is more probable that to-day a Continental Power would resort to air-raid on the grand scale in this country rather than attempt the extremely hazardous enterprise of invasion, and as a protection against such air raids we must have a powerful Air Force. If this policy is conceded, then, so far as invasion is concerned, it is not necessary for us to retain a large fleet in home waters. But there still remains the *vital* importance of the security of our sea communications, to which I have already referred. The naval forces in home waters will have to encounter submarines and mines, and prevent our being blockaded by those means, and this duty cannot be carried out by aircraft and small craft alone; it is essential that they should have the support of heavy ships and a fleet capable of engaging those of the enemy. Under present conditions, this fleet need not contain a large number of heavy units.

SOUTH ATLANTIC.

Here there are no great Sea Powers, but both the Argentine and Brazil each possess two battleships of an improved Dreadnought type, a few light cruisers, and other craft. We must consider, therefore, the possibility of a conflict between them, which would interfere with the free flow of our shipping in South American waters, and to-day we are without one single ship on that station.

Now, apart from our sea security, our trade interests and our prestige suffer considerably from not having a single ship in this station. Anyone who has lived in foreign parts knows and realises the extent to which the "absence of the White Ensign" acts against us. Let me give these facts:—

Brazil (with its magnificent harbour of Rio de Janeiro, one of the finest in the world) possesses, as I told you, two battleships, both built in this country (Elswick and Barrow). Recently they required an extensive refit, which would have given welcome work to our yards. Where did they go for that refit? America. Brazil has a naval mission to assist in training her navy. Who supplied it? America. The Argentine has sent officers to be trained in submarine work. Where were they sent to? America. Draw your own conclusions!

Before leaving South America and its trade, there is one more matter which may affect our trade there. The French are developing a submarine base at Dakar in West Africa, in connection with which a strategic railway from North Africa across the Sahara has been planned. What for?

MEDITERRANEAN.

In these waters are the main fleets of France and Italy, flanking our principal route to the East. Here are ports both on the northern and southern shores which can harbour submarines. Aircraft can operate from the African coast and Sicily, to harass our trade. And, lastly, there is the Suez Canal, that vital pass for reinforcements, and for trade, to our Empire in the East.

Think what it would mean if this canal was closed, and we had to divert the whole of our Eastern trade round the Cape—if troops, ships and stores had all to be sent by this long sea route. This contingency must be taken into account. Now, whether the Suez Canal is open or not, these Powers in the Mediterranean could make things very unhealthy for our trade. We have no efficient place either as to geographical position or natural conditions for a flying base in the Mediterranean—a very serious matter.

ITALY

has in contemplation a new base at Cagliari, the first response to our late Socialist Government's "gesture" as to Singapore.

INDIAN OCEAN.

With the Suez Canal securely guarded by our naval and military forces in the Eastern Mediterranean, there is no great danger to the flow of shipping across the Indian Ocean from that quarter; but when we turn to the eastern side, we find a very real and grave danger which we will now consider.

JAPAN.

Here is an over-populated country—70,000,000 inhabitants—crying out for some land to which her people can emigrate, a virile and ambitious nation with a naval history which, though short, is one of which they may justly be proud, possessing a highly efficient and powerful Navy, the third largest in the world; a sea nation, with the warrior instinct almost as a part of their religion, and no land to which they can go. They are barred from the United States, Australia, New Zealand, and British Columbia. Here, indeed, is a picture for us to study, not to glance at and pass on.

Let us examine the picture. Of Japan's ten capital ships under the Washington Treaty, six are battleships, two being of the very latest type, carrying eight 16 in. guns, four are battle cruisers, not very modern, but armed with eight 14 in. guns and 27 knots speed, and we alone possess in our battle cruisers ships capable of catching and fighting them. But ours are normally in home waters. She has twenty-eight cruisers, and is about to build four more, of 10,000 tons, and two small ones. She has forty-five submarines, and in the next five years will have increased that number to sixty-eight. Two nearly completed capital ships, condemned as such under the Washington Treaty, are being converted into aircraft carriers.

Note.—Her naval position, so far as her fleet is concerned, was little affected by the earthquake.

Now against this formidable array of naval force, what have we got?

CHINA.

The China Squadron of five cruisers, all except one of under 5,000 tons. Twelve small submarines.

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The East India Squadron of three small cruisers.

The Australian Navy of four cruisers, all at present with reduced crews. One single small cruiser, in New Zealand waters.

This weak and scattered force is the British Navy Defence for our sea communications east of Suez; they and they alone must bear the brunt until reinforcements can arrive. In the event of a raid on Australia, India, Hong Kong, or the occupation of Singapore, adequate reinforcements cannot be provided. Why? Because there is no dock at Singapore which is capable of taking a bulged battleship or bulged aircraft carrier, and the nearest base is Malta, 6,000 miles away, and to send capital ships 6,000 miles from a base where they *can* be docked to an area where they *cannot* be docked is to court disaster; while to send a fleet into waters 6,000 miles away, where there may be *no* base by the time it arrives, is to send it to certain destruction.

To sum up our position in the East. The whole of our vast trade in the China Seas, representing over £1,000,000,000 a year, our Dominions of Australia and New Zealand, are to-day at the mercy of Japan, and we cannot dispute this position, even though we do possess in the aggregate a superior fleet. That is the picture. What do you think of it?

Some people do not want to keep the base of Singapore up-to-date.

Are we to continue to rely on the good intentions or convenience of an ambitious, virile and over-populated nation, and to hold out such a bait indefinitely, or are we to grasp the realities of this situation, and take steps to shoulder our responsibilities in those waters, not only to ourselves and our Empire, but for the future peace of the world? It would cost money. Is the Empire not worth it? Is the peace of the world not worth it?

(To be continued.)

CORRESPONDENCE.

SAINT PAUL IN BRITAIN.

To the Editor of THE NATIONAL MESSAGE.

SIR,—Reading the other day a book called "The Saxon Shore," there is a passage dealing with the old Roman Castle at Porchester, in which the following passage occurs:—

Page 203: "That clump of trees on the Chichester Road is Paulsgrove, where local tradition says that the Apostle of the Gentiles landed in the first century. Even if he had ever come to Britain it is hardly likely that he would have landed there, on the north side of Portsmouth Harbour. At Paulsgrove skeletons and coins have been found which point to its having been occupied in the Roman period, but some other Paul must be responsible for its name."

But, Mr. Editor, there is nothing unlikely in St. Paul making that his landing-place on his journey to Britain; nay, on the contrary, it was the most likely place.

First, because there would be regular sailings from Rome, with munitions for the Roman garrison in Porchester Castle, so insuring St. Paul a safe passage, but more also because he would be anxious to land as near as could be, with safety, to the spot where the first Christian Church was founded, and Glastonbury would be reached by a short journey overland from Porchester by the old Roman road, by way of Salisbury Plain and Bath, and might not St. Paul have made the journey under Roman protection? And may not Gosport (God's Port) reasonably have been so named by him?

We may thank the authoress for having drawn attention to the matter; another instance of valuable "blind testimony."

Yours truly,

RENTON GIBBS.

P.S.—An interesting footnote in a work entitled "Back to the Long Grass: My Link with Livingstone," by Dan Crawford (interesting to British-Israelites, though entirely unconnected with Saint Paul in Britain), reads: "Before the reader smiles at all this, let him recall how long after the Pyramids were built there was no North Sea, and men walked from Yorkshire to Denmark" (see Daniel ii, 34).

THE TEACHING COLLEGE.

ALL are heartily invited to the classes held at Headquarters each week, on Mondays and Tuesdays, afternoons and evenings, at 3 p.m. and 7.30 p.m. respectively. Last week's classes were very well attended, and a gratifying feature is the presence of an ever-increasing number of men at our meetings. The subjects at present being taken are: "The Table of Contents of the Bible," on Monday afternoons; "Themes for Addresses," on Monday evenings; and "ISRAEL in the New Testament," on Tuesday afternoons. Our Principal is gifted with wonderful and exceptional expository powers; his lectures are uplifting spiritually, and to the highest degree satisfying intellectually.

These lectures are FREE and open to all—in fact, we are most anxious to attract an increasing number of people to whom our subject is quite new.

Tuesday evenings are occupied twice in each month by the Rev. W. E. Woodhams Denham, who is giving a very interesting series of lectures on "The National Message of the Prayer Book." The Prayer Book contains a Message to the British peoples second only in importance to that contained in the Bible.

On alternate Tuesdays Mr. D. Davidson continues his series of lectures on "The Great Pyramid: Its Divine Message." A crowded audience assembled last Wednesday to hear a most profoundly interesting address. The next "Pyramid Lecture" will be given (D.V.) on February 3rd.

Communications should be addressed to the Registrar, 6, Buckingham Gate, S.W.1.

THOSE of our readers who receive copies of this journal which they have not themselves ordered, are invited to accept them as from friends who have paid for them.

A CORDIAL invitation is hereby given to all our readers to visit our well-stocked Book Room at 6, Buckingham Gate, S.W. 1, and at the same time to inspect our new Headquarters.

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THE SECRETARY-GENERAL'S PAGE

A LARGE audience was attracted to the Central Hall, Westminster, on the afternoon of January 21st, when the Rev. Pascoe Goard and Mr. Herbert Garrison lectured on "Cameos of the Great Canadian West." Mr. Goard graphically sketched the outstanding features of a vast region where he had spent many years of his life, giving personal experiences and interesting reminiscences. Mr. Garrison dealt with the physiographical, picturesque, and industrial features of the great prairies, the Rocky Mountains, and British Columbia, illustrated by a remarkable and beautiful series of photographic and hand-painted lantern pictures. Major J. Knowles, O.B.E., presided. He voiced the thanks and warm appreciation of the assembly.

* * *

On the evening of the same day Mr. Harrison Hill, the well-known reciter and musician, entertained a goodly company with his most interesting recital entitled "The British Empire in Song and Story." The many and varied items presented were heartily applauded. Mr. Harrison Hill's special talents and versatility were well demonstrated. His style is peculiarly his own. The Rev. Pascoe Goard, the Rev. Arthur Pritchard and the Secretary-General paid tributes to the skill and good taste which characterised the renderings of the artistes, and returned thanks for the enjoyment and instruction Mr. Hill had afforded his hearers.

* * *

On the afternoon of January 22nd, Lord Gisborough presided. The Rev. Arthur Pritchard, M.A., was the first speaker, and he gave a searching analysis of a book on "The Jew," by Mr. Hilaire Belloc. The Rev. Pascoe Goard followed with a masterly address on "Israel."

* * *

The evening of the same day was occupied by addresses by the Rev. W. E. Woodhams Denham, Mr. H. A. Marchant, and the Secretary-General, after which there was a useful discussion with some helpful suggestions.

* * *

Two very successful drawing-room meetings have been held this month by our Nailsea Branch by the kind invitation of Miss Thatcher. Mrs. Bloxam gave an address on "The Great Pyramid." Mr. J. J. Morey spoke on "The Nation and the Bible." Each meeting was crowded. Two public meetings in a local church were also well attended. Mrs. Bloxam lectured on "Palestine," and Mr. Morey on "The Signs of the Times." Great interest was aroused. New members joined, and many books were purchased.

* * *

Mr. H. D. Houghton will be the speaker for the Handsworth (Birmingham) Branch on the evening of February 9th.

* * *

Our Liverpool Branch has arranged a capital programme. The speakers for next month are Professor T. J. Macmahon, M.A., February 5th; Mrs. Bloxam, February 19th; the Rev. G. H. Lancaster, M.A., February 26th. Other speakers are the Revs. J. J. R. Armitage, Joseph Gay, Merton Smith, T. H. Whitehouse, Gregory Bestall, J. Oliver Vince, B.A., Kenneth Dodds, W. E. Woodhams Denham, Mr. D. Davidson, and Mr. J. J. Morey.

The Rev. Merton Smith is announced to give a special series of addresses on "The Visions of Zechariah," and other Prophetic Scriptures in their relation to present-day events, in the Mansfield Hall, Montague Street, Worthing, next week, February 2nd to February 8th, inclusive; afternoons at 3 and evenings at 8.

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The Rev. Philip Young, L.Th., late Dean of Nassau, the Rev. Canon C. J. Hollis, M.A., and the Rev. W. Powell, and others will preside.

* * *

There has been considerable discussion lately in the local Press regarding Israel teaching, *pro* and *con*. These meetings therefore are very timely, and they are sure to be well attended.

* * *

The Rev. Joseph Gay and Mr. Morey conducted a mission in Bristol last week. They have been in Sheffield this week, and were joined by the Rev. Pascoe Goard on Wednesday. Next week Mr. Gay goes to Wigan.

* * *

A member writes from Devonshire: "THE NATIONAL MESSAGE is a most wonderful help. It is my greatest treasure among all journals. May God abundantly bless your work!"

* * *

We are urged to reprint the leader in our issue of January 24th in leaflet form and send it to all Fellows of the Royal Geographical Society, and to other selected persons. An excellent suggestion, but what of the cost?

* * *

Special meetings will be held in Ebenezer Church, Steelhouse Lane, Birmingham, next week, February 2nd to 6th inclusive. The Rev. Pascoe Goard and others will give addresses.

* * *

Mr. Daniel Farmer is announced to speak at Hornsey on February 2nd. The monthly lecture for the Horsham Branch takes place in the Town Hall on February 4th.

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Special meetings are to be held in the Religious Institute, Deansgate, Manchester, on February 9th, 10th and 11th, afternoons and evenings.

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The next Secretary-General's "Round Table" will be held at Headquarters, 6, Buckingham Gate, London, S.W., on February 11th. Members and Associates are cordially invited to attend and bring their friends.

* * *

The next London public meetings will be held in the Central Hall, Westminster, on February 18th and 19th. On the latter date, in the afternoon, the Rev. Cyril C. Dobson, M.A., will lecture, with lantern pictures, on "The Garden Tomb at Jerusalem." Reserved seats, 2s. 6d.; unreserved seats, 1s.; back seats, free.

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

No. 162. Vol. IV. FEBRUARY 7, 1925 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.

HIS OWN SERVANTS—HIS TEN SERVANTS.

By Rev. Wm. Pascoe Goard.

St. Luke tells the story from the standpoint of Our Lord's going away, thus :—

"A certain nobleman went into a far country, to receive for Himself a Kingdom and to return. And He called His Ten Servants . . ."

St. Matthew tells the story from the standpoint of His return, thus :—

"For the Kingdom of Heaven is as a man travelling into a Far Country, and He called His own servants . . ."

These are statements which should be of the greatest interest to all the citizens of the Kingdom Nation of the Lord—that is to say, the Israel nation to whom the Lord said, "Ye shall be unto Me a kingdom . . ." (See Ex. xix.)

Almost universally this great statement, thus repeated in the Gospels, has been spiritualised and made to mean simply the matter of the spiritual life of our membership and activity in the Church of Christ. As a matter of fact the Lord had the Kingdom in His mind. He organized His Church while He was here. He finished the work in connection with it, and sent the Holy Spirit to administer its affairs. To the Church He declared, "Behold, I am with you always, even unto the end of the world."

Regarding the Kingdom he said, as above, "A certain nobleman went into a far country, to receive for Himself a Kingdom. And he called His ten servants . . . and said unto them, Occupy till I come."

Is it possible that there is in very deed a material Kingdom of the Lord on earth in addition to the Church of the Lord on earth? If so, then it is certain that that Kingdom consists of a nation, a King, and a law; but this is the very essence of the Gospel of the Kingdom.

It was the privilege of the nation of the Jews to be the head of this Kingdom on earth; but they failed to know the day of their visitation. Our Lord said solemnly and finally to them, "The kingdom is taken from you, and given to a nation bringing forth the fruits thereof."

We know that the Church was not taken from the nation of the Jews. After the Kingdom was thus taken from them and given to a nation bringing forth the fruits thereof, the Gospel of Salvation was sent specifically to them. It was a second offer of the very first magnitude. "Go ye into all the world and preach the Gospel . . . beginning at Jerusalem" was the word. Therefore we are not to confuse the Kingdom with the Church, nor the Gospel of the Kingdom with the Gospel of Salvation. There are not two Gospels, but two phases of one Gospel. Not two oranges, but two halves of one orange.

The King—supremely Jehovah, who came to Israel and established Himself therein at Sinai, as we read in Exodus xix. He who shall be the King, the heir-apparent to the Throne of David, is the Lord who spoke these words—for He is Jehovah incarnate.

The nation is Israel in the Isles to whom the Lord said in many places, in varying terms, especially in Isaiah xlix, 3, "Thou art My servant, O Israel, in whom I will be glorified." And it is clear to all who care to read that the modern development and continuation of Israel is Britain of to-day.

The ten servants are the ten tribes of Israel. His own servants are those in Israel who listen to and obey His call.

Thus we have the personnel of the Kingdom before us, and we may read the message given in the two Gospels, from the lips of Our Lord Himself, with clear-cut understanding.

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The nation and its leaders are the Called of the Lord for the work. "Occupy till I come."

What would He have us do in regard to the nation?

We are to keep the flag flying, which shows that we are still true to Our Lord as the King of Israel during His absence in the far country. There are many ways by which a flag may be taken down from the staff or from the masthead. It may be captured by the enemy. It may be subverted by rebellion. It may be exchanged for another escutcheon than that of its rightful Lord.

There are efforts being made to-day to capture the flag by foreign potentates and powers. We cannot close our eyes to the fact that this is the case. No man will say I believe that the red flag is the flag of Our Lord. The daily Press is full of the utterances of leaders of alien forces, who issue challenges against the flag of the Lord's Kingdom and the Lord Himself. Boastings which might have been heard in the days of the grossest paganism are being sent broadcast over the world to-day. They have been again and again in the London dailies up to date.

He called His ten servants and said to them, "Occupy till I come." This has set the task of defending the flag against capture by alien forces.

The flag may be subverted by rebellion. Our Lord showed a very terrible occasion on which this occurred under the parable of the vineyard leased to husbandmen. These refused to yield to the agents of the Lord the produce of the vineyard. They said, "We want not only a fair share, we want it all." They shamefully entreated the servants sent to them, beating some and killing some. At last He said, "They will reverence My Son." But they said, "This is the heir. Come and let us kill Him and the inheritance shall be ours. So they took Him, and cast Him out of the vineyard, and killed Him."

THE FLAG WAS SUBVERTED BY REBELLION.

To His ten servants he committed the responsibility, "Occupy till I come." It is the duty of the ten to keep the flag from subversion by internal rebellion. But the Kingdom Nation, by assuming the absolute right to make and amend its own laws, has taken away the King-right of the Lord. Let us look to it in the administration of the affairs of the nation. The legislative departments of the Kingdom and the administration are directly involved. The bearing of the case upon every individual is in regard to his citizenship. How is our vote and influence given in national affairs?

Not only as to defence and authority. The duty is on the "ten servants" to see to it that the Kingdom is administered in His absence as Our Lord will administer it when He comes. *We shall be interested* in what changes He will introduce when He comes. But He tells us that *He will be interested* in how we have carried out our responsibility to the Kingdom during His absence. The "reckoning with His own servants" comes before there will be inaugurated any changes in the administration if we are to follow the agenda He laid down in St. Matthew xxiv–xxv.

For instance, as to *the disposition of His people.* Has this been wisely cared for? How is it that there are such portentous developments as to the mighty cities of the present day, which must in the nature of things produce such conditions as disgrace His Kingdom? Is it not that, through the invention of machinery, men have been huddled together in order to provide labour for mines and mills, who must dwell within reach of the power plants of industry? Is not this the secret of great civic developments, with all their evils? When the slums of the cities are laid bare to the horrified gaze of the nations of the earth, how will the "ten servants" in this generation explain their presence? Has not the development of electrical power made it possible and even profitable to distribute power, and so to distribute population?

Instead of this terrible crowding together of men and women and, worst of all, little children into these congested areas, should not the "ten servants" have seen to it that they were led out to inherit and enjoy the glorious heritages that the King in His absence gave for His people in the Dominions overseas, trusting to His "ten servants" to see that each received His own?

It is a question which cannot be allowed to lie dormant in the Kingdom much longer. The Kingdom Nation *must not be sent, they must be carefully led,* as of yore, out into the wilderness which God will transform for them.

* * *

As to the feeding of the people. The conditions under which the army of eight millions of people in Greater London is being fed is little short of a daily miracle. *The whole area* is non-productive as to food supplies. *The whole of the population* is also non-productive as to food supplies. The people are being fed in the same way that a non-productive army must be fed. Food must be imported to the area and, in large measure, into the country for their every meal. What is true of the London area is also true of the great industrial areas elsewhere in Britain. And yet they are fed. But at what a cost! It costs, we are assured, less to raise such foodstuffs as is produced in Australia, for instance, harvest it, prepare it for market, ship it to the seaports, load it on ships, pay for land and sea transportation and other charges, and bring it to the London docks, than it does to take such foodstuffs from the London docks and distribute it to the purchasers in their homes and dwelling-places in the London area. How may this be obviated? Dispose of the people near the place of food production. That is the obvious answer. See to it, leaders of the "ten servants," that the people of the Kingdom are fed. Scatter the essential industries in new centres near food supplies, and let the people follow the industries. Marry the agricultural and industrial interests.

Riches! What of this? In the great God-given charters of the Kingdom, which have been made good to this nation, God has given natural resources of mine and forest and soil enough to enrich every family of the Kingdom Nation. In fact, He has placed in the lands and seas of the earth enough to enrich every family of the earth. But that is wider than the scope of this article. There is enough of Divine provision in this Empire to enrich every family in the Empire, given well-apportioned inheritance and well-organised labour. This is not Socialism. It is the highest Nationalism.

But, says one, *Would you have us take from those who have* and give to those who have not? MOST CERTAINLY NOT! Why should we do so, when there is enough for all? Cannot the Briton realise that we have more natural resources than the Anglo-Saxon can occupy in this generation? It will take generations of natural increase to man all the lands, forests, mines and seas with Anglo-Saxon people. It needs a Joshua to lead the people out and to distribute the unoccupied possessions.

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But do not let any enthusiast rush to the conclusion that he can step out into the wilderness and find the Garden of Eden around the corner. The Garden is there all right. But he must learn the first of all the callings, namely, that of a gardener, or he will run headlong into trouble. Fed all his days in the cities, he will not know how to provide for his table in the wilderness. That great matter must be tackled as one would go at any other great national movement. Unskilled men must work under skilled direction. Then all will be well.

PREPARE THE KINGDOM FOR THE RETURN OF THE KING.

There is a very solemn warning given in the last paragraph of the twenty-fourth chapter of St. Matthew. There is no more solemn and majestic passage in all Holy Writ than these great chapters, Matt. xxiv–xxv, and St. Luke xix. They give the Lord's own forecast of all the period during which He will be absent in the far country, and during which the Kingdom will be entrusted to His ten servants. They give also the agenda of His procedure on His return. The first great action of our returned Lord is forespoken in the following paragraph (St. Matt. xxiv, 45–51):—

> Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?
>
> Blessed is that servant, whom his lord when he cometh shall find so doing.
>
> Verily I say unto you, That he shall make him ruler over all his goods.
>
> But and if that evil servant shall say in his heart, My lord delayeth his coming;
>
> And shall begin to smite his fellow servants, and to eat and drink with the drunken;
>
> The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,
>
> And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

The servants are both national and ecclesiastical. Theirs will be the first responsibility to Our Lord.

We are undoubtedly in the era of His coming. None may know and none do know the day and the hour of His coming. But all His teaching is that we shall know the era when "The day of your redemption draweth nigh." Every sign which God has given to us points to the fact that we are in that era

Men of Britain, leaders of Britain, is the Kingdom ready for the reception of the King, for the inspection of the King?

Much has been done by the grace of God and the faithfulness of some of His own servants. But there are terrible things which will take on a new light when we look on them in the light of the coming of the King. "Let us awake and prepare the way of the Lord."

Clear away the blemishes of this Kingdom Nation of the Lord. Clear away the evils which afflict these people of the Lord. They are partly self-inflicted; largely so, perhaps; but they are not wholly so. However they come into existence, let us make up our minds that Our Lord is about to make a tour of inspection of our land, of our cities, of our administrative departments, of our economic organization, of our commercial activities. "But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up."

"Therefore, be ye also ready, for in such an hour as ye think not the Son of Man cometh."

This is the warning of Our Lord.

His Church will be more or less ready. All the Church will have their lamps. Fifty per cent. will have oil in their vessels with their lamps. Will the nation be as well able even to meet the coming of Our Lord and King?

THE LORD'S COMING IMMINENT.

THE Editor of a contemporary invites articles from writers who recognise "the necessity for preparedness for the near advent of Our Lord." As an Historicist, who believes that Rev. xi, 13, is very near upon us, and we are passing through the greatest trial the Christian Church has had to undertake, though entirely of a different character, the position one wishes to bring forward is that the forty-two months of verse 2 and the thousand two hundred and threescore days (verse 3) are nearly parallel periods, the first having to do especially with the Holy City, and the second with the two witnesses. That the periods are eras, more than exactly defined dates; though in reckoning by solar years the exact period of the prophesying of the witnesses is stated in the one witness.

First as to the forty-two months, the Holy City shall be trodden under foot, say, from A.D. 638, the time is fully come, and in A.D. 1917 the Mohammedan ceased his unrighteous persecution. This agrees also with Our Lord's words (Luke xxi, 24).

The witnesses were to prophesy clothed in sackcloth. We know of no nation that has done this the whole of the 1,260 years except the British and the Anglican. Two separate nations (and yet Churches): At the Council of Whitby the British Church had to separate from the Anglican on a matter of Easter and "the keys." This was in A.D. 664. In A.D. 1923 "The Anglican Catholic" brought in the very error Our Lord Himself denounced (Matt. xxiv, 26): "Behold! He is in the secret chambers; believe it not." Is not this the error of the present day? causing many to adore Him as if His presence were upon their (so-called) altars. By this, denying any necessity for the Coming in person. And what follows? This same extreme party is seeking to bring about Union with Rome!

Thus the *witnessing* carcase is dead. For although the British and the Anglican became united in the twelfth century, which is allowed for in the Greek in the word "carcases" being changed to "carcase," yet we see now a tendency to disruption again.

But this extremist sensation will not succeed, for we are told that after three days and a half the Spirit of Life from God will enter into *them*. They, then ascended up into heaven. Then comes *the great earthquake*.

If we take the establishment (shall we say?) of the Anglican Church under Theodore as a starting-point for the other witness, this was A.D. 666, when Theodore was chosen, though the Church in its independence began in A.D. 664. Still we know from all their Councils, and afterwards from Acts of Parliament, the determination of our people in protesting against any allegiance to Rome.

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Now, what is the sequel? Are we not, without fixing dates, but assuming eras, close upon a translation of the Saints (Luke xix, 12) when the Lord returns?

No one can view the march of modernism, which amounts to denying the Deity of Our Lord Jesus; the apathy and indifference, apparently, of very many; and the tendency to lawlessness in all the Churches; without applying St. Paul's words in 2 Tim. iii, 9 (see verse 5) where the word "denying" might rightly be rendered "contradicting" ἀρνούμενοι. "But they shall proceed no further." We can understand that it is only "the Spirit of the Lord standing up against these errors" that will give the victory to the Word of God (Isa. lix, 19–21; 2 Tim. iii, 16).

It is a Kingdom-NATION that is to bring forth the fruits.

By their fruits ye shall know them.

Bad though we are, where is there a better nation, at present, in the world for establishing righteousness in the earth?

Christ's Coming will not be a rejection of this Kingdom, but its purification. Rev. xi, 13: "The remnant were affrighted, and gave glory to the God of heaven."

L. G. A. ROBERTS.

A NEW WITNESS—THE ALMOND TREE.

BY HENRY D. HOUGHTON.

IN the dark days of the break-up of the nation of Judah, there stands out prominently the one solitary figure of the faithful prophet, Jeremiah.

Stern, unflinching, unbribable, no prophet ever had a more difficult time in which to live; and no prophet ever acquitted himself more nobly.

Like Isaac, Jacob, John the Baptist and St. Paul, he was chosen before his birth for his great life work.

Right at the commencement of his call, his commission was given to him by Jehovah: *to root up, pull down, and destroy the nations, and to build, and to plant.*

The whole of his Book is on those lines. *Breaking down, building up; destroying, planting;* not, however, indiscriminately, but only where he was bidden.

Jeremiah was not only a prophet of punishment and destroying to the outside nations; but he also had to supervise and guide the rooting up and pulling down of the last remnant of the old nation of Judah.

After that, however, he had, as his very last commission, *to do some very strange building and planting.* Now in order to give Jeremiah confidence in the words of Jehovah which should afterwards come to him, there is recorded in Jeremiah i, 11–12, an impressive incident.

In the A.V. it reads:—"Moreover the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod" (a branch) "of an almond tree."

Now, according to the Cambridge Companion to the Bible, the Hebrew word for "almond tree" means "*The tree that hastened to bloom.*" That is, the tree that is never behindhand; the tree that blooms the first, watching for the first gleam of spring, and bursting forth in full glory before the others have wakened from their winter's sleep.

Then it reads:—"Then the Lord said unto me, *Thou hast well seen: for I will hasten My word to perform it.*" That is, I *watch* My word, *hasten* My word; it shall be up to the very earliest moment of the due date!

Ferrar Fenton's translation is altogether delightful. "*What do you see, Jeremiah? And I replied, I see the branch of the watchful tree! When the Ever-Living answered me: Attend to what you see! For I am watchful over My promises to perform them.*"

It is as though God had, like man, a daily diary, a time-table, with every promise down, marked, docketed, waiting its appointed time; and He, like the hastening tree, the watchful tree, springing up and fulfilling them all on the very earliest moment of the appointed time!

It is as though on the great clock of the world's history, instead of minutes and hours, God had marked it with months, and years, and centuries; and, with uplifted hand ready to strike as the last moment expired, He watched the ceaseless roll of the centuries, ticking off the years; and as each promise approached its appointed time, and the minute hand tolled each month off, on the very first tick of the appointed time the stroke fell!

Is there a message for us in this almond tree? Surely this singular message of the hastening tree cannot be confined to the days of Jeremiah!

The almond trees are not all dead! The witness to Jeremiah still lives to be a witness to us of the very same identical Truth!

This very year, and every year that has gone by, and every year that shall follow, the hastening tree, the almond tree, *is a witness that the passing of the centuries will never take God by surprise, nor the clock of Time ever catch Him asleep; but ever watching, ever hastening to fulfil His spoken word!*

And though, at this moment (January), snow may lie upon the ground, and frost may be in the air, yet if we could but see into the deep recesses of natural life in the almond tree, we should already see every root and branch and twig and bud instinct with new life; ready for its bursting; and it does not require much imagination to see the bud peeping out of its case, not to see what the weather is like, *but to see if the month, the day, the hour, had come, the due date for its appearing!*

And some fine morning, a few weeks later, there will be seen the beautiful helio blossoms, which without any hesitation we may say, not only speak of a winter gone, *but give the same Divine Message to us that the hastening tree gave to Jeremiah.*

These arresting words of God came to the prophet Jeremiah at the very commencement of his career; no doubt to assure him of the exact faithfulness and the strict veracity of the strange predictions which Jehovah would afterwards give to him.

The life-mission of Jeremiah was not chiefly to persons or individuals, but to the nations and kingdoms of the earth in his day. Here are his credentials: "*See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.*"

That was his life's work! A remarkable commission, the first part of which, the throwing down and the destroying, is believed in to-day; but the latter part, "*to build and to plant,*" *is entirely disbelieved.*

In Jeremiah's time the greatest nation of the earth was Babylon. Formerly subject to Nineveh, she had revolted, and had succeeded in her attempt to overthrow that great city; had captured it and had seized all her possessions and great

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wealth; and now she stood high above all nations, *the mistress of the world!*

"Thou art this head of gold" was spoken to her King Nebuchadnezzar!

At that moment he was at the summit of his glory; and his city, Babylon, was the queen of the earth.

But God, through Jeremiah, spoke terrible words of this great city and people. Exalted to heaven, she was to be cast down to hell!

Elevated beyond all rivalry, she was to be one of the nations, the chief of the nations, that Jeremiah was commissioned to declare *should be thrown down, rooted out, destroyed!*

"Every one that goeth by Babylon shall be astonished, and hiss at her plagues. . . . It is the vengeance of the Lord: . . . as she hath done, do unto her. . . . How is Babylon become a desolation among the nations! . . . As God overthrew Sodom and Gomorrah, saith the Lord, so shall no man abide there, neither shall any son of man dwell therein. . . . Behold, I am against thee, O destroying mountain, which destroyeth all the earth: and I will stretch out Mine hand upon thee, and will roll thee down from the rocks: . . . and make thee a burnt mountain . . . thou shalt be desolate for ever, saith the Lord."

Has all that been fulfilled? Absolutely, every word of it!

Where is Babylon, the literal Babylon, to-day? And echo answers, "*Where?*"

Where are her palaces? Where her towers? Where her treasures? Where her fame? Where her kings? Where her greatness?

Buried feet deep in the sands of the desert!

A winding sheet, God's funeral pall, has spread over all her glory, and buried it out of sight! Gone, gone for ever, exactly as God had foretold.

And over it all, if we have eyes to see, we may read these fatal words, "*For I will hasten My word to perform it.*" So much for Babylon!

But what about *Moab*? Jeremiah xlviii, 42, says: "Moab shall be destroyed from being a people because he hath magnified himself against the Lord." Where is Moab to-day? Where, indeed?

And what about *Tyre*, and *Ammon*, and *Edom*? all of which were spoken against by God through Jeremiah!

Thus it is shown how the predictions of a breaking down, and a rooting up, and a destroying which came to Jeremiah concerning certain particular nations have been fulfilled to their very letter by Him who made them!

But what about the building and the planting? Are these true? Most assuredly they are! For right in the very middle of these prophecies in Jeremiah, of a pulling down, and a destroying, there stand others, *of a building up, and a planting*, which are also concerning certain specified but different nations.

"But fear not thou, O My servant Jacob, and be not dismayed, O Israel": (there you have the nation specified) "for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, *and be in rest and at ease, and none shall make him afraid*" (Jer. xlvi, 27).

This could not have been fulfilled at the return from Babylon, for then they were still slaves (see Neh. ix, 36, 37), and had even to build Jerusalem with swords in their hands!

But it goes on:—"Fear thou not, O Jacob, My servant, saith the Lord, for I am with thee: for I will make a full end of all nations whither I have driven thee": (there is the pulling down, and the destroying) "*but I will not make a full end of thee;* but correct thee in measure; yet will I not leave thee wholly unpunished" (verse 28).

Another very clear announcement is also out of the very centre of the Babylon predictions:—"The portion of Jacob is not like them, for He is the former of all things: and Israel is the rod of His inheritance, the Lord of Hosts is His name. 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": (this, then, was how the first part of Jeremiah's great commission of pulling down and destroying was to be accomplished, *i.e., through Israel*) "and with thee will I break in pieces the horse and his rider: . . . And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the Lord" (Jer. li, 19–24).

This, then, is the nation which is to be built up, and planted, restored and renewed.

Other passages say:—

"For lo, the days come, saith the Lord, that I will bring again the captivity of My people, Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it" (Jer. xxx, 3).

"*Again I will build thee, and thou shalt be built, O virgin of Israel*" (Jer. xxxi, 4).

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel *will gather him, and keep him* as a shepherd doth his flock" (verse 10).

"Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; *so will I watch over them, to build, and to plant, saith the Lord*" (Jer. xxxi, 27, 28).

There we have the very words, "*To build, and to plant.*" *And it is to the very same people, Israel and Judah, who had been thrown down and plucked up!* Is that clear?

"Behold, I will gather them out of all countries, whither I have driven them in Mine anger, and in My fury, and in My great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be My people, and I will be their God: and I will give them one heart, and one way, that they may fear Me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them; . . . *but I will put My fear in their hearts, that they shall not depart from Me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with My whole heart and with My whole soul.*

"For thus saith the Lord: Like as I have brought all this great evil *upon this people, so will I bring upon them all the good that I have promised them*" (Jer. xxxii, 37–42).

There again you have the planting and the building, and it is to a people driven away in God's great anger and fury; or as the last passage says: "*This people.*"

Now just as the Jehovah-fiat of breaking down and destroying stands fulfilled for all the world to see in the desolate mounds of the Mesopotamia deserts, beneath which lie the faded glories of ancient Babylon, *so the Jehovah-fiat, of building and planting and restoring as they have gone forth*

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respecting Israel and Judah, will be alike fulfilled down to the very last jot and tittle.

He who spake the one spake the other! He who broke the one must build the other!

The one is as much a responsibility of His faithfulness just as is the other. And the failure of either is not to be contemplated for a single moment.

And just as the rod of the almond tree was a sign and token to Jeremiah of never-ending vigilance and of ever-hastening fulfilment, *so to us, over all those great promises of building and planting to Israel and to Judah, we may see the same glorious sign—the branch of the tree that hastened to bloom: a never-ending tribute and signal to the faithfulness of God to His promises of mercy, as well as of His threatenings of judgment.*

So, then, the almond tree and its message are inseparable.

To many in the years that are past this strange tree has carried no special testimony; it was only a beautiful tree. *But in the future, to those that know, it ought to be a witness, a testimony to the faithfulness of God's promises to His people Israel. And not to one or two even of them, but to every one!*

Further, while it is a continuous testimony year by year, century by century, to the veracity and faithfulness of God, it ought also to be a constant and continuous urge to the watching by man! A never-ceasing incentive, a push, a compelling to every Christian to *watch*, WATCH, WATCH, for the fulfilment of that which everlasting Faithfulness has promised.

"Jeremiah, what seest thou? . . . I see a rod" (a branch) "of an almond tree" (the hastening tree) . . . "*Thou hast well seen . . . for I will hasten My word to perform it.*"

"UPON THIS THE LIVING ROCK WILL I BUILD MY CHURCH."

WHICH WAS THE FIRST CHURCH?

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

FOR some reason, questions on the above topic keep coming to hand by letter and personal contact. Perhaps the following may be of some value:—

A. Jesus and His immediate *followers of less than a dozen* were the First Christian Church.

B. Jesus and His many followers, before the Crucifixion, were the *then* Christian Church.

C. Jesus and His followers on Mount Olivet, with all who had received Him, *were the then Christian Church.*

D. The Pentecostal group, those who there accepted Jesus, and all other followers, wherever they then might be, were the *then* Christian Church.

E. The persecution and scattering of the Christians followed. These had their little centres, often in secret, where they had their *First Church congregations.*

F. There was the "First Christian Church" in Jerusalem, in Bethlehem, in Joppa, Antioch, and dozens of other places. They were all "First Christian Churches," each in its place; and had no precedence one over another until they gradually organized, appointed their officials, made provision for service, and elected representatives to visit the other centres, larger or smaller.

G. While these Palestinian Christians were developing and organizing many centres at home, and *in districts adjoining*, the scattered Christians, including many of the disciples, were faithfully working in other centres in Asia, Africa and Europe.

For instance, Thomas went to India, passed on to Madras, established a centre there, and, after faithful labours, was killed. His was a "First Church," but only as part of the *true* "*First Church*" which was established in the land of *North Israel.*

Other Christians went to Greece, Scythia, Macedon, Cappadocia, Italy, Spain, Britain, and elsewhere.

But these were all disciples of one sort or another, or of their converts, mostly in Palestine at first. These faithful followers from the Jerusalem centre were all building up the "*First* Christian Church."

As time passed, certain centres of organized effort gradually increased in importance, and naturally gained in influence, power and direction of missionary effort, *far beyond the others.*

These larger and more influential centres appeared in Judæa, Greece, Italy, France, Britain, and elsewhere. But in a large number of instances the primary Church centres were organized by those who went direct from Palestine, and included both Britain and Italy. As this latter Church grew into great power in Italy, *the former*, during *the same period*, grew into great power in Britain, and was the Anglican Church, *contemporary with that of Rome on the Tiber.*

In other lands, *contemporary* Churches, with differing names, grew into power and became centres of great missionary enterprise.

The Anglican Church established in Britain, direct from Jerusalem, before A.D. 50, and the Italian Church established in Rome, direct from Jerusalem, before A.D. 50, ran parallel in Christian labours for five hundred years; and finally came into contact in A.D. 596, in the days of Augustine and his forty co-workers.

From that time forward these two great bodies co-wrought in the British Isles with varying success, and also with varying harmony and discord.

To-day these two great religious organizations are working in every part of the world, as well as in the Island Homeland. They have their ideals, plans, systems, convictions and determinations. In their forward movements they are paralleled by the Greek Church and other religious denominations, each with its own system and "working tools."

BIBLE STUDENTS' STUDY CLASSES.—VI.

THE PROPHET EZEKIEL.

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

EZEKIEL VI.—THE SIEGE OF JERUSALEM. JUDGMENTS ON THE LAND.

HAVING pronounced the evil to fall upon the city and surroundings, the prophet now, by the Word of the Lord, takes up a prophecy against the mountains, the valleys and the rivers; probably here including the whole of the Promised Land. For now that Judah was cast out, the whole land was in possession of tributary nations, or else was left desolate, as the land of Judæa was until after the return from Babylon of the meagre few, not 50,000 all told. The act of Josiah in cleansing the land of both Judah and Israel was not effective. The people returned to their abominations in the hills and the groves as soon as he has passed away. The wholesale destruction of

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these altars of Judah would seem to have been effected by the heathen round about, so when Judah and Benjamin returned they were desolate. Verse 8: The remnant here spoken of, some went with Jeremiah to Ireland; others had gone to Babylon rather than remain to be forced upon by the disobedient people, and, having returned from Babylon, did their best to lead those with whom they came back to God. How earnestly many of these worked we are told in Ezra, Nehemiah, Haggai and Zechariah. But we know from Malachi that, though they pleaded with their people and spake often one to another, they did not persuade the returned captives to trust faithfully in the Lord. Their arguments show how they loathed the abominations of their forefathers and how they endeavoured to bring them to repentance, yet they failed in their undertaking. So the righteous were taken away from the evil to come.

The prophet (verse 11) returns to his denunciations, and speaks of what was going on in the land of Israel. He seems also to point to those who were far off, and were steeped also in their idolatry, and, like Amos ix, 10, foretells "All the sinners of my people shall die by the sword," by the famine and by the pestilence, wherever they may have come. The lesson taught here is a solemn one for us as a nation. For God has been most favourable and kind towards us. He has preserved us through numberless trials of strength. Foes have risen up against us on every side, and yet they have not been permitted to triumph over us. We are, as it were, a sea-girt isle; hitherto He has made this our defence, for in the time of trouble there have been those with us who have trusted in Him. We stand, as it were, in the midst of the nations, known and read of all. It will be a fatal day should we fall away and listen to Papal deceit and cunning. Modernistic views of the Bible, evolutionary stories of the Creation, the capability of man to raise himself, the doctrine which teaches that there is no need of Atonement, for man is getting better and better. The fatal error that Christ is not God, Spiritism, Christian Science, Theosophy, Unitarianism, all these departures from the Truth asserting themselves, show where we are if we depart from Christ's utterances and the prophets. Let us rather learn from God's judgments upon Judah not to throw away our privileges or abuse our calling. "Thy words were found and I did eat them, and they became the very joy and rejoicing of my heart, for I am called by Thy Name, O Lord God of Hosts."

THE BRITISH NAVY.—III.

By Rear-Admiral Ernest Taylor.

Disposition of the British Navy.

How is the new distribution of our forces tending in order to meet the new conditions?

The strategical centre has returned once more to its time-honoured place in the Mediterranean, where our strongest squadrons are now stationed, and comprises:—

The *Mediterranean Fleet*:—Eight battleships, ten cruisers, thirty-six destroyers, and the necessary depot ships and auxiliaries, seven submarines, two aircraft carriers.

The *Atlantic Fleet* consists of:—Four battleships, three battle cruisers, one light cruiser, five destroyer flotillas, two aircraft carriers, one submarine flotilla. This force is sufficient for home waters, together with the ships in reserve.

North Atlantic Squadron:—Four cruisers.
Cape Squadron:—Two cruisers.
China Squadron:—Five cruisers, twelve submarines.
East India:—Three cruisers.
Cape:—Two cruisers.
Reserve:—Seven capital ships, eleven cruisers, one hundred and five destroyers, thirty-eight submarines.
Australia:—Four cruisers, two destroyers (ten in reserve).
New Zealand:—One cruiser.
Canada:—One cruiser (paid off), two destroyers.

Bases.

Before the War.—Concentration in home waters caused us to develop bases in our own country, and we have Portsmouth, Plymouth, Rosyth, Pembroke, Chatham and Sheerness. These are now in excess of our requirements. Chatham and Sheerness are seriously menaced by air attack, and should be given up. Pembroke is of doubtful value. Portsmouth is to a less extent than Chatham and Sheerness open to air attack.

The pressing need for stronger and adequate bases in the East must be apparent to all, and calls for expenditure. Surely it would be sound policy to save money on Chatham, Sheerness and Pembroke, and expend it on Trincomalee and Singapore.

In the Mediterranean there is *Malta*, where our main fleet is at the strategical centre ready to strike to westward or to the eastward. It covers the entrance to the Mediterranean through the Straits, and is in a position to support the military defence of the Suez Canal.

Malta is also the nearest base to our Eastern Empire, is 6,000 miles from Singapore, and therefore as a base is useless so far as operations are concerned in these waters.

Trincomalee is a very small base with limited powers, but could be improved.

Singapore can dock every ship except those which are bulged, but as all our capital ships from *Queen Elizabeth* on are either being bulged or have been built with bulges, it cannot dock our present powerful ships, and that is the crux of the situation. It is essential we should have a new graving dock and modern defences. The harbour is admirably situated by its geographical position, and can be adequately defended. It is the key to the Western Pacific. Look at the chart and study the position. In a war with Japan, if that nation got possession of Singapore, or a base in the Dutch East Indies, neither we nor the Dutch are to-day in a position to prevent it. I suggest that we must as soon as our new battleships are built, or preferably before, if the state of Europe warrants it, send out three battle cruisers, to be based on Singapore, and until a graving dock has been constructed, send out one of the floating docks which Germany surrendered to us after the war. To do that, and improve the defences of the port, would not take ten years. The China Squadron should be strengthened by the substitution of a number of 10,000-ton cruisers for the present weak force; also reinforce the submarine flotilla.

Such a force, with Singapore as its base and the battle cruisers to fall back on, would act as a strong deterrent to aggressive action in these waters.

I have tried to present the situation to you, showing you first our responsibilities, and then the manner in which they are interpreted to-day. Those responsibilities fall on the Navy, and the burden of maintaining a fleet of sufficient strength no doubt weighs heavily on us, and perhaps is too much for us to bear. I think we might look to our Empire for

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some further measure of support to meet all the Imperial needs for naval defence. Their existence is as much at stake as ours. If we fall, they fall; we stand or fall together. But although this is all true, at the rock-bottom the burden and responsibility is ours, not only for maintaining the integrity of our Empire, but also for the future peace and prosperity of the world. Let us see to it then that, by every means in our power, we stand true to the traditions of the past, and make it possible for the British Navy to render the seas of the world safe for those who pass on them on their "lawful occasions."

Before I close my lecture there is one most important and far-reaching proposal which has been made with regard to the British Navy, and that is that in some way or other it is to be placed at the disposal of the League of Nations. There is no smoke without fire, and there must be some justification for this rumour. Explanations by Lord Parmoor and others are proof that the idea exists, or has been considered. It is the principle I wish to attack. I care not to what extent it is proposed to use the British Navy; I care not in what manner it is suggested it should be used. What I do care for is that the British Navy shall remain as it always has remained, under the orders of the British Admiralty, and be used by them for the purposes for which it exists, the chief of which is the safeguarding of the British Empire. If other duties are to be allocated to it by some International body, then, ladies and gentlemen, the purposes for which it exists will be impossible of fulfilment, and the British Empire will be placed in jeopardy. A strongly-defended British Empire is the greatest guarantee for peace in the world; a weakly-defended British Empire is the greatest danger to the peace of the world. So again I say, let us be true to our traditions, let us shoulder the burdens and responsibilities which our Empire casts upon us, and remember those who "go down to the sea in ships and exercise their business in great waters."

THE SPIRITUAL SIGNIFICANCE OF STONES IN THE BIBLE.

ADDRESS BY MISS HAMILTON HUNTER, AT 6, BUCKINGHAM GATE, ON FRIDAY EVENING, OCTOBER 24TH, 1924.

LADIES AND GENTLEMEN,—I want to say a few words this evening on the subject of "The Spiritual Significance of Stones in the Bible, and the Importance of the Stone Symbol to the British Empire."

This is a very interesting subject, and it is also a very important one, considering the recent agitation to remove the Stone of Destiny, "The Coronation Stone," from Westminster Abbey.

The stone has been from the earliest ages the symbol of Deity. It is also in the Bible used as a symbol of God's House, the place of His Presence among men. It is also the symbol of the Stone Kingdom that is to fill the earth.

I. "The Stone as a Symbol of the Kingdom." Nebuchadnezzar in his vision saw a great image of gold, silver, brass, iron and clay; he also saw a stone cut out of the mountain without hands, and it smote the image upon its feet, which were of iron and clay, and broke it to pieces, and the wind carried them away. Daniel told him that this referred to the Kingdom which the God of Heaven should set up which should never be destroyed, but which should break in pieces and consume all the other kingdoms, and should stand for ever. It was Our Lord's allusion to this Stone Kingdom that was His crowning offence in the eyes of the chief priests and scribes, for from that time they sought how they might deliver Him to be crucified. He had told them that the Kingdom should be taken from them, and given to a nation bringing forth the fruits thereof. "And when they heard it they said, God forbid. And He beheld them, and said, What is this then that is written, The Stone which the builders rejected the same is become the Head of the Corner? . . . Whosoever shall fall on that Stone shall be broken, but on whomsoever it shall fall it shall grind him to powder. And the chief priests and the scribes sought the same hour to lay hands on Him, but they feared the people." They understood perfectly all that His words meant. By uniting Daniel's Stone Kingdom to the Chief Corner Stone, which they knew referred to the Messiah, He took from them the last hope that they had of the Kingdom being given to Judah. They were always hoping that the Stone Kingdom was for the Jews. His allusion to the Chief Corner Stone told them that it was *Joseph* who would inherit the Stone Kingdom, because to Joseph was the "Stone of Israel"; and as the "stick of Joseph and all the House of Israel his companions" was in the hands of Ephraim (Ezek. xxxvii, 19), to *Ephraim* would be the pre-eminence in that great and invincible Kingdom that would fill the earth. And so it was really on that charge that they delivered Him up to the Roman Governor. "He was making Himself a King" (Luke xxiii, 2; John xix, 12). They thought, after His triumphant entry into Jerusalem, that He intended to set up that Stone Kingdom, and they were determined that He should not do so.

II. The stone as a symbol of Deity is used in connection with God, and with the powers of evil also. The worship of stones prevailed in all the countries around Palestine. It was one of the terrible idolatries into which Israel and Judah so often fell. Archangel Lucifer and the Satanic stone symbols are connected with the temptation in the Garden of Eden. We can understand why the stone is a Luceferian emblem from Ezekiel xxviii. In that chapter we are given a wonderful account of the great archangel who was peerless among all the archangels of God, and who was the first to bring sin and lawlessness into the perfect order of the universe. And so he became the arch-enemy of Our Lord, the Creator. In the twelfth verse it says: "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the Garden of God" (Of course, this is not Adam's Eden, but the Heavenly Eden of the angels, the Eden of the Created Universe.) "Every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold. . . . Thou art the anointed cherub that covereth: and I have set thee so: thou wast upon the holy mountain of God: thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. . . . therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire."

Among the stone symbols in connection with the Satanic Asherah were the "pillars," or "columns," denounced so frequently and so sternly in the Bible. Job must have been thinking of some of these things when he said, "He setteth an end to darkness. . . . the stones of darkness and the shadow of death." "Stones of darkness and the shadow of

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death" is a name that well describes them, and it is a relief to turn from them to that "living Stone," "elect," "precious," "the Chief Corner Stone," "the sure Foundation," upon which our faith rests—Jesus Christ, "the Shepherd, the Stone of Israel," Whose symbol of the Stone has been inseparably connected with the history of Israel since the day when Jacob took the stone that was his pillar, and set it up as a pillar at Bethel, in the place where he saw the ladder reaching to Heaven, and the angels of God ascending and descending upon it.

III. The stone as a symbol of God's House. Jacob anointed the stone and said, "This stone shall be God's house." And God appeared to him there, and confirmed the Covenant of Abraham and Isaac with him. And Jacob called the name of the place Bethel—the "house of God." Nearly thirty years afterwards God directed him to go back to Bethel, and build an altar there, and dwell there (Gen. xxxv). Evidently this altar was a more important erection than Jacob's "stone of his pillow." For Jacob set up a pillar and poured a drink offering thereon, and poured oil thereon. And he called the place El-Beth-el—the God of Bethel. But I think we may be quite sure that the stone which was the "house of God" in Israel would be a sacred treasure to him, and to his sons and descendants. Tradition says that the stone accompanied him down to Egypt. And I am sure we can all believe that after Jacob's blessing to Joseph the stone would be the especial care of Joseph's descendants, Ephraim and Manasseh. The blessing of Jacob to Joseph is one of the most wonderful blessings that we have in the Bible:

> "Joseph is a fruitful bough. . . . The archers have sorely grieved him and shot at him and hated him. But the arms of his hands were made strong by the hands of the mighty God of Jacob. From thence is the Shepherd, the Stone of Israel. . . . The 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 upon the crown of the head of him that was separated from his brethren" (Gen. xlix).

The stone, which has up to this time been a symbol of the House of God, now becomes the symbol of the promised Redeemer, because "from thence is the Shepherd, the Stone of Israel," and we can imagine that Ephraim and Manasseh would guard that stone very jealously because of the promised Redeemer. He was not, indeed, to be of their tribe, because that honour was to Judah, but He was to be their Shepherd, their Stone, the House of God in their midst.

Tradition says that the Stone accompanied the Children of Israel in all their wanderings in the wilderness. It is almost certain that it did because Paul implies as much in I Cor. x, 4, and Joshua's words seem to confirm it. It is said to have been the stone that Moses smote at Horeb and at Meribah, so that it brought forth water for the people. You will remember that at Horeb the people rebelled and murmured for want of water, and the Lord told Moses that He would stand upon the rock at Horeb, and Moses was to smite the rock, and water would come out of it for the people. And Moses did so. Afterwards, when the people complained a second time at Meribah for want of water, not Moses alone, but Aaron also this time, as typifying the priesthood, were bidden by the Lord to *speak* to the rock that it give forth its water. It was not necessary to smite the Stone a second time; the water of life is free for the asking to all those who believe in the one perfect and finished sacrifice of the smitten Redeemer. But Moses and Aaron, through unbelief, disobeyed and struck the stone, thereby presuming to renew the typical act of sacrifice, and making the "one perfect and sufficient sacrifice" of no account in the eyes of the people. For this they were not allowed to enter the Promised Land. Their sin has been repeated many times since. It is done every day in this land. By the smiting of the stone it became a symbol of the sacrificial Atonement of the Good Shepherd, "the Stone of Israel" Who gave His life for His sheep, and also of that Fountain of the Water of Life which is to be found in Him. As you know, the stone of Bethel, the first "House of God" in Israel, was superseded in the wilderness by the Tabernacle, "the tent and dwelling-place" of Jehovah in their midst. When they entered the Promised Land the tabernacle was set up at Shiloh. It was very appropriate that it should be set up there, for the name "Shiloh" means "rest," or "peace." "Shiloh" was the name already given to the Messiah in Jacob's blessing to Judah. "The sceptre shall not depart from Judah till Shiloh come." It was appropriate that at Shiloh the tabernacle of Him Who was to come as the Prince of Peace should be set up. The stone was evidently taken to Shechem, and became the "stone of witness" to the signature of the people's covenant with Jehovah. That, I think, we can conclude, because you remember Joshua said to the people, "Ye are witnesses against yourselves that ye have chosen you the Lord to serve Him. And they said, We are witnesses. . . . And Joshua wrote these words in the Book of the Law of God, and took a great stone and set it up there . . . and said, 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 must have accompanied them in all their wanderings to have done this. "It shall, therefore, be a witness unto you, lest ye forsake the Lord your God." We conclude it remained at Shechem until the building of Solomon's temple. It is said to have been refused by the builders of Solomon's Temple—"the Stone which the builders rejected"—perhaps on account of the deep crack in it, probably where it was smitten. But I think we can be quite sure it would have an honoured place in that Temple as a symbol of the first "House of God" in Israel. We hear in Solomon's Temple of the Coronation Stone, or Pillar beside which the kings of David's line stood at their coronation. You remember when the wicked Atheliah heard the shouts in the Temple of "God save the King!" she rushed in and saw the little King Joash, who had just been crowned, "standing by a pillar as the manner was." We feel we can conclude that this pillar would be the "Stone of Witness"—the witness to the coronation of the Covenant king; as it was the witness of the people's signature to the Covenant of God, it was also probably the stone of witness beside which Joash stood in the Temple to renew the people's covenant with the Lord. After the destruction of Jerusalem and the carrying away of Zedekiah by Nebuchadnezzar, the stone can be traced to Ireland, whither it is said to have been brought, about 583 B.C. by the daughter of Zedekiah and the prophet Jeremiah—the "Ollam Fola" of Irish history and legends.

Eochaid, the young King of Ulster, had just been elected chief ruler of all Ireland, and he fell in love with the Hebrew princess, and they were married. One of their descendants, Fergus the Great, conquered Scotland, and took it to Iona for his Coronation there. It remained at Iona for some time, and was revered as a most sacred symbol. It was then taken from Iona by Kenneth MacAlpine, one of the descendants of

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the Davidic line about A.D. 836 to Scone, where it became the Coronation Stone of the kings of Scotland until our own Edward I carried the Stone off in 1296 and, with the Scottish regalia, brought it to England, the land of Ephraim. It was significant that the Stone should arrive in England just about the time when "Ephraim and all the House of Israel his companions" were beginning to unite together, and settle down to the re-organisation of their nation after all the long wars and feuds that had racked the land during the long centuries of their various arrivals. It was also fitting that the Stone should arrive just as the "Stone Kingdom" was beginning to emerge as a unified power among the nations, and just before Wycliffe, "the Morning Star of the Reformation" began to awaken our country from idolatry, and prepare it for the great revival at the Reformation of that spiritual Kingdom which is founded upon Christ the Chief Corner Stone. The Stone found a fitting resting-place in Westminster Abbey, the chief "House of God" in Britain, which is built upon the site of an ancient British Church dedicated to that apostle whom Our Lord named "Peter," which means a "stone."

We know that the Scots were not very pleased at the Stone being taken from them, and they made a determined effort to regain it. In 1328, by the Treaty of Northampton, the infamous Queen Isabelle and her favourite Mortimer, agreed that the Stone should be returned to Scotland with the Scottish regalia, but the citizens of London rose *en masse*, and refused to allow the Stone to leave the city. It would be well for all those who seek to lay sacrilegious hands upon a Stone that has associations so sacred to beware lest they be found guilty of designs upon that great Stone Kingdom, of which that Stone is the symbol, for "whoever falls upon it shall be broken, but upon whomsoever it shall fall it will grind him to powder." Edward I had the right to touch it because he was the King of Ephraim-Israel, and was of the royal line of David, but no one has the right to take it from Ephraim-David. Around that Stone in Westminster Abbey has been built the throne of the Brit-ish or Covenant Kings of the House of David. And with the exception of Mary Tudor, who preferred a chair presented to her by the Pope, every Sovereign since Edward I has sat upon that Stone for Coronation in the security of the everlasting Covenant of God with David. "God's everlasting Covenant with David," the "Stone Kingdom," the "Shepherd," the "Stone of Israel," the "chief things of the ancient mountains," the "precious things of the lasting hills." Do we realise these things? Do we understand that all these stupendous priceless things are ours, secured to us by the everlasting Covenant of God? What are we doing with them? And what sort of account shall we have to render of our stewardship of these things when Our Lord, the King, the Shepherd, the Stone of Israel, comes back. The enemy realises the worth of these things only too well. At the present moment the hosts of evil are massed against us for an attack upon them. For this coming Election is a fight between Christianity and Bolshevism, between Christ and Satan, between the Kingdom of Our Lord and the Kingdom of Satan's Antichrist. We need have no fear as to the result of the Election if only British-Israelites will use the wonderful weapon that is theirs—the dynamic force of prayer. If we use this weapon as our great Commander intended us to use it, the citadels of the enemy in our land would fall down flat, and the "Stone which the builders rejected"—the Chief Corner Stone would fall upon them and grind them to powder.

THE PRAYER CIRCLE.

"Thou art my rock and my fortress; therefore, for Thy Name's sake, lead me and guide me." (Ps. xxxi, 3.)

A CONFIDENT PRAYER.

A QUICKENED hope always inspires a confident prayer. It is no use praying unless you are confident about it. Confidence toward God is the only guarantee of answered prayer. A pious exercise which may uplift the soul of man, but cannot alter the purposes of God, is no good. "When ye pray, believe that ye have the things ye ask for, and ye have them." When ye pray, say "Our Father." There is great confidence in that, as well as great audacity. "I said in my haste, I am cut off from before Thine eyes; nevertheless, Thou heardest the voice of my supplications when I cried unto Thee." Limited as I am, my dependence is upon God, Who, my rock and my fortress, hath quickened my hope; therefore I pray unto Him with confidence.

I cannot pass beyond Thy fixèd boundaries,
O! Thou great Spirit source of light and life;
But there I live within Thy radiant glory,
Casting my all upon Thee in the strife.

I cannot step beyond my limitations,
Not knowing, pass I o'er life's troubled way;
But there is guidance for the soul that trusts Thee
And evermore is willing to obey.

Confident, for in Thy love unchanging,
I dwell from hour to hour, and day to day,
I cannot live in darkness, for Thy presence
Is life, and light, is joy and peace alway.

So, till the day shall dawn, the shadows vanish,
I rest upon Thy sovereign will complete;
And in the morning of eternal wakening
Shall greet Thee seated on Thy Mercy-seat.

MANCHESTER BRANCH.

THE Annual Meeting was held in the Church House, Deansgate, on Tuesday, January 13th, when a large company gathered for tea, and to meet Rev. J. J. R. Armitage, Vicar of Christ Church, Everton, Liverpool.

The public meeting, held in the Council Chamber, was crowded to the doors, testifying to the growing interest in our subject, and to the increasing influence of the lecturer in these northern industrial centres. The meeting was presided over by Mr. F. O. Booth (the new Chairman), supported by W. H. Hesketh, Esq., J.P., the President; Mrs. Witham, Hon. Sec.; Miss Schill; Mrs. Boutflower; Mr. Potts; Mr. Kay; and others.

The intensely vigorous personality of the lecturer would make any subject he undertook a "live" one. So when it was seen that he had chosen the challenging topic, "The Red Flag or the Union Jack," it was to be expected that in places like Liverpool and Manchester the flag of Moscow would produce its champions. And so it turned out. But, on this occasion, the cool cocksureness of the critic was met and overwhelmed by the unexpected resources and inside information

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of the lecturer. No wonder Mr. Armitage is making a great impression upon the labour movement in Liverpool.

He is, moreover, in bringing British-Israel Truth to bear on this difficult industrial problem, illustrating the successful way in which our great subject is calculated to meet all the living problems of the time, whether in religion, politics or industry.

Eloquent comments were spoken by Mr. Hesketh and Mr. Torres, Mr. Johnson (of Stockport), Mr. Clunne-Lees, Mr. Potts, Mr. Kay, Mr. Ford, and others. The proceedings closed with the National Anthem. J. A. F.

BETHLEHEM.

Lost was the Babe of Bethlehem,
In the years of long ago;
Whom the chosen people of the Lord,
Judah, did not know.

They wandered thro' the weary years,
O'er mountain, hill, and plain;
They worshipped God, Jehovah,
But worshipped Him in vain.

There wandered thro' the same sad years,
God's Israel of old;
Till to their Island home they came,
As it had been foretold.

The Babe, in manhood's glorious might,
Offered Himself and died;
Jesus, the Son of God, was He,
Jehovah, crucified.

Focused within His Church He came
Triumphant thro' the years;
And to His Kingdom in the Isles
In Glory He appears.

Now, Israel and the Church within
To Judah ever call;
Welcome the Babe of Bethlehem,
Messiah of us all. J. G.

ENQUIRERS ANSWERED.

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

F. W. ASKS:—What do you think of Egypt now? Is it the beginning of Armageddon?

ANSWER.—The beginning of Armageddon may have to do with Egypt, may be through the interference of other Powers, and may form a pretext for the Powers outside the League of Nations (or even inside) ultimately to demand Egypt's independence. There are so many passages which centre upon the present time that to do them justice would take a long time explaining.

Isa. viii, 9–13, warns us against the "League of Nations."

Isa. xix, 17, says, IN THAT DAY the land of Judah shall be a terror to the land of Egypt.

Ezek. xxx, pointing out the desolation of the land of Egypt, limits its troubles to the time when (verse 9) IN THAT DAY shall messengers go forth from ME in ships to make the careless Ethiopians afraid, and great pain shall be upon them as upon the land of Egypt.

In Isa. xviii, these messengers and deliverers of Ethiopia are evidently Britain. This we have seen being the order of things ever since 1882; and we are also told all the helpers of Egypt besides this one shall fall.

But now here comes a fact. We have many secret enemies working for the overthrow of the Kingdom set up by the God of Heaven. Their devices are too well known to recapitulate here.

The ex-Kaiser was but an instrument. See his description in Zech. xi, 17: "His arm shall be clean dried up and his right eye shall be utterly darkened" (surely if his eye is evil, how great is the darkness). The great opponent is an Assyrian, a wicked, profane prince of Israel, and named Gog. But Israel's Kingdom is to be higher than Gog (lxx). He has made one attempt, and coming events may cast their shadows before (Dan. xi, 45). The ex-Kaiser and his daring assumption of fixing his palace in the glorious holy mount may yet become a reality. Napoleon came on the scene again; his deadly wound was healed. Have we yet to see a repetition?

Our Lord said to the Jews: If another shall come in his own name, him ye will receive (John v, 43).

Who can tell what may happen between this and December, 1926? For we are sure that date has something in store for us.

If it is the perfected Man of Sin, who may be supported by Rome, Turkey and Russia, and what we have already been warned of "not to fear their fear, but to sanctify the Lord God of Hosts and He shall be our sanctuary."

Then Isa. xxvi, our preparation to become "the Righteous Nation." "Come, My people, enter thou into thy chambers and shut thy doors about thee. Hide thyself," &c. Then, as Zeph. ii, 1–3: "It may be, ye may be hid in the day of the Lord's anger."

This would exactly fulfil the completion of the picture of Rev. xi to xiii, before the great earthquake.

What has Judah to do with this? Are the Zionists satisfied? Is it not true that certain Jews before the Great War entreated the then Sultan of Turkey to sell them the Holy Land, and they would accept him as their Messiah?

Thank God these do not include all the Jews, for many of them accepted the protection of Israel (Jer. iii, 18), November, 1917.

But it shows how willing some of them would be to grasp the opportunity of making terms with an Antichrist.

Dan. xi, 42, says: "The land of Egypt shall not escape" him. Here again Edom, Moab and Ammon escape out of his hand.

These are the helping hands of Israel on our return to take possession of the Holy Land (Isa. xi, 11–15), and Egypt (the Delta), which helped the Antichrist, shall be a desolation (Joel iii, 19).

As our Northern representative, Mr. Gay visited Manchester on Tuesday, January 27th, and, joined by the Rev. J. J. R. Armitage, M.A., and Mr. S. E. Steele, of Liverpool, held an important conference with the leaders there. Arrangements are being made for a large and representative meeting of all the Branches in the Northern Counties, and it is hoped that plans will then be laid for a great forward movement in the North. The Secretary-General has kindly promised to attend.

J. G.

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THE SECRETARY-GENERAL'S PAGE

MR. JAMES MONCRIEFF will address the Scottish Israel Identification Association to-morrow (Sabbath) evening, at 6.30, on "Some Objections to British-Israel Truth Considered," in the Christian Institute, Bothwell Street, Glasgow. Visitors cordially invited.

* * *

Mr. Garrison is to lecture on Thursday next, February 12th, at 8 p.m., in the Town Hall, Berkhamsted, on "Egypt and the Great Pyramid," with lantern pictures. Major E. D. Pickard Cambridge, J.P., will preside. Tickets may be obtained from Messrs. W. H. Smith & Sons. Reserved seats, 2s. 6d.; Unreserved, 1s.; a few back seats, 6d.

* * *

"A very successful mission was held at Sheffield, January 25th—30th. The Rev. Jos. Gay, A.T.S., and Mr. J. J. Morey preached in three churches, whose pulpits were placed at the disposal of the Sheffield Branch of the British-Israel-World Federation three times on the Sunday. Large congregations came together in the upper Victoria Hall during the week. Men were in great evidence. Mr. Gay and Mr. Morey were joined by the Rev. Pascoe Goard on the Wednesday and Thursday evenings. The literature table was well patronised. The movement in Sheffield has received a real revival by this series of meetings. Our speakers were in good form. Mr. Goard's address on the Thursday evening was a truly great message. We never remember hearing him to better advantage. Those who lay to the charge of our particular school of thought that we are too materialistic should have been present. Our movement is nothing if it be not intensely spiritual, and this was certainly the prevailing note in these gatherings. Many new members were enrolled."—J. G.

* * *

Our Nottingham Branch Annual Meeting was held on January 22nd; Mr. H. D. Houghton, President, in the Chair. There was a good attendance. Reports of the year's work were given by the Secretary, Treasurer and Librarian. The Library has been quite a successful section of the work: the latest addition being "The Great Pyramid: Its Divine Message." The President and other officers were re-elected. Brief addresses were given by Mr. Brister, Mr. Watkins, Miss Turney, and the President. The next meeting will be held on February 12th, at the Friends' School, Friar Lane, at 7.30, when the Rev. J. B. Gratton will be the speaker. The regular meetings are held at the above address on the second and fourth Thursdays in the month, at 7.30.

* * *

The Rev. W. H. Stuart-Fox, M.A., will address our Croydon Branch on February 12th at 3 p.m., and Mr. A. R. Heaver will preside. Mr. W. J. Pilcher will be the speaker in the evening of the same day, at 7.45; Chairman, Mr. Tester. Both meetings take place at Eldon House, Wellesley Road, Croydon.

* * *

We have just received intelligence, we regret to say, of the death of the Rev. George B. Berry, B.A., at Port Said, from heart failure. He was buried there on the 27th ult. We tender our sincere sympathy to his widow and family.

* * *

We shall be glad to see as many members and their friends as possible at the "Round Table" on Wednesday next, February 11th. Tea at 4 p.m., to be followed by Music and Addresses. Miss Hilda Morey and the Rev. Woodhams Denham, who both charmed the audience last month, will again kindly render musical selections, and various speakers will give addresses.

* * *

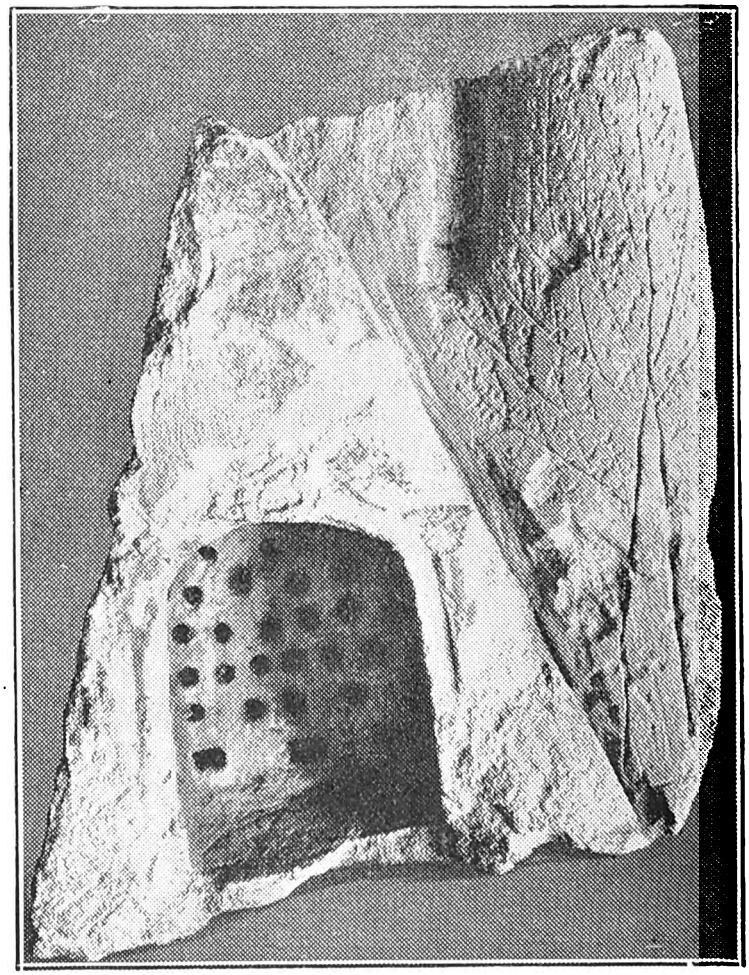
By request, the Secretary-General will give his lecture on "New Zealand, the Wonderland of the World," illustrated by very beautiful lantern pictures, on Wednesday afternoon, February 18th, at 2.45, in the Central Hall, Westminster. Reserved seats, 2s. 6d.; Unreserved, 1s. Tickets may be obtained at the Box Office, Central Hall; and at our Headquarters, 6, Buckingham Gate, S.W. 1.

* * *

On Thursday afternoon, February 19th, at 2.45, the Rev. Cyril C. Dobson, M.A., will give, in the Central Hall, Westminster, an illustrated lecture, entitled, "Is the Garden Tomb the Tomb of the Resurrection?" He will speak of the Shrine Stone of Venus recently discovered, and deal with its significance in relation to the Tomb. Reserved seats, 2s. 6d.; Unreserved, 1s.; Back seats free. Tickets may be obtained as above.

* * *

Public meetings will be held in the same hall on the evenings of both days, at 7.30. Various speakers.



SHRINE STONE OF VENUS.

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

No. 163. Vol. IV. FEBRUARY 14, 1925 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 GREAT PLAN FOR THE KINGDOM—THE LAND, THE BOOK, AND THE PEOPLE.

By Rev. Wm. Pascoe Goard.

Out of the welter of the ages there comes to us an understanding of the outlines of a Divine plan for the Kingdom of God upon the earth.

The plan has been very clearly written, and has been in our hands and in the hands of our fathers for ages. But we have not seen, nor suspected the existence of such a plan. Therefore we have lost our way, and wandered in ever-deepening confusion, when we should have walked in the daylight of His purpose.

Little can be written in a single article, and not much in a series of such articles; but the whole story may be read in the written Word of God. The best that we can hope to do is to put up an indicator of the way, such as we see at cross-roads, for the guidance of those who travel on them.

First, we see that there is *a great racial plan.*

Beginning with Adam; continuing through the Seth line to Noah; thence by the Shem descent to Abraham; thence through Isaac and Jacob to the nation Israel; thence forward through the ages by way of the Israel seed to the end of the Adamic period; we have placed before us with the utmost clearness God's racial plan.

The election of race underlies all God's dealings with the sons of men, from the time of Abraham forward. For "In thee and in thy seed shall all the families of the earth be blessed." Gen 22-17

Of that seed Our Lord Himself came. Into that seed all who are of other earth families must come, through Jesus Christ, the "Door into the sheep-fold." Within that race there is *the election of Grace,* which is thus stated: "To *as many as received Him,* to them gave He power to become the Sons of God." John 1-12.

The next great outline to be noticed in the Divine plan is *the land scheme,* upon which all the developments of the Kingdom shall depend.

Let us look very closely at this great phase of the Kingdom plan. It is the fashion of the day to decry things which are material. We might as well decry the material body as a necessary basis of the beginning and development of a man as to decry the material provision for the beginning and development of the Kingdom of God upon earth. The spiritual is the highest and the best. But the Divine order is "First that which is natural, afterwards that which is spiritual." There can be no spiritual Kingdom which does not begin in the natural, as there can be no spiritual man who is not first born a natural man. So we find that, broad based, the Kingdom of God rests upon *a great plan for the possession, development and occupation of lands and dominions.*

Jehovah represents Himself to us as the one great landowner. This is insisted upon in all the Scriptures. Take, for instance, the great land law declared in the great Jubilee message: "The land is mine, and ye are sojourners with me." Lev 25-

Or this: "The earth is the Lord's and the fulness thereof, the world and they that dwell therein." Ps 2

But the Lord has seen fit to give to His nation Israel, and to the people who constitute that nation, *a lease of the land.* A lease, to be specific, for fifty years. But it is a lease which shall be constantly renewed at the end of each fifty years. Therefore, *twice in each century we are brought back to the great fact that our land holdings are direct from Jehovah, the God and King of Israel.*

By the law of the Bible this would be included in every transfer and deed. We have forgotten this,

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and have wandered from the statement of it in detail. Yet the common law of Britain is such that in essence we admit Divine relationship in all our legal procedure.

From the beginning, the plan for the national holding of land by Israel has been clearly foreshadowed. The plan itself has not passed through an evolution to meet unfolding conditions. It is stated from the beginning in sufficient fulness. But *the conception of the plan on the part of Israel has been a matter of slow growth.* Even now, at the end of the ages, we are not too familiar with its marvellous scope, nor with its details. The sooner we learn them fully the better for us all.

The revelation of the plan, accompanied with the necessary title deeds or covenants, were made clear to Abraham, to Isaac, and to Jacob. It was repeated to the Patriarchs in the dying blessing and prophecy of Jacob. It was again repeated in the Song of Moses, and was again and again sung by prophets and psalmists in the sacred Scriptures.

Gradually the conception of the people has been broadening, until at long last we can look at the outlines of the plan, and at its near fulfilment in the history of our British race.

We have already dealt with this phase of the matter in the leader of January 31st. We shall therefore only tabulate the great inheritance Jehovah has given to Israel, which the Celto-Saxon race has inherited.

1. Abraham thought only of sufficient land upon which to build an altar, and an additional piece in which to bury his dead.

2. He next conceived the grant of as much land as could be included within the scope of his vision from the Mountain Top. That is to say, from Lebanon in the north to the Mountains of Moab in the east, to the borders of Egypt in the south, and to the Mediterranean in the west. It was a goodly heritage, and it was a wonderful enlargement of the thought in Abraham's mind.

3. The conception of Abraham was enlarged by the actual description of the land which was given to him and to his seed. "From the River of Egypt to the great river, the River Euphrates."

4. This is followed by the listing of the peoples which dwelt within these bounds. As they include Egypt and the Hittites, we know that the territory was not small.

5. To this is added "the gate of his enemies." This is a most important grant, and well has the promise been fulfilled.

6. "Moreover, I will appoint a place for my people Israel, and will plant them that they may dwell in a place of their own and move no more, neither shall the children of wickedness afflict them any more as aforetime." This cannot refer to Palestine, and it does without doubt refer to the British Islands, as a hundred evidences prove.

7. "The heathen for an inheritance." This, again, has been fulfilled to a very great extent within the last quarter of a century of British history, and the same process, which is still going forward and which has brought such heathen lands and nations as are now in the Empire, will eventually complete the great transfer to the Empire of the heathen world.

8. "The uttermost parts of the earth for a possession." How wonderfully this has been carried out in the late history of the Celto-Saxon race.

9. "The promise to Abraham that he should be heir of the world was made to him. . . ." And this shall be the final development of the great land scheme connected with God's Kingdom Nation. Then it shall be said with joy, "the kingdoms of this world are become the kingdoms of our Lord and of His Christ."

Thus far, as to the great land scheme of the ages, and of the Bible. By the boundaries of the land from age to age we may measure the progress of the Kingdom of God on earth. Not of the Church of Christ! but of the Kingdom of God.

* * *

The histories and prophecies of the Bible keep step with the occupation of the promised possessions.

While Israel was in Palestine, the histories of the Bible confine themselves to Palestine. There were Israel people dwelling elsewhere in the lands of the earth. But the histories of the Bible are silent as to them. For instance, as we showed in the former leader mentioned, while the tribe of Dan dwelt in Palestine the movements of that tribe were recorded in the histories of the Bible. But when Dan marched out beyond the border of Palestine, he marched out into the silence, and even his name fails to be listed thereafter in the Bible histories. *He marched out of the histories, and out of the land, but not out of the covenant.*

The land was small and the scope of the histories were no larger during the Palestine period.

The prophecies, being a prewriting of history, take in a large scope. Forecasting the removal of Israel and Judah from Palestine, they reach out to the new lands, which should be the future place of dwelling and activity for Israel in the latter days.

Especially, as in the great Israel in the Isles' message of Isaiah, *do they sweep out and centre on the appointed place for Israel.* Without doubt, this great message is the prewritten history of Israel in the Isles of Britain, and in the lands to which she should spread from thence.

Dwelling there in the secret place of the Almighty, in which was "His treasure hidden in a field," Israel should attain a knowledge of God and an height of spiritual experience and material blessing to which she had never before attained.

Spreading out from thence, she should colonise the waste heritage of the world.

Extending her rule from thence, she should receive the heathen for her inheritance, to whom she should carry light, liberty, law and blessing.

Wider still, the great prophecies extend their scope until they embrace all the modern Celto-Saxon "nation and company of nations." Wider still, until "the stone cut without hands becomes a great mountain and fills the whole earth."

The Bible keeps pace with the land possession and occupation; and its prophecies concerning Israel cannot be separated from that process.

This furnishes a wonderful key for reading of the histories and prophecies of the Bible. It also furnishes a key to the wonderful extension of the Empire from year to year.

* * *

We must now come to *the place of the people* in the great scheme. We have seen that there has been a special selection of a race which should be the Kingdom Nation. Let us now enquire how the *movements of the people have kept pace with the development of the land scheme and the corresponding movement of the histories and prophecies of the Bible.*

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When there was but land enough to build an altar, in the conception of Abraham, there was but one man and his immediate household to occupy it. They could not use more than a little land, and, therefore, were not immediately interested in the great extension of the promise.

When Palestine was assigned to the people, under Joshua, a territory about as large as Wales, there was but a comparatively small nation to occupy it.

When David had attained the throne, the numbers of the people had increased, and under him and Solomon the national territory was increased.

When the time came for the occupation of Europe, the Brith Colony took possession of Britain; and the Palestine branch of Israel took possessions in the north-east of Asia Minor, and in the south-east of Europe, gradually spreading north and west in Europe.

When, in turn, this place became too straight for them, they spread sail and crossed the oceans and seas, and took possession of the Overseas Dominions.

When the time was ripe for the movement foretold in the Scriptures, Israel-Britain moved back to the east again, and took possession of Palestine and the adjacent lands.

When the hour of prophecy shall strike, she will again move forward, a great "Mountain" which shall fill the whole earth, and under the reign of the Lord shall bring within the blessings of the Empire, to share in full its freedom and wealth, all the nations, peoples, and lands of the earth.

The Bible has kept pace with the land scheme, and it has achieved fulfilment up to the present, and shall achieve full and complete fulfilment.

But the people have halted once and again. Each time they have done so it has meant trouble and disaster.

The Armenians halted in Asia when they were commanded to march out into Europe. They remained in spite of the warning, "There is no peace, said my God, to the wicked." Their history from the time of their disobedience has been a bloody and sorrowful one indeed.

Certain remnants remained in Europe. They have similarly suffered, many of them, for instance, in the last war, finding themselves fighting against the Israel armies in the Great War.

In modern days and in Anglo-Saxon lands, multitudes have fallen out of the Divine plan that they should go on and fully occupy the land, and have huddled by millions in the great congested centres. This is the cause of our modern woes and social evils.

The invention of steam and of machinery have been the means of calling the people from the march to occupy the lands of their heritage, hence their sufferings. These sufferings will only be removed when the people again fall into step with the land scheme of the Bible and with the prophetic scheme, marching out from the slums to the lands of the Dominions beyond.

The three processes—the land, the Book, and the people—must march together if we would enjoy all that God intends we shall enjoy of material prosperity.

* * *

Lastly, the Government. We have but space to quote one passage, but it is pregnant with meaning in this regard:—

> For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.
>
> For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.
>
> Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

Let us remember that while this passage embraces the millennial reign it also embraces all the intervening time, including this present day.

We must recognise the "Government shall be upon his shoulder" throughout the ages, including this day, in which His command to Israel, His ten servants, runs, "Occupy till I come!"

ADDRESS BY THE HON. SIR THOS. MACKENZIE, K.C.M.G.

(Ex-Prime Minister of New Zealand), *Chairman.*

LADIES AND GENTLEMEN,—My dear friend, Mr. Garrison, has said that you will listen to an address from me this afternoon, but I am sorry to say that I hardly expected to be called upon to address you at all at length. I thought that I had merely to preside over this gathering.

First, let me say that I regard it as a high honour indeed to have been asked to preside over this meeting. When Mr. Garrison extended to me that invitation I responded at once, for I am in deep sympathy with the objects which you all have in view. This is the third occasion upon which I have had the privilege of meeting the members of your Federation. The first occasion was down at Ham House, the home of Lord Dysart, at a gathering at which I presided, and where he (Mr. Garrison) gave an address which impressed me very deeply. The next occasion I listened to an able deliverance by my wife's co-relation, Mrs. Hendley. I never listened to a more carefully thought-out address, clinched with Bible quotations that made it simply irresistible.

Now I am privileged to meet you to-day. It has been suggested by Mr. Garrison that I might say a word about our country, New Zealand, and about its loyalty. I was present at a gathering last night of the Navy League, and I was delighted to listen to fellow-countrymen who are distinguished members on your platform. The President of the Navy League of Canada (Mr. Sam Harris) spoke on behalf of the Overseas Dominions in a spirit which was deeply gratifying to me. He pointed out, as many of you have pointed out, that it was by reason of the Bible and Christianity that our Overseas communities were loyal and true people, and it was because of the Bible that our British Empire is what it is to-day. I have read in *The Times* the reports of your proceedings. It is marvellous to me that *The Times* has been able to spare the room that it has spared during these very exciting times to report your work. I read that one of your speakers had expressed regret at the emptiness of many of your churches at the present time. Other speakers called attention to the licence that is extended to speakers in Hyde Park to disseminate treason and irreligion. To one from Overseas it is amazing that such liberty and licence should be extended to people of that description. Young people are being poisoned in a large measure

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by men and women from abroad who are here to destroy the Empire and to degrade its people.

I am sorry to say that, so far as New Zealand is concerned, the Bible has been banished from our schools for over forty years. This was carried in order that the education system of New Zealand might be made acceptable to all parties. But I am sure that it was a very small minority of our people who were in favour of the exclusion of the Scriptures from our schools. Apart altogether from the spiritual influence of Scriptural teaching, the exclusion, from a historical and literary sense, is a matter of very deep regret so far as our rising population is concerned.

Might I say in connection with the spirit of the times that many of our working people are carried away and misled by deliverances that are so constantly being given. Let me tell you of an incident that occurred on the last outward voyage I made to New Zealand in order to illustrate this point. We heard in the cabin that there were a number of emigrants who were rather disloyal in their attitude, and that they had refused to rise and sing "God save the King!" when it was being sung. I was requested to give a lecture on New Zealand, and we managed to fix up several slides, and my lecture was given on those particular slides. I threw on the screen as our last picture that of our dearly-beloved King George, and in stentorian tones I called upon all hands to stand up and sing right heartily "God save the King!" I had my eye on the coterie that had refused to rise before, and I noticed that they all rose. I tell this story largely because I think it is advisable for people to be patient. The leader of that particular party said he thought he had been misunderstood. "Of course you have heard," he said, "that I would not rise to sing the National Anthem." "I regret that you did not see your way to rise," said I. "Why was it?" "Oh!" he replied, "we have had such a rough time at home." "Have you a wife and family?" "Yes, I have." "You intend to make New Zealand your home?" "Yes." "Very well," I said, "after you are settled there for a time you will find that New Zealand is much too good a country to lose. The reason why we sing 'God save the King!' is because he is the emblem of our Empire. Unless we stand together we shall fall. Envious eyes may be cast upon our land, and without a strong Empire, and the help of the old country, we could not preserve this land for ourselves; and that is one reason why we sing 'God save the King!' In addition to that, this beautiful land was given to us without money and without price, and all that we are required to do on behalf of the Mother Country is to do well." The man argued for a little, and then he said, "Perhaps you started life with a silver spoon in your mouth." I said, "No! we had a very hard time in clearing the forest, and making our home there, and there has never been a silver spoon in our mouths." I gave the man some books. The result of that talk was that the whole atmosphere of that ship was changed, and as we entered the harbour, instead of the people being dissatisfied, they were singing patriotic songs; and I never saw a happier band of emigrants.

THE HON. H. H. STEVENS, M.P. (VANCOUVER, CANADA).

WHEN called upon, at Central Hall, he said:—

Mr. Chairman, Ladies and Gentlemen: I recognise at once that I am a complete stranger to you all, with the exception of perhaps three or four in this audience. Yet I appreciate from the bottom of my heart your kind reception of me. Perhaps that is partly because of the fact that I am a personal friend, of about twenty years standing, of Mr. Pascoe Goard, who has been in your midst for some time. I called this afternoon, found Mr. Goard in his office, and hearing that there was a meeting, I asked if I might be privileged to attend it. So I came.

The Chairman in his address said, "Thank God, I do not know much about politics. I prefer common-sense to politics." For the past fifteen years I have been more or less an intimate student of politics. For the last fifteen or sixteen years I have been trying as a politician to understand something of the great problems of Canada and of the Empire, and, indeed, of the great problems exercising the world at large. I have been forced to one conclusion, and it is this—that apart from a respect for, and belief in, Holy Writ, and a recognition of *the right of the Almighty to direct human affairs*, I find very little hope for humanity either in legislation, or in direct Government control. All human activity rests upon a moral basis. The moment the individual denies moral responsibility, the moment he endeavours to make some economic or psychological basis upon which he shall guide his actions in life, at that moment I believe, and I am firmly convinced of the accuracy of the position, the individual is starting out on a very dangerous path which will lead him to destruction. On the other hand, the more individual citizens, and particularly those who undertake the task of controlling the affairs of the nation, recognise and acknowledge the right and the authority of God, the more likelihood there is of directing the nation's affairs along lines that are safe and right and proper.

May I pay one tribute to the Motherland, as an Englishman born; without flattery, but in grateful acknowledgment? During the past ten years, and particularly during the past five years of economic and social chaos which has been sweeping over the world and Europe in particular, the magnificent part that has been played by your people of these Isles; the tremendous sacrifices you have made; the enormous burdens you are bearing in the form of taxation, and in carrying the burdens of the weaker nations; without complaint, without ostentation or boasting, have filled me with the intensest admiration. This great task of bearing your neighbours' burdens in the splendid spirit that you have done has won the admiration, not only of myself, but of every thoughtful student of public affairs throughout at least the Empire, and many other parts of the world. You could never have borne these burdens, you could never have carried the load that you are carrying now, you could never have discharged the great responsibility resting upon you, were it not for the fact that the people of Great Britain at heart are sound in their relation to, and their acknowledgment of, Divine guidance and Divine right of control.

I confess to be not wholly at ease on this platform. But I think perhaps as a sort of distant adherent of the British-Israel Movement I have got about thus far, with the help of my good friend, Mr. Goard; I have discovered in the Old Book, through his guidance, that there came a point in the history of the Hebrew race when they divided, and that Israel means one thing and Jewry means another. That opens out to me great vistas of opportunity for mental exercise, and has contributed something of immense value to the proper interpretation of other and subsequent portions of the Scripture.

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Further than that I do not feel qualified to speak on this platform.

Let me thank you again for your courtesy in introducing me thus publicly to so many new friends, many of whom I hope to meet personally during my short stay in London. I heartily wish your Movement "God speed."

REV. W. J. GREGORY BESTALL.

I WANT to speak on the inspiration and the integrity of the entire Bible, because that is what the British-Israel Federation stands for.

The longer I study this great British-Israel Truth, the more I search the Bible in connection with it, the more I marvel at the depth and profundity of the Book in which this amazing Truth is taught.

I have been looking into the cxixth Psalm, reading it again, and yet again. Many great men, who have moved the world, have got their inspiration from this Psalm; men as opposite in their natures and work as John Ruskin and Jonathan Edwardes, both of whom confessed that the chief inspirations of their lives came from that Psalm.

I notice that Luther, that great antagonist, standing by himself and defying the Roman Catholic Church and all the powers connected with it in his day, had written one of these precious verses in his choicest Bible: "Unless thy law had been my delight, I should then have perished in mine affliction."

I think that all of us here, if we were to confess the truth, would say that any power belonging to us we have got out of the same Book.

This writer had only a small Bible compared with ours, yet to him it was a Bible of surpassing greatness; it gleamed and shone with a celestial light. At midnight he used to give thanks for it. He says he meditated on it all the day long. It was to him more than gold and silver. It was sweeter than honey to his taste. He made its statutes his song in the days of his pilgrimage. He was satisfied in the highest moments of his life. His soul was taking to itself wings and flying into the very presence of the Eternal. It satisfied his highest aspirations.

I notice that he, and others, discovered that the Bible was exceeding broad; that it was wide as the sea and high as the heavens. And he, and others, discovered what we have discovered—what I wish all the modernists would discover—that by being *bound* by it we gain perfect freedom.

Let me illustrate. As a boy I was always fond of trains; and I admire them as a man. But I notice one thing about these majestic trains to-day—their *bondage* is their *freedom*, and their freedom would be their bondage and their destruction. As long as a train is bound to the rails, it goes along easily and majestically; directly it thinks it will be a free thinker and go its own way, it destroys itself and the people that are in the train.

There are large numbers of modernists to-day—clergymen of all denominations, and the people with them—who are destroying some of the very foundations of British life and British civilisation, and all that we are anchored on, without knowing and without intending it, by running away from the Word of God, and by tampering with it, sometimes in the name of learned criticism.

The British-Israelites do not mind criticism—constructive criticism, learned criticism, light that is poured upon the Bible—the history, the geography, and many other things in connection with its literature—but one thing they stand by like grim death. These oracles, in the providence of God, have all been brought together into one harmonious whole, and if you begin to take them to pieces, you destroy their unity, and you destroy their power.

Then there is *the permanent character of this Book*. It is all-enduring. There are people to-day who say that the Bible is an old-fashioned Book, and that it is practically worn out; that evangelism that comes from the Bible is rather worn out; that some of the Christian services to-day are old-fashioned, and are being worn out. Is all this true? Is it true that this library of Books is worn out, and too old-fashioned for modern times? Or will men find some other way to truth and the knowledge of God?

I want you to consider the stormy centuries along which these Books have come, and the great gaps that there are in the literature of other nations. Is it not marvellous that God's people jealously preserved these Books, which never flattered their national vanity, which said the plainest things concerning their national sins, which revealed a spirit they found it hard to perceive, and breathed a spirit they very seldom caught? Yet they jealously preserved these Books—these Books that have always been assailed by destructive critics. But I notice that the critics are always dying, and the Books are always here.

Have you ever considered what a problem God had to give His mind and His will to men in book form? I have often sat down and considered that problem—God's mind, and God's great revelation, what He wanted to say to the human race in direct form, in a Book, or a system of Books, that should have a place in the placid East, and be always up-to-date in the stirring West!

In science, books soon wear out. Any professor will tell you that scientific books are not of very much use to you that are more than ten to fifteen years old.

But the Bible never gets old; it never becomes obsolete.

Then there is a Divine system in this Book, just as there is a Divine system in every section of the natural world. It works with absolute precision.

Let me illustrate. You go into a forest on a beautiful June day, when the flowers are there in their rich profusion. You don't know much about flowers; you are not a botanist. Not being a scientific botanist, you only see thousands of flowers around you, and you say, "What a rich profusion of flowers!" But the botanist comes behind you and says, "Yes, but don't you know that there is a Divine system, a perfect system of unity in all the genera and species of all these wild flowers of the forest?"

You look up at the stars (if you are fond of star-gazing), and you seem to see millions of them there, gleaming and shining, and you say they are scattered gleams of light, put there anyhow and everyhow. But they are not; there is a great Divine system running through astronomy, so that astronomers can calculate exactly the movements of the planets, and interpret for us the course of nature.

Just so there is a Divine system, scientific, in all the Books of this Bible. Our learned men (we have learned men—some of them are working in the Pyramid—learned men like Mr. Pascoe Goard and others) have found out for themselves that there is a Divine system, and it works with absolute precision.

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Lastly, I want to say that we hold by the Bible because of *the main fact*, which is the life and death, the character and the future of Our Lord and Saviour and King—Jesus Christ. There still stands in the highway of the world a sublime figure—*Jesus Christ*—with tenderest pathos, with beautiful moral grandeur. He stands there, and He says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." He is the peerless character of all history.

He is pointed to in the Old Testament. He is written concerning in all the Prophets. The Evangelists tell the story, very briefly, but with wonderful literary power, of His life, and death, and resurrection; the Apostles carry on the story, and they tell us of the future that is to be. Jesus is King. The Bible proclaims Him King.

The King has gone for a time. He is coming again. We proclaim the Gospel of Salvation and the Gospel of the Kingdom "until He come."

We are preaching the Gospel of Salvation to the people. We believe that Jesus Christ, as a Saviour, can save the worst man; but we have a glorious Truth for the Churches, which we have to proclaim, and must proclaim with greater emphasis, greater eloquence, greater passion, and greater insistence, in order that men may listen to us, and the indifference and materialism of the age may cease. It is the Kingdom of Our Lord Jesus Christ. He is coming again on earth. He has gone away, but He has left His ten servants (is it fanciful to suppose that they are the ten tribes of the children of Israel?) to do His work, and what account shall we give when He comes into His Kingdom?

The Bible speaks of the coronation of Jesus Christ, though it does not use the word, and we are getting ready for the coronation service.

We want to preach the Gospel of the Kingdom in every nation under Heaven, as witness to the whole world, quickly, very quickly; giving our money, our time, our energy, to preach the Kingdom, because that Kingdom will soon come, and burst upon us with ecstatic power and glory.

So I summon myself and you to prepare for the coronation service, that we may have some small part in putting the crown upon the head of Our Lord and Saviour and King, JESUS CHRIST.

IN THOSE DAYS SHALL THE HOUSE OF JUDAH WALK WITH THE HOUSE OF ISRAEL.

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

WHEN a boy, one thing was deeply impressed upon my mind. It was the idea or conviction that the Jew was a wanderer—a being away down in obscurity and doomed to perpetual contempt.

Having lived a fairly good while, I have found many changes, some of very great importance. One of these concerns the Jew and Jewry.

Then I saw the lowly obscure outcast—in the eye of my mind. I had not seen—in fact, had no knowledge of the mass—the nationless nation, the Jewry of humanity. Time at last revealed two facts: One is that Jewry has become a world nation of a marvellous sort. It has no definite country, no specified capital, no fixed recognised foreign diplomats.

Yet the whole world is the Jew's home, country and nation. All great cities are his capital, wherein and through which he exercises government functions.

The scholars of Jewry are among the world's most effective teachers.

Their financiers are high up in the front ranks in every country.

Among the lawyers and judges throughout civilisation their name and works are legion. They hold the highest posts in diplomacy, and are readily acknowledged to be outstanding leaders.

In literature, philosophy, science, industry and economics their influence is everywhere.

While they number about 14,000,000 of people, they exert an influence of great dominance.

In the realm of religion they are active, devoted, and hold to the most exact monotheism, varying neither to the right nor to the left. Lastly, Jewry is organized more perfectly and along more avenues than either the world or the Jew himself fully comprehends. And Jewry to-day is in crescendo—living, acting, hoping and springing up by leaps and bounds *to the spirit and act of world rule.*

Such is Jewry to-day. So great a change has come about in a time so short.

Now a word concerning the Jew *per se*, apart from Jewry. Instead of being and feeling himself to be the "wandering, obscure, persecuted Jew" of the middle of last century, he feels and knows himself to be the man. He has found himself, and in fact the world has found him too.

This is a twofold discovery of mighty import. The two-phased psychology in this relationship carries an ocean of unlimited possibility.

The world-reaching, and humanity-influencing fact bodes badly for some great institutions, and at the same time carries rich promise of human blessing, after the world's greatest struggles have passed into history.

This miracle man and people cannot be sneered and snuffed out, as millions have foolishly believed and attempted.

Later on we shall have a word or two on another man who also is legion.

THE NEW IRRIGATION SCHEME (IN PALESTINE).

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

WE think perhaps a word of warning is necessary here. When Mr. A. Hiorth, the civil engineer from Christiania, first mooted his scheme some years ago, it was looked upon by many of us as anticipating the great work which will inevitably take place when the great earthquake is effected by the descent of the Lord Jesus from heaven. To those who accepted the Word of God as in Ezek. xlvii and Zech. xiv, this scheme of Mr. Hiorth's was regarded as somewhat going ahead too fast.

Let us look at facts. Very many years ago some of us, naval officers, were permitted to go down under the foundations of Solomon's Temple where now stands the Mosque of Omar. There we saw a vast pool of water, how great we could not see because of the darkness, only lighted in that day by torches, but the depth unfathomable. This mass of restrained water supplies, no doubt, every fountain round about Jerusalem at the present day. It is at least 2,500 ft.

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above the Mediterranean Sea, therefore also above the waters of the Gulf of Akabah, and about 4,000 ft. above the Dead Sea.

When the earthquake promised does take place, which enters the Dead Sea to the east and the Mediterranean Sea at Azal (Ascalon ?), what will become of the new irrigation scheme if started in the south ?

We suppose that prophetic foresight will scarcely be considered by the scientists, or by the British Colonial Office. It is perhaps too much to expect them to be in any way influenced by the Word of God directly. Yet this is not altogether unlikely, for in one's recollection, at the same time (1861) we were sent to Alexandretta in order to ascertain the possibility of the place being acquired by our country to form a *point d'appui* in the event of a future Russian war. Our verdict was against the harbour; since which time Cyprus was obtained from the Turk by Benjamin Disraeli. One day, relating our experience to some military men of rank, we were told that in a war council where naval and military officers of rank were giving their opinions *pro* or *con*, one present especially alluded to the thirty-eighth and thirty-ninth chapters of Ezekiel as proof that Armageddon would be fought upon the plain of Esdraelon, near Megiddo. It is therefore to be hoped that before any steps are taken south of the Mounts Ebal and Gerizim, in the vicinity of Shechem, some council of experts of the Colonial Office or Government may sit, and one guided by the wisdom which proceedeth from above may draw attention to this coming earthquake.

Why should the Lord destroy the work of our hands because one so gifted has not issued a cautionary warning ? It may be that the distrust of the Arab and the apparent division between Arab and Jew is God's method to call us to consider our ways.

(See interesting article by Mrs. Howie, of Mount Lebanon, in *Banner of Israel*, January 7th, 1925.)

"THE PHŒNICIAN ORIGIN OF BRITONS, SCOTS AND ANGLO-SAXONS."

THE review of this book by D. Davidson, Esq., M.C., M.I.Struct.E., should be followed up by our readers in obtaining a copy of Dr. George Moore's "Saxons East and West," where they will see how the Phœnicians—? Hebrews from Palestine after the captivity of the Northern House—broke into several communities, or nationalities, some going through Afghanistan into India, others—Goths, Danai and Saxon—going north-westward. Another book is the Rev. Chas. Forster's "Monuments in Assyria ; A New Key for the Recovery of the Lost Ten Tribes."

GREEK AND HEBREW CONNECTIONS—XXIII.

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

GEN. II, 13 : Native gold. It is here said that gold is found in Havilah, and that it is emphatically good. The Hebrew word means native gold, pure, unmixed. Fenton renders it by pure ("Bible in Modern English," 1906, p. 2). That is, free from any admixture of earth, rock, &c. This native gold was highly esteemed by the Greeks, being known as apephthon, or not fused. The mention of gold here is remarkable ; why is it mentioned in connection with Paradise ? At its gate were placed Cherubim, evidently like those of Moses and Solomon, made of gold. The natural inference is that this Cherubic gold came from Havilah (? South Africa).

Exod. xv, 1-19 : This contains the Triumphal Song composed by Moses. Fenton prints it properly in its poetic form ; so does the R.T.S. Paragraph Bible. It contains eight stanzas, ending with the women's chorus. Dr. Kitto correctly remarks that verse 19 must be regarded as containing what the Greeks called the epiphonema, which epitomises the whole subject of the poem, like the first chorus ; in fact, this ancient Hebrew song seems to have been the model of the Greek triumphal odes. Its date is 1491 B.C. Greek history begins 776 B.C. !

Exod. xxv, 29 : *Septuagint*. Libation Cups. The word bowls indicates wine cups. Saci's French Version has *coupes*. Bishop Wordsworth has, *to make libation*. Libations were made to Heaven by pouring out wine (? pomegranate wine) before the Shekinah in the Oracle ; and Jewish writers say that a golden bowl of the best wine was always kept upon the golden table in the Sanctuary; and that once a week, when the holy bread was changed, the contents were poured out as a libation before Jehovah. Josephus mentions the "pouring vessels" in the Temple, which Pompey saw, for libations. Similarly, the Greeks poured wine libations out regularly at their sacrifices. See ancient marble altars in the British Museum bearing the libation wine vessels carved on their sides, in the hall of inscriptions, &c.

Exod. xxxv, 35 : Purple was used in the sacred vestments of the High Priest in the Hebrew Church. So also among the Greeks. Homer intimates that purple was only used by princes. It was a distinguished mark of great dignitaries (vide Exod. xxvi, 1 ; Num. iv, 13 ; Judges vi, 26 ; 2 Chron. iii, 14 ; Canticles viii, 10). Dr. Kitto mentions that purple anciently meant somewhat of a scarlet or very deep red, with a violet tinge, being the colour of bulls' blood. The Bull (Taurus in Zodiac), originally the first sign, was the personal emblem of Joseph (Gen. xlix, 23, the daughters accompany the Bull), and then of Ephraim (Deut. xxxiii, 17), the prophetic first-born (Jer. xxxi, 9), upon whom the Covenant Birthright Blessings descended (Gen. xlviii, 19).

Exod. xxxvi, 34 : Dr. Kitto says this may refer to gilding or plating, as both were probably used by the Hebrews. Plates of gold as covering were used in the Tabernacle and Temple, and later by the Greeks. But the gold overlay was much thicker than the modern is. Goguet mentions that the heifer which Nestor offered to Minerva, according to custom, had its horns ornamented with gold in plates ("Origine des Lois," ii, 209). Greek gold-covered masks are in the British Museum.

Exod. xxxviii, 8 : Margin, brazen glasses ! Fenton, mirrors ; and Saci, and Vulgate. These were commonly used by Greek women, and were circular, with a handle, made of brass, silver, gold, or copper, very highly polished. Good specimens of Greek metal mirrors may be seen in the British Museum. It spoke well for the Hebrew women that they willingly relinquished these Egyptian toilet requisites for religious use.

Lev. i, 5 : The Hebrews regarded the blood as the seat of life. The sprinkling of the blood of the sacrificed anima was the most important and solemn part of the ceremony. Jews say it was received in a special vessel, hallowed for it. Among the Greeks the blood was reserved in a vessel and offered at the altar. This vessel is carved on Greek altars.

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Gen. iv, 21: Here it is said Jubal was the inventor of the organ—in Hebrew, ugab. This instrument is concluded by the learned to have been a kind of flute. Bishop Wordsworth renders it by pan-pipe. It was composed of one or more pipes made of reeds, of unequal lengths and thicknesses, joined together. This mouth-organ is constantly seen in ancient Greek paintings and statues. It was special to the Greek god Pan, who had a famous shrine at the source of the Jordan, which they named Paneas, corrupted later to Baneas, Pan being a Greek corruption of Dan. On a magnificent Greek gem at Petrograd is engraved Pan playing the mouth-organ under a tree branch, and surrounded by the 12 signs, thus symbolising the Pythagorean doctrine of the Music of the Spheres. An engraving of it is in "The Zodiacal Arrangement of the Stars," 1915, p. 12. The doctrine is alluded to in "Merchant of Venice," v, 1, and in Job xxxviii, 7. (See *The Faith*, No. 413.)

BIBLE STUDENTS' STUDY CLASSES.—VII.

THE PROPHET EZEKIEL.

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

Ezekiel vii.—Dirge over the Downfall of Judah.

This is uttered probably within three years of the final siege and captivity under Nebuchadnezzar. It gives even time now for those who will hear and repent so as to save their own souls. Chapter vii divides itself into two parts:—

1. 1-13: The end of the State is come. This is expressed in a series of interjectional sentences.

2. 14–19: Gives a picture of the dissolution in language much calmer and more connected.

A reiteration of the prophecies which have gone before, only they are now nearer of accomplishment. The Lord will not spare. When the judgment has come, they shall know that it is the Lord who has spoken. There can be no pity or compassion after all these solemn warnings. Jeremiah in their midst, in the city, was constantly exhorting them to repentance and obedience to the voice of the Lord. How often had he pleaded with Zedekiah and the people, and how did they treat him? They would have put him to death over and over again; the king was as bad as the rest; they would not hear. When one considers Ezekiel and Jeremiah, the one in exile, the other in their midst, doing all that faithful servants of God could do to rescue the people from sure destruction, one can only wonder how God could spare them so long. It must be that He wrestled so as to leave them without excuse, and also that they could not accuse God of haste or vindictiveness.

The ruin of Judah is universal and pervades all. Verse 10: The rod hath blossomed, the sceptre (or tribe) of Judah hath lifted itself in proud luxuriance, therefore the rod that smites them, the result of their wickedness, shall be violent, none of them shall remain. Jer. vii, 15, says: "I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim." Jer. ix, 11, also: "I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant." The language used here is very similar to that in Isa. xxiv: "Behold, the Lord maketh the earth (land) empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof; and it shall be, as with the people so with the priest; as with the master so with the servant; as with the maid so with her mistress; as with the buyer so with the seller," &c. The furious Chaldeans have been the instruments of God's wrath upon His people, and God's people have no strength left even to resist. Nothing can save the people from the wrath they have merited at the hand of their offended God.

The Reason for the Rejection of Zedekiah and the Transference of the Sceptre.

Verse 20: The beauty of His ornament He set it in majesty. This recalls Jer. xvii, 12: "A glorious high throne from the beginning is the place of our Sanctuary." Now look at what it says here: "But they made the images of their abominations and their detestable things therein." Surely this is concerning the House of David. They had prided themselves upon being the Temple of the Lord (Jer. vii), and with possessing the Throne of David; these were their beauty and the desire of their eyes. But they had filled the Temple with the abominations of all their idolatries, thus profaning God's Holy Place. He would therefore remove both the Throne and their Sanctuary far from them (xi, 16; xvii, 22–24; xxi, 26). We think commentators miss very much, not realising the truths of David's "appointed place" (2 Sam. vii, 10; 1 Chron. xvii, 9) and God's everlasting covenant with him (2 Sam. xxiii, 5–7). Jerusalem shall be given into the hands of strangers, for a prey to the wicked of the earth; for a spoil, and they shall pollute it. My face will I also turn from them, and they shall pollute My secret place. Surely speaking of His inner Sanctuary, the Holy of Holies. So God would not look on, but allowed the Chaldeans to carry out His purpose and plan.

God's hiding-place, hidden even from His own people, but protected by the Most High (xi, 22–23). He has said that He has hallowed this House . . . "to put my name there for ever, and mine eyes and mine heart shall be there perpetually." This House and this Kingdom are established for ever (2 Sam. vii, 13). Though Jacob did not know what he was doing he said: "This Stone shall be God's House." And this Stone is God's House in Westminster to-day, where the Throne is set up, upon which sits at his coronation the King over God's people Israel. First, it was brought from Palestine into Ireland (Tara); then to Scone in Scotland; then to Westminster, where it remains "until He comes whose right it is, and I will give it Him" (Ezek. xxi, 26, 27). Zedekiah lost his throne, and Judah her land, for their terrible sins against God.

SAMUEL'S BOOK.

By Landseer MacKenzie.

A man propounding a conundrum and unable to supply the answer must necessarily feel rather "cheap." Nebuchadnezzar must have felt so; I do certainly.

The question is, was the Prophet Samuel's book one of the lost books of the Bible (like the book of Jasher), or can it be identified later on in history? Was it an original work, or a copy?

> "Then Samuel told the people the manner of the Kingdom, and wrote it in a book, and laid it up before the Lord" (1 Sam. x, 25).

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The marginal reference here is to Deut. xvii, 18.

"And it shall be, when he (the future King) sitteth upon the throne of his Kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites."

And the injunction was that he should read it continually.

It is probable Saul was illiterate, and knew as much about reading and writing as his father's asses, and that he would need an amanuensis—say, Samuel.

It would seem that Samuel wrote a copy of the Law, in accordance with the command of Moses, for the guidance of the King.

Very well then, on the face of things, the matter appears to be quite plain and straightforward.

And yet this inference does not quite exhaust the possibilities; there are discrepancies which it does not fully account for.

Samuel's book, unless it was a copy of the Law, is not, I think, traceable later on.

When the youthful Joash was crowned and anointed, they gave him "the testimony"; this is synonymous with "the book of the Law," or "the book of the Covenant." That book fades out of the sacred page till the reign, about 250 years later, of Josiah, when Hilkiah the priest found in the Temple "the book of the Law." Thereon ensued a celebration of the Passover, whereof Josephus says "there had been no other festival thus celebrated by the Hebrews from the times of Samuel the prophet." Incidentally, the Passover of Hezekiah must have been celebrated in accordance with tradition, and not by the letter of the Law, which being mislaid they could not refer to. It is curious to reflect how for centuries they had lost the use of their codex.

The Law, as given at Sinai, was that of the Kingdom as a Theocracy—Josephus, in common with the Rev. Pascoe Goard, speaks of it as the "constitution." But the Law was developed as time went on; that we see in several instances—as an example, the case of Zelophehad's daughters (Num. xxvii, 7).

If, therefore, the Law was subject to development, it is quite thinkable that Samuel, under the guidance of God as he was in all this matter, may have formulated a further development suited to the case.

Time had advanced about 350 years, and the pending change was from the Theocratic Kingdom (1 Sam. viii, 7) to that of the Vicegerency, a very potent change, a change pregnant with the future destiny of the whole people. It called aloud for regulations, for provisions, not embodied in the Pentateuch. Here is an instance of a radical condition that was not delegated. "The land is mine," saith God (Lev. xxv, 23), but it did not become the property of the King.

Why, at this notable juncture, should Samuel write a mere copy of Deuteronomy? If he was so zealous to execute Moses' command, why did he not do so to the letter, and give the book to the King? If it was merely a copy, why did he lay it up with the original? It was for the constant use of the King. Suppose the King unable to read for himself, then it would be the function of the Levites to read it to him. Why should they read a copy rather than the original? Do we arrive at the absurdity that they read the original to the people, and the copy to the King?

On the other hand, if he had evolved fresh matter under the guidance of God, it is quite understandable that he should lay it up (with the sacred books) before the Lord. The expression "laid it up" does not suggest the idea that it was for the daily use of the King. The "words of the Lord" which Samuel told to the people (1 Sam. viii, 10) was evidently not a mere recitation of the Pentateuch, but entirely fresh matter; was it not so also with that read to the King?

Josephus ("Ant. of the Jews," Book VI, Chapter iv) tells us that the book was an original work. "So soon as the people had made acclamation, God save the King, the prophet (Samuel) wrote down what would come to pass in a book, and read it in the hearing of the King, and laid up the book in the Tabernacle of God, to be a witness to future generations of what he had foretold."

Now I am fully conscious that this quotation from Josephus does not settle the issue before us, because though he is held to be, for the most part, a quite reliable historian, yet writing at a period so long posterior to the events he records, he must, necessarily, have relied upon the writings and traditions of his learned compatriots.

These, as we know, are not always quite correct or impartial, and they occasionally indulge in aerial flights of fancy which do not inspire confidence.

But I venture to think it stands for this much that it is not within our competence to pronounce a definite opinion upon the character and object of "Samuel's book."

WHEN OUR LORD CALLED ST. PETER SATAN.

By Rev. Wm. Pascoe Goard.

Our Lord had just paid a great compliment to St. Peter. First of all Our Lord had given to Simon Bar-Jona a new name for the purpose of his discipleship and apostleship; that name was Peter (a stone). Our Lord Himself explained that the significance of this name was that he was a fragment of the native rock (Petra); therefore He says: "And I also say unto thee that thou art Peter, and upon this rock (Petra) I will build My church; and the gates of hell shall not prevail against it.

"And I will give unto thee the keys of the kingdom of heaven: And whatsoever thou shalt bind on earth shall be bound in heaven: And whatsoever thou shalt loose on earth shall be loosed in heaven."

This testimony and promise to Peter followed his testimony to Our Lord: "And Simon Peter answered and said, Thou art the Christ the Son of the living God."

It has been wrongly supposed that Peter was the rock upon which the Church was built; this is a manifest error. The rock from which Peter was hewn was the rock upon which the Church is built, namely, the rock of Israel. // Sam 2

Again, it has been assumed that the keys granted to Peter of binding and loosing were granted to him alone. This is not the case, as the following references will show, which were addressed to all of the disciples:—

Matthew v, 21, 26	Mark xi, 25, 26
,, vi, 14, 15	Ephesians iv, 32
, xviii, 23–35	Colossians iii, 13

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Immediately after this we have a very interesting statement. Matt. xvi, 21, and forward: "From that time forth began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

Up to this period of His ministry Jesus had been constantly preaching the Gospel of the Kingdom. Practically all the readers of the Gospels assume that all this time He and His disciples had been preaching the Gospel of Salvation through the death and resurrection of Our Lord. St. Matthew tells us this was not the case. "From this time forth began Jesus" to preach the Gospel of Salvation through the Atonement.

As a theological departure this was as unpalatable a departure to Simon Peter as it is to many theologians in these modern days; in fact, Simon Peter was an up-to-date modernist in that he rejected the doctrine of Atonement.

Not only so, but, as does the same type of modernist to-day, he assumed to correct and improve upon the doctrine of Our Lord.

The graphic statement is this:—

"THEN PETER TOOK HIM!" Elated at the testimony which Our Lord had just given to him, and at the authority Our Lord had just promised him, Simon Peter believed himself capable of assuming to "take" Our Lord and lead Him in the path He should go. Why not? Was not Peter an older man? Had he not many experiences of men and things which Jesus lacked? And should not the experience of years and ages count, even with such an One as Our Lord? Is not Peter still alive? And is he not still "taking" Our Lord into leadership? Is he not saying to-day, "Our Lord spoke in the light of His own age. Our Lord spoke according to the knowledge of His own class. Indeed, Our Lord was not a scientist; and should not the scientist, with all the results of the experience of the ages, and the researches of the schools at his fingers' end, be in the position to take the lead in doctrine of the carpenter of Nazareth?" Surely modernist Peter is in his rights when it is written of him, "Then Peter took Him. . . ."

But that is not all. "Then Peter took Him, AND BEGAN TO REBUKE HIM, saying, Be it far from Thee, Lord: this shall not be unto Thee."

What is it that "shall not be" unto Our Lord? His journey to Jerusalem. His suffering many thing at the hands of the elders, chief priests and scribes. His being killed, and His being raised again the third day. Modernist Peter is busy rebuking Our Lord still. Modernist Peter is sure that the Heavenly Father requires no such Atonement. Modernist Peter is sure that the blameless life of Christ as an example, offered without a sacrifice of blood to God, is ample to cover the sins of the world. Modernist Peter is sure that the doctrine of the Atonement gives a false impression of the Father, and of the work of the Son, and of the relationship of humanity to God; and so he takes Our Lord, and begins to rebuke Him, and all His disciples, who preach the doctrine of the sufferings, the killing, and the resurrection of Our Lord as the basis of the doctrine of salvation.

It is interesting now—most interesting—to see Our Lord's reaction to such assumed superiority, leadership, and rebuke on the part of Peter, ancient and modern. Flaming with wrath, Our Lord reacted thus: "But he turned, and said unto Peter, GET THEE BEHIND ME, SATAN."

If ever a man was petrified with astonishment it must have been Peter at that moment; his name would fit him at the moment exactly. The flaming eyes of Our Lord upon him; the steely ring of His voice as He used the identical words to Peter which He had used to the devil in the wilderness, "Get thee behind Me, Satan." It was well that He should cause Peter to realise that he was not a leader but a follower of Our Lord, that his place was behind and not before Our Lord, but that Our Lord should call him a "devil," and indicate that it was the devil speaking through him, must have stricken Peter to the heart. And this was spoken as much for modernist Peter as for ancient Peter, who takes up the same position and undertakes the same rebuke.

Our Lord goes further and makes declaration, "Thou art an offence unto Me." The word might be used as a stumbling block unto Me, and that is what Peter did not wish to be, and probably still does not wish to be, ancient or modern. Yet how many voices are raised; how many persons are thrust between the Lord and the waiting sinner among those who deny the doctrine of the Atonement. "Get thee behind Me, Satan; thou art an offence unto Me: for thou savourest not the things that be of God, but the things that be of men." Of course! It is the doctrine of men hammered out in the schools on the anvil of human philosophy that denies the Atonement both as a doctrine and as an historic fact; it is not the things of God; it is the things of men.

What a lightning flash from the Throne is this, searing even into the very heart of those who, like St. Peter, sincerely love and would follow Our Lord, even though at times they fall into such egregious errors.

This wonderful narrative now follows the action Our Lord took toward all His disciples in connection with this remarkable outbreak.

Matt. xvi, 24, begins: "Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Here is a challenge to Peter, and all the rest, to make their choice as to the ministry of Our Lord. They must be content to take up the unpalatable doctrine of the Atonement; they must assume their share of the shame of the Cross; indeed, they must themselves take up their cross and follow Him. In the Gospel of the Kingdom they had been enthusiastic preachers; it was a pleasant doctrine, falling sweetly upon the ears of Israel, but to preach Jesus Christ and Him crucified was another thing.

It was the turning-point of their ministry. To their credit be it remembered that only one defected, namely Judas Iscariot.

Grandly they took up and bore the cross of the doctrine of the Atonement, and fulfilled their ministry.

It is just as much the test of the ministry of the disciples of the modern days in which we live as it was in the days of ancient Peter and the disciples of Our Lord. To them in His own days, and to us moderns in what are still His own days, He continued: "For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it."

It was then and still is a life and death matter. The words of warning then spoken in that connection by Our Lord are as full of warning and unalterable truth as though they had been delivered with the accompaniment of the thunders and lightnings of Sinai. St. Peter, failing in the matter of the doctrine of the Atonement, would have died. Judas failing and betraying Christ did so die. It is still so

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to-day. The life of the man who denies the Atonement will be a lost life.

For what shall it profit a man if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul? Gain the whole world by doctrines which are pleasant and popular, and lose his own soul. It is so easy to get the world to run after doctrines which leave out sin, and death through sin, and the atonement for sin. But when they have been won, what profit is it for the preacher or for the people? He is doomed to death, and they are dying. Nothing but the Atonement can save them or him; Peter and the disciples ancient and modern.

Our Lord continues on the same theme: "Verily the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works."

The doctrine of the Second Coming was thus preached by Our Lord at the same time that He began to preach the Atonement.

Nay, says modern Peter. Not the Second Coming. He will not come again. He was here and is still here in Spirit. He will not come again. Ah! yes; as with the doctrine of the Atonement, so with the doctrine of the Second Coming. Modern Peters "take Him, and begin to rebuke Him"; they say, "Yes, Our Lord taught the Second Coming: and the disciples taught of Our Lord also taught the Second Coming. But both Our Lord and they were mistaken. We now know better; He will not come again" they say.

Now, where do we stand? Shall we take the great doctrine as Our Lord began and continued to teach it of the Atonement and of the Second Coming? Or shall we run the risk of His turning on us in flaming anger and saying to us, "GET THEE BEHIND ME, SATAN: THOU ART AN OFFENCE UNTO ME. . . ."

Surely, as did the disciples (except Judas), we will take up our cross and follow Our Lord.

This study was suggested by hearing the Rev. Dr. Dinsdale Young present the first part of the study in one of the most masterly sermons we have been privileged to hear in Britain. We wish we could have had it from his own pen. But he is a very busy man, and so this is a pale reflection.

"THE MESSAGE OF BOW BELLS."*

"THE MESSAGE OF BOW BELLS" is published. Those of our readers who, at the Central Hall and elsewhere, have heard this undoubtedly inspired music-poem recited by the poet-composer, Harrison Hill, will share the gratification with which we announce its publication by Novello & Co., 160, Wardour Street, London, W.1.

Set to a simple but very effective accompaniment based on the chimes of "Bow Bells," the poem describes the passing of a Prince into London:

"I stood beside the Church of Bow,
The Bells were ringing, soft and slow,
Ringing the old familiar chime,
Just as they'd rung from olden time."

A conversation between the poet and the chiming bells leads up to the Message:

"Another Prince is here, though all unseen,
Humbly, and patiently, and long *He* waits,
The Prince of Peace. . . . . .
Admit *Him* to the City Feast
Then shall *His* Kingdom come, and be increased.

It is the Message of The Prince who waits so long and patiently to be admitted to our cities and into our hearts. The Message makes the poem, and the poem carries the Message, and will, we believe, carry it into the homes of our people, both in the Motherland and beyond the seas, for we of the English-speaking race love great Messages, simply told by the sweet singers in Israel.

* "THE MESSAGE OF BOW BELLS."—A poem with musical accompaniment by Harrison Hill. From Covenant Publishing Co., 6, Buckingham Gate, London, S.W.1. Price 2/- net; 2/1 post free; or direct from the composer at 47, Great Russell Street, London, W.C.1.

THE TEACHING COLLEGE.

ALL are heartily invited to the classes held at Headquarters each week, on Mondays and Tuesdays, afternoons and evenings, at 3 p.m. and 7.30 p.m. respectively. Last week's classes were very well attended, and a gratifying feature is the presence of an ever-increasing number of men at our meetings. The subjects at present being taken are: "The Table of Contents of the Bible," on Monday afternoons; "Themes for Addresses," on Monday evenings; and "ISRAEL in the New Testament," on Tuesday afternoons. Our Principal is gifted with wonderful and exceptional expository powers; his lectures are uplifting spiritually, and to the highest degree satisfying intellectually.

These lectures are FREE and open to all—in fact, we are most anxious to attract an increasing number of people to whom our subject is quite new.

Tuesday evenings are occupied twice in each month by the Rev. W. E. Woodhams Denham, who is giving a very interesting series of lectures on "The National Message of the Prayer Book." The Prayer Book contains a Message to the British peoples second only in importance to that contained in the Bible. The next of this series will be given on February 24th, at 7.30 p.m.

On alternate Tuesdays Mr. D. Davidson continues his series of lectures on "The Great Pyramid: Its Divine Message." A crowded audience assembled on Wednesday week last to hear a most profoundly interesting address, every available chair in the lecture room being occupied. The next "Pyramid Lecture" will be given (D.V.) on February 17th, at 7.30 p.m.

Please make these lectures as widely known as possible.

To the Editor of THE NATIONAL MESSAGE.

SIR,—Do we not speak of Jesus of the New Testament as the Jehovah of the Old Testament? Do we not regard Him as God incarnate? Did He not say: "I and My Father are one"? Did He not say to Pilate: "If My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews"? Was not the inscription on the Cross one of scorn, contempt and derision? To my mind it would be profane and impious to speak of Our Lord as a Jew.

Yours faithfully,

A B.-I.

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THE SECRETARY-GENERAL'S PAGE

LORD ST. JOHN OF BLETSOE, one of the Deputy Presidents of the B.-I.-W.F., will preside at Mr. Garrison's illustrated lecture on Wednesday afternoon next, February 18th, in the Central Hall, Westminster, on "New Zealand, the Wonderland of the World." All the proceeds are for the Federation funds. In the evening of the same day, in the same hall, there will be a public meeting at which addresses on British-Israel will be delivered by the Rev. W. H. Stuart-Fox, M.A., and Mr. John J. Morey. On Thursday afternoon next, February 19th, the Rev. C. C. Dobson, M.A., will give an illustrated lecture on "The Garden Tomb at Jerusalem." The Rev. T. Selby Henrey, Chairman of "The Garden Tomb" Committee, is expected to preside. The lecturer will deal with an interesting discovery recently made known in the columns of *The Times*. It consists of a Stone which has been identified by a leading archæologist as a Shrine Stone of Venus worship, the significance of which lies in the fact that the Emperor Hadrian desecrated the Tomb of the Resurrection by the erection over it of a Temple of Venus. We gave a photograph of the Stone in our last issue. The Rev. C. C. Dobson has made a special study of the subject of the "Garden Tomb," and he has written books thereon. His lecture should be heard by all who can possible make it convenient to attend. The subject is one of very special interest to British-Israelites. On Thursday evening the Rev. W. E. Woodhams Denham and Mr. Daniel Farmer will give B.-I. addresses. The Rev. W. Pascoe Goard will preside.

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The South London Branch will meet on Tuesday evening next at 8, at 195, Lavender Hill, S.W., when Mr. C. J. Gann will speak on "Benjamin."

* * *

Mrs. Bloxam has visited Paignton, Devon, and delighted the members of the Branch and others with her talk on the Great Pyramid. She also addressed a crowded drawing-room meeting. Her book was eagerly purchased. By request, she has promised a return visit in May next.

* * *

The Rev. Pascoe Goard is lecturing at Torquay, Paignton and Kingskerswell this week. Last week he and the Rev. J. J. R. Armitage and Mr. Daniel Farmer were aiding the Rev. T. H. Whitehouse in special campaign meetings at Birmingham. Mr. Morey has been speaking at Horsham, Hindhead and Ealing, Mr. Daniel addressed a meeting a Hornsey, Mrs. Zoe Bell has spoken at Crawley, and the Rev. J. B. Gratton at Nottingham, with the Rev. A. H. Millard as Chairman.

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Mr. W. H. Hesketh, J.P., is to address the Bradford Branch in the Church Institute on Friday evening next, February 20th.

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Mr. J. J. Morey visits the Dover Branch on Tuesday evening next, and lectures at the Battersea Park Tabernacle on Friday, February 20th.

Mr. Herbert Garrison is announced to give his illustrated lecture on "Egypt and the Wonders of the Great Pyramid," on Tuesday next, February 17th, in the afternoon, at 3 o'clock, in the Urquhart Hall, Leamington. Dr. Harold Mason will preside. Reserved seats may be booked at Messrs. Dale & Forty's, price 2s. 6d.; unreserved seats, 1s. Special B.-I. meetings will be held in the same hall in the week following, on February 25th, 26th, and 27th.

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We are grateful for a number of donations, including £5 sent anonymously.

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The Kingston Branch held a successful drawing-room meeting at Teddington last week, which was addressed by Mr. J. J. Morey, when it was unanimously decided to start a monthly Study Circle at "Stapleton," 20, Hampton Road, by kind permission of Miss Martin. Mr. Hugh Gibson, M.I.C.E., presided. The Branch monthly meetings at Kingston on the 5th inst. attracted good audiences, when two addresses by the Rev. G. H. Lancaster were much appreciated, especially the evening lantern lecture on "Palestine and the High Places." The Rev. Robert Ronayne, M.A., Vicar of St. John's, Hampton Wick, presided on both occasions. He has invited the Branch to hold another British-Israel lantern lecture in his parish early in March.

On Monday, February 23rd, at 3 p.m., the Branch will (D.V.) hold a drawing-room meeting, by kind permission of Mrs. Le Grand Jacob, at Ditton Lawn, Portsmouth Road, Thames Ditton, when Mr. Lancaster will speak on "Britain's Inheritance in the Bible."

The President of the Branch is anxious to form Study Circles throughout the district. The local Press are showing a friendly attitude and are publishing reports of all meetings. Twenty new members and numerous enquirers have already been enrolled during the Session, and more literature has been sold at the meetings during this first half of the Session than during the whole of either of the two preceding years of the Branch's existence.

Miss Modin, the Hon. Secretary, desires to offer thanks to Almighty God for His blessing on the work of the Branch in helping to spread the Gospel of the Kingdom.

* * *

The Council of the British-Israel-World Federation met at Headquarters on January 22nd. There was a large attendance of members. Reports were presented by the Secretary-General, which showed very satisfactory progress all round. An account was given of the Headquarters' organization, showing that the work was divided into departments, and that the heads of departments met periodically for consultation and co-ordination.

Mr. L. W. Lewis, Manager of a Branch of the Midland Bank, was appointed Acting Hon. Treasurer during Mr. J. Arthur Jutsum's illness.

A special vote of thanks was passed to Mrs. Kershaw for her very kind promise to donate 100 chairs in addition to the 100 she had already given.

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

No. 164. Vol. IV. FEBRUARY 21, 1925 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 REIGN OF OUR LORD.

By Rev. Wm. Pascoe Goard.

We saw in the preceding leaders the development of the Divine plan in the land, the Book, and the people. To-day we shall look at the culmination of the great plan in the reign of Our Lord. Mark, we are not to see the establishment of the Kingdom, for this has been in existence upwards of 4,000 years; but we are to see the establishment of the reign of Our Lord "upon the throne of His father David."

The Kingship of the Bible forms a study of the greatest importance.

It is associated with Israel from the beginning to the end; rather, we should say from the beginning, for there is no end.

But for this fact, humanity would have been self-destroyed long ago. Although the races have forgotten Jehovah, and the people of Israel have failed to remember and to honour His Kingship, He has sat upon the throne of Israel from the time that His reign was established at Sinai.

We must always keep in memory, when we are thinking of the reign of the Lord, that He Who came to Israel at Sinai, and He Who was born at Bethlehem, and Who shall "come in His glory, with all the Holy angels with Him," are one and the same person, manifesting Himself to mankind and especially to Israel in different forms.

For instance, in the Book of Revelation we have the Incarnate Son declaring, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which was, and is, and is to come, The Almighty."

Also we have "Him that sitteth upon the throne" saying, "I am Alpha and Omega, the beginning and the ending."

Again, we have Jesus the testator, in the last chapter of Revelation, declaring, "I am Alpha and Omega, the beginning and the ending."

Also in the Gospels we have the Lord declaring, "I and my Father are one."

The first view that we have of the Kingship of the Lord in Israel is at Sinai. The nineteenth chapter of Exodus shows Him coming in the clouds of heaven, heralded with the trumpet, taking up His abode in Israel for ever.

From this time forward the presence of Jehovah, the King of Israel, has never been wanting in the midst of the nation Israel. In the wilderness journey for forty years; in the land of Palestine during all the centuries of Israel dwelling there; with the nation Judah, up to the time of the captivity, in Judea; with the captivity of Israel on the banks of the river Chebar; overshadowing Israel during all the time of her dwelling in the "secret place of the Most High" (the appointed place of 2 Samuel, seventh chapter); and right on to the return of the Shekinah glory to the new Temple in the millennial reign, the presence of Jehovah has been hovering over the centre of the national and religious life of Israel.

It has ever been true that "Jehovah reigneth, let the earth rejoice; Jehovah reigneth, let the people tremble."

This is the superior overruling throne of the Lord in Israel, the continuation of which has never been broken, and never shall be.

It will be a glorious day for Israel-Britain when she returns to a realisation of this great fact.

From the time that Joshua led the people across Jordan, on which occasion he met the mysterious Stranger, who stood with a drawn sword in his hand,

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whom Joshua challenged, saying, "Art thou for us or for our adversaries?" And He said, "Nay; but as captain of the host of the Lord am I now come"—the foreshadowing of Our Incarnate Lord is glimpsed again and again through the Scriptures.

A clear declaration is made in the fifty-fifth chapter of Isaiah: "Behold, I have given him for a leader and commander of the people." Leadership is usually connected with statesmanship; the commander of the people is the head of the military organization.

We therefore suggest the pre-natal activity of Jesus Christ, who is at once "the root and offspring" of David, in connection with the Israel Kingdom from the beginning.

The fourth and fifth chapters of Revelation show to us the risen and ascended Lord, invested with dominion, power and glory, before the throne established in heaven; and thenceforth we see Him opening the seals of the Book which had been closed, and administering, from His place before the Throne, the things on earth, having a special reference to the development of His Kingdom Nation Israel.

We well know that it is impossible to specifically state these things in set terms, or to present them in concrete form; they are shadowed forth to us like the glories of the sunset, in which all the tintings and colours are mingled in sublime beauty, but without definiteness of form or specific meaning. We do not refuse to enjoy the glories of the sunset because they are not organized into specific forms; we do not refuse to enjoy the foreshadowings and glimpses of Our Lord's activities because they are not presented in definite form, or with completely revealed meaning.

When we hear the Saviour saying, "My Father worketh hitherto, and I work," we are thrilled with the statement of a very wonderful fact, although as to the activities of the Father we are not granted a particular description.

We are now to consider the fact of the Kingship of the Son of Man upon the throne of His father David.

In Kingship, this is the great condescension of Our Lord.

His by right is enthronement in the heavens. His by right has been Divine activity throughout the ages in connection with the universe; with the solar system; with the earth; and especially with the nation Israel. From this untrammelled activity He condescended to clothe Himself with the garments of our humanity, first for the great purpose of the Atonement, and next for the great purpose of Kingship in Israel. For this dual purpose He was born into the world.

Unless we understand somewhat of His birth we shall not understand His Kingship. The Old Testament tells us that He was "the seed of the woman." The New Testament tells us that He was "the seed of Abraham." The Old Testament again tells us, "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." The New Testament tells us that He was "born of a woman, born under the law." In the Old Testament He declares, in addressing the Father, "a body hast thou prepared me." Gabriel follows this with the wonderful Annunciation, and in line with all these Scriptures Our Lord was born. Thus we have the positive side, which presents to us the pre-existent Christ, taking upon Himself a body prepared of God, which was born of a woman and laid in a manger at Bethlehem.

The negative side tells us the first man, Adam, is of the earth earthy; the second Adam is the Lord from heaven.

The first man, Adam, was made a living soul; the second Adam was made a quickening spirit.

In line with this, Our Lord put the question, "What think ye of Christ? Whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?" (St. Matt. xxii, 42-45).

This question remained unanswered by the Scribes and Pharisees. But at the baptism of Our Lord, and on the Mount of Transfiguration, God Himself gave the answer in the voice which said, "This is my beloved son, hear him."

So we gather that the earthly body and nature of Our Lord came by way of the line of David. But Our Lord is in very deed the Lord from heaven.

Do you quarrel with this statement? You might as well quarrel with a description of the glories of the sunset which sets the heavens flaming with all the colours and mingled tintings of the rainbow. The latter is beyond the powers of description. Much more is the former. It does not lie in human language, nor in the stammering human tongue, to unfold the "mystery of Godliness." We are yet in the kindergarten of human speech, and must therefore utterly fail of a formula which shall carry the full information of the mystery of Godliness. Perhaps after a million years of heaven's lexicography we may be able to do somewhat better. But at this time, and with our present language, we must utterly fail. Yet we may gaze upon the glories of the sunset and be rejoiced. So we may brood over the glories of the Incarnation and be filled with wonder and delight that "God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life."

Clothed in His body, which was descended from His father David, He will come to us anon. We shall see His face and feel the warm grip of His hand. For "we know that when he shall appear we shall be like him, for we shall see him as he is."

By incarnation in the body descended from the line of David Our Lord prepared Himself to sit upon the throne of His father David, and rule over His Kingdom Nation Israel.

His reign is the culminating glory of the House of David.

We must bear in mind the fact that the reign of Our Lord neither succeeds nor supersedes the reign of Jehovah in Israel. David's throne was that of a vicegerent, and the throne of Our Lord will also be that of a vicegerent. The throne of David had a beginning in the anointing of David to be King over Israel. The throne of David will continue until, and throughout, the millennial reign. But there will come a time when the throne of David will have an end; when "the Son shall deliver up the kingdom unto the Father, and himself shall be subject to the Father, that God may be all in all." It is, therefore, manifest that this throne from the time of the exaltation of David to the time of the delivering up of the Kingdom to the Father is a temporal and subordinate throne.

The reign of Our Lord succeeds the reign of David. Here again we must look closely at the clear teaching of the Word in this connection.

During the last hundred generations (or periods of 30 years) the line of Solomon has been continuously upon the throne. But Isaiah well points out "a rod shall come forth

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out of the stem of Jesse, and a branch shall grow out of his roots"; thus the immediate connection of Our Lord with the foundation of the House of David, Jesse, and the branch growing "out of his roots," not from the topmost branches of the tree, indicates that Our Lord will not step into the immediate line of succession (indeed, He could not do this, as His natal day is now nearly 2,000 years past), but that His connection with David is immediate. So we look at the genealogy in Matthew and see that Joseph is not therein directly connected with Our Lord, but is recorded as "the husband of Mary." Again we look at the genealogy in St. Luke (which is evidently that of Mary, whose name therein is replaced by her husband's name according to ancient usage), and we find that genealogy goes back not to Solomon but to *Nathan*, the son of David, of whom no descendant has occupied the Davidic throne. Therefore, Jesus the Branch, grew straight up from the root of David to the throne of David without one royal person coming in between.

It seems to be for this reason that He is called the "righteous Branch." It could not be but that the glory of such a personality would lift the plane of earthly things to a level hitherto unknown. If one Who is the Lord from heaven, although incarnate in a body descended from David, sits upon the throne, He shall doubtless lift earthly things to a more heavenly standard than has yet been achieved.

But how shall even the Lord from heaven by national administration alone lift earth-born men and women to His level? Well did the Saviour say to Nicodemus, who was a Master of Israel, "Ye must be born again; except a man be born again he cannot see the kingdom of God"—"except a man be born again he cannot enter into the kingdom of God."

In order that His people may be prepared to enter the Kingdom on the plane to which He will lift it, He made provision for the great fact of regeneration which He taught so clearly to Nicodemus. Elsewhere St. John puts this matter, at the beginning of his Gospel, saying, "He came unto his own, but his own received him not; but as many as received him, to them gave he power to become the sons of God: which were born, not of blood, nor of the will of the flesh, nor of man, but of God."

Triumphing in the realisation, St. John in the first Epistle exclaims, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

Beloved, "Now are we the sons of God, and it doth not 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."

St. Paul puts the cap-stone when He says:—

> Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,
>
> In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.
>
> For this corruptible must put on incorruption, and this mortal must put on immortality.
>
> For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.
>
> For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.
>
> For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:
>
> Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.
>
> Wherefore comfort one another with these words.

Thus, when Our Lord shall return, those who before death, and in present life, have experienced the great fact of regeneration, in that experience have had infused into them the spirit and life which shall answer the call of Our Coming Lord, and shall be found clothed in transfiguration glory as were Moses and Elias on the Mount of Transfiguration. It will be a radiant host of resurrected and translated men and women who will welcome their returning Lord.

"ORDER OF THE HOUSE OF ISRAEL."

LETTER FROM HELEN, COUNTESS OF RADNOR.

To all fellow British and Anglo-Israelites in every part of the world—Greetings and Good Wishes for the New Year which we are just entering; and I beg you all to help in spreading the good news of the fact that the "Lost Sheep" of the House of Israel are no longer lost, but found—and found in the English-speaking nations of the world. There are many places where Public Meetings cannot be held, and I have been asked to assist in organizing "Home Meetings" connected with the "Order of the House of Israel," and to be the first "leader" of the same.

I feel it an honour to be asked to do this, and have signified my willingness to do my best to be worthy of this trust. I shall look upon this work as a thank-offering for many mercies in the past, and in loving remembrance of my dear husband, William, fifth Earl of Radnor, who in 1879 (when still Viscount Folkestone) accepted at my request (preferred by Mr. E. W. Bird, "Philo-Israel") the post of first President of the "Anglo-Israel" Association, the first precursor of the present British-Israel-World Federation.

This new undertaking has the approval of our President and other authorities of the British-Israel-World Federation, and though the management of the Order will be under my control, we hope to work hand in hand with them for the benefit of the Cause that we all have so much at heart.

The following "Notice" will give you more information as to the formation of the "Order of the House of Israel."

H. M. RADNOR.

NOTICE.

We have pleasure in announcing that an important advance has been made in BRITISH-ISRAEL ORGANIZATION by the formation of the "Order of the House of Israel." The Order has been instituted to strengthen the existing British-Israel Movement in all its Branches; by arranging for Home Meetings for the Study of BRITISH AND ANGLO-ISRAEL TRUTH, and to ensure continuous work for the Truth. Hitherto, Believers and those who are interested in this Study have had to depend mainly on Public Meetings and Lectures, and it has not been possible to fill in the time for the work between such Meetings.

The Order which has now been established by the Right Hon. Helen, Countess of Radnor will completely cover this

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need, by the formation of *Lodges* of five (or more) members; Chapters of six (or more) Lodges and Grand Chapter, to which two members of each Chapter will be sent as representatives. The Lodges, by invitation, will be held by the hostess in her residence (or elsewhere), and will be presided over by her, and she will, after appointing five officers, open the Lodge, when Study, Conversations, Questions (and, if practicable) a Lecture will be given. These proceedings being terminated, the Lodge would be closed, after which the hostess would make such arrangements as she may desire before the dispersal of her invited guests.

These Meetings could be held as often as desired, and new Lodges could be formed by those who are Believers and who are interested in the subject.

Chapters can only be formed by Grand Chapter in response to a petition of six (or more) Lodges for a Chapter to be formed. A short ritual has been prepared and sanctioned for the use of Lodges and Chapters. The ritual consists of Bible texts only, chapter and verse being quoted to enable students to make themselves more fully acquainted with the subject. The dividing of Israel from Judah is shown, and the driving away and scattering of Israel is set forth. The promise to gather Israel after the punishment is also part of the ritual, and will undoubtedly make the ritual interesting to those to whom study of the promise to Israel may be new. When the ritual is printed it will be advertised for sale as a small book in this Journal. Any questions relating to the "Order" may be addressed to—

THE HON. SECRETARY,
"Order of the House of Israel" Branch,
5, Kensington Gardens, British-Israel-World Federation.
Bath (Somerset), England.

To the Editor of THE NATIONAL MESSAGE.

DEAR SIR,—I am indeed glad the Executive of the British-Israel-World Federation have decided to give their official sanction to the "Order of the House of Israel." The fact that it has been started on its journey by no less a person than Helen, Countess of Radnor (than whom no living person has done more, according to their opportunities, to forward the Cause which we represent), is, in my opinion, a complete guarantee that it will be working for the Parent Federation, and will be wholly loyal to it. Indeed, in the hands and under the control of one who has always been so loyal to our Cause, for the last fifty years, one may rest assured that it will do splendid work in bringing home our great Truths and all that we stand for to thousands who never attend our public meetings, and who never would, therefore, come in contact with us were it not for this latest addition to our family circle.

I am, Sir,
Your obedient servant,
GISBOROUGH, *President B.-I.-W.F.*

"OUR SAVIOUR WAS NOT A JEW?"

To the Editor of THE NATIONAL MESSAGE.

SIR,—I am not desirous of pursuing this question beyond this stage. I tender to you, Mr. Editor, my thanks—as I feel sure many other readers will do—for your efforts to satisfy me. But I remain unconvinced for the reasons I will explain:—

The error, if such it be, is apparently caused by you recognising THREE separate HOUSES, whereas I can only find TWO DIVISIONS made by God Himself, viz., Israel and Judah. The point you raise as to *when* the Houses were set up is immaterial for our discussion.

True, as you say, the Bible contains many "references" to the "House of David." But I maintain it does not authorise us to accept the "House of David" as being distinct and apart from the two God-made divisions.

We read in Jer xxxiii, 17, that the House of David is "*the Throne of Israel*"—"David shall never want a man to sit upon the throne of the House of Israel."

Then, in reference to Judah, we read that Jesus came to "His own," which I believe to be the House of Judah, for "behold the Lion of the tribe of Juda, the root of David" (Rev. v, 5, and Heb. vii, 14). Thus we know from the Bible that the House of David must include both Israel and Judah. We also know that Jesus was sent to the "House of David," a further proof of my contention: sent to His own "House."

In short, the "House of David" is not a separate *third* division of all Israel, but is merely the Royal Line of Descent from David to Christ at His Second Coming, The Sceptre was entrusted to Judah, and this again supports my contention. In fact, I go so far as to affirm that I think it is impossible to accept your argument that "the Nation of Jews *was a daughter nation* of the House of Judah, but was *not* the HOUSE OF JUDAH." Where is there Scriptural proof of such a suggestion? Or, how comes it that Our Lord was sent to a nation who possessed a kingdom? For did not those people who rejected Him *lose their kingdom* as a punishment? Who were "His own," if not "the Jews"? And remember that in those days the House of Judah was known as and called "the Jews."

The "House of David," to whom Our Lord was called, possessed "The Throne of Israel," and to which Throne He Himself would, later, succeed to reign over All Israel when reconciled as the House of David. You, Mr. Editor, make out THREE Divisions of Israel, but you omit to explain to your readers which of these rejected Christ, and which in consequence *lost their kingdom*—a most important detail to prove your case.

I notice that in your concluding remarks criticising my comments, you actually agree with me, for you say, "When Our Lord shall come, He will not come as a Jew coming to Jews, but as the King of the Royal House of David, to rule over the whole reunited House, including Judah, for ever." Yes, of course, and surely this is exactly the case *and, moreover, is the solution of the question in dispute.*

God, Who had seen fit to break Israel into TWO, not three, divisions had promised *a future* reunion, saying, "Then shall the children of Judah and the children of Israel be gathered together and appoint themselves one head . . . ." (Hos. i, 11). To argue that God again divided Israel into a third portion under the name of the House of David would be to argue that the statements in the Bible will not "square," which is impossible.

No, surely the better argument is that God Who separated Israel into two portions always intended to bring the twelve tribes into unity again at a later stage under the Royal Line of David as The "one head" named by Hosea. The very words used, "Children of Judah, and children of Israel," assure us that they alone formed Israel, otherwise we should hear of "the Children of David" appointing themselves a "head."

If we require further proofs to support my case let us read

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Ezek. xxxvii, 21 : "And I will make them one nation . . . and one king shall be king to them all : and they shall be no more two" (mark, no mention of three) "nations, neither shall they be divided into *two* kingdoms any more at all."

Here we have assured proof from Holy Scripture that Israel and Judah—*not* Israel, Judah and David—are to reunite under "one head," that is, under the everlasting throne of David, which "House" was formed by God in order to receive, under the kingship of Christ on earth, the tribes of original Israel once more reunited.

I leave the readers of THE NATIONAL MESSAGE to form their own judgment, and I will not pursue the question further.

I have, &c.,
C. A. HADFIELD,
Major-General.

General Hadfield's letter we print as it has come to us. We are called upon to give Scriptural proof of our statement that the Lord established THREE HOUSES.

We cannot take space for the insertion of the full text, but we will give some references. Those interested can read them for themselves. Our position is called a new one ; it is far from that. It is as old as the Scriptures of truth. I admire General Hadfield's spirit and sturdy defence of his opinion. If the Scriptures given (and others which the reader may find for himself by using a Concordance) are not sufficient, this is one of the things in which we must agree to differ. They are as plain as the sun at midday to the writer.

In the fact that God established the House of Israel and the House of Judah, General Hadfield and I appear to be in full accord. The question is, Did He appoint also the House of David separate from the House of Israel and the House of Judah ?

Please mark carefully that we are not speaking of the dividing of Israel into the two nations, Israel and Judah ; that is a very different matter. The time shall come when the three Houses will all be found in one Kingdom. Nevertheless, although they "shall not be two nations any more at all" they shall continue to be three *Houses.*

Now for the Scriptures stating that God established the House of David. Begin with 2 Sam. vii, especially verses 12–17. What can be plainer than this :—

"I took thee from the sheepcote, from following the sheep, to be ruler over my people Israel. . . ."

"Also the Lord telleth thee that he will make thee an house."

"And thine house . . . shall be established for ever before thee."

2 Chron. vi, 14–16 ; Ps. lxxxix, 20–37.

Isaiah vii–xii : See that this is addressed to the House of David alone, and stretches out through the ages to the coming of Our Lord. Connected with this is the prophecy of the virgin birth as the sign of the Covenant with the House of David ; and the Nativity. These will be found in chapters vii and ix.

Jer. xxxiii, 17–26 : This is the reaffirmation of the Covenant with David, recorded in 2 Sam. vii : "Thy house and thy kingdom shall be established for ever. Thy throne shall be established for ever."

Zech. xii, 6–14 : This prophecy deals with the final siege of Jerusalem. It is yet in the future. Verse 7 clearly shows the fact that Judah and the House of David are still separate, and that God will there "save" the Tents of Judah first, "THAT THE GLORY OF THE HOUSE OF DAVID and the glory of the inhabitants of Jerusalem do not magnify themselves AGAINST JUDAH."

How then can Judah and the House of David be one ?

St. Luke i, 31-33 ; 67-75 ; St. Luke ii, 4 ; St. John vii, 42.—"Hath not the Scriptures said, That Jesus cometh of the seed of David, and out of the town of Bethlehem where David was."

The Revelation says, indeed, that Jesus is "The Lion of the TRIBE of Judah, the root and offspring of David." But being of the tribe of Judah is a very different thing from being of the House of Judah.

What is the difference between the House of David, and the House of Israel, or of Judah ? IT IS THIS—EVERY PERSON BORN OF THE HOUSE OF DAVID IS OF ROYAL BLOOD, AND IS ELIGIBLE FOR THE THRONE AND KINGDOM.

No member of the House of Israel or of Judah is of Royal blood, nor is he eligible for the throne and kingdom. The only way to attain that is by birth of the house and lineage of David.

Jesus is related to all Israel, both the House of Israel and the House of Judah. But while the Jews say themselves of the House of David "He is our Cousin" (and they say correctly, if they are of the seed of Israel and not proselytes), in the House of David He is not the "Cousin," but the Brother, the elder Brother, and the King.

ADDRESS BY THE REV. DINSDALE T. YOUNG, D.D.

THE applause with which you have greeted me, ladies and gentlemen, indicates the stage of sublime patience at which you have arrived. When people can greet a chairman with anything approximating to enthusiasm, they must be Christian people indeed ; and it is exceedingly pleasing to see such a delightful assembly here this afternoon. Our friend, Mr. Garrison, I think, will find it hard work to be a humble man in the future. The fact that this Movement is spreading under his leadership is an immense tribute to him, and he deserves the tribute, ladies and gentlemen. I cannot tell you how many long years I have known Mr. Garrison. I have listened to him for many years with exceeding pleasure, and I can most sincerely say that I rejoice greatly in the increasing influence that he is wielding. He is an illustration of the fact that hard work does not kill people, and we are delighted to see him rejoicing in this fine service, and maintaining such good health, and we all very heartily pray that he may be sustained and kept for many years to come.

I am sincerely pleased to occupy this position, and especially to have the opportunity of listening to men who are experts on this great subject, such as our good friend, the Rev. Pascoe Goard, whom we are all so delighted to see.

I am more and more drawn to the great truths that this Federation represents. My heart warms to it, as I have often said in public, and more often still in private, first of all because of its splendid adherence to the Bible. Ladies and gentlemen, there is no atheism in this Movement ; there is no rationalistic criticism of the Bible in this Movement. I regard the question

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of the Bible, its absolute authority, its entire inspiration, its unequivocal supremacy as the most vital question in present-day religion. To shake people's confidence in the Bible under the false pretext of scholarship, for the authority of God's Word to be whittled down, is to do the most tragic disservice, not only to the cause of religion, but to the cause of the Empire and of the whole world. Ladies and gentlemen, it is as true to-day as when the word was spoken long ago, that the Bible is the secret of England's greatness. And as one who holds that view of the Bible, and who believes that true scholarship is on the side of those old views, I stand here this afternoon to express obligation to this grand Federation because of the light it is casting upon the Bible, and because of the way it is calling attention to the Bible. Thank God, for any man or woman or society that focuses public attention on the Bible. That is what we want everywhere. That is what we want in the Churches to-day, that the Bible should be the central object of people's attention.

Now I do not know of any Society that is calling attention to the Bible more emphatically and more insistently—yes, and I make bold to say, more successfully—than this Federation is doing. If I were out of sympathy with its views, which I am not, I should rejoice in the fact that they are making people read the Bible. They are throwing side-lights on the Bible, and central lights on the Bible, and I think I shall rejoice the heart of Mr. Garrison by telling him of quiet testimonies which I have heard in private of people who say that the Bible has become an illumined Book to them since they have begun to inquire into the great question that British-Israel Truth suggests.

As a lad (and you may imagine that was a long time ago) my interest was awakened in this matter by one of my nearest and dearest relatives. He was a clergyman of the Church of England; now for many years gone to his rest. He was a great student of the Hebrew Bible and a competent scholar; he was an equally great student of the Greek. He was a man who knew his Bible with a depth and variegation such as I have seldom met with; and he was one of the pioneers of the British-Israel Movement. You are all too young to remember the name of James Mackintosh. He was one of the early writers in *The Banner of Israel*. And he taught me in boyhood the high probability, to his mind the absolute certainty, of the Truth of British-Israel. He was deeply convinced of it. I can see the old man now turning from his Bible to his newspaper. And, after all, the newspaper is a wonderful commentary on the Bible, ladies and gentlemen. He read his newspaper in Bible light, and he found his newspaper a marvellous evidence of the truth of the Word of God. Keep your eye on prophecy as you read your newspaper. My old friend used to read his Bible and newspaper. And he passed away with the intense conviction that British-Israel teaching represented the great truth of the Word of God. So that you see I came into an inheritance on this subject. I wish I were worthy to follow his steps in the way of expert knowledge of the subject. But I am more and more convinced that this Truth pours a wonderful radiance on the Old Testament.

It solves some of the greatest problems about England and the world to-day. Some say that those who hold these views are cranks. People who oppose us nearly always call us cranks. Let them call us what they will. I believe we have a key that opens more doors than most other reasoners and theologians and students of the Bible can open. When we look at England and America in the light of this teaching, well, I confess more and more it startles me and delights me, and I will go yet further, and say that I cannot shake off the feeling that in the great Truth that this Federation holds you have the explanation of the wonderful British Empire, the Empire on which the sun never sets.

One thing more. I can never forget the testimony that was borne to this Truth by a man that I greatly revered, and whose memory I still revere, the late Mr. Reader Harris. Mr. Harris founded that religious movement that has been a vast blessing to the Church, and to the world, the Pentecostal League. Mr. Reader Harris was an agnostic, and he founded his conversion from agnosticism on seeing the Truths for which this Federation stands. He had never been able to understand the mystery of the apparent unfulfilment of God's promises to the patriarchs. But one day he got a master light, and that master light was afforded him by the teaching of this Federation. He saw that where the infidel had mocked, and had said, God has not proved true, for He has not given the land as promised, Mr. Harris saw that that was a mistake, and that God had given the land, and that in the British Empire He had fulfilled His promise. Our dear friends will tell you that there have been large results of conversion as a result of the teaching for which this Federation stands. This is an evangelical society in the best sense of the word. It is a Gospel for the nation, a Gospel for the Empire, as well as a Gospel for the individual. I am delighted that the membership of the Federation is growing as it is growing, and that you are getting such influential support, not only of the financial kind, but of the intellectual kind. It is something to rejoice in when men and women such as have allied themselves with this Federation are found on the side of Bible truth.

Allow me to wish to you increasing blessing, increasing personal light as you read God's Word, increasing hope about yourselves, and about the Empire, and about the world. I believe that this Federation has lighted a lamp the golden beauty of which will never be obscured.

DRAMATIC ELEMENTS OF THE SCRIPTURES.

By Rev. W. I. Campbell, M.A., Ph.D., Toronto

THE drama was born in the East, the cradle of the race. The drama was a child of religion. The element of mysticism in all religions gave large elbow-room for the dramatic art, and found in it a better medium of expression than in any cold words of concise meanings. The English drama was born in the churches, with priests as actors, and was at first entirely for purposes of religious teaching. With increase of popularity lay actors were introduced and its scope broadened to ethical and social subjects. Its use for entertainment quickly followed.

We need not be surprised, therefore, that when Jehovah sought to give to men a revelation of Himself through prophet and priest this very useful method was largely employed. It belongs in the Bible not to one age or one type of writers, but is used by all. To eliminate the dramatic element from this Book would be at once to destroy its power and its beauty. From Abraham standing guard over the divided sacrifice, his pledge of covenant, while the Divine fire passed between the parts,

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God's pledge of covenant, to John's wondrous visions of the Apocalypse, the dramatic is never absent unless in the Book of Proverbs. That the great Teacher freely used the parable and miracle-parable in His teaching is a perennial charm. But in some parts of the Old Testament, however, a much larger liberty in the use of the dramatic is found than in the Gospels. That childhood is poor indeed that has not been charmed with the stories of the betrayal and sale of Joseph by his brethren and their subsequent punishment, of the building of the Ark and its safety, of Samuel with Eli, and a score of other stories that have kindled the youthful imaginations and have thrilled the young hearts with their dramatic power. That these dramas in real life may regain their place of interest of former days is the hope of all lovers of art and truth. Nothing in literature can fill the place of these Bible stories if their dramatic appeal is allowed a voice.

But the dramatic presentations of the Bible are never "Plays." They are always great movements carried forward for a specific purpose. These have a primary end in view to be achieved at the time; and an ultimate purpose to be fulfilled in the Scriptures in which they appear, dramatic illustrations of God's plans and dealings with His people.

One of these, a drama of three acts, with Elisha, successor to Elijah, as chief actor and all Israel as audience, will help us to discover the large use which is made here of the drama. That it is staged in real life should not diminish our interest in it, for drama lives to interpret life. Nor should the fact that it is recorded in the Bible hinder us from studying it as we might one of Shakespeare's productions. Such a study can have but one purpose—to make vivid the message of the drama itself.

Permit me then a brief introduction to the events of this drama. Elijah's splendid religious triumph of Carmel, when Jehovah responded to the cry of His prophet with supernatural fire, was immediately followed by that strange spiritual collapse when the lion-hearted became the petulent complainer. When, however, Jehovah had restored him to normal condition of mind and heart, there was given to him a commission that was to span many years and even, in part, to be passed on to his successor. The commission was three-fold: (1) anoint Hazael king over Syria; (2) Jehu to be king over Israel; and (3) Elisha to be prophet in his own stead. He began with the last part. Passing up the East by Edom and Moab (as Israel had when entering Canaan), Elijah crossed over the ford of Jordan to Abel-Maholah, twenty miles south of the sea of Galilee, where he found Elisha ploughing. As the ploughboy passed along the furrow, the aged prophet cast his hairy mantle upon him and passed on. Only after some thought did the significance of the act appear to Elisha who, thereupon, left his oxen and, running after the disappearing prophet, accepted the call: "Let me go kiss my father and mother, and I will follow thee."

As affording an insight into the character of the man we are to study, it will be worth while to pause a moment before the method of his closing up the simple life that had been.

Eleven fellows, each with his yoke of oxen, had been assisting Elisha with his ploughing. Possibly the danger of an assault by a party of marauders sweeping down upon them from between the hills was the reason for the dozen men working together; twelve would not be so easy and so inviting as one.

Elisha slays the oxen with which he had been ploughing and, using the primitive implements as fuel, prepares a feast, in which the eleven join him. This deed has a value greater, perhaps, than we have been accustomed to give it. Three distinct results are reached. In the first place Elisha publicly accepts the call to be a prophet. There is no trifling with it, neither is there shrinking from it in mock modesty. It is quite possible that the young man did not realise how great the exactions of the position would be as clearly as when later he was confronted with the responsibility. But whatever were the exhilarations of youth and anticipations of honour he met the occasion with manful dignity and wisdom. On that point he is a model. In the second place the feast arranged was of the nature of a bread covenant; all partaking would, for the future, be pledged friends. If ever Elisha comes that way as prophet there will be eleven men predisposed to listen to him sympathetically. The value of this will be more apparent when we remember that at this time Israel was given up to the worship of Baal very extensively. And finally, the act of Elisha implied a permanent break with the old life. There could be no return to the farm except at a great sacrifice. The outfit of oxen and implements was probably the entire capital of the young man. With this sacrifice, if he should ever return to the farm it must be as servant to another. Just how much that would mean to a young man at that time we cannot very well know.

What promise of manhood is there in the youth who in this thorough, hearty and wise manner accepts the call to the high religious responsibility of prophet? The life which he then accepted and from which he appears never even for a moment to have had a desire to retreat was not, at least for the first ten years, which he spent as servant of Elijah, one to satisfy the ambitions of a young man. A considerable part of it was spent in the wilderness of Damascus as companion to the fugitive Elijah, afraid to come within the striking power of the wrathful Jezebel. There was no time when they were not under the interdict of the palace. Four hundred priests feast at the palace at one time, but neither Elisha nor his master is there. Two kings die and a third comes to the throne, but these changes bring no honours to the young prophet. His compensations are of another type. Life with the great prophet to whom he becomes much attached—a service that fits him for the day when heavier tasks will be his reward—a place among the prophets of Jehovah whom the people honoured after death, though they often scorned them during life. Only a man to whom the highest things have become supremely important could find in these rewards an inspiration for living. What part will such a man play in a great national drama? Doubtless there were those who counted the departure of Elijah an irreparable loss to the nation. Yet God seeks not another Elijah but selects Elisha.

In his choice an important law of human life is recognised, viz., where a master's place is to be filled a contrast will succeed best. A master manager in a business brings efficiency to the highest possible point working along the lines of his power. If his successor is one of similar talents his work will necessarily be an imitation. This has two distinct disadvantages—it compels comparison with his predecessor, always to the disadvantage of the new man, and no man ever comes to his best efficiency who is working another's plan. He may be entirely the equal of the man who formulated the plan—the plan may indeed be precisely that which he would have made had he been first on the ground and therefore he cannot improve on it—but it is not his plan, and therefore he fails in efficiency as compared with the other in working it out. If, on the other hand, his line of power be quite diverse he avoids both of these

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evils. Moreover, there is no efficiency so complete as to leave no avenue open to improvement. And if the new man is strong in a new direction, the total of efficiency is quite likely to be increased.

This law applies quite as fully in other matters as in the economic. Elisha gives us a brilliant example of its working. Greater contrast in the natural equipment of men for similar work could scarcely be found than exists between Elijah and Elisha. The elder prophet made his own place with a commanding forcefulness which was almost irresistible. He comes suddenly into notice as he confronts the king with the warning that no rain or dew should come upon the land except at his word as prophet of Jehovah. When, after three years, king Ahab tries to browbeat the prophet—"Art thou he that troubles Israel?"—Elijah hurls back the challenge, "No! but thou art the man"—and the interview is entirely uncomfortable to Ahab throughout. It is Elijah who demands the Carmel test of Jehovah and Baal. It is Elijah who sets the conditions of the test, which the four hundred priests of Baal, backed by the king, dare not refuse. The taunts and jeers heard that day are from Elijah's lips, not from the Baal priests. It is Elijah who quenches all possible charges of deception by drenching the altar and offering with water as a preliminary to his prayer for supernatural fire. It is Elijah who orders the slaughter of the priests of Baal. It is Elijah who even sets the king his programme for the day and evening. I cannot conceive of Elisha figuring in such a rôle on such a day. He could not have planned it, nor carried it out on another's planning. But it was also Elijah who fled in terror from Jezebel and lay despondent under the juniper tree. It was Elijah who could be brought back to a sane view of life only by the convulsions of nature in rock-girt Horeb. Elisha could not enter into an experience like that. But neither would he, through aloofness that made him unapproachable, be in ignorance of the seven thousand Jehovah worshippers who remained faithful amid the corrupt masses of the nation. He could not dominate a nation by the sublime daring of his heroism, but his clear spirit vision can see the protecting hosts of fire when the Syrian army surrounds the town where he dwells, and he is not afraid. He is not a leader of men naturally; he is easily overborne by the fifty men who will search for the ascended Elijah in the hills, though his judgment does not approve. Yet there were elements of power in him that made him the man for the times as events proved. He was not chosen from "the school of the prophets," as would have been expected. For what did these schools exist but to train men for the vacancies in the ranks of the prophets as they should occur? The choice of an outsider, specially trained after selection, implies that the schools could not provide the needed man at that time; yet when God went outside these schools for a successor to the great prophet, it was not to find another Elijah, but Elisha.

When Elijah announced his purpose to leave Gilgal for Bethel, Elisha knew that the hour of destiny had arrived. The strength of his character immediately asserted itself most unexpectedly. He will not allow himself to be left out of this hour, whatever it may bring to him. Perhaps never before had his master measured the strength of will of his servant. Evidently the conflict between them is keen. Not until by most solemn oath several times repeated, in which Elisha asserts his purpose of going with his master, does the aged prophet yield him his choice.

So they pass together to Bethel, to Jericho, to Jordan, met at each point by the anticipation of Elijah's departure. At Jericho it takes active expression—fifty young men of the prophets seek a point of observation commanding the Jordan and beyond. They will see for themselves the departure of him they have so long reverenced.

As the two prophets reach the Jordan, the elder wraps his mantle into a roll and, smiting the waters, commands them to divide. The waters scatter, obedient to his voice. "Did you see that? A miracle! A miracle!" is the cry of the fifty watchers. The excitement in the group is intense, and watch is keen. But the prophets pursue their way on the other side of the river in calm converse. "Before I am taken from you, have you any request to make of me?" asks Elijah. With no need for consideration, for one passionate desire fills his soul, Elisha replies, "That I may have a double portion of thy spirit is my earnest desire." "You have asked a hard thing; nevertheless, if you see me when taken from you, it shall be so unto you; but if not, it shall not be so."

The request of Elisha is the key to much that follows; indeed, to all his later relations to the nation. To understand the key is to be able to unlock the later actions and to appreciate the prophet's career. What would Elisha do with twice the spirit of Elijah? Elijah found trouble enough because of the spirit he had. But he never failed as a prophet because of weakness of spirit. Double-portion of his spirit would have been his undoing. It certainly would not have added to his effectiveness as a national prophet. And if its effect with Elijah would have been much, more would it have been with Elisha. It would have been as impossible as Saul's armour upon David. No, Elisha was not inviting that trouble.

But between these men the request of the younger was well understood. The double portion was the portion of the first-born. On occasion of family or clan gathering, to the first-born son was given a double portion of food and garments. Not as token of love, but right. What was the origin of that custom which had become a right? The double portion of food or clothing would be of no advantage directly unless in time of a famine. But as a symbol it had great value. The first-born had right to the father's place of authority on his demise. It was very important that his right to assume control should not be questioned. Yet it might often happen that a younger son might be a clever, cunning Jacob able to displace the easy-going first-born Esau. The steps which Jacob found it necessary to take in order to secure the birthright of Esau—buying it from Esau and deceiving Isaac into confirming him in it—gives illustration, however, of how firmly the first-born held his position. Much of this security was due no doubt to the oft-repeated acknowledgment of the right, as the family grew up, in the giving of the special portion. It was not a favour but a right, and so it was acknowledged by his brethren. He would be a very determined younger son who would attempt to dispute it.

Elisha is about to succeed to the place of master prophet. Will he be accepted in that capacity without dispute or only as he compels allegiance as did Elijah? The young men of the schools of the prophets, men of his own age (not to speak of the older men), will consider they have abundant reason to dispute the claim of an outsider. The irreligious worldly people will seek to brush aside the prophet that thus they may get Jehovah out of their life problem, for that is what they are constantly attempting. The scoffers at religion with long-standing hatred of Jehovah will scorn and deride him if

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they dare. All this conflict Elisha shrinks from constitutionally. Will Elijah give him the equivalent of the first-born's double portion that he may stand in Israel unchallenged as his successor? There is nothing selfish in that request; his only thought is for such position with the people as will make his ministry to them effective. And it is that which Elijah as prophet of Jehovah promises conditionally—the condition being that the young man's eye shall be upon him as he leaves. Will he be able to meet this condition?

The two men travel together in sweetest converse. What the burden of their conversation was we are not told beyond the request and promise. But the man laying down his task had last words for the man taking it up that to him would be more valuable than fine gold. No foolish thoughts of the honour about to be laid on him stir pride of heart in Elisha. He has but one purpose in view—to win the favour he has asked that he may succeed as prophet. His eye never turns from the face of Elijah. Now they round the spur of the mountain and are shut from the view of the fifty eager watchers on the opposite side of the Jordan. Suddenly a startling vision leaps to view. A chariot and horses of fire is rushing upon them. They have but time to leap one to either side of the path to avoid being trod to the earth. But even that startling vision cannot turn the thought of Elisha from the grace desired nor his eyes from Elijah. So completely does his desire fill his heart that nothing upon earth—not even chariot and horses of fire—can divide his attention. Such purpose of heart never has its cry to God denied. God may test it out severely, but the answer is sure. But even while the fiery vision "Parts them asunder," a whirlwind sweeps Elijah up out of sight. Yet Elisha saw it and cried, "My father, my father, the chariot of Israel and the horsemen thereof."

The moment which he dreaded yet desired to witness has come. His master is gone; he is alone. In the rending of his garments he expresses his grief at his loss and his apprehension of the task which is his. But he who is ever a man of action does not now tarry. Elijah will not return. Securing his master's mantle, which fell from him as he ascended, he turns his steps towards the Jordan ford.

(To be continued.)

ISRAEL IN NORTH-WEST ASIA AND SOUTH-EAST RUSSIA (720 B.C. TO A.D. 100).

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

"I will bring thee to thine own land from the countries whither I have scattered thee."

WE propose to show that when the Kingdom of Israel was finally carried into captivity by the Assyrians (721 B.C.), the Ten Tribes were not destroyed, submerged and obliterated.

1st. Scores of definite Divine promises were given the House of Israel before, and hundreds of years after, the captivity, to make them know they would return again to their own land, and there unite with their brethren *Judah*.

2nd. The Bible tells us that Israel repented of sin after they went into captivity.

3rd. The Bible tells us that Israel would destroy Assyria and Babylonia. History shows that this prophecy was fulfilled.

In addition we read the following to much advantage: Esdras wrote and prophesied in 530 B.C. This would be about two hundred years after Israel went into captivity. Hence it follows that after two hundred years these Israel peoples were still a nation that could unite to perform a certain great expeditionary journey from one country to another.

Arsareth is in Europe, therefore Esdras tells us that Israel went to Europe.

2 ESDRAS XIII, 40.

"These are the Ten Tribes which were carried away prisoners out of their own land in the time of Osea the King.

"And they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into another country where never mankind dwelt.

"That they might keep their statutes which they never kept in their own land.

"And they entered into the Euphrates by the narrow passages of the river.

"For the Most High then showed signs for them, and held still the flood, till they were passed over.

"For through that country there was a great way to go, namely of a year and a half; and the same region is called Arsareth."

Josephus, who wrote after the middle of the first century A.D., tells us that, in his day, the *Ten Tribes were an innumerable host, were not under the power of Rome*, and inhabited the regions bordering on Asia and Europe.

Three items of importance here:—

1st. Israel never was under Rome.

2nd. The location of Israel in the first century A.D. was known to Josephus, and therefore to others.

3rd. In his day Israel was so numerous as to be past counting.

St. James, in the first century A.D., wrote to the Israel tribes as follows:—

"James, a servant of God and of the Lord Jesus Christ, *to the twelve tribes which are scattered abroad, greeting.*"

It is very plain that then, at the end of nearly 800 years from the captivity, Israel of the *Ten Tribes lived, and could be reached by letter as well as could the other two tribes.* James wrote to the Twelve Tribes.

When Israel in north-west Asia decided to do as Esdras said they did, they performed a religious act of a national character.

They espoused the cause of "Asha," or Asa, or Righteousness. From this semi-national religious slogan came the word Asa, Asha, or Asia, which name was given at first to their habitat in north-west Asia, and later spread to the whole continent.

When vast numbers of these Israel, or Asa people, passed into south-east Russia they were known as the "Asen," or "Asir," and some of them landed in and around Arsareth, north-west of the Black Sea—a place much fought over in 1914–1918.

We shall examine some *Israel trails* north of the Black Sea, in the Crimea, once fully occupied by these people when known to historians as Scyths.

Where they lived for long years many of them died, were buried, and had tombstones. Inscriptions on these tombstones told who they were, giving very important historic particulars.

Here is one:—"I am Jehudi, the son of Moses, the son of Jehudah the mighty, a *man of the tribe of Naphtali*, of the family of Shimli, who was carried captive in the captivity

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of Hosea, King of Israel, with the tribe of Simeon, together with other tribes of Israel."

The Hebrew inscriptions were translated by the Rev. Stern, a Hebrew scholar.

Another:—"We must inscribe here the wonders which God has done for us, who can recount what has happened unto us all during 1,500 years we have lived in this exile."

Another:—"To one of the faithful in Israel Abraham-Ben-Mar Sinchah of Kertch, in the year of our exile 1682, when the envoys of the prince of Rosh Meschech came from Kiow to our master Chazar Prince David, Halah, Habor, and Gozan, to which places Tiglath Pileser had exiled the sons of Reuben, Gad and the half tribe of Manasseh, and permitted to settle there, and from which they have been scattered throughout the entire east, even as far as China."

The above facts will help us to see that Israel of the Ten Tribes existed in the time of St. James and Josephus; and to be sure that a portion of Israel lived, died and was buried in the Crimean part of ancient Scythia. Therefore they had entered Europe from Asia.

CORRESPONDENCE.

To the Editor of THE NATIONAL MESSAGE.

DEAR SIR,—The delightfully instructive review of Colonel Waddell's book by Mr. Davidson in your issue of January 10th was a real pleasure to read. The book is so full of what we call "blind evidences," which, of course, are all the more valuable because they are not intended as such by the writer.

In the first column of page 21 we have this question asked, "Where is this wilderness?" And a very good answer is given from *My Magazine*.

May I be allowed to add another one, supplied by the great higher critic, Dr. Driver, and again all the more valuable from such a source.

In his "Book of the Prophet Jeremiah," on page 183, he quotes chapter xxxi, verse 2:—

"Thus saith Yahweh: The people which survived the sword hath found grace in the wilderness: I will go that I may cause Israel to rest."

On this verse Dr. Driver comments as follows: "The 'wilderness' is here figurative of the land of exile; and the meaning is that such of the long-exiled Israelites as have escaped destruction will now find favour from Yahweh in their banishment. The past tense, '*hath found*,' is the 'prophetic' past, the prophet viewing the future as an accomplished fact, and describing it accordingly."

Ferrar Fenton renders this verse:—

"The Nation of Israel remaining from the sword has found favour in the desert, where it went to rest itself."

And now I am going to take a liberty with Dr. Driver's translation of, and his notes on, the next few verses, by blending translation and notes into one prophetic narrative of some near future events, which will take place under our God-given mandate: "To lift up the land,—to apportion the wasted estates" of Palestine [Isaiah xlix, 8; F. F.].

It will be quite easy for your readers to dissect text and notes by reading the A.V. of Chapter xxxi from verse 3, and note that the italics are mine to indicate the futurity of the time-marks, or some special emphasis.

"From far-away Zion hath Yahweh appeared unto Israel, saying, '*Again* will I build thee, and thou shalt be built, O virgin of Israel: *again* shalt thou adorn thyself with thy timbrels, and go forth in the dances of them that make merry. *Again* shalt thou (Israel) plant vineyards upon the mountains of Samaria.' ["Shomeron" is given by F. F., and Mr. Marchant uses this name of Israel from the Assyrian inscriptions; therefore it is Israel of the Ten Tribes, and not Judah, that shall cultivate this northern section of Palestine.—T. W. P.]

"The planters shall plant, and enjoy the fruit thereof. For *there will be* a day when the vineyard or orchard keepers [*not* 'watchmen'] in the *highlands of Ephraim* shall cry, 'Arise ye, and let us go up to Zion unto Yahweh our God.' Which cry from Israel of the Northern Tribes *will be a mark* [? time-mark] that the schism between the Northern and Southern Kingdoms *is ended*. [This is a truly remarkable comment coming from Dr. Driver, as is also the following.—T. W. P.]

"For thus saith Yahweh: 'Ring out with gladness for Jacob, and cry aloud for the chief of the nations (of the world) [i.e., *for Israel itself, foremost among the liberated nations*], publish ye, praise ye, and say, "Yahweh *hath saved* His people," yea He desires them to do this as a thanksgiving for the deliverance *accomplished* of the remnant of Israel. Behold I am bringing them from [the land of—F. F.] the north country, and I will gather them from the uttermost corners [flanks—F. F.] of the earth, &c. (verse 10). Hear the word of Yahweh, O ye Nations, and declare it in the isles afar off; and say "He that scattered Israel will gather him, and (then) keep him, as a shepherd doth his flock."'"

F. F. renders this verse 10:—"Nations! hear the message of the Lord, and report it to the distant Isles, and proclaim to the race of Israel," &c. Which, of course, can only mean that the race of Israel will then dwell in those distant Isles far away from Palestine, and so on, I might almost say, *ad infinitum*. I venture to think that these notes and quotations will be an acceptable addition to Mr. Davidson's review of Colonel Waddell's book, and will give one more answer to the question, "Where is this wilderness?"

Yours faithfully,

THOS. W. PLANT.

BIBLE STUDENTS' STUDY CLASSES.—VIII.

THE PROPHET EZEKIEL.

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

EZEKIEL VIII.

CHAPTERS VIII TO XIX.—These, to end of xix, are all revealed to the prophet within the sixth year, and speak to us especially of the condition of Judah, and an insight is afforded to the prophet of the grossest idolatry perpetrated, even in God's Sanctuary, by the priests. The prophet has a vision of the Lord much as in i, 27. The MAN above puts forth a hand (in form) and by it seizes a lock of his hair, and transports him in the visions of God to Jerusalem. This took place whilst the elders of Judah in captivity sat before him, and the vision lasted until the end of the eleventh chapter. In the first place, four idolatrous scenes he views (viii, 1-6). He is shown an image which provokes the Lord

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to jealousy, probably that one (2 Chron. xxxiii, 7) Manasseh had made, and Josiah had destroyed (2 Kings xxiii, 12), again restored (7-11). He sees the secret idolatries practised by the elders in the chambers of the gateway (12-13); he sees their lamentations for Tammuz or Adonis, engaged in by the women (15-18). Their worshipping of the Sun is practised in front of the Temple, by the Inner Court.

Notice, it is the elders of Judah in captivity now come and evidently willing to hear, and are anxious to hear concerning the city of Jerusalem. These idolatries perpetrated by their brethren under Zedekiah are those of the worst of the heathen round about.

Set over against these we find is the Glory of the Lord, having been brought from off the Cherubim in the Sanctuary and now placed over the threshold of the Temple (see ix, 3; also x, 4). This Glory of the Lord represents the prophet's conception of Jehovah. Jehovah is there seen in contrast with the false deities worshipped by the people. Jehovah sees it all. Nothing is hid from the eyes of Him with whom we have to do; if we behold iniquity in our heart, still "Thou Lord seest me." Cleanse the thought of my heart, which is deceitful above all things and desperately wicked. These idolatries defiled Jehovah's Sanctuary and compelled Him to go far off from amongst them to another nation of his people (xi, 15). Greater abominations were the secret practices of the elders, pictures of forms of creeping things and abominable beasts, as bad as in Egypt. Seventy ancients of the House of Judah, the son of Shaphan (2 Kings xxii, 10), the scribe who had brought the book to King Josiah that Hilkiah had found. So willing were the elders to relinquish all the good re-established by King Josiah. They were now burning incense to their detestable and filthy idols. These pictures may be representations of those depicted in xxiii, 14, &c. These were revealed in vision to Ezekiel upon the walls round about, through a hole in the wall.

The elders allowed these things and even led the way, since they had become hardened; therefore God's protecting hand was withdrawn, and He left them first at the mercy of the King of Egypt and then Babylon, for seeing that Jehoiachin and all the princes had been taken to Babylon, they gave up all hope. "The Lord seeth us not"; "The Lord hath forsaken the earth." This was their momentary thought, and formed to them an excuse for acting as they pleased. On another occasion they were proud and arrogant, speaking to their kith and kin, as well as to "All the House of Israel," "Get you far from the Lord, unto us is this land given" (xi, 15). v, 14: Weeping for Tammuz was a festival at which women in hysterics of grief tore off their hair, yielding their persons to prostitution and devoting their hire to Venus. Tammuz was the Syrian Adonis and paramour to Venus. To such an extent of infamy and degradation had their departure from God brought them. v, 15–18: This next vision evidently points to the cause why the people so degraded themselves. It was apparently that the 24 priests set over the order of worship and headed by their high priest had deliberately turned their back upon the True God and His Holy Temple, and were themselves worshipping the Sun with their faces towards the East. "Abominations" refer to every species of idolatry; "violence" to acts of cruelty emanating from learning the methods of the heathen round about them. Zedekiah's friends seem to have been the kings of Edom, Moab, Ammon, Tyre and Zidon (Jer. xxvii, 3). So had they provoked the Lord to anger by mixing with the heathen.

THE TEACHING COLLEGE.

THE classes held at Headquarters each week, on Mondays and Tuesdays, are becoming increasingly successful. Those privileged to attend testify to the unique character of the addresses delivered by our Principal, so uplifting spiritually, and to the highest degree satisfying intellectually.

These lectures are FREE and open to all, but this fact rather enhances than detracts from their value. To illustrate: at the close of one of the classes last week a lady approached the Registrar, and, pressing a £1 Treasury note into his hand, said: "I know the lectures are free, but they have been so wonderful that I feel I must give something. Please accept this towards expenses, and as a token of my appreciation."

The subjects at present being taken are: "The Table of Contents of the Bible," on Monday afternoons at 3 p.m.; "Themes for Addresses," Monday evenings at 7.30; and "ISRAEL in the New Testament," on Tuesdays at 3 p.m.

Tuesday evenings are occupied twice in each month by the Rev. W. Woodhams Denham, who is giving a series of lectures on "The National Message of the Prayer Book." We look forward to the next of this series, which will be given (D.V.) on Tuesday, the 24th inst., at 7.30 p.m.

On alternate Tuesdays Mr. D. Davidson is to continue his series of lectures on "The Great Pyramid: Its Divine Message." The next "Pyramid" lecture will be given on February 17th, commencing at the usual hour (7.30 p.m.). Please come to these lectures and invite all your friends.

ENQUIRERS ANSWERED.

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

B.M.A. says: Can you throw any light on Daniel xi? Who are the Kings?

ANSWER.—This eleventh chapter of Daniel was the principal chapter on which Porphyry founded his great contention; that the Book itself could not have appeared until after the time of the Maccabean princes, since the history of these Kings was here narrated so accurately as to defy their having been written before. It is an old story. Of course, if there is no God, there can be no real prophecy. But not only does the internal evidence of Daniel itself betray a most wonderful knowledge of the times as therein stated, but the spade and shovel have proved all critical opposition to be entirely unfounded. These Kings of North and South actually existed, and performed the historical parts related to them from Xerxes, the fourth king, unto Antiochus Epiphanes. Only at verse 35 most commentators make a break, whereas others at verse 29. But even the portion here questioned contains much that has been attributed to the persecution of Antiochus, and is applied typically to what has befallen the Christian Church. So then we may accept verse 36 to the end as referring to the doings of the great Antichrist (Mohammedan), in connection probably with the Roman and Grecian (Russia). The Antitype of the forthcoming evil, we do not hesitate to say, presented itself before the time in the person of the ex-Kaiser, who dared to represent himself upon the glorious Holy Mount between the seas as if he were the conqueror of the universe. Let us watch coming events.

A profane, wicked prince of Israel, like his forefather Zedekiah (Ezek. xxi, 25–27), pointing to the near approach of Him whose right it is.

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THE SECRETARY-GENERAL'S PAGE

THE next London public meetings will be held in Central Hall, Westminster, on March 9th and 10th. Particulars will be given later.

* * *

The "Round Table" at Headquarters on February 11th proved a very profitable time. A goodly number sat down to tea, and thereafter, with others, enjoyed addresses by the Revs. Graham Barton, T. E. Grout, W. Pascoe Goard, W. Woodhams Denham, Merton Smith, and the Secretary-General. The programme was lightened by musical items, rendered by Miss Hilda Morey and the Rev. W. Woodhams Denham. There was ample opportunity for social converse and for questions and answers.

* * *

An interesting and helpful mission was conducted by the Rev. Joseph Gay in connection with our Manchester Branch last week. Six meetings were held in the Religious Institute, Deansgate, on February 9th, 10th and 11th. A special Conference of delegates from Branches of the Northern Area was held on Tuesday afternoon. The proceedings began with tea. The Rev. J. J. R. Armitage presided over a representative conference, which was attended by the Secretary-General, who briefly explained the proposed organization for the Northern Area. This was supplemented by addresses from the Rev. Joseph Gay and the Chairman. The proposal that this organization should be undertaken by the Rev. Joseph Gay, assisted by Mr. S. E. Steele, was warmly supported by several delegates and heartily endorsed by unanimous resolution. Mr. Garrison remained and, by special request, addressed the public meeting that followed the conference. It is earnestly hoped that the B.-I. Movement in the North will receive considerable impetus as the result of the loyal and active co-operation of all who desire the co-ordination of the work in the Northern Area.

* * *

The Rev. Pascoe Goard was unable to go to Devon last week; his place was taken by Mr. J. J. Morey, who conducted a series of meetings at Torquay, Paignton, and Kingskerswell. The audiences were good and great interest was displayed. The Rev. Vincent J. Leatherdale (Vicar of Stoke Gabriel), Mrs. Cooke (of Teignmouth), and Mr. Read (of Kingskerswell), presided on the different occasions. Local clergy and ministers were among those who attended. Our Branch at Paignton was formed a few months ago, with Mrs. Bruce as President and Miss Bellamy as Secretary; meetings are held fortnightly. Members of the Branch have been greatly encouraged by Mr. Morey's visit, and keen appreciation was shown of his addresses. We tender our thanks to the President and Secretary and other helpers for the valuable help given in the work of organization.

* * *

Our Dover Branch was formed on September 30th last, when a Committee representing the various parishes and districts was chosen, with Lieut.-Col. G. F. A. Smythe as President, Miss Hayes as Hon. Secretary, and Mrs. Hayes as Hon. Treasurer. Since that date, afternoon and evening lectures have been given every month by the President. Mrs. Bloxam has given two lectures. The membership has steadily increased, and the meetings are attended also by many enquirers. Col. Smythe's lectures have been of a high standard, and they have been greatly appreciated.

* * *

The Secretary-General lectured at Berkhamsted on February 12th; at Shepperton on February 16th; and Leamington on February 17th. On Sunday afternoon last he addressed the Brotherhood at Beckenham, at the invitation of Sir Murray Hyslop.

* * *

Mr. W. H. Hesketh, J.P., was the speaker of the Leeds Association on February 10th; and the Rev. J. B. Gratton addressed our Nottingham Branch on February 12th.

* * *

Mr. J. J. Morey addressed our Ealing Branch on February 10th, the President (Mr. G. P. Stevens) presiding.

* * *

On Sunday last Mr. Morey addressed the Brotherhood at Waterloo Road, Lambeth, on the occasion of its twenty-second anniversary; his subject was "Prophecy," and he was heartily invited to come again at an early date to continue the subject.

* * *

Mr. Daniel Farmer addressed our High Wycombe Branch on February 3rd, and was invited to pay a return visit.

On March 3rd Miss E. L. Prentice is to speak for the Branch, at the Church House, White Hart Street, at 7.30 p.m.

* * *

Mr. Thomas Dykes will address the Scottish Israel Identification Association to-morrow (Sabbath) evening, at 6.30, in the Christian Institute, Bothwell Street, Glasgow, on "The Allegorical Teaching of Romans XI."

* * *

The Rev. Merton Smith has given fourteen lectures to good audiences in connection with our Worthing Branch, which, together with a lengthy correspondence in the local paper for and against British-Israel teaching, aroused much interest. Mr. Charles Stubbs has also visited the Branch and given an address at the Book Depot, at 71, Rowlands-road. Our Worthing friends are making great efforts in connection with a Conference Week arranged to begin on Monday, March 30th, when Lord Gisborough and Mr. Garrison have promised to address the opening meeting in the afternoon of that day.

* * *

The Rev. Joseph Gay and Mr. Morey are to address meetings at Crewe on February 22nd, 23rd and 24th.

* * *

Special campaign meetings are to be held at Leamington, in the Urquhart Hall, on Wednesday, Thursday and Friday of next week, afternoons and evenings; speakers, the Rev. Pascoe Goard and Mr. J. J. Morey.

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Will our readers please note announcements in regard to the Teaching College on the preceding page?

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

No. 165. Vol. IV. FEBRUARY 28, 1925 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.

PHYSICAL FEATURES IN THE REIGN OF OUR LORD.

By Rev. Wm. Pascoe Goard.

Let us look at *the physical features of the Kingdom* during the Lord's reign. We turned our attention in last week's issue to the personality of Our Incarnate Lord, and to the regeneration experience which lays the foundation in each life for the translation experience, and which will lift His people up in the scale of being, to be sharers in His glory.

To-day we desire to look at some of the features, glimpses of which are shown to us, concerning the natural phenomena of the Kingdom during the reign of Our Lord.

First, as to physical phenomena: The solar system will take on a new glory!

Geology shows that great changes have taken place in the physical conditions of the earth. Time was when tropical conditions extended from pole to pole. Tropical flora and fauna occupied the territories now covered by the polar ice caps in the arctic and antarctic regions. Then came a sudden change—from tropical heat to arctic cold, with no intermediate stage. The one-time summer regions of the North were suddenly plunged into killing frost. So sudden was the change that the carcases of mastadon, suddenly caught by the cold and frozen, have been found in the North with green verdure undigested still within them, and with flesh so perfectly preserved that dogs ate it readily. Just what happened to change the climate of the earth so drastically and suddenly it is, perhaps, impossible to tell. Was the earth surrounded by rings of vapour overshadowing the equator, such as would have caught the direct rays of the sun and deflected them north and south, thus producing an equal climate the world over? Or did some change in the sun suddenly reduce the intensity of his light and heat?

However the change was brought about, the carboniferous deposits of the North—the timber of one-time forests still preserved, and the remains of animal life—show that the change did take place, and that suddenly.

Now we are faced with the fact that once again there shall be a change in the physical conditions of the solar system, and that change shall be brought about by the coming of Our Lord. "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. 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."

—Isaiah xxiv, 21-23.

> And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.
>
> And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.
>
> He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.
>
> And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.—Isaiah xxv, 6-9.

> And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for him.

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For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.

And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.

The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan.

And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.

Especially let us pay attention to verse 26 of the same quotation, "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound."—Isaiah xxx, 18-26.

We may not now know just what is foreshadowed by the increasing light of the sun. It may be that a new luminous element will be added to the earth's atmosphere, which will act in some such way as the luminous gas mantle does when added to the ordinary exposed gas jet. It may be that the sun will burst into more intense electrical energy, flooding the solar firmament with a seven-fold increase of light.

It may be the restoration of that condition which prevailed on earth when tropical conditions extended from pole to pole.

Are there any known phenomena which would point to this event as a not-unknown occurrence? Yes. Astronomers know that stars suddenly put on new brilliancy. But a short time since a star of the ninth became a star of the third magnitude, or something like that, under circumstances which attracted world-wide attention. In this case, the solar system showing as a single star in the distant heavens would suddenly become a star the light of which would be multiplied by seven.

Taking this as a starting-point, one can brood over the picture, but cannot put it into definite statement any more than you can put the sunset, with its flaming glories, into a picture of set form.

The moonlit night of the millennial reign shall be as light as the present day, and the brightness of the day of the millennial reign shall be seven-fold increased.

Think what this will mean for the development of verdure, for with the increase of light there is promised abundance of water to irrigate the land surface as the very garden of God. But we may not pursue this phase of the vision further.

As to topographical features, great physical changes will take place all over the earth's surface. There will be changes in the great air currents, and also in the great ocean rivers, which will bring about a readjustment of conditions "according to the number of the children of Israel."

One outstanding feature will be the change in physical conditions brought about in Palestine. One of the controlling factors of climatic conditions in the Holy Land is the Valley of the Dead Sea. This is a most peculiar valley, difficult to be accounted for. Over 100 cubic miles (quoted from memory and subject to correction) of material seems to have disappeared. The early Biblical records seem to indicate a plain where now the valley is—what has become of the material? One writer suggests that it has been swallowed up by the collapse of an enormous subterranean cavern; we can hardly accept this explanation. Among the visible forces at work, what forces are there that could account for the disappearance of the material which at one time, presumably, occupied this space? There are two: viz., fire and water.

It is historic that the cities of the plain were destroyed by fire from heaven. It is known that the bitumen deposits of the valley would then be consumed, floating off into space in the form of gas.

But not all of the Jordan valley was composed of bitumen deposits. What other force would intervene to remove the material from the valley? The answer must be: water. In all probability underlying the Jordan valley is a mighty subterranean river. Probably the source of that subterranean river is the Caspian Sea. Into that sea run many large rivers. From it there is no apparent outlet. Whence do the waters escape from that great reservoir? Evidently by subterranean outlet.

Where would the geologist look for such an outlet? Along known faults in the geological strata. Such a fault might be traced along the mountain ranges which lead down to Palestine. Granted that such a river underlies the Jordan valley, and that the combustion of the bitumen measures burned through the roof overarching the river, thus providing an inlet for the waters of the Jordan, then by the process of erosion the valley would be scarped out, and the erosion carried away to form new underground measures or to build a plateau at the bottom of some sea. By some such natural process the valley was formed.

By the formation of the valley the climate of the whole region was changed; as the valley sank deeper and deeper, until it reached a depth of 1,300 ft. below the Mediterranean level, sheltered from the refreshing winds of table-land and mountain, more and more it became a hot retort, lying under the scorching rays of the Eastern sun. In this retort a never-failing supply of hot air was produced which, rising in a column super-heated and dry, spreads over the surrounding region, vaporising and driving away approaching clouds of refreshing rain, thus making the surrounding territory an arid desert.

But when "His feet shall stand upon the Mount of Olives" the Mount of Olives shall cleave in twain from the east to the west. The shock of this cleavage will probably block the down-stream side of the subterranean watercourse, causing the stream to burst forth into the gorge thus formed in the Mount of Olives, and a mighty river of living waters will pour into the valley of the Dead Sea, raising its level to that of the neighbouring seas. As the refreshing waters fill the valley, the hot breath of the retort will give place to the cooling

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influence of the life-giving sea. Instead of repelling, clouds will be attracted, will fall in refreshing showers on the thirsty land, changing the physical conditions of the whole region, and causing it to bloom once again as the very Garden of the Lord.

This example of physical transformation is given to us illustrative of what will take place all over the land surface of the earth.

We now pass to the animal life and its conditions during the reign of Our Lord. The clear teaching of the Bible is that the nature of the animal world shall be changed. Neither carnivorous nor omnivorous animals shall remain as such, but the whole animal world shall be sustained upon vegetable foods.

> The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.
>
> And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.
>
> And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.
>
> They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.—Isaiah xi, 59.

IN THOSE DAYS SHALL TEN MEN . . . TAKE HOLD OF THE SKIRTS OF HIM THAT IS A JEW.

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

THE interpretation of this passage has been assigned to the fact that at the "Treaty of San Stefano" Russia was compelled to accept Peace. Lord Salisbury and Benjamin Disraeli were the British delegates, and ten delegates out of the five most powerful nations of Europe met. This Council, held in Berlin, ended in "Peace with honour." Disraeli, who seems the one most honoured of God in building up our Empire, had applied a powerful argument. He had telegraphed out to one of our most heroic Admirals (Hornby) in 1878 secret instructions to proceed at once to Constantinople. This could scarcely have been effected had things been normal, but God rules; and a heavy mist or fog was obscuring everything in the Dardanelles when Admiral Hornby took the British Fleet up, and the very day which was ominous in the results of the Council saw off Constantinople the Peacemaker's flag. What could Russia do, with her troops, though victorious as far as San Stefano, and the Turks demoralised? But here was new life in the almost dead carcase. The British Fleet meant "We have come to protect the fallen—thus far and no farther."

Peace was signed with honour. So, at the dictate of a Jew, the ten delegates out of all nations realised that God was with us.

Blessed are the Peacemakers . . . the Children of God.

Though agreeing in the main with this secondary or complementary fulfilment of prophecy, is there not also a primary which fits the context in every way? The present aspect has been brought to our mind by a question raised by R. G. C.:—

Can you give us further enlightenment as to Zechariah?

Answer.—Zechariah has two objects in view. (1) The scattering of Judah, Israel and Jerusalem. (2) The redemption and restoration of Israel.

The question arises, Who is meant by Jerusalem (Zech. iii)? This is answered by carefully reading Isa. xl, 9, and lii.

Evidently there are three component parts of God's people spoken of in this prophecy.

Jerusalem, the capital, belonged to Benjamin, a tribe belonging to "the House of Joseph," and Benjamin was given to the House of David, "that David My servant may have a light alway before me in Jerusalem" (1 Kings xi, 31, 32, 36). This is so evident that we need scarcely refer to Deut. xxxiii, 12; 2 Sam. xix, 16–20; Isa. xlviii, 1; Zech. xi, 14. So "Jerusalem" is that portion of God's people in prophecy which adheres to the House of David.

Then Zech. iv refers to the candlestick (Rev. i), and the two olive trees (Rev. xi), and their continual witness as a Spiritual working. Zech. v, Judah's attempt to pass herself off as God's law-giver, and her deceitful working with the two Apostasies. Luke xvi, "the Unjust Steward." Zech. vi, "The Kingdom" that "comes not with observation"; *the white horses* of Rev. vi, 2. Luke xvii, 20, and yet Matt. xvi, 28; Mark ix, 1; Luke ix, 27: As some of the Apostles saw the Gospel Kingdom set up in Britain; Zech. vi, 15, the crown and the Temple. The seventh chapter has to do with Judah, and the eighth with Israel; the address of verses 9–end having to do with the House of David, and any of Judah who longed for God's House to be really established. The time then present is adapted to the time then future, the days in which we are living, pointing out God's purpose and plan.

If Judah wishes the blessings she must keep her feasts, realising who gave her the victories they commemorate.

But Jerusalem is to be the new religious centre of the whole world. This Jerusalem is formed up out of the TEN TRIBES which have become NATIONS. They took hold of the Lord Jesus.

Gen. xlix, 8: "Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee." This is not the "Jew" spoken of in Rev. ii, 9, and iii, 9, who shall yet come and bow down to Israel (Philadelphian).

"In those days" refer to Gospel times, as in Jer. xxiii, 6.

"In His days" Judah shall be saved, but Israel shall dwell safely. (Comp. Deut. xxxiii, 7, 28, 29.)

So we arrive again at the TEN servants unto whom the Lord committed the ten talents.

Israel has been saved by the Grace of God; the ten nations which go to constitute the British Anglo-Saxon, Dane and Norman, have taken hold of the faith of Jesus Christ and have gone with Him, for they have recognised that God is with Him. But look at the condescension of Jesus. He Himself took on "the seed of Abraham" that He might also save His people from their sins.

Do not let us imagine that because we are the Ten Tribes that therefore we are saved. We are certainly *in* the Kingdom, but at the time of harvest, even, from the Kingdom Our Lord gathers out all that offend and do iniquity. Again, though two are especially commended of the ten in Matt. xxv, 14–28,

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one is an unprofitable servant, and seven are passed over. The idea conveyed is how bountiful is the reward, and how terrible the punishment of him who, knowing all that God has done for His people, is yet so selfish and hard-hearted as to do nothing for the extension of God's Kingdom amongst men.

We think when once one gets the key, the rest of the prophecy speaks for itself.

DRAMATIC ELEMENTS OF THE SCRIPTURES.

By REV. W. F. CAMPBELL, Ph.D., Toronto.

II.

Now we have ten verses of the second chapter of 2 Kings, the record of God's fulfilment of the promise made to Elisha. In three brief events, occurring probably within a month, God gives Elisha the hearts of the nation as Elijah never held them. For Elijah dwelt in the holy fear of the people, while Elisha's sceptre was that of love and service. To these three events we now ask your attention. To appreciate them, however, will require some elaboration of what is given us so briefly.

With the mantle of Elijah in hand Elisha approaches Jordan. A miracle had passed the prophets through dryshod before. But it was Elijah who had wrought the miracle then, and he is not here now. Can the waters be divided as before? That is the question with Elisha. It is also the question asked by the fifty watchers who have noted the return of Elisha alone to the river. Nothing escapes their eager eyes. The mantle of the departed prophet is rolled together as before, and with it the waters are smitten, while Elisha cries in a voice that travels to the ears of the watchers: "Where is Jehovah, the God of Elijah, even he?" And the smitten waters make haste to obey, scattering hither and thither. "Another miracle, another miracle, the spirit of Elijah is on Elisha; he is the successor to the great prophet that is gone!" is the cry of the fifty young men watching. Hurrying to the river bank, they bow themselves to the ground before Elisha. Quickly runners will carry report of the great events which have transpired to every group of Jehovah-worshippers in the land. The same one who tells of the translation of Elijah will tell also of the Divine endorsement of his successor—Elisha. Acceptance at Jericho will mean acceptance everywhere by the devout of Israel. So far as this class is concerned, the double-portion of the first-born has been given to Elisha.

But the worshippers of Jehovah are few; will he have equally happy introduction to the irreligious or carelessly idolatrous people who worship Baal because that affords easy licence? His introduction to them must be of an entirely different character to appeal to them.

The position of Jericho must have been particularly attractive. When Joshua destroyed it he pronounced a curse on whoever should attempt to rebuild it; yet Hiel, of Bethel, ventured to rebuild it, losing his first-born in laying the foundation and his youngest in completing the walls. But, however pleasant the situation, it had its drawbacks. The springs that supplied the city water were very unsatisfactory. Probably they were impregnated with the salt and bitumen that is found in that locality. The vines and fig trees, while promising well with blossom, failed to perfect the fruit, most of it falling off immature. This was attributed to the influence of the water. Water that is destructive to vegetation is not acceptable for human consumption. There was much complaint among the people. This seems to have reached an acute point at the time Elisha visited the city. Probably his presence suggested to the mayor an idea of a possible remedy. Acting promptly, he called an emergency meeting of the city council and laid his proposition before them. "There is in our city at present a prophet of whom wonderful stories are being told. It is said that he by a word divided the waters of the Jordan and came through dryshod. Of course, such stories are not to be taken with full credence, and I do not wish to be understood as endorsing them. Still there may be some basis of fact in the claim that he has power over water; and, if so, he might be able to do something to relieve our trouble. You all know that your water supply is very unsatisfactory, and nothing has been discovered to relieve the evil. I propose that this council makes application to this prophet to remedy the trouble if he can." Thus having introduced the matter, the mayor sat down. All eyes turned to the sage of the council. Slowly he arose as became the possessor of so much wisdom. "Mr. Mayor, I congratulate you on the unique proposition which you have made. The evil that afflicts our city is so persistent and the people so urgent for some remedy that any promises of relief will find welcome. But it will be well to look all round the proposition. What will it lead to if it should be adopted? You will, of course, have to provide a present for the prophet. Then he is a prophet of Jehovah, and will likely demand that the city turn to the worship of Jehovah as a condition of his operating. Can you promise that the city will change its religion on demand? He may perform some change in the water which will not prove permanent and bring us only disappointment. You will see that there is need to be very cautious in entering into such a course as you propose." Thus the sage maintained his reputation for consummate wisdom but by counselling no immediate action. Before he had reached the close of his speech the youngest member of the council, but recently elected, was seen to be very energetically restless, and no sooner was the opportunity his than he was on his feet. "Mr. Mayor, the words of the member who has just spoken are no doubt full of wisdom, but they lead us nowhere. He points out to us no plan that will achieve something. And the people want something done, and done now. If the prophet demands that the city become a Jehovah city—well, Baal has not done much for our city, and I would be willing that the city should worship Jehovah as the price of healing the water. Let us take all risks, say I, and I move that this council in a body wait on the prophet and see what he will do for us." This was promptly adopted, and audience with the prophet was sought immediately. Elisha received them graciously and responded to their request promptly. "Bring me a new cruse, filled with salt." With this in his hand he led the way out of the city to the springs. A large throng followed him and the council. Emptying the salt into the spring, Elisha proclaimed: "Thus saith Jehovah, I have healed these waters; there shall not be from henceforth any more death or casting of fruits." Eagerly the water is tested, the bitter brackishness is gone, the water is sweet. Every citizen can test the miracle every day. The long-standing evil has been removed. No demand has been made upon them to become worshippers of Jehovah. But

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the people are so pleased and so grateful that voluntary worship of Jehovah is the order all through the city. No other man is so popular as Elisha in all Jericho. None have any words to say against the benefactor of the city. Quickly the news spreads to other cities and the gates of all cities are open to the prophet that brings blessings of such practical value. To the careless throngs of the streets Elisha is credentialed as the great prophet of Jehovah. Again Elisha receives the double portion of the first-born. He is God's anointed to the masses of the people.

There is another class—the scoffer. The stern Elijah, who made the king tremble, has made them afraid. Will they fear Elisha? Or will they overwhelm him with their ridicule? Ridicule is one of the keenest weapons with which to assail a prophet. A well-turned word may outweigh and destroy the cultivated influence of years. How will the scoffers regard Elisha?

Bethel was a city of note in Israel for many reasons. We need speak particularly of but one of these. When Jeroboam sought to keep the men of Israel from going up to Jerusalem to worship by setting up two golden calves to be worshipped, one of them was located at Dan and the other at Bethel. Probably this city was chosen because it offered little opposition to the idolatrous plan. That would mean that the fidelity to Jehovah was at a low ebb. Jeroboam's efforts were so unpopular that he found it necessary to make priests "of the meanest of the people." Sons of Aaron refused to act at the idol shrine. Levites refused also. All men of standing refused. Priests must be secured, and, to secure the needed number, men without character were appointed. Bethel became a nest of scoffers, and no doubt was used to the utmost by them. In the homes of this city the story had been ridiculed freely, and the prophet naturally shared in the jeers. As he passed by a company of lads, not little children but in their teens, gave voice to what they had learned in the homes, "Ascend, baldhead! Ascend, baldhead!" Elisha turned back and cursed them, not in a fit of petulant anger as has been assumed by many, but in the name of Jehovah. When he was gone two she-bears from the wood attacked the children and "tare" forty-two of them. None were killed, but in many homes—probably forty-two—mothers nursed back to health the lacerated boys. Would there be mocking of the name or prophet of Jehovah in those homes over the beds of the wounded boys? A dread of what might tend to make that reverent fear permanent. Probably in no other way could that very important lesson be taught so effectively. Once again Elisha has found the double portion of the first-born and passes by even the scoffers unchallenged.

I have given this lecture the title "The Divine Staging of a Very Human Drama." Does that properly express the facts of this simple story? The staging is within the field of two neighbouring cities and the Jordan ford near by. The actors in the three acts are of the locality, the audience is all of Israel. In each act the actors play their part in the natural unfolding of life. The fifty young men of the prophets are impelled by natural curiosity to become watchers; the council of Jericho is moved by natural interest in their city to seek aid of the prophet; the lads of Bethel echo what has been learned at home. None of these is aware of any supernatural control. And yet the fifty young men are on the hill just when witnesses are wanted. Why were not some of the young men of Bethel "sons of the prophets" led by compelling curiosity to see what was about to happen to the aged prophet? They had received intimation of the end as had the others. Prophets had visited Jericho many times—some were living there—why was not the water healed before? No such appeal had ever before been made. Why does Elisha "turn back" to curse the lads of Bethel? He seems to have acted reluctantly, the result of second thought; blessing not cursing was his delight. Why do the bears tare forty-two lads and kill none? A Divine promise through Elijah to publicly credential Elisha awaits fulfilment in the succession of events, entirely normal so far as the intention of the actors are concerned, fully satisfies that promise. The drama is entirely human, but the staging is Divine. Only Elisha of all the actors receives a Divine lead and follows it. The result is the equipment of the prophet for effective work not otherwise possible.

What report would a scientist have to make of such a series of events? He is strictly limited to the facts. The historical data he can correlate with entire satisfaction until in each act he reaches the effect. In each case this demands a cause greater than the natural events present. A point is reached where, if the intervention of God in human affairs be not postulated, the scientist is dumb. Any attempt at solution of the problems presented by the events is but floundering in a mental morass. But the faith which prompted Elisha's request makes luminous the whole course and satisfies our sense of what is appropriate. The dignity of God is maintained, the credentialing of the prophet is accomplished, and no measure of interference with the freedom of human choice and action occurs. Yet the people of that day were having life controlled by the hand of God. Does He who changes not stage human life still? If so, then that man walks surely who walks in harmony with God's plan.

(To be continued.)

"THE EVOLUTION OF THE ENGLISH-SPEAKING PEOPLES OUTLINED IN GENESIS."

By Thos. W. Plant.

[Second Section—*See* National Message, *page* 10.]

The next section deals with the promises of Israel evolving into

A Company of Nations,

and this separation into a company of self-governing national units, units of sufficient importance to claim representatives on all our Defence Councils and Peace Congresses, is a unique and distinguishing characteristic of our world-wide racial expansion. Twice this promise occurs, and we must examine both.

The first is in Gen. xxviii, verse 3:—

> "And God Almighty bless thee, and make thee fruitful, and multiply thee; that thou mayest be a multitude of people." (A.V.)

(Margin—"An assembly of people," and the Variorum rendering gives the plural—peoples, whilst the R.V. gives "a com-

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pany of peoples," and Ferrar Fenton renders it, "May you become an assembly of nations").

The second quotation is from Genesis xxxv, verse 11 :—

> "And God said unto 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."

This is the A.V. rendering; the only alteration by some of the other translators is the use of the word "assembly" instead of "company." The first occasion of its use is when Isaac is sending Jacob away to Laban so that he can marry one of Laban's daughters and be out of the way of Esau's vengeance. The Companion Bible, in its marginal notes, states that this Hebrew word *kahal* is here translated into our word "multitude" (or "convocation" as an alternative rendering), and it occurs 123 times, being rendered "multitude" 3 times, "assembly" 17 times, "congregation" 86 times, and "company" 17 times.

The notes in "Verse by Verse" are exceptionally instructive and illuminating on the meaning of this Hebrew word; they point out that it "is a word of very exact technical signification. It is from the verb which underlies the Greek καλ-ειν, to call, with which English word it is itself practically identical. From the Greek word καλ-ειν, by prefixing the preposition ἐκ, 'out,' comes the word *Ecclesia*, 'the Parliament,' first at Athens, and subsequently the *Eglise* or Church of Christ; while the Hebrew word is regularly used for the 'Church' or 'Congregation' of the Old Dispensation. Thus the word denotes a 'gathering' of units at other times scattered. When men leave their homes in order to discuss together affairs of State, the gathering is a political *Ecclesia* or 'Parliament.' When people come together to worship God, it is a religious *Ecclesia* or 'Church.' Transfer the simile to suit a scale in which the units are not individuals but self-governing communities. Find a race blessed by Heaven, divided into distinct communities which are yet ready to co-operate in one Imperial Parliament, and are linked together as members of a world-wide Church, and you have found the 'Nation and Company of Nations' assigned to Jacob. Nowhere else is there such a Company in the world."

In passing, we note that the A.V. and the R.V. of Gen. xxviii, 3, give "people" and "peoples" respectively, and the balance of evidence is in favour of the plural; but why did Ferrar Fenton render it "Nations"? He certainly has hit the mark better than the others, and has translated it more in harmony with Gen. xxxv, verse 11, where the same promise is given to the same patriarch (Jacob) later on at Bethel, when his name was changed from Jacob (the supplanter) to Isra-el (God's ruler), and therefore his race must be noted for ability to rule righteously and justly.

This "Company of Nations" could not be in Palestine, as "Verse by Verse" points out when referring to chapter xxviii, verse 14, for they could not and did not spread out West, East, North and South while in Palestine, for on the West was the sea, on the East the Syrian desert, and they certainly did not colonise into separate national units to the North in Asia Minor, nor South in Arabia; it is a world-wide expansion that is here foreshadowed, the units of which were to be nations.

Some of our American friends, in their references to this promise of Israel's race evolving into "A Nation and a Company of Nations," claim the word "Nation" as referring to the U.S.A., and the Company of Nations to the group of Nations under the British Flag, including the Homeland, but they do this overlooking the fact that the Company of Nations must have a Homeland from which to spread out into Colonies, and therefore the singular must come first as the headquarters of the Race, and the company of daughter Nations colonise from these headquarters.

Our U.S.A. friends should also remember that, being Manasseh, they have a separate and distinct title, or name, allotted to them by which they will be known, and this brings me to my next section, which I will call

THE DESTINIES OF TWO BROTHERS.

We have been familiar from our childhood with the life-story of Joseph, his dreams, his slavery, his moral trial, his rise to supreme power in Egypt, second only to Pharaoh himself, his administrative success, his self-revelation to his brethren after their third visit to buy corn, his happy married life, and the giving of the birthright blessing by his father, Jacob, not only to himself but continued, by entail, to his two sons.

I have selected the word "entail" because the dictionary definition is very precise and congenial to our theme of "The Evolution of the English-speaking Peoples outlined in Genesis," as the *entail* of this promise-prediction cannot be broken. The dictionary describes "*entail*" as "an estate, entailed or limited in descent to a particular heir, or heirs; the rule by which the descent is fixed or settled; to settle the descent of an estate so that it cannot be sold or bequeathed by any subsequent possessor; to bestow inalienably on a person and his heirs, or successors."

Please bear this definition in mind while we in imagination transport ourselves back through the ages to the death-bed scene of Jacob in Egypt. It will do our minds good to trace the full extent of the sweep backwards. We shall then be better able to appreciate the far-distant sweep of history when foretold by Divine foreknowledge.

We pass backwards through the Middle Ages for about 1,000 years to the time that our tribal units were being gathered together in these "Isles of the West," "with My fury poured out," and note that every section had to fight its way into these Islands.

These events terminated another 1,500 years of wanderings by our ancestors across Europe and up the Mediterranean Sea, during which time they were to be wanderers among the Gentiles and not to be known as My People Israel.

We are now in the period of the invasion of Northern Palestine by the Assyrians, which happened 130 years *before* the Babylonians took the Jews for their 70 years' captivity to Babylon.

In our looking backwards our Ten-Tribed ancestors are now at the end of their residence in Palestine and, previous to their *total* removal, they had lived their national life with the Jews in Palestine, through the reigns of the Kings and the Judges and, going ever backwards, we come to the conquest of Canaan, to the desert wanderings, to the Exodus, to the task-masters of Egypt under the Pharaoh "who knew not Joseph," and finally we reach the end of our backward-journey in the land of Goshen, 3,613 years ago!

(To be continued.)

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BIBLE STUDENTS' STUDY CLASSES.—IX.

THE PROPHET EZEKIEL.

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

EZEKIEL IX.

AS we have seen before, God always had some who sighed and cried for their nation's sins. These are now preserved, the others slain (Amos ix, 10). In this chapter Israel and Judah are both mentioned. The tribe of Benjamin was a tribe of Israel lent to the House of David, that David might always have a light in Jerusalem until Christ came (1 Kings xi, 32, 35). Chapter viii dwelt upon the gross enormities perpetrated in Jerusalem and summed up, ending with, "Therefore will I deal in fury, mine eye shall not spare, neither will I have pity," &c. A loud cry now goes up from the Glory of the Lord. Bring hither the executioners of the city. To these six men of vengeance is now appointed One, the seventh in token of the Covenant. The Lord Jesus, who watches over His own (see also Rev. xiv, 14), and sets a mark upon all the righteous.

He is clothed in the priestly garment (Ex. xxviii, 6, 8; Lev. xvi, 4). This One Man (Dan. x, 5; Rev. i, 13) is no doubt the "Angel of the Covenant," the Great High Priest, superior to those by whom He is surrounded; taking the coals of vengeance from between the Cherubim (see Rev. viii, 5; x, 2), but extending mercy to the contrite as well as vengeance upon the impenitent. This sealing process prepares us for Rev. vii, followed by Rev. viii and ix. "The Lord careth for the righteous."

These are attributes of Jesus Christ. The abominations seen by the prophet were toward the north (viii, 3), so, fittingly, God's vengeance came by the invading hosts from the north. The writer's ink-horn was usually a flat case about nine inches long, by an inch and a quarter wide, and a half-inch thick, the hollow of which serves to contain the reed pens and penknife. At one end is the ink-vessel, which is twice as heavy as the shaft. The latter is passed through the girdle and prevented from slipping through by the projecting ink-vessel. The whole is usually of polished metal, brass, copper, or silver. The Man with the ink-horn has to write in the Book of Life the names of those who shall be marked. The metaphor is from the custom of registering the names of the Israelites in public rolls (Ex. xxxii, 33; Ps. lxix, 28; Isa. iv, 3; Phil. iv, 3; Rev. iii, 5). The Cherub (verse 3) is put for the Cherubim. God, elsewhere, is represented as arising from between the Cherubim to scatter His enemies (Num. x, 35; Ps. lxviii, 1). God's mercy always precedes judgment, but judgment invariably begins at the House of God. 4: A mark. Some Jews describe this as Tau, the last letter of the Hebrew alphabet, and symbolising that the Torah has received its fulfilment by them; as the sign of a Cross in Christian baptism is a token that Christ's finished work is applied to this child. The Lord knoweth who are His, and sets His mark upon them. "Begin at my sanctuary." The first to be punished were those twenty-five elders, the twenty-four and their high priest (viii, 16), who had turned their backs upon the Temple of the Lord. The defiling of the House with their dead bodies rendered it fit for the coming destruction. Though the prophet had been zealous in his denunciations, he finds the accomplishment too terrible for his own sensitive nature. No doubt the enemies of the Lord said, "The Lord hath forsaken the earth," and made this the excuse for their impious lawlessness. God's own people, however, might well have thought, seeing the progress of evil, that God was not heeding their sighing and mourning.

The Man gives an account to Him who sent Him.
He doeth all things well.

EZEKIEL X.—THE VISION OF THE GLORY OF THE LORD.

BEFORE this second act of Divine Judgment, the scattering of fire from God upon the city, we have again a repetition of the vision as seen in Ezek. i. Though God appears in wrath, and His fury would seem to wipe from off the face of the earth such a rebellious people, He accords the prophet a vision carrying him and ourselves back to the time when He had instituted Israel to be a Kingdom of Priests and a Holy Nation (Exod. xix, 6; xxiv, 10–17). "I the Lord change not," "My covenant will I not break," "I will not return to destroy Ephraim, for I am God and not man" (Hos. xi, 9). So the Almighty (Shaddai), the Creator and Nourisher of His people, will surely know how to deal with His wayward and spoilt child. Ephraim will yet return to his Father, who loves him, taking him by the arms and teaching him. I will cast my fair yoke upon him, says Christ his Redeemer. It is He who rules over all. Let us repeat here what has been already said by "Philo-Israel." From verses 1 to 7 wonderful visions of God's Glory are described. The sound of the Cherubims' wings was heard as the voice of Almighty God when He speaketh (verse 5). "The man clothed with linen" surely was the Lord Jesus Christ (verse 6; also ix, 2, 3, 4, 11). Who is worthy to do as this man did but Jesus? (verse 7). Again, the Cherubs' four faces are described as those of Israel's standards (chapter i); they are the face of a cherub, or ox, as it may be read; of a man, of a lion, of an eagle. This living creature was seen by the prophet under the God of Israel, and they were the Cherubim (verse 20). *Calmet* says, "the prevailing animal characteristic of the living creatures was that of the ox, of which they had not only the head but the feet (i, 7). The ox was Ephraim's sign. The cherubs were placed in vision exactly in the order of the standards in Israel's camps (Num. ii). Judah's lion was then on the east, Ephraim's ox on the west, Dan's eagle on the north, Reuben's man on the south. Hence the different order of description in Ezek. i and x, for in i Ezekiel saw the vision advancing from north to south, and so saw the man first. In x he saw the ox first, as that was nearest him. The Shekinah was moving out of the inner court eastward, to the east of the prophet then standing by the porch of the Temple (viii, 16). God, Whom the Cherubims represented, is called "the God of Israel" (20). It is remarkable that God always delights to be called "the God of Israel." "He changes not" (Mal. iii, 6).

In Rev. viii, 3–5, before the judgments descend upon the Pagan Roman Empire, the Angel is seen standing at the Altar having a golden censer, and when the incense of impure worship is offered, "the prayers of all the saints" instead of prayers in and through the Lord Jesus Christ, the Angel takes the censer and fills it with fire of the Altar and casts it into the earth. So here (2) "And He spake unto the Man clothed with linen and said, Go in between the wheels, even under the cherub and fill thine hand with coals of fire from between the Cherubim and scatter them over the city." Meanwhile the Glory of the Lord again left the Cherubim and stood over the threshold of the house (4–8), the cloud

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filling the Temple and the brilliancy lighting up the inner court. Not before the voice of Shaddai, the Preserver and Nourisher of His people (Gen. xvii, 1) had spoken, did the Chief Angel approach the chariot and receive the coals from between the wheelwork and go forth. The effect of these coals is sometimes to purge and purify (Isa. vi, 6, 7), otherwise it is a consuming fire (Jer. v, 14).

The unity of purpose, as we saw previously, is guided by the form of the man's hand; their appearance as a Tarshish-stone, and their being as it were but one likeness, as if a wheel had been in the midst of a wheel. Evidently there is but one mind and purpose acting under their Head, who is guiding their national instincts. "When they went, they went upon their four sides; they turned not as they went, but to the place whither the Head looked they followed it; they turned not as they went." As one "O Wheel." And again we have the original standards with Ephraim leading. The same faces the prophet might almost say as were revealed at the first unto Moses in the Wilderness.

"FURTHER OUTLOOK—UNSETTLED."

By Rev. Philip Young, L.Th., Rector of Clapham and Patching, Worthing.

The Broadcasting stations give to us the forecasting of the weather. They are able to do this because the Weather Bureau gathers its information from every point of the compass, while with an ever-increasing accuracy it assures us what we may expect. In these prognostications we have become very familiar of late with the phrase, "Further outlook—unsettled."

Depressions, a thousand miles away over the Atlantic, approach with greater or lesser speed, and reach our shores. Meteorologists then, in forecasting, give warnings which are of inestimable value to shipping here or there. All who are interested will observe these things. But there are other things well worth observing—winds and storms of quite a different character.

It will be recalled that Our Lord rebuked Pharisees and Sadducees because they disregarded the signs of the times. "He answered them and said, 'When it is evening ye say, It will be fair weather, for the sky is red. And in the morning, It will be foul weather to-day, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"

These signs of Our Lord's day were evidently intended to convey some great and much-needed truth. To miss it meant to miss that which was in the purpose of God, that which was to prepare the minds of men for future developments in the world's history or the Church's life. Yet so absorbed were the Jews with immediate and material interests that seeable signs remained unseen. Disaster which might have been avoided, consequently fell with all its unchecked force upon them.

It was not a happy state, this condition of blind ignorance of the things which were shortly to come to pass. You would not expect it to be, and the question I would raise is, "Are not thousands of people of our day blindly ignorant of or ignorantly blind to current events, and to those approaching events which are to 'shake terribly the earth?'" No good comes of gazing over a precipice in the dark; for you are simply vaguely conscious of a danger and have no vision of what is beyond, or whether there is any bridge of connection, across which you may safely go.

It was to remove this ignorance of the future and its necessary prejudices that Christ uttered His challenge and rebuke.

Well nigh two thousand years have passed, and we are again near the deepening of the signs and the fulfilment of prophecy, so that this present age stands in a position of peculiar advantage.

"The one far-off Divine event
To which the whole creation moves,"

of Milton's day is ours to grasp and hold. The Advent of Our Lord, with all the marvellous preparation, visible to those who have eyes to see, is within "measurable distance" of accomplishment.

There can be no doubt that the past twenty-five years have witnessed a deepening interest in coming events which are "casting their shadows before." Prophecy is being studied not by the few, as in days gone by, but by the many. Possibly nothing has given a greater impetus and reality to this most fascinating study than the work of the B.-I.-W. Federation. It has brought out, in so many different aspects, the significance of passing events and the imminence of far greater. In all these we are consciously or unconsciously involved. We cannot escape them if we would.

The omens are chameleon-like in their variety of colour, and the colourings are protective, for God has not designed that His future developments for the world shall be seen and known by all indiscriminately. He has broadcasted them in the Bible, but it is only to those who have the true receiving faculties of faith and humbleness of mind that His purposes are made clear. Does anyone say, "I have little wisdom with which to unravel the intricacies of prophetic study." Then your course is clear—St. James helps you: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering" (St. James i, 5, 6).

How wonderful is the vista which "asking in faith" will open out to you! You will exclaim, Would that I had applied this golden key, with its clear-cut words, earlier. I should then have been the more "valiant for the faith."

Well, the time is fast approaching that shall bring the most startling events of all history upon us.

"The day is coming—yea, is now at hand—
When wars shall struggle on the Syrian plains,—
Wars such as ne'er before have been on earth,
Nor the sun seen in all his ancient reigns:—

The day is coming—yea, is now at hand—
When, urged by Heaven, to her hallowed ground
Shall beauteous Solyma lead back her tribes,
While with sweet tones her Hebrew camps surround."

To this—the last great war of Armageddon—the world is hastening. For this prophecy, whether in Jeremiah, Ezekiel, Joel or Zechariah, had long ago prepared us. Students of the Divine Word had again and again assured us, not only that this great closing catastrophe of the present dispensation would undoubtedly occur, but also the approximate and even definite dates when contributory signs would be manifest. And they have been wonderfully accurate. We should expect that it would be so; for prophecy is an exact science; it is

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translated into exact history. It is no mere guess at truth, but the sober and intelligent interpretation of what God has given, or why should He give it at all? He might have left us in entire ignorance as to the future; instead of which He has given us "the more sure word of prophecy."

To look into the future has its own peculiar fascination. To look into that same future with knowledge and understanding should bring its own grave warning on the one hand, and its intense spiritual comfort on the other.

The Outlook—what is it? Perplexing, unintelligible, unilluminating, apart from the Bible and its prophecies. Events follow each other with so bewildering a rapidity, and with such gathering force, that unless we take Holy Scripture as our guide, we must inevitably fall into great confusion of thought. Signs of gathering storms are in abundance; it only needs that we interpret them aright.

"Ye shall hear," said Christ, "of wars and rumours of wars: see that ye be not troubled: for these things must needs come to pass: but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and earthquakes, in divers places. But all these things are the beginnings of travail" (St. Matt. xxiv, 6, 7).

"There shall be signs in the sun and moon and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth; For the powers of heaven shall be shaken" (St. Luke xxi, 25-26).

Since the great Armistice of 1918 have these things ceased to be? Have they not rather increased tenfold? They are, indeed, but the beginning of those birth-pangs which are to usher into the world a worse state of things. The League of Nations may, to some extent, stem for awhile the tide of war; it cannot, in the long run, abolish war. The League cannot alter human nature, nor eradicate national jealousies and ambitions.

Our statesmen make brave efforts to limit armaments and establish "peace on earth"; but all will be rendered nugatory when the enemies of the British Empire feel strong enough to move their armies towards the goal of their ambitions—universal dominion *via* Jerusalem and the Holy Land. Look where you will, the fact is patent, surely, that the whole world is caught in the maelstrom of a seething unrest. Revolutionary propaganda issuing from Moscow, seeks to stir up the spirit of rebellion against British authority and prestige. Quite clearly, the powers of evil are active to an extent hitherto unparalleled. The conflict grows more strenuous, and yet to Great Britain, the Empire to whose care, together with America, God has entrusted so much in the past, comes the ever-increasing knowledge of our Eastern origin, and identity with Israel of old. In this lies not only hope, but the assurance of final victory, under the Banner of Christ. The work which must, in the near future, engage the Anglo-Saxon race is stern, yet salutary. The nation, awaking to its destiny, shall yet realise that it is the instrument in the hand of God to carry out His judgments upon the world.

"Thou—Israel—art my battle axe and weapons of war: for with thee will I break in pieces" (or hammer, the nations), "and with thee will I destroy kingdoms" (Jer. ii, 20).

Or, again, and from Ezekiel we read of the doom of Turkey. "And I will lay My vengeance upon Edom" (or Turkey). "by the hand of My people Israel" (Ezek. xxv, 14).

The beginning of the end has come to Edom. The most dramatic and most significant feature of the Great War was undoubtedly the passing of the Turk, when General Allenby took possession of Jerusalem, and the hideous misrule of the Mohammedan Turk came to an end. How quickly it seems to have been forgotten; but the world's future turns upon Jerusalem and the East. Israel and Judah have already the possession; but grave events and national complications have yet to tax the highest intellects in those who govern.

The "further outlook" cannot be other than "unsettled," to-day and to-morrow and onward, till Christ Himself shall return to earth and take His rightful place and reign. Would you be heartened and upheld? Then enter into the words of Christ. When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

It is better to know these things than not to know them; it is better to be forewarned than to be taken by surprise; better to await the Coming of Our Lord in the spirit of love and devotion than to imagine that the world will be regenerated by the forces of its own civilisation. This last great experiment has been tried for well-nigh six thousand years—and always with the same result—Failure.

Christ alone can put this wrong world right.

GREEK AND HEBREW CONNECTIONS—XXIV.

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

Genesis xv, 10: Divided Sacrifice. Here is recorded a midnight sacrifice, apparently the most mysterious sacrifice mentioned in Scripture. It was offered by Abram. The animals used were heifer (Taurus), goat (Capricornus), ram (Aries), dove (Columba Noachœ), all of which are found among the constellations. Then a bright cloud (Fenton) or Shekinah (Libra) passed between the pieces of the animals, already divided by Abram. The Greeks, when making a solemn covenant, divided the animals, and the contracting parties passed between them.

Genesis xxiii, 2: It is said that Abraham came to mourn for Sarah. He came from his own tent to Sarah's tent and sat at the door mourning (Job ii, 13), and afterwards rose and returned to his own tent (Wordsworth). Long after, the Greeks copied this custom of mourning at the door of a room or house within which a dead body lay.

Genesis xxxiv, 12: Jacob's daughter Dinah was to receive a dowry from her father. Dr. Kitto remarks that among the ancient Greeks the father did not at all times engross the price of his daughter; but there were two species of payments, one to the father to engage him to bestow his daughter on the suitor, and the other to the lady; the father sometimes gave the dowry to his daughter. In this case we are able to ascertain the existence of usages precisely analogous to those described in the Old Testament in Greece.

Genesis xxxv, 20: Jacob erected a pillar over Rachel's grave near Bethlehem. Burder, to show the similarity of Hebrew and Greek funeral customs, gives instances of Greek pillars. Homer represents Paris as couching behind the pillar which was on the grave of Ilus. So Ulysses erected a pillar

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on the grave of Elpenor ("Odyssey," xii, 14; "Iliad," xvi, 457). Dr. Chandler mentions many stelœ, or pillars, in the courtyards, taken from the graves of Greeks, at Athens. (See Solon's Law, cited by Cicero, in his "De Legibus," ii, 26; "Travels in Greece," p. 35; "Oriental Literature," 1822, i, 75.) Psalm cxix shows 22 letters. Proverbs xxxi, each portion begins with a letter. (See "The Moabite Stone," by the Dean of Cashel, Dublin, 1873.) The Phœnicians have been deemed the inventors of letters by some. The Greeks say that Cadmus brought them from Phœnicia. and that the alphabet had 16 letters, to which eight more were added afterwards, viz., Θ, Σ, Φ, X, by Palamedes, and Z, H, Ψ, Ω, by Simonides.

From this alphabet the Greek, Roman, and almost all European alphabets are derived. Twenty-five centuries ago these letters were common to all the races of Western Asia, from Egypt to Taurus, Persia to Mesopotamia to the Mediterranean, used alike in Nineveh, Jerusalem, Moab and Cyprus. The Moabite Stone was erected about 890 B.C. It has twenty-two letters on it; nearly the whole Greek alphabet, not merely similar to the Phœnician in shape, but as nearly identical with it as may be. The archaic form of the Greek letters bears such a close resemblance to the Phœnician as to be scarcely distinguishable from them. They are placed under one another, showing the agreement of the Greek with the Phœnician and Hebrew form of writing. Here we have the Greek alphabet with the Z, H, Θ, Σ, Φ. Henceforth the claim to a Greek authorship of them is satisfactorily disproved. It is evident that the ancient Semitic alphabet contained twenty-two letters, and that they were taken over bodily by the Greeks, who certainly did not obtain their alphabet before 1000 B.C. Phœnician, like Hebrew, ran from right to left. Vau on the Moabite Stone Y is distinctly the Greek Υ, which has been supposed of recent origin. In Egypt, writing was originally pictorial, and so was the alphabet, though the modern ones are changed; the original names in Hebrew and Arabic were the names of animals, implements of husbandry, and such common objects of rural and patriarchal life. This account by the learned Dean contains valuable information. But Hebrew was the primitive language, and the original of all others.

Absalom erected a funeral pillar for himself in the Valley of Jehoshophat, on the east side of Jerusalem. But Dr. Kitto remarks that, according to Joshua iv, the early pillars do not appear to have had any inscription on them.

Esther iii, 2 (Job, Solomon and Homer); Psalm cl, 6 (David and Orpheus); Isaiah xxvi, 25 (Inspiration: Jonah and Laomedon); Tertullian's "Apology" (Parker), p. 129. In "A Dissertation on the Trojan War," 1796, the author considers the Greeks were indebted to the Hebrews.

"I WILL PREPARE A PLACE FOR YOU."

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

Y GWIR ERBYN Y BYD.

("*The Truth Against the World.*")

OUR "SAVAGE" BRITISH ANCESTORS.

THE early British, under their Druid priests, had a national slogan which, translated, means "*The Truth Against the World.*" This is the chief national attribute of the British of to-day. Their word is their bond. A queer trait of the ancient and modern British "barbarians"!

Hume says, "That no religion has ever swayed the minds of men like the Druidic."

One of the ancient Druid Triads was, "Three duties of every man: Worship God; Be just to all men; Die for your country." What sane man would set this Triad down as a mark of *savagery*?

Morgan, one of the scholarly writers on early British history, says: "The Druidic colleges in Britain, *the only free State in Europe at this period*, continued to educate and *send forth their alumni to all parts of the Continent.*"

This high educational condition has to be set down as another proof of "*early British barbarianism*"! What ails our senseless platform superficial historians?

"Druidism is said to have been established by Seth in the year when the equinox occurred in the first point of Taurus, or the constellation of the Bull, 3903 years B.C." Most assuredly it was one of the first of all religions found among the early peoples of this earth.

From the above we may get a suggestion of the sacred "White Bull" sacrificed by the Druids in their oak groves. The Tauric or Bull constellation, with its solstitial start 3903 B.C., would very naturally make prominent a religion related to the "stellar Bull." No wonder the island where this worship was at its height was called Anglesey—the Island of the Bull—two pure Hebrew words.

Morgan says, speaking of the early British, "About five centuries before the Christian era, its civil laws were codified by Dunwal Moelmud, the British Numa, and have since that period remained the common, unwritten, or native laws of the island."

"These British or Druidic laws have been always justly regarded as the *foundation and bulwark of British liberties.*"

These are some of the queer marks of the "savagery" and "barbarism" of these early Britons, our "*savage*" ancestors. It would be well for millions if they had a civilisation to-day that would compare favourably with that of the Druid Britons.

DRUIDIC COLLEGES.

South of the Clyde and the Forth, there were in Britain *forty Druidic universities*, attended by from forty to sixty thousand students. It required twenty years to master the curriculum. Their chief studies were natural philosophy, astronomy, arithmetic, geometry, jurisprudence, medicine, poetry and oratory. Nobles' sons from Britain and Gaul attended these colleges. No man could become a Druid unless he was able to prove, at the May congress of his tribe, his descent from *nine successive generations of free-born forefathers.*

What rating are we to give the men who preach or lecture to their people on *the savagery of our British forefathers*?

Why go out of the way to say the thing which lacks in truth?

Superficial historians assert that "OUR BRITISH ANCESTORS WERE SAVAGES," and charge as follows:—

They stained their limbs with the juice of a plant called woad. So they did! Ergo they were savages. So they were!

Many millions to-day in *civilised* countries stain their mouths, gullets, stomachs and floors with the juice of a plant called tobacco. Ergo they are savages. So they are!

Scores of millions to-day in civilised lands stain their lips, cheeks and eyes with colours—red, white and black. Ergo they are savages. So they are!

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Millions stain their bodies, minds, characters, reputations and lives with bad whisky and other debasing stuffs. Therefore they are savages!

Compare the above stainers and know the least savage of the lot were the early Britons who amused themselves, as sailor men, by tattooing their arms and legs with plant-colouring, as they do to-day. Our sailor men, who to-day carry on their arms or breasts pictures of ships, anchors or their *lady loves*, are as high a class of the *genus homo*, as heroic, as civilised and manly as the best of earth-borns.

ANOTHER PROOF THAT OUR BRITISH ANCESTORS WERE SAVAGES.

They wore, or "clad themselves in the skins of animals," and must have been "savages"—poor things!

In the British Isles to-day, in France, and even in Germany, ladies and gentlemen of good families, highly and lowly educated, doctors, judges, professors and ministers of the Gospel, as well as their dear wives and daughters, delight to dress in the skins of animals (furs). Poor, sad, uncouth savages!

Another proof! *Our early British ancestors "roamed through the forests"*—and, of course, must have been savages.

Out here in British Columbia large numbers of lumbermen, timber cruisers, prospectors, miners, mining engineers, hunters, sportsmen, wooded-land hunters and campers from the cities, roam through the forests, dwell in the forests, fish, hunt, sleep and eat in the forests. They are therefore a lot of very bad, uncivilised and superstitious savages!

For forty-eight years the writer has indulged in the forest-roaming savagery to a considerable extent. What a bad lot of savages we are, and how like our British ancestors we really must be!

LASTLY!

Our superficial historians, and especially our British-Israel-Teaching opponents, tell us with great gusto that our ancestral Britons were savages in the time of Cæsar.

Let these men know that our ancestors, as far as the Angles, Saxons, Jutes, Danes and Normans are concerned, went into the British Isles hundreds of years after Cæsar and his Romans were dead.

The Britons of the time of the Roman invasion were not the Anglo-Saxons of centuries later. And the Britons were not savages, but were far more cultured than the pagan Romans, *even though they did then what our good people do to-day.*

ENQUIRERS ANSWERED.

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

M. B.—Will you kindly amplify your remarks as to what occurred at the last Œcumenical Council?

ANSWER.—One may best answer this by quoting from the "Postscript on Some Passing Events, &c.," from Chas. Wordsworth's (late Bishop of Lincoln) "Union with Rome," p. 93, Note.

Without laying undue strain on such phenomena, we may not pass by unnoticed the fact that the opening of the Vatican Council, which met at the beginning of winter (December 8th, 1869), was accompanied by a violent storm, and that the promulgation of the Dogma of Papal infallibility, in the height of summer (July 18th, 1870), was marked by a tempest still more terrible. The two events have been thus described by an eye-witness:—"When I went down to St. Peter's on December 8th last, the very doors of heaven seem to have been opened, and we were nearly washed out of our carriages. Yesterday, too, instead of a bright Roman sky and brilliant burning sun, we had what may be called the storm of the season. Thus the opening and the closing of the Council—the closing, at least, for the present—were marked by a violent revolution of the elements.

"The reading of the dogma was followed by the roll-call of the fathers, and '*placet*' after '*placet*' followed, though not in very quick succession. They were uttered in louder and bolder tones than on former occasions, and amid the utterances there was a loud peal of thunder. The storm, which had been threatening all the morning, burst now with the utmost violence. And so the '*placets*' of the fathers struggled through the storm, while the thunder pealed above, and the lightning flashed in at every window and down through the dome and every smaller cupola, dividing if not absorbing the attention of the crowd. '*Placet*,' shouted his Eminence or his Grace, and a loud clap of thunder followed in response, and then the lightning darted about the baldachino and every part of the church and conciliar hall, as if announcing the response.

"The storm was at its height when the result of the voting was taken up to the Pope, and the darkness was so thick that a huge taper was necessarily brought and placed by his side as he read the words which invested him with Divine powers, 'Nosque, sacro approbante Concilia, ita discernimus, statuimus atque sancimus.' And again the lightning flickered round the hall, and the thunder pealed.

"I was standing at this moment in the south transept, trying to penetrate the darkness which surrounded the Pope, when the sound as of a mighty rushing something, I could not tell what, caused me to start violently and look about me and above me. It might be a storm of hail. Such for an instant was my impression; and it grew and swelled, and then the mystery was revealed by a cloud of white handkerchiefs waving before me. The signal had been given by the fathers themselves with clapping of hands."

The very next day war broke out between France and Prussia; the Vatican Council was suspended. French troops were withdrawn from the Vatican, and in the course of that year (1870) Italy was free.

COLLEGE CLASSES.

THE College Classes will be held as usual on Monday and Tuesday, March 2nd and 3rd.

Clerical and Ministerial sessions on the Monday morning. These are increasing in interest and in the scope of the studies covered. Each study is complete in itself, and yet each makes a clear-cut contribution to a larger scheme of enquiry.

Monday afternoon session follows the line of the morning study.

Monday evening is topical studies for lecturers and teachers.

Tuesday afternoon, the Kingdom Teaching of the New Testament.

Tuesday evening, Mr. Davidson, on "The Pyramid."

On Monday and Tuesday, March 9th and 10th, the Classes, afternoon and evening, will be merged in the Central Hall meetings.

All will be welcomed.

Watch for the announcements regarding the 16th and 17th, and thereafter.

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THE SECRETARY-GENERAL'S PAGE

WE have the pleasure to announce two lantern lectures for March 9th and 10th, in the Central Hall, Westminster, each in the afternoon at 2.45; the first by the Rev. W. E. Woodhams Denham, F.R.G.S., on "A Thousand Miles Up the Nile"; the second by the Rev. G. H. Lancaster, M.A., on "Palestine and the High Places." Both lecturers speak from personal knowledge. Reserved seats for each occasion, 2s. 6d.; unreserved, 1s. Back seats free. Tickets may be obtained from our Headquarters, 6, Buckingham Gate, S.W.1.

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Our Manchester and Salford Branch members and friends are to have a lantern lecture on "Palestine," by Mrs. Bloxam, on Thursday, March 5th, at 7.45 p.m., in the Houldsworth Hall, Deansgate; also a lecture by the President, Mr. W. H. Hesketh, J.P., on Tuesday, March 10th, at 7.45, in the same hall. Large attendances are hoped for. Enquiries regarding this Branch should be addressed to the Hon. Secretary, Mrs. N. S. Witham, Heathcote, Strines, near Stockport, Cheshire.

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The South London Branch will meet at 195, Lavender Hill, Battersea, S.W., on Tuesday, March 3rd, at 8 p.m. Speaker, Mr. Henry Proctor, F.R.S.L. Subject, "The Fifth Empire."

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Our Great Yarmouth Branch will hold two public meetings in the Town Hall, on Tuesday, March 10th, at 3 and 7.45 p.m. The Rev. J. J. Armitage, of Liverpool, will speak on "Shall the Meek Inherit the Earth?" in the afternoon, and on "The Red Flag and the Union Jack in History" in the evening. William T. F. Jarrold, Esq., of Norwich, will preside.

* * *

Mr. Daniel Farmer is to address the Young People's Guild at Balham on March 2nd, and our Branch at Hindhead on March 8th. * * *

The Rev. Pascoe Goard, the Rev. T. H. Whitehouse and Mr. J. J. Morey are conducting special campaign meetings at Leamington this week, in the Urquhart Hall, February 25th, 26th and 27th. As a preliminary to these meetings Mr. Garrison lectured in the same hall on 17th inst. to a large audience on "Egypt and the Great Pyramid," with lantern pictures. Dr. Harold Mason presided. The two local papers gave good reports. * * *

The Revs. Pascoe Goard and Merton Smith go to Glasgow on March 7th for preaching engagements on March 8th, and on Monday, March 9th, they commence a series of meetings in the Renfield Street U.F. Church.

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The lantern lectures by Mr. Garrison and the Rev. C. C. Dobson attracted large audiences at the Central Hall, Westminster, on February 18th and 19th. In the unavoidable absence of Lord St. John of Bletsoe, Dr. Horace Sworder presided at the former. The Chairman at the latter was the Rev. T. Selby Henrey. The evening meetings were presided over by the Rev. Pascoe Goard and Mr. J. J. Morey, who, with the Revs. W. H. Stuart-Fox, M.A., W. E. Woodhams Denham and Mr. Daniel Farmer, gave excellent addresses.

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Our thanks are tendered to Major E. D. Pickard Cambridge, J.P., and Mrs. Cambridge, for the excellent organization of the Secretary-General's lecture at Berkhamsted. Major Cambridge presided over a representative assembly.

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The Rev. Joseph Gay, A.T.S., has been preaching and lecturing in the North. Pulpits have been given him at Manchester and Crewe. At the latter place he has also addressed some public meetings.

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The Rev. Pascoe Goard and Mr. Garrison are to visit the Bedford Branch on March 20th, and speak in the Town Hall at 7.30.

* * *

The Rev. J. Bretnor Gratton has arranged for the Secretary-General to lecture at Leicester, in the Y.M.C.A. Hall, on March 16th, at 7.30.

* * *

We are grateful for a number of donations, including the following amounts sent anonymously: "A.G.," £2; "An Associate," 5s.; To the Benevolent Fund: "E.G.B.," 10s.; and from a "Reader of *The Christian*," 5s., to the General Fund.

* * *

The Southport Branch has recently undergone a slight reorganization amongst its officers. Mrs. Woodward, who has, from the start of the Cause in Southport, been an enthusiastic worker, has resigned from the Honorary Secretaryship. At a recent Committee Meeting she was accorded hearty thanks for her services. The Chairman—Mr. Vandervord—proposed that she be asked to become a Vice-President of the Association, and this was carried unanimously. The Chairman also paid a high compliment to Miss Newport for her careful work as Treasurer, and she was unanimously asked to serve on the Committee. Mrs. Attwood was appointed Treasurer. In place of Mrs. Woodward, the Rev. J. C. Dalrymple was appointed Hon. Secretary. Mr. G. T. Vine, F.E.I.S., A.C.P., was unanimously called upon to continue in the office of President, a position he has filled with great zeal for the last six years. The Branch is to have a visit from the Rev. G. H. Lancaster, M.A., on February 27th, when he is to lecture on "Great Britain and the Near East."

A new Branch has been formed at Ainsdale, with Mr. A. Shaw as the Hon. Secretary. Mrs. Bloxam was announced to lecture there on Tuesday last, with the Rev. J. C. Dalrymple in the chair.

* * *

Miss Hayes, Hon. Secretary of the Dover Branch, writes: "Two most enthusiastic meetings were held here on February 17th, when Mr. J. J. Morey gave the addresses. The President (Colonel Smythe) presided. The subject in the afternoon was 'Signs of the Times'; and in the evening, 'Prophecy and Present-day World Problems.' Our members and friends were delighted with Mr. Morey's treatment of these themes. One lady declared she had learned more about the Bible at the two meetings than she had been taught at her church during several years of attendance. None of us would have missed the lectures on any account, and we are all looking forward to a return visit from Mr. Morey at an early date."

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

No. 166. Vol. IV. MARCH 7, 1925 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 PERSONNEL OF THE KINGDOM UNDER THE REIGN OF OUR LORD.

By Rev. Wm. Pascoe Goard.

We have seen the fact that the throne of David merges into the millennial reign. We have glanced at some of the physical changes which will take place in the earth at the time of the setting up of that reign. Shall we now look at glimpses of the people who shall inhabit the earth and the Kingdom during that reign?

It is very hard for many to accustom their minds to the fact that there shall be such a reign on this earth of ours. It is indeed hard to visualise the facts of the case. We are helped when we remember the short and long processes which are taking place under our eyes in connection with this earth. For instance, consider our movement through the zodiacal signs in the heavens. We traverse all the twelve signs in a short twenty-four hours as the earth spins upon its axis. We traverse the signs in a complete movement as the earth swings around its orbit once a year. We move, however, slowly through the signs of the zodiac once in twenty-five thousand years as we slowly lose ground with the precession of the equinoxes.

So in regard to the life movements of the earth. We have the daily round and the common task, completing the circle in twenty-four hours. We have the weekly circle of seven days, six of which are devoted to work. We have the annual round marked by the procession of the seasons.

We have the longer period of the century, which exceeds the average life and marks a period in historic progress.

We have the millennium, which swings on with stately tread through the ages; and we have the Adamic week of seven such millenniums, the beginning of which stands out as the birthday of the Adamic race, and the end of which instinctively we look to bring in a winding-up of the events of the period.

In speaking of the Creation, the Flood, the call of Abraham, the establishment of the Kingdom at Sinai, the setting up of the throne of David in the Kingdom, the advent of Our Lord at Bethlehem, the great events of the Passion week and of Calvary, the Resurrection and the Ascension, and the coming again of Our Lord, the Bible is marching in the great millennial circles. If we try to measure the events which are therein set forth by the shorter measure of years and single generations, we shall of necessity fall into confusion. If, however, we get into the wide swing of the great movement of the prophetic Scriptures, we shall be able to comprehend somewhat of the great glory of the movement, and to rest settled in faith as to the facts which have been and shall be revealed.

Slowly the Israel people have been ascending in light and life, from the time of the Exodus and the setting-up of the Kingdom at Sinai. Now we are approaching the end, not only of a millennium, but also of a dispensation. Not only so, *we are approaching the end of the working week of six millenniums* which answer to the working days of the week. The end of the working days is at hand. The Sabbath of millennial rest draws near.

It is a time when all things pertaining to the working period will have an end, and the books be balanced for the end of the week of activity. It is the time of the preparation for the Sabbath. At the end of the other millenniums things might be carried forward which remained unfinished. But now the end in very deed is before us.

What shall the events be which shall mark the end?

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The end will be with a whirlwind, self-produced by man, and which shall, in very large measure, sweep away that which the nations have been so busy in building up for ages. But we are not much concerned with the end. It will be an affair of a moment comparatively, and will pass.

It is with the beginning of the next millennium and dispensation that we are now chiefly concerned.

We saw last week that the dawn of the new day would bring a great change in the physical phenomena of the solar system, and especially of the earth. The light of the moon will equal that of the present sun ; and the light of the sun will be increased seven-fold.

There is evidence that those who are not fortified by Divine preparation of a certain order will not be able to endure the intensity of the light, but will be destroyed " by the brightness of His coming." We are here reading of a physiological change. The brightness of His person, and of the new order of physical phenomena which His coming will usher in, will cause those not fortified with that certain Divine preparation to call upon the rocks and mountains to fall upon them to hide them from the face of Him that sitteth upon the throne. From the beginning it has been declared that no man, not prepared, can see the glory of His face and live. This will be as the waters of Noah to the unprepared.

Let that matter stand so. One can read all the passages which refer to the matter in a few minutes.

In the hearts of those who have accepted the Lord there will be found a seed of life which will respond to the light of the new era, as to its native air. For all such the dawning will be one of ecstasy. Yet there will be wide differences, as we are taught in the Scriptures.

There will be those who, on feet of clay, will still walk on the earth in mortal bodies. "The infant shall die . . ." The emphasis in the verse from which we have quoted that statement is, that " the infant shall die at a hundred years old . . ." It is a very striking testimony to the lengthening of life. But we wish to call attention to the fact that " the infant shall die " on occasion. The race will, therefore, not have passed the stage when on the earth people will be born and will die. Doubtless those who accept Our Lord as their Saviour will experience not death, but translation. Those rejecting Him will die.

These earth dwellers will be in the very initial stage of life. They will be in the probationary stage of life ; for the same passage goes on to say that the sinner being a hundred years old shall be accursed. . . A century in which to accept Jesus Christ as Saviour ! Refusing then, the judgment !

The conditions of the life of those who shall be so walking on feet of clay will be greatly ameliorated when compared with the best of to-day.

But they will still be subject to time and place. They will still be under the law of gravitation. They will still require ships and trains and aeroplanes to aid them in their travel, or what shall be the equivalent of these in the Kingdom.

We turn now to consider the resurrected and the translated. " Blessed and holy is he that hath part in the first resurrection. On him the second death hath no power."

What may we know about the resurrected and the translated ?

All that we know about the risen Christ we may postulate about them.

He arose from the dead, and thereafter was free from the power of death. Therefore we know that the resurrected and the translated will be deathless. It will be a new and very happy condition, not to have to take account of things necessary to sustain life ; nor of things necessary to avoid in order to escape death. Hunger, thirst, clothing, houses, discomfort from heat and from cold, sickness, sorrow, crying, all these things will be left behind. It is a very cheerful thought that many of us are within measurable distance, and none of us who are in Christ are far from the moment of awakening to this great and happy series of facts. " O Death, where is thy sting, O grave where is thy victory."

This experience will be equally shared by all the resurrected and translated.

We find also that Our Lord was free from the chains of gravitation. He was tied to earth no more.

One could scarcely think of a more terrorising position for a mortal man whose every separate day of life depends upon his being in the closest contact with the earth. He depends on the earth for his food, his drink, for the very air he breathes. To be swept out into the abyss of the heavens without the power of return would be to be swept out to certain death. The whole of the heavens in every direction would be an abyss yawning for our unwary lives.

But nature has furnished us with a careful mother, in the earth beneath our feet. With unwearying arm she holds us to her bosom every single moment of our lives. Holding us there by the law of gravitation, she feeds and cares for us as long as we live.

When the time shall come that we are no more dependent upon the earth for air, water, food, and a resting-place for our feet, then the cords of gravitation will be loosed, and we shall be free to come and go even as Our Lord came and went. No more need for means of transportation ! To will, will be to go, and more than that—to will, will be to be there.

Will there then be *no centre of gravity* in the new order for the resurrected and the translated ?

Yes, indeed. But it will not be the heart of a planet, nor of any physical body, as it is now. *The new centre of gravity will be the person of Our Lord.* If it were conceivable that the still finite person should wander so far into the infinite as to lose his bearings, the heavens being all strange to his eyes and understanding, still he would be able *to will to be with the Saviour* and would instantly find himself by His side. This is the meaning of the assurance, "That where I am there ye may be also."

Coming, going, rising, descending, not by a long process between point and point, *but immediately* to be at the place desired. The freedom of the life to come will be very glorious.

Neither will material obstacles be a barrier to the resurrected and translated. The Scripture is very clear in the statement " as to the doors being shut for fear of the Jews." Yet the doors which debarred the Jews, and which did not open to Our Lord, were no barrier to His entrance. He came and went at will, and there were no physical barriers to His freedom. What is true of the first fruits will be true of all the harvest from the dead.

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Continuation of association formed in this life will be assured if desired. This is demonstrated by the example of Our Lord. He died. He descended into hell. He arose again and ascended to the Father. Then He returned, and picked up His association with His disciples where it had halted in the Upper Room and in Gethsemane before the tragedy of the Cross. It is a very clear and a very comforting thing to know *He knew the still living* and carried on His fellowship with them, and that He will carry on His fellowship with the resurrected and the translated, as He did with His disciples after the resurrection for ever.

What is true of Our Lord we may be assured will be also true with us. The loves and friendships of the earth will ripen for ever in the life beyond. It will be pleasant to know that as He cares individually for the men who followed Him in His days on earth, so will He care individually for each of us His redeemed ones. It will be the crowning honour to feel the warm touch of His hand. So those who have loved and laboured together on earth will rally in the Kingdom.

Among the resurrected there will be differences. For all there will be glory. But as one star differeth from another star in glory, so shall it be in the resurrection.

The use we make of our time and opportunities here will tell there. It is not a matter of reward given from the hand of God altogether. It is the matter of personal achievement in this life. Some will come through to the resurrection experience with little but a spark of Divine life to answer to the calling voice of Our Lord. Some will have so developed the Divine life by personal intercourse with their Lord that they will shine out in the glory of the Father. Especially shall those who turn many to righteousness so shine forth.

There will be degrees in the attainment of life and glory. There will also be degrees in authority. "Have thou authority over five cities." "Have thou authority over ten cities." "Verily I say unto you, that His Lord shall make him ruler over ALL HIS GOODS."

Thus there will be generations walking on the earth, organized into nations, subject to physical and to Kingdom laws. There will be those who have but barely attained the resurrection experience, who will be above them, but nearest to them; and there will be such radiant beings as those two personages who became the guides and instructors of John in the Revelation, both of whom were so glorious that John, with all his spiritual vision and his knowledge of Our Lord, mistook them in turn for Him. These must have differed in glory. John mistook the first for Our Lord, and was duly rebuked and prevented from offering to him worship. Then, again, he mistook the second for Our Lord, which implies a much more exalted being.

But brightest and best of all will be the Son of Man, the centre of the love and life of all the redeemed, and of the Kingdom.

There are good days ahead, and not far ahead. And we shall have our share of them if we take to heart the instruction Our Lord gave to Nicodemus: "Ye must be born again. Except a man be born again, he cannot see . . . he cannot enter into the kingdom of God."

ADDRESS BY BISHOP FRANK VAUGHAN, D.D., AT CENTRAL HALL.

MY DEAR CHRISTIAN FRIENDS,—It is a great privilege which has been accorded me in being invited to preside over this gathering. I am particularly glad to identify myself in this way with this Association, and delighted to find myself in the company of such a galaxy of experts in this particular form of exegesis to which we are personally and collectively committed. I am here this afternoon, not as an expert, but as a humble disciple, and as an humble enquirer concerning this great revelation of God's truth.

It is necessary that I should justify my own position as Chairman by saying a word or two concerning the reason I give for the hope that is in me. But before I do that I want to say that it appears to me that the intelligence department of the British-Israel-World Federation is particularly in good hands. I do not know who is responsible for it; but I have only recently returned from a visit to the United States and to Canada. I was paying my first visit, and, apart from my brother bishops of my own Church, no one in Canada had any knowledge of this individual so far as I knew. I had not been in the city of Philadelphia twenty-four hours before I received a cable from the far-west of Canada inviting me to make a tour across the Continent, to address certain gatherings in the interest of the Anglo-Israel interpretation of prophecy, and offering me the warmest possible welcome. I was not my own master; I was in the hands of my General Council, and I cabled a reply to that effect. The invitation was again extended to me when I reached Canada, where I found that this Truth was occupying the attention of a great many leading people. Again I was unable, through the pressure of my engagements, to accept the request to address gatherings at Winnipeg and far-west, away up to Victoria.

It is nearly thirty years since, as a student for the sacred ministry, I found myself compelled to give an answer to myself for the existence of the British Empire. When I came to study the question I could find no satisfactory reason for the growing position of that Empire in the world. I discovered, what every other individual has probably discovered, that this is a war-like nation in the sense that it is never ready for war, never ready for aggressive world warfare, and that it never makes any attempt to prepare itself for war until the crisis arises. But when the crisis does arise, something in the spirit of the people, by the help of God, enables them to achieve success which astonishes the whole world. There was, in my judgment, no political reason for the existence of this Empire. When I came to consider the social and religious conditions, I could not see any claim to superior morality; I could not find anything in the moral and spiritual conduct of the people, as such, to explain the position our nation holds. While I was proud, and we are all proud, that under God we can claim very humbly to be a most righteous nation, but that is due to the remnant within our borders who, by their faithful lives, have created an atmosphere, and, like the salt of the earth, which has been preserving in its influence.

Then I began to study the Word of God about these things, and I found that in the prophetic Scriptures a very extra-ordinary place was assigned to the nation called Israel as

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distinct from the House of Judah, and that, in the latter days, the House of Israel was to occupy a certain position in the world, was to carry out certain duties, and to perform certain functions. I went to some clerical friends, and asked certain questions about this problem, and I was told that the Israel of prophecy, concerning the latter days, was the Church of Christ. I reasoned that the Church of Christ is composed of all kindreds of the earth without any reference, necessarily, to ethnological questions. "Whosoever will may come" is the call of the Gospel. I found that the favoured nation must be sought for elsewhere than in the Church of Christ. Then I was informed that the Jews would be the great missionary people and that missionary enterprise would develop very rapidly and considerably as soon as ever their eyes had been opened, and they had recognised Jesus of Nazareth as the Son of God, their Saviour and King. I saw, however, that missionary enterprise was already in existence, that every known portion of the inhabitable globe had received, in some form or another, the witness of the Gospel. I came to this conclusion, that since ninety-five per cent. of missionary enterprise in men and money is Anglo-Saxon, there must be some reason for that, which could only be explained by a careful study of the Word of God. I found that there was an answer to these questions in the pages of God's Word; and my heart immediately went out, and it goes out to-day, to the Anglo-Saxon interpretation of the Divine prophecies. This Federation believes in the whole Bible from Genesis to Revelation. It has no patience with that form of scholarship which would cut the Bible about, and would give us edited portions of so-called inspired Holy Writ. We believe the Bible to be God's Word from beginning to end. Believers in British-Israel Truth accept deity of the Lord Jesus Christ, the Son of God, co-equal with the Father, King of Kings, Lord of Lords, the Son of David, the Prince of Peace, the Coming King. We believe that the Holy Spirit, Who proceedeth from the Father and the Son, is in the Church of Christ to guide us into all truth. I am convinced that this revelation of truth to individual hearts, which results in such a gathering as this, and which finds an echo in the United States and in Canada, is of God, and I believe it will ultimately be the greatest blessing to the Church of Christ.

THE LEAGUE OF NATIONS FROM A SEAMAN'S POINT OF VIEW.

BY COMMANDER GEO. C. THOMAS, R.N.R.

IT is now more than seven years since this League was formed for the purpose mainly of preventing war between nations in future. There is divided opinion among English-speaking peoples as to the League's usefulness; and yet when one considers that the principal aim of the League is to bring about world peace, one is left wondering why this general uncertainty exists. The reason is not far to seek.

The English-speaking peoples have for generations now been the guardians of the world's peace. Their stand for fair dealing in all matters international, in the cause of righteousness among nations, and their ready arm of protection against tyranny for the weaker side, has always been the leading characteristic of this people. The English-speaking race have had most to do with the civilising, religionising and commercialising of the world from the remotest times down to the present day, with a special gift for the emancipation of the native races. The shores of Great Britain and the protection of her flag have for hundreds of years been sought by the downtrodden and the oppressed of nearly every race under the sun. Since the advent of the United States the same may be said for her.

This race is the only one which can give a genuine account of their stewardship in the direction outlined above. They have been known to the rest of mankind for stout moral courage during all their generations down through the ages.

Selfishness and sensuality are characteristics peculiar to many European peoples. This fact must be borne in mind when it is proposed to form or take active part in a League of Nations where representatives from these will predominate in numbers and voting power.

When a League of Nations is talked about to ensure world peace, there are many things to consider as to the constitution of the League before we can receive any adequate guarantee or promise, or be satisfied that justice and equity will always be the outcome of its deliberations. These considerations embody the objects, aims, position, customs, national characteristics, and last, but not least, the religious beliefs of the nations forming the League. A man's religious beliefs are really the governing factor in his life. Whatever he has been brought up to observe and obey in connection with his religious faith, that he will observe and obey. His leaning will always be towards those of like religious faith, especially where an expression of opinion is necessary amongst an international group assembled for the purpose of ensuring a vote.

The nations of Europe are the principal nations forming the League. We find that, with the exception of Great Britain, nearly all are distinctly Roman Catholic, and therefore dominated by the R.C. or Latin thought and policy. Even Germany cannot be considered wholly Protestant to-day, for, politically at least, she is largely influenced by the policy of Rome.

The principal national representation at the League's Board, not Roman Catholic, would be Great Britain and her Colonies—the great strong Protestant British nation.

The Vatican is whole-heartedly in favour of the League. The Vatican is just as whole-heartedly out for the restoration of temporal power to the Popes; and there is another Papal ambition of first magnitude, which all true Catholics are supposed daily to pray for, viz., the conversion of Protestant England to the Roman Catholic faith.

That the Vatican is wholly out to control the world politically is generally accepted by most thoughtful people who have any knowledge of the past history of this Church; consequently this ambition, coupled with her desire to see the Popes restored to temporal power, would be largely realised in her control over the League of Nations. Undoubtedly, the majority of the League's representatives are of the Roman Catholic faith, this would provide and complete the first step. The next step attempted would be the conversion of the British nation to Roman Catholicism; and that the Roman Catholic Church is at the moment striving, both in season and out of season, to bring this about, and quickly, synchronises with the formation of the League of Nations.

No matter how much we may yearn for world peace, and who does not, we cannot allow our hearts to run away with our reasoning. It will not require much discernment to see that the control of the League of Nations in the hands of the Vatican, with all that political subtlety for which the

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Holy See has been famous down through the ages, would turn the League into, not the source or directorate of harmony amongst the nations, but the very reverse; for constant friction between Great Britain and the other members of the League would surely result, as has already been the case. It would be crying "Peace, peace, where there is no peace." The United States of America has not yet even approached the League, at least with any degree of kindly interest. She would most certainly have done so had there been any great promise of virtue in it.

The question therefore arises: How are future wars to be avoided? Can no understanding or workable scheme be evolved between nations that will prevent their going to war? Speaking frankly, the writer does not think it possible, at least until God shall change the heart of man, or, in other words, when man begins to put on the mind of Christ, and recognises the necessity of the exercise of principle in his daily life. In the meantime the only League of Peace that will ever count for anything is a League formed between the English-speaking peoples. They are strong enough now to form a World's Court. Their past achievements as a civilising Power warrant this conclusion. Wherever they go they always appear to carry prosperity with them. Every soil under their feet or management yields fruit. Their great ability to manage Colonies and to uplift and govern subordinate tribes or races is manifest. Their strong moral courage and stand for principle is one of the great wonders of the world, and is undoubtedly the leading factor in their commercial and civilising success.

What could be better therefore than a League between these most uplifting and civilising peoples, to regulate the future peace of the world? No war can take place to-day that will not cause the English-speaking peoples to suffer; therefore, for their own sakes, as well as for the world, they should see to it that war is not permitted without some very just cause.

The weaker nations of the world have always looked to Great Britain for protection in cases of oppression by stronger Powers, and the magnificent action of the United States of America in the liberating of Cuba from the tyranny of Spain is still fresh in the minds of most people to-day.

Unless the civilised nations of the world desire to be brought under the political influence of the Vatican, which would, in other words, be Christendom dominated by the policy of Rome, or the Roman Catholic thought, the only way out of it is to have no League of Nations as we now know it, or to have one formed between the English-speaking peoples alone.

THE BOOK OF THE PROPHET MICAH.

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

Micah was a prophet of Judah, though little is known of him. He prophesied between the years 758–699, in the reigns of Jotham, Ahaz and Hezekiah, Kings of Judah. His utterances concern Samaria, the city of Israel, and Jerusalem. Although Micah was a countryman, his ministry was to the cities. He was contemporary with Isaiah, and confirms most of the latter's prophecies; in fact, they are a summary of the greater prophet's predictions. His writings are full of poetic beauty and, as Dean Stanley says, are "one of the most sublime and impassioned declarations of spiritual religion that the Old Testament contains." He has very high conceptions of the Holiness, Righteousness and Compassion of God. His closing words are remarkably fine: "Who is a God like unto thee, bearing away iniquity, and passing over transgression unto the residue of his heritage? Who retaineth not his anger for ever, because he delighteth in loving-kindness." His style is vigorous and vehement. He unites, as with Isaiah, stern and solemn rebukes with glorious promises of future blessings, triumphs and peace.

There are abrupt transitions which make the Book difficult of division, but its message may be read in four ways—

(*a*) God's hatred of *injustice*, hatred of ritualism, yet love of mercy.

(*b*) Divine punishment, chapters i–iii.
Divine patience, chapters iv–v.
Divine pleading, chapter vi.
Divine pardon, chapter vii.

(*c*) A message concerning the Chosen ones (i–iv).
A message concerning the Coming One (iii–v).
A message concerning the controversy (vi–vii).

(*d*) Judgment and Mercy: Sin—punishment; Salvation—peace.

We will proceed to give a short analysis of this interesting and suggestive Book:—

1. Predictions of Divine judgments on Israel and Judah, with promises of restoration (chapters i, ii).

Appeal to the people (i, 1–4). The coming forth of Jehovah in majestic power is set forth in beautiful and expressive imagery of the mountains melting like wax before the fire, and the valleys cleft like the descent of waters (verse 4). Compare Psalm xcvii, 5, and Isaiah lxiv, 1–3.

After distinctly stating that the idolatries of Samaria and Jerusalem, the cause of the impending judgments, the prophet foretells the invasion of Shalmaneser and the desolation he would make of the city. Verses 6–8: "On this account will I moan and wail; I will go forth spoiled, and denuded; I will make a howling like the jackals, and groaning like the daughters of the ostrich."

Judgments on Judah and Jerusalem even to the gate thereof (verses 9–16). He describes the advance of Sennacherib's army and the Divine judgment sweeping over the towns, until the gate of Jerusalem is reached.

"Shave thyself, and poll thine hair, enlarge thy baldness as the molting eagle; Because of thy luxurious children: for they are gone into captivity from thee" (verse 16). This prediction was fulfilled to the letter, though the punishment concerning Jerusalem was postponed for 120 years.

Denunciation of particular sins of oppression, violence and covetousness (chapter ii, 1–11). This plain speaking is distasteful to the people, they could not bear the truth (note verse 11). How like to-day, so-called prophets and teachers prophesy smooth or false things and people love to have it so. The time has come when they will not endure sound doctrine, handling the Word of God deceitfully and critically. There will also be punishment.

Nevertheless a glorious restoration is predicted, the scattered tribes are to be assembled before Jehovah Messiah, "the Breaker." He will break through every obstacle. Verse 13: "He shall break through and pass through the gate. And they shall proceed with him; and they shall pass through, with their king before them, even Jehovah at their head." Compare Zechariah vi, 12, 13; and xiv.

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2. Predictions of desolation and restoration, blessing and advent of Messiah. (Chapters iii-v.)

Appeal to the Princes—iii, 1-4.
Appeal to the Prophets—5-7.

The prophet is full of power and therefore will reprove. (8-12.) He rebukes princes, priests and prophets, charging them with injustice, falsehood and sordid motives. In all this, how much of solemn warning there is for the present age; what a lamentable lack of earnestness, fidelity and zeal there is for the work of the Lord!

Now comes a beautiful prediction of happy Gospel times partially fulfilled, but awaiting a much more extensive and glorious fulfilment in the future, when peace shall prevail and the Lord shall reign over His restored and converted Israel in Mount Zion. (iv, 1-8; especially 6, 7.) Compare Micah iv, 1-3, with Isaiah ii, 1-4. There would be the fulfilment of the calamities (verse 10), but deliverance is promised.

After brief reference to the Babylonish captivity, the prophet utters the remarkable prediction concerning the birthplace of the Messiah and the character of His reign, and the ultimate full deliverance from the power of opposing and contending foes. (v, 1-6.) We are looking for the fulfilment in the utter destruction of Antichrist in the Day of the Lord.

Then there is a glowing description of that time (7-9); idolatry shall be overthrown and peace shall prevail; the latter days will be marked as a time when perfect peace shall be in the midst of this people and of their land, that all nations must accommodate themselves to this state, for upon those who refuse to do so vengeance and fury will be executed. "And in indignation and wrath will I execute vengeance upon the nations who have not obeyed me."

3. The controversy with His people. (Chapters vi, vii.)

Why should Israel rebel? (vi, 1-8.) "I brought thee out of the land of Egypt and redeemed thee," &c. (Verses 4, 5.) The people ask in what way they can come before the Lord, and the prophet answers in those memorable words, "Yea, what doth Jehovah require of thee, but sincerely to execute justice, and to love mercy, and to walk submissively with thy God?" (Verses 6-8.)

They are reproved for breaches of the moral rather than the ceremonial law. For these Jerusalem is laid waste, and the inhabitants thereof to become a hissing, a reproach. (vi, 9-16.)

The prophet then gives a vivid picture of the degeneracy of Judah (vii, 1-6); he expresses his confidence in God, and prays that God will guide His people and gather them together, to which a gracious answer is given. (Verses 7-17.) The restoration from Babylon and subsequent resettlement in Canaan was partially fulfilled in this prediction; but there is to be a much more glorious and permanent restoration in store for all Israel in the future, and only then will this prediction have its full and complete accomplishment.

This prophetic gem closes with an invocation to Jehovah. The unlooked-for and unmerited grace and goodness of Jehovah call forth an earnest ascription of praise and adoration from the prophet in view of marvellous forbearance and pardoning love of Jehovah (verse 18), and closes his prophecy in these glowing words: "He will repent, he will have tender compassion on us; he will cover our iniquities. Yea, thou wilt cast all our sins into the concealed depths of the sea; thou wilt shew faithfulness unto Jacob, the loving-kindness unto Abraham, which thou swarest unto our fathers, in the days of the past."

This is peculiarly a Book for these days. There is presented the indignation of Jehovah against the perversion or suppression of the truth of God. The whole counsel of God should be declared, nothing kept back, and nothing added, "for every word of God is pure, for ever, O Lord, thy word is settled in heaven." The pardoning love of God is beautifully set forth in this Book, as well as God's inextinguishable solicitude for His people. We learn that a glorious future awaits His Israel and the nations of the world in general. There are unmistakable signs and evidences that "the coming of the Lord is at hand," and when that momentous period arrives, "The Lord will execute his word upon the earth, finishing it and cutting it short." (Rom. ix, 28—R.)

DRAMATIC ELEMENTS OF THE SCRIPTURES.

By Rev. W. F. Campbell, Ph.D., Toronto.

III.

Part II.—The Divine Use of the Drama.

How far does the dramatic cast account for the unique power of appeal possessed by the sacred Book? While given to the Oriental its message was and is universal. The form of the message therefore must appeal to a universal appetency. And it does. The drama as a special form of literature had a birthday within human history, but the dramatic instinct is as old as the race. Its development differs in degree in different countries, but it is present everywhere. Therefore the freedom with which the dramatic element is used has ever been a decided advantage in introducing the Scriptures from one people to another. Doubtless this fact explains why it has been so generously used by the inspirer of these Scriptures.

But this remarkable fact has not been fully appreciated. The practical interest in the message has somewhat obscured the beauty and vividness of the form. Who, in ordinary reading of Genesis, for example, becomes seized of the fact that there are not less than a dozen episodes in that Book that because of their dramatic appeal challenge the talent of the elocutionist? Mr. Duxbury, of Didsbury, has made us familiar with some of these. But some are more than dramatic episodes; they are unabridged dramas of several acts. Through how many scenes are we led as we follow God's making of the man that was to make a nation? Act 1: A mighty empire of that day—one of the world's greatest—has a revolution, with all its attendant struggle and bloodshed, which restores to the throne a dynasty of Pharaohs of native blood in place of the Shepherd kings. Act 2: A section of the people, of alien blood, is reduced from enjoyment of special privileges as honoured guests to the position of a slavery peculiarly oppressive, until all the music of life becomes a prolonged groan; yet not without its compensations of deepest lines of sterling character in some families of Israel. Act 3: The mothering instinct of a royal princess is awakened that through it the door may be opened for one of the despised race to the highest mental training of the universities, and Moses is put under the obligation of the palace to make good use of his opportunities. Act 4: A social and economic problem presses to a decision and choice the royal scholar with plebeian blood in his veins, and he ranges himself definitely and permanently with the oppressed,

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Act 5: A necessary self-banishment of forty years gives time and opportunity for the maturing of scholarship and of scholarship's purpose in God's university under the skies. Act 6: A brief audience with Jehovah by the burning bush in the desert, and the shepherd becomes a prophet and his shepherd staff the powerful wand of the prophet; with a commission that might well stagger the most astute statesman who ever lived. Then Moses returns to Egypt, God's man to conquer Pharaoh, to conquer Pharaoh's host, to conquer the wilderness, to conquer Israel, and to present to God and to the world a new nation with religion, ethics and body of laws the world's model for the centuries. Moses is the only product of Egypt that lives. We seek all else Egyptian in the sarcophagi of her cemeteries. But while we glory in the civilisation planted by Moses and not yet to its full bloom, yes, even fight for it, how many overlook the drama. Divinely staged, that gave the world its Moses?

That Moses himself recognised the value of this element of the drama in human teaching is evidenced by the unique dramatic event on the mountains of Ebal and Gerezim planned by him though carried out by Joshua.

The sentinel cities standing guard over the only entrance to the country from the East—Jericho and Ai—have been captured. The Promised Land of milk and honey abundance lies before them. The earnest of complete possession is theirs. Now is the time for the renewal of their covenant with Jehovah. In the narrow valley between these mountains an altar is set up. It, of course, faces the East as always. On the North side, that is, to the left of the altar, as was commanded, the bullock has been slain. On the same left of the altar rises Mount Ebal, where six tribes, selected before by Moses, assemble. Over against this is another mountain, Gerezim, on which the other six tribes, named by Moses in his plan, are gathered. From Mount Ebal resound the voices of six tribes in unison repeating the curses pronounced by Moses on the people who should forget God and turn from His law. Then from Gerezim summit come the voices of the other six tribes in concert repeating the blessings promised to the faithful who adhere to the law of Jehovah. And now the priests kindle the fires of the altar in the valley, while all Israel on the hills watch and worship.

Can anything be added to that pageant to make it more dramatic? No reason is given for the command always to slay the animal of the sacrifice on the North or left of the altar. No reason is given for the selection of the mountain to the North or left of the altar as that from which the curses should be pronounced. But when Jesus came, God's real Sacrifice for sin, of which all altar victims were a type, He pictured a scene far more sublimely dramatic, when the people of a universe will be assembled for judgment, when the Judge will have upon His left hand those upon whom He will pronounce the curse of His displeasure because of sins unconfessed and unforgiven; while upon His right will be assembled those upon whom He will pronounce blessings of His love. In the light of His teaching we see that in relation to the altar there was but one place where the substitute for man's sin should yield up its life—the place of the condemned. Beyond doubt the Jew, knowing the significance of the death of the sacrificial animal at that particular point, would find the service clothed with an added impressiveness for him. And doubtless assembled Israel, familiar with this detail of sacrifice, found added impressiveness in the staging of this drama while listening to the curses from Ebal and the blessings from Gerezim. The man who planned that day for Israel knew well the power of the drama and how to employ it.

And well he might, for he studied the drama under the master Dramatist of all time. The Divine staging of Sinai's famous event was with a dramatic splendour never excelled before human eyes. Three million people are the audience. After a three months' trek they have camped in the "valley of rest" facing Sinai. Among them are the aged, with gnarled hands and broken health from excessive work in Egyptian brick kilns. For them the tramp has been an unusual and wearying effort. Here also are the men and women of full vigour to whom labour in the brick yards was repulsive because it was enslaved labour. Here are many young people not yet feeling the responsibilities of life. For them daily pleasures seem very essential, and the weary march of the wilderness offers little of that. Here are many children to whom the daily march is quite exhausting. This is not an army marching to immediate victory and fired with the enthusiasm of battle; but a weary throng as yet unorganized and having their first lessons of Divine control. Nor is the leader one of their choosing who has grown through a common experience with them into a passionate leader in a long-cherished hope—a Kitchener, for instance. He has brought them all the hope they have. His only grip on them is that he has broken their Egyptian fetters. For the attraction of the traditional Promised Land has grown dim through the generations of Goshen prosperity and servitude. They have lived in a land of many gods, among whom Jehovah was not honoured with a place. The superiority of Jehovah, it is true, has been recently witnessed in their rescue from the mighty Pharaoh; but they have not yet learned to think of Him as beyond comparison with all gods of the nations. These facts must not be lost sight of if we would appreciate the dramatic scene to be presented. A dramatist, like a preacher, must study his audience as well as his theme. Israel before Sinai is a very different audience from Israel at Ebal and Gerezim years later. Through what experience will Jehovah bring this people that will free them from the spirit of serfdom, will enthrone Himself in their religious consciousness, and leave them in eager expectancy for the teaching of Moses? It is not a case for quiet instruction alone, a leavening by the truth. Some unusual experience must free them from feeling of dependence of Egypt and put an impassable gulf between them and it. Some scene must burn itself into their consciousness, indelibly setting the past far away and filling them with a great fear and awe. That is the purpose of the Sinai drama.

The rugged, rocky slopes of the mountain, with its stern, naked, divided peak rising abruptly 1,500 ft. above the plain, might have been some altar for sacrifice from its appearance. Its majesty is commanding. Before this mountain Israel has made camp. Between the tents and the mount sufficient space has been reserved for the immense throng of three millions to assemble. Moses is the messenger between Jehovah and the people. At God's call he goes part way up the mount when God arrests his steps with a message which he is to return and give to the people. His message is this: "Ye have seen what I did unto the Egyptians and how I bare you on eagle 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

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priests, an holy nation." The prompt reply of Israel is, "All that Jehovah hath spoken we will do." Bearing this reply of the people, Moses returns to the mount of God. Then God lays before him His plan of appeal to the people three days hence and bids him return to prepare them for it. He is to sanctify them and have them wash their clothing, separating themselves from all ordinary life unto God. But even as thus cleansed they are not to come near to the mount in curiosity even to touch it under threat of immediate death. Lest any should become venturesome, a bound is set about the base of the mount beyond which they may not go and they are cautioned with the utmost care to give heed. Also they are instructed to be ready on the third day for Jehovah's coming. Care is not lacking at any point in this preparation.

On the morning of the third day lightnings and thunders begin to play about the top of the mountain, while a thick cloud settles upon it. Amid the wild play of this supernatural electric storm, growing in sublime grandeur throughout the day, hour by hour, the voice of a trumpet sounds long, a call to Israel to appear before Jehovah. With such terrific reverberation does this resound throughout the camp, rising above all the roar of the storm, that all Israel trembles with fear. Moses, however, leads them out, notwithstanding their fear, to stand before the mount that God may talk with them. As they watch the mount and the trumpet grows louder and louder they see that the mountain is on fire. Great clouds of smoke roll heavenward from its summit, while the whole mountain quakes. Amid the culmination of this awful display Moses speaks and God answers from the mount by a voice heard above all the thunderings and trumpetings of the hour.

The voice is from the *top* of the mount, and it calls to Moses to come up to the *top* of the mount amid the flames. The majestic display continues as he ascends. When he reaches the top of the mount he is immediately sent down again to warn the people lest they break through the bounds unto the mount. He reminds God that every possible precaution has been taken to make this impossible, but he is peremptorily ordered to return and repeat the warnings. He finds the people in a state of terror because of the awful continued display from which they have retreated to where they now cower afar off. In their terror they cry to Moses that they will listen to him, but let not God speak to them again lest they die. He reassures them, declaring that God's purpose is to prove them, that His fear may ever be before their eyes. Again Moses ascends the mount—the fourth time—and receives certain commands and promises of God's presence and aid. These on his return he repeats to the people. Once again he, accompanied by Aaron, Nadab and Abihu, with seventy elders of the tribes, goes part way up the mount, where God holds audience with them. Under His feet is paved work of sapphire stones as very heaven for clearness. Of His personal appearance nothing is said. Here they see God, and eat and drink and return to camp. For six days the glory of Jehovah, to the people as a devouring fire, dwells on the top of the mount. The seventh day, while the glory still remains, Moses is called up into the cloud on the top of the mount, accompanied by his servant Joshua. This is his sixth trip. Here for forty days and forty nights they tarry in the presence of God, and He gives Moses the tables of stone with the words engraven thereon.

At this point an interlude occurs in the drama not of God's planning. In the prolonged absence of Moses the people become restless, and finally come to Aaron with the request to make them gods, as they know not what has become of Moses. The golden calf is made, and Israel with hilarious joy reproduces the Egyptian idolatry. God reveals to Moses what the people have done, and sends him down to deal with them. Bearing the stone tables in his hand he approaches the camp, when the wanton apostasy of the people so provokes his indignation that he casts the tables from him, breaking them in pieces. When the idolatry has been punished, Moses again goes up into the mount to plead for the nation that has so grievously sinned. This is when the wonderful self-abnegation of this great man shows itself, when he pleads that their great sin may be forgiven, and, if not, then that his name may be blotted from God's Book. When Moses had, under the direction of God, prepared other tables of stone to take the place of those broken, he was called up into the mount for the eighth trip, that God might write upon these tables the words that were upon the broken ones.

In these interviews God spake face to face with Moses, as a man speaks with his friend. Yet in all this time Moses did not see the face of God. And when, with his soul filled with the vision he did have of Jehovah, he asks God to show him His glory, the reply is a private scene presented by God as actor when Moses within the "box" of the cleft rock beholds amazed all that man in the flesh may see of the majesty of the heavens. Sinai revelation of God was not to Israel a passing scene in a majestic drama, but an interpretation of the very character of God the unchangeable. Prophets and Psalmists colour their messages with reproductions of the glories of this desert vision, showing how it continued a living fact to them.

(To be continued.)

"ALL THESE LANDS HAVE I GIVEN THEE"—"GO AROUND AND COUNT HER TOWNS."

NASSARAWA—A BRITISH LAND.

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

To visit Nassarawa, to see its forests, rivers, uplands, wild-fowl, rich productive land and well-governed happy people, is to glimpse a very important part of our West Africa holdings.

Nassarawa has an area of 18,000 square miles and a population of about 2,000,000 well-governed, contented people. Its natural wealth would amply provide for five to six million people.

Its forests and fertile river valleys carry vast resources which will give labour, habitat and life to millions in the early coming future.

Cotton, rubber, palm wood, fibre and fruit, and other tropical earth products, now give employment to many, and later will give the means of living to quintuple the present numbers.

Nearly 200 years ago an invasion of the Igbira from across the Niger River gave the country the foundation material for two contending kingdoms.

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Later on the natives of Zaria were driven south by the Fula, who came from the north and possessed the main centre of Nassarawa.

So many entered this province from different directions during the last fifty years that the early natives were driven to the highlands. Among these are the Munshi, Kagoro and the Attakar tribes.

The most powerful of all, before the British occupation, were the Fulas, those who had come in from the north.

The British Resident was murdered in 1902. The murderer fled to Kano, and was there protected. This was one of the causes which led to the British war of 1903—known as the 'Sokoto-Kano expedition."

The Emir of Nassarawa united with the British and the slave trade was ended.

A British court of justice was established at the provincial headquarters, and native courts set up in every district.

Public roads have been made on an extensive scale, and business of all kinds is being pushed in many directions, *in the well-known British way.*

In 1905 the British made an expedition against the Kagoros, who hold a vast open plateau on an elevation of about 1,800 ft.

Through this Kagoro district is a road running from the Benue to the Bauchi *tin mines.* This road is now perfectly safe to travel on, and is the Royal Mail Bauchi route.

Telegraphs, telephones, autos, railways and other up-to-date conveniences are among the blessings of the Nassarawis. During the late war these people took a hand in protecting the interests of the British Empire, which has made life and home safe for a population long accustomed to civil wars and the barbarities of paganism.

Schools and churches are now doing their accustomed work among these Nassarawa Britishers.

It is wonderful to note how our Anglo-Saxon-Kelto people keep up all phases of nation building. As soon as a new land is occupied by the British, they set up a sensible, stable, working Government.

Provision is quickly made for the cultivation of the land, for the utilising of the natural products, for industries, trade, factories, banking, and an extended commerce.

Forthwith churches, schools, parks, pleasure resorts, public roads, traffic facilities, including land and water accommodation, and all the other belongings of a high civilisation spring into existence.

Thus, then, Britain ever extends her benign sway through her own worthy enterprising sons and daughters, who always carry in their hearts the spirit of rule, order and justice. It is in them to deal fairly and honourably with the less enlightened ones of the waste places of this world.

It is theirs to "make the desert blossom as the rose," and do, on a scale commensurate with the enterprises of their forefathers, *during a period of* 3,500 *years*, such work as was given to them in the days of Abraham, their distant ancestor.

They colonise because this has been a Divine command *placed upon the entire race* for thousands of years. They are and have been pre-eminently the colonisers of this old earth, as long as colonisation has been carried forward.

BIBLE STUDENTS' STUDY CLASSES.—X.

THE PROPHET EZEKIEL.

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

Ezekiel xi.—Vision of Wrath against the Lying Princes.

(1) The war party in Jerusalem, devoted to destruction; (2) 15-20, those who were cast far off, and in consequence had been despised by them, receive great promise of future blessing and everlasting good.

These twenty-five men (1) are not the same as viii, 16; these are ruling Princes, heads over the inhabitants. Though the symbolism of ix, x, showing the slaughter of the inhabitants and the burning of the city might have seemed enough, yet there were other evils which it were absolutely necessary to expose. These leaders, evil counsellors, looked upon the impregnability of Jerusalem as security and the Divine Presence as surety. All Jeremiah's predictions were treated as absurd, and the disease and devastation around need not affect them. They were as safe as safe could be, and the land was given to them; those that had left them had nothing to do with it any more. The prophet symbolises the departure of Jehovah from the city, and warns them, who say they trust in its strength, that their trust is in vain. The destruction of the city is not the last word concerning God's people; for the larger part of Israel God had purposes of love and mercy. He will restore them in His own time to a land purified, and become their God, and they shall be His people. In x, 18, the Glory of the Lord left the threshold of the house; and in 19 the whole manifestation removed from the inner court and stood at the eastern entrance of the outer court. In xi, 1, the prophet is himself transported to the same place. Now these Princes, who are plotting evil, appear to him; they are advising rebellion against the King of Babylon. Though sensible to their danger, their trust is in their city. It is the pot and they are the flesh. The fire cannot touch them. The prophet receives commandment to say that the city shall not protect them, but that they shall be dragged out of it and judged at the border of Israel, in the land of Hamath. The names of two of the Princes are given, and may be with some intention Jaazaniah (Jehovah listeneth), son of Azur (the Helper); Pelatiah (Jehovah rescueth), son of Benaiah (Jehovah buildeth). In these names there may be an allusion to the false hopes with which they attempted to inspire their deluded followers. In the latter case, death turned the allusion into bitter irony.

They said, "It is not near," in contradiction to vii, 2, 3, 12. "Let us build houses," as if their stay was certain. The same idea is conveyed in the caldron and the flesh. Whatever may happen outside the city, we are impregnable, this city is secure. God says, your buried dead shall be the flesh, you will be taken clean away. The city at this time was given to bloodshed and murder, and these crimes were bringing down judgment upon the devoted city. Jeremiah and Baruch scarcely escaped out of their hands. At Riblah, in Hamath, the King of Babylon judged and condemned all the Princes and also Zedekiah, King of Judah. (Jer. lii, 9, 10.)

The prophet, after witnessing the death of Pelatiah (13), fell down, and with a loud voice besought God on behalf of the remnant of Israel. Now the Word of the Lord is sent to him with a most comforting promise concerning the whole of the House of Israel, with the singular exception of those left

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with Zedekiah. These words convey to our minds that the number of those upon whom the curse of the "evil figs" (Jer. xxiv) was to fall is accounted for, from those disobedient and hard-hearted Jews who dared in their hearts to exclude all but themselves from the heirship of the land. It shows how callous and truly incorrigible they were, and how unkind and lacking in sympathy towards their brethren gone into captivity. But God's promises extend here to us in these far-off islands, that He would never break His promise to His people, the descendants of Abraham, Isaac and Jacob; but would follow them up with His love, and be to them a little sanctuary in the place where they should come. Also the beautiful promise contained in Ezek. xxxvi, of giving them one heart and putting a new spirit within them, to take the stony heart out of their flesh and give us hearts of flesh, that we might walk in God's statutes and keep His ordinances and do them, and be His people and He our God. Though we see not all this fulfilled as yet, still we are gradually learning more and more what this means, and as the knowledge of God's love to us as the children of our forefather Abraham becomes more and more realised by our people, so may we be sure that the goodness of God will lead us to repentance. We shall then remove all our idols and abominations from our midst, and God will give us the land of Israel. Not as now we hold it, but as then the Righteous Nation which keepeth the Truth.

After this the manifestation of Jehovah rises from over the city and moves eastward to the Mount of Olives. The Glory passes out of the East gate and does not return until the time alluded to in xliii, 1-4. So the vision comes to an end, and the prophet, being carried back into Chaldæa, narrates to the captivity all that he had seen.

"THE MINISTER OF CIRCUMCISION" AND "THE LORD OF THE SABBATH."

BY D. DAVIDSON.

To explain the title of this article it is necessary to give the following synopsis of pages 298 to 301 of "The Great Pyramid: Its Divine Message":—

Joshua x, 13, and Ecclesiasticus xlvi, 4, contain the record of one particular week in 1446 B.C., being of the duration of eight days by clock time. By this alteration the Sabbath (Day of Rest) was altered to the first day of the week as reckoned by clock time. Prior to this alteration, the original first day of the week, when compared with the corresponding day of our week calculated back, should, in all cases, be a Saturday. According to the Pyramid's astronomical chronology, and according to the astronomical chronology of the Old Testament, and of the ancient Egyptians and Babylonians, the first day of the initial year (4000 B.C.) was the day of the Autumnal Equinox and a Saturday. This initial day was therefore the original first day of the week, thus confirming the record of Joshua x, 13. The first six days of manna and quails are also found to coincide with the six working days of the week, with our Saturday as the first day of the week. After 1446 B.C., however, owing to the alteration recorded in Joshua x, 13, the week always began with the first day on our Sunday. One striking feature, resulting from the alteration, is that (*a*) the Crucifixion, (*b*) the Resurrection, and (*c*) Pentecost, fell upon the same days of the week, and the same days of the solar and lunar years, as (*a*) the Exodus, (*b*) the crossing of "the sea of reeds," and (*c*) the Giving of the Law. The interval between the two series of events was 1,515 solar years, or 1,561½ lunar years exactly. This completes the preliminary synopsis.

To explain the significance of Joshua's "long day"—or his week of eight days' duration by clock time, when the sun and moon were recorded as "silent" (as the true Hebrew rendering is) "about the space of a whole day"—and what it prefigures, it is necessary to refer to my previous articles in THE NATIONAL MESSAGE (November 22nd, November 29th, and December 6th, 1924). These articles show, although I did not see the fact at the time, that the alteration of the Sabbath, by Joshua's "long day," prefigured the alteration of the Sabbath by Our Lord, "the Sun of Righteousness"; and that this is also prefigured by the "Holy Sabbath" of the "first day" of Tabernacles, and the "Holy Sabbath" of the "eighth day" following (Lev. xxiii, 39), and by the law concerning circumcision on "the eighth day" (Lev. xii, 3). Our Lord's "first day" and His "eighth day" of circumcision (Luke ii, 21) coincided with "the first day" and "the eighth day" of Tabernacles respectively, which were both "Holy Sabbaths," regardless of the day of the week upon which they fell. In this particular year, however, these days fell upon the actual weekly Sabbath. Now the alteration in 1446 B.C., at the time of Joshua's "long day," had altered the weekly Sabbath from the original seventh day to the original first day of the week (*i.e.*, to the eighth day) when reckoned by clock time. The circumstances of the Resurrection now indicate what this prefigured, and also what was prefigured by Our Lord, born under the Law, and on a Sabbath of the Old Covenant, being also born on "the first day" of Tabernacles, and circumcised on "the eighth day" on a Sabbath of the Old Covenant.

For in the year of the Crucifixion there were again a "firs day" and an "eighth day." These, however, fell not on the seventh day of the week, but on the first day of the week. Our Lord was selected as God's Passover "Lamb," rejected by the priests of the Law, on the 10th Nisan (John xii, 23-33; i, 29; Rev. xiii, 8; 1 Cor. v, 7), when the Passover lambs were selected (Exod. xii, 13). After His Crucifixion and burial, He rose again from the dead on the first day of the week, 17th Nisan, on "the EIGHTH day." He rose as "the Sun of Righteousness." Born "the Lord of the Sabbath" (Mark ii, 28) under the Law, He was resurrected "the Lord of the Sabbath," bringing in the *New Birth* and the New Covenant, and consecrating His day of Resurrection as the Sabbath (Rest-Day) of the New Covenant. What happened to the week in the time of Joshua, again occurred at the Resurrection. Sunday is, therefore, the Christian's Sabbath (Rest) by the New Spiritual "Circumcision of Christ" (Col. ii, 11-14), who is both "the Minister of Circumcision" (Rom. xv, 8) and "the Lord of the Sabbath" (Mark ii, 28). That is why circumcision was on a Sabbath of the Law, and His Resurrection on "the eighth day" by the week of the Law. This is very clearly dealt with by Paul in Col. ii, 11-17, and Rom. xiv, 5, 6. Colossians ii, 16, 17, read in relation to Romans xiv, 5, 6, clearly implies that the Body of Christ—His Church—discerned the true Sabbath of the New Covenant, and that by such discernment His Sabbath would be universally observed by His Body. "He that regardeth (margin, *observeth*) the day, regardeth (*observeth*) it unto the Lord." Because of the certainty of this being truly discerned by those partaking of Christ's Body, Paul

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prefaces his statement by the words, "Let every man be fully persuaded (margin, *assured*) in his own mind." For this reason, Sunday, the Lord's Day, has come to be observed as the Sabbath of the New Covenant of "the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ."

SUNDAY IS THE DAY OF REST OF THE NEW AND BETTER COVENANT.

ENQUIRERS ANSWERED.

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

A. L. asks: Kindly answer in THE NATIONAL MESSAGE what is meant by, "I will give . . . the Valley of Achor for a door of hope."

ANSWER.—There are two instances in which this "Valley of Achor" is alluded to, both in reference to the restoration of Israel. The first, in Isaiah lxv, 10, which refers to the return and the enjoyment of the original place of their source of trouble, as turned into "a place for herds to lie down in *for My people that have sought Me*"—ISRAEL. The second, in Hos. ii, 15, speaking of the place of the wilderness (Jer. xxxi, 2; Ezek. xx, 35-41), where Israel is gathered, says: "I will give her her vineyards from thence, and the Valley of Achor for a door of hope, and she shall sing there . . . as in the day when she came out of the land of Egypt." Looking back to these days, when Joshua held the commission to "go over this Jordan" and possess the land, we find that what was a stumbling block was the Sin of Achan, or the want of the Fear of the Lord. They, after all their wilderness experience of the goodness of the Lord were not awed into a reverence for His Commandments.

We, to-day, are in precisely the same predicament. Our God has led us hitherto through many a sin similar to Achan's, and we have not yet learnt our lesson. How many valleys of trouble have brought us solely to trust in the Lord? For "there is none other that fighteth for us, but only THOU, O God."

Our final one, ARMAGEDDON will, however, drive us to stand in awe of that Glorious Name for ever.

"So will I make my Holy Name known in the midst of my people Israel; and I will not let them pollute my name any more, and the heathen shall know that I am the Lord, the Holy One in Israel." (Ezek. xxxix, 7.)

F. G. B. asks: Where can one get any historical evidence of the life or death of Christ (apart from the Bible)?

ANSWER.—To our mind it is quite evident that it would be contrary to Scripture if any secular work (wholly such) gave a history of the life and death of Jesus. "The world by wisdom knew Him not." Isaiah liii, 8, says, "Who shall declare His generation?" "His life, who will consider?" or, "Who will care to bestow thought on a career so prematurely cut short?" Many contemporaries allude to Jesus, but many of those are assumed by the unbeliever to be interpolations—Tacitus and Josephus, and Epistles from the Sephardim Hebrews in Spain.

Evidences stronger than written history are forthcoming. What has turned the world upside down? What has brought about the commemoration of the Holy Communion amongst all His followers? How has this little insignificant band of followers now grown into at least one-third of the world, now believing in His Name?

Why cannot we accept the story of Jesus which has stood the test of nearly 1,900 years' opposition and has never yet been overthrown? Surely the Gospels and Epistles might be accepted as authentic, looking upon them merely as secular. Who can gainsay their face-value even, let alone their most powerful conviction?

We have, leaving alone inspiration, at least eight writers, four historian and four epistolers, supported by the silent witness of 500 brethren up to Christ's Ascension. No contradiction of this wonderful testimony has ever obtained the field. The evidence forthcoming from the earliest fathers is all corroborative of the life and death as here stated. In fact, so much is this the case that even if we had no authentic version of the Gospels, every tittle of it could be reconstructed from these earliest writings.

THE TEACHING COLLEGE.

MANY of those who attended the weekly lectures at Headquarters have, from time to time, expressed their readiness to contribute towards the expenses of our work if necessary.

There has been very little expense in connection with these lectures, but the Clerical and Ministerial Association, which is a part of the Teaching College Organization, has incurred expenditure.

For instance, some while ago 780 special invitations were sent out, involving an expenditure of just over £6. Week by week a certain number of notices have to be despatched, and there is the cost of printing, stationery and postage.

Again, a number of our clerical and ministerial brethren have to come from some distance, and the question of travelling and luncheon expenses presents a real difficulty. We wish to be in a position to contribute towards those expenses, and to be able to entertain to luncheon such as will accept of our hospitality. These lectures by our Principal are of incalculable worth, and we are sure that many will be only too glad to have an opportunity of showing their appreciation and gratitude in a practical way.

We do not wish any to feel under an obligation to contribute. The lectures are still FREE and open to all, but those who do desire to do so now have the opportunity, and whatever amounts are given, small or great, they will be equally gratefully received.

The classes for this week will be merged into the Public Meetings at the Central Hall, Westminster, but the normal procedure will be resumed on the 16th and 17th inst.

"Of the fact of the identity of the Sacæ and the Scythians there is not the shadow of a doubt, and it is clear that these people called their country Sacasena. It is equally clear that the Saxons of England were the Scythians or Celte-Scythians. Their geographical position in Europe is accurately described by Plutarch, Tacitus, Ptolemy, and other authors." —*John Pym Yeatman.*

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THE SECRETARY-GENERAL'S PAGE

LARGE audiences are looked for on Monday and Tuesday next, March 9th and 10th, at Central Hall, Westminster. The Rev. W. E. Woodhams Denham, F.R.G.S., will lecture on Monday afternoon, at 2.45, on "A Thousand Miles Up the Nile; or, The Architectural and Archæological Wonders of Egypt." The Rev. G. H. Lancaster, M.A., will lecture on Tuesday afternoon, at 2.45, on "Palestine and the High Places." Both lectures will be illustrated by lantern pictures. Mr. Lancaster will show archæologically and Biblically the work of Israel in Palestine; the reformation of Hezekiah and the Prophets, &c.; and the way in which the Israelites fell into the snare of the High Places. Reserved seats for each occasion, 2s. 6d.; unreserved, 1s. Back seats free. Tickets available at 6, Buckingham Gate, S.W.1.

* * *

The evening meetings for Monday and Tuesday next will be held at our Headquarters, 6, Buckingham Gate, S.W., at 7.30; the speakers for Monday evening will be the Rev. Joseph Gay and Mr. J. J. Morey. Tuesday will be Members' Night—Conversation and Short Addresses.

* * *

Mr. Garrison is announced to give his illustrated lecture on "Egypt, Ancient and Modern, with Wonders and Secrets of the Great Pyramid," at the Y.M.C.A. Hall, Leicester, on Monday evening, March 16th, at 7.30. Robert Walker, Esq., is to preside. Balcony reserved seats, 2s. 6d.; Floor reserved seats, 1s. 6d.; unreserved, 1s. Tickets may be obtained at Messrs. Russell & Sons, Music Warehouse, London Road.

* * *

Mr. John J. Morey is the speaker for our Ealing Branch on Tuesday next, March 10th, at 8.15 p.m., in the Wesleyan Church Hall, The Mall.

* * *

The Rev. Joseph Gay, A.T.S., is conducting a Mission at Sheffield this week. To-morrow (Sunday) he preaches at the East Hill Church, Wandsworth.

* * *

Mr. W. H. Hesketh, J.P., of Manchester, addressed excellent meetings for our Bristol Branch on February 26th and 27th.

* * *

The next monthly meeting of the Croydon Branch will be held at Eldon House, Wellesley Road, on Thursday, March 12th, when Mr. Harrison Hill will give a musical British-Israel talk in the afternoon at 3, and in the evening Mr. Pilcher will give the second part of his lecture on the British Empire. On April 9th the Branch will remove to a room in the Y.M.C.A., Croydon, when Mr. J. J. Morey will lecture afternoon and evening.

A three days' Mission was held in the Urquhart Hall, Leamington, last week, at which the speakers were the Rev. Pascoe Goard, the Rev. T. H. Whitehouse, and Mr. J. J. Morey. Six meetings were held and great appreciation was evinced.

* * *

The Rev. J. Bretnor Gratton, our District Organiser, residing at 124, Coventry Road, Market Harborough, will be glad if members and friends residing in Northamptonshire, Leicestershire, Lincolnshire and Nottingham, who may be willing to help him to promote meetings, will kindly send him their names and addresses.

* * *

Our Branch at Great Yarmouth is as active as ever in holding excellent meetings and promoting propaganda work. The President, Mr. J. H. Rix, gave the Branch a very interesting account of the Congress, and the impressions he formed regarding the addresses given thereat. Mr. W. Hacon gave an interesting address on the "Symbolism of our National Flag," illustrated by a coloured chart. Mr. J. J. Hall, the Hon. Secretary, has issued an exceedingly interesting map of the British Empire, with suitable Scriptural references and historical items of particular significance around it. We should like to see this map very widely circulated; it can be supplied by the Covenant Publishing Co., Ltd., 6, Buckingham Gate, S.W., at the rate of 50 for 1s. 6d., post free.

* * *

We very heartily commend an interesting little book by Mrs. H. Periam Hawkins, entitled "British-Israel A. B. C."; price 1s., postage 2d., to be had at our Headquarters. The Rev. A. B. Grimaldi, M.A., has written in terms of high praise of this excellent book.

* * *

The Secretary of State for the Colonies in a recent speech said that "the British Empire was a League of Nations far more enduring than any artificial League which could be built up by statesmen. . . . It is essential for our very existence as a great maritime Power that Egypt, situate alongside the Suez Canal, should not come under the control either from within or from without of an influence hostile to the Empire."

* * *

By special request, the address given by the Rev. Dinsdale T. Young, D.D., at the last Congress, and published in our issue of February 21st, is being printed in leaflet form. Copies may be had at our Headquarters at the rate of 2s. 6d. per 100, post free.

* * *

"The Evolution of Israel," by the late Major de Weldon, which is regarded as a classic among our literature, will soon be out of print, so that those who wish to possess a copy of this valuable work should make early application. It is a book of over 400 royal octavo pages. It gives the story of the English race from 721 B.C. to the present day. There is a map showing Israel's wanderings from Media across Northern Europe into the British Isles; there are valuable marginal references, an index, and a list of authorities quoted. The price is 7s. 6d. (post free), from our Publishing Department.

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

No. 167. Vol. IV. MARCH 14, 1925 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.

ORGANIZED SOCIETY IN THE REIGN OF OUR LORD.

By Rev. Wm. Pascoe Goard.

If any should ask that the preceding articles and the present one should be reduced to the form of exact statement subject to the rules of logic and of mathematics, we should be inclined to make answer: "When you have measured the glories of the sunset, reducing its colours to pattern and its clouds to form, then we will give to you a presentation of the glories of the Kingdom in set form according to the rules of logic and the laws of mathematics; till then we will be content to enjoy the observation and contemplation of both, and thus obtain an added glory for our day."

The observer has noticed that the Great Artist hangs one of His masterpieces in the summer sky, morning and evening, for the space of half an hour or so, and then causes it to fade away. No two glimpses of the glory are alike, and we never have an opportunity of becoming weary with the picture. Thus, in the Scriptures, brief glimpses are given of the coming glory. They light the sunset sky for this the approaching end of the age, and thus brighten a period which would otherwise be filled with gloom.

Turner, the great English painter, struggled to catch these glories of the heavens and to fix them on his canvas—we may endeavour to catch the glimpses of the glory scattered through the Bible and fix them for our contemplation.

The Organization of Society.

We may turn to the fourth and fifth chapters of the Book of Revelation for a glimpse of the outline of the order of society in the Kingdom.

The centre of the organization of society is the Throne of God.

Surrounding the Throne are the *Zoon*, called in Isaiah (sixth chapter) the Seraphim, and in Ezekiel (chapter i) living creatures. These bear the form of the four standards of Israel, viz., the Man (Reuben, on the South), the Lion (Judah, on the East), the Ox (Ephraim, on the West), the Eagle (Dan, on the North). Manifestly, therefore, these Living Ones are the representative spirits of the Nation Israel.

Also, round about the Throne are the Four and Twenty Elders. These also are of Israel—Patriarchs and Apostles.

In the midst of the Throne, and of the Elders and of the Living Creatures, appeared the Lamb, and there He was endowed with dominion, authority and power, thenceforward to administer the affairs of Israel from before the Throne of God for ever.

The Throne which is here described was set in the heavens—not the distant heavens in which may be conceived the Central Throne of God, the heart and centre of all the universe; but the heavens related to our earthly sphere, an outpost of the Supreme Throne and Kingdom of God.

Round about the Throne and the Living Ones and the Elders were thousand times ten thousand, and thousands of thousands of Angels. This answers to the language of the 103rd Psalm: "Jehovah has set His Throne in the heavens; and His Kingdom ruleth over all. Bless Jehovah, ye His angels, which excel in strength, which do His commandments, hearkening unto the voice of His word. Bless ye Jehovah, all ye His hosts; ye ministers of His, that do His pleasure. Bless Jehovah, all His works in all places of His dominion: bless Jehovah, O my soul."

In the Revelation the Angel hosts sing before the Throne, "Saying with a loud voice, Worthy is the

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Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

Thus the Angel hosts acclaimed the Lion of the Tribe of Judah, the root of David, as their King.

When we think of the Son of Man endowed with dominion before the Throne set in heaven, let us remember this great accession of forces, namely, all the Angel hosts to sustain His glory and to do His will.

To these are added the innumerable company who have washed their robes and made them white in the blood of the Lamb.

Again, around the Throne and the Living Ones and the Elders and the Angels are the multitude now to be described: "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."

Thus we have the outline of the heavenly hosts which shall form the upper strata of society of the Kingdom (Rev. vii, 9–17).

> After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;
>
> And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.
>
> And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,
>
> Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.
>
> And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?
>
> And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.
>
> Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.
>
> They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.
>
> For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.

If we would visualise the Kingdom in as definite a form as seems to us possible from the glimpses of the glory given, we must think of this whole organization as immediately overshadowing the millennial Kingdom of Our Lord on earth. As in the wilderness, the presence of God in the pillar of cloud by day and the pillar of fire by night brooded over Israel; as His Presence hovered over the Temple in Jerusalem; as He followed Israel into the wilderness and caused her there to rest; as He broods over her in the "secret place of the Most High," the place where His Kingdom treasure is hidden in a field; so shall He still brood over Israel, whose capital shall be on Mount Zion, during the millennial reign of Our Lord; and the attendant hosts as revealed in Revelation will surround his overshadowing Throne.

The Son of Man.—For the purpose of His reign on earth, although in the heightened glory of His returning Presence, Our Lord will still veil His glory according to the limitations of the generations still living the mortal life of the earthly Kingdom. Of these latter, "every eye shall see Him," but to see Him in His unveiled glory would still be death to the earth-dweller. Meeting His earthly people on their own level, Our Lord will mingle more or less freely with untranslated men. Again, on His return, He will take up the Feast of the Passover and will drink new wine again with His servants in His Kingdom. For He said before He went: "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in My Father's kingdom"—not the fermented, be it noted, but the new.

What a picture of social intercourse and activities this indication opens up to us when we consider the social life of the Kingdom!

Come now to the reign of David. It is very interesting to note that to the reigning Monarch of David's line the title King is given until the coming of Our Lord—from thence-forward, without note or explanation, the title given to the hitherto reigning scion of the House of David is *the Prince.* In national leadership and national worship the Prince is accorded an exalted and honourable place. Indeed, it will be a higher honour to be Prince under the reign of Our Lord than to be King under existing conditions.

About the Throne will be orders of nobility, and "their princes shall be of themselves." It is quite certain that at the beginning of the reign there will be a re-establishment of the orders and degrees in the Kingdom. The Apostle Paul is specific in this, "for as one star differeth from another star in glory, so shall it be in the resurrection."

There are many unconscious candidates for nobility striving to accomplish the will of God, and striving for that alone, in the society of the Kingdom as it now exists. To them promotion will be an intense surprise, "and there be first which shall be last, and last which shall be first." Neither patronage nor interest will avail, but the degree of development of Divine life in this sphere of probation will settle our standing then.

Even among the resurrected in the Kingdom some will be resurrected "to shame an everlasting content." This must be taken comparatively, for the lowest degree of resurrection glory will be superior to the highest development of life here, but when the opportunities are considered and the possibilities of achievement revealed, the absolute failure of some to achieve a spiritual development for themselves will cover them with confusion. In the Kingdom these will occupy, of necessity and because of their own self-imposed limitations, very lowly places indeed.

Come now to the generation which shall carry on on earth. The outlines of the Lord's material Kingdom in the millennial age are already made clear. The sparsely-settled heritages which have come into the Empire in the Overseas Dominions will be filled out with an abundant population. The great

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natural resources will be made to bless and benefit the earth, and those who dwell upon it. The capital of the Kingdom will be Mount Zion; the centre of worship for the Kingdom will be Jerusalem; the activities of the Kingdom will be world-wide; the authority of the Kingdom will be supreme. What will be the relationship of the resurrected and translated with the earth-dwellers in the Kingdom? The earth-dwellers and all their activities will be in full view of the heavenly hosts; it is doubtful if the heavenly host will be visible to the earth-dwellers. The relationship will, in all probability, be that indicated in the sixth chapter of 2 Kings:—

> And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan.
>
> Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.
>
> And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?
>
> And he answered, Fear not: for they that be with us are more than they that be with them.
>
> And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

Read also the remainder of that chapter and chapter vii. Once a year shall the nations of the earth go up to Jerusalem to worship:—

> And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.
>
> And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain.
>
> And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles.
>
> This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.
>
> In that day shall there be upon the bells of the horses, Holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar.

By the end of the Millennial Sabbath the last stragglers of the marching host of the generations of the Adamic race will have reached the time of death or translation. The full 7,000 years of Adamic history will have then completed, and the final act of the great drama will be the setting up of the Great White Throne as recorded in the twentieth chapter of Revelation, verses 11-15. Here the curtain drops on the 7,000 year period of the history of our race.

It rises again in the last two chapters of Revelation, and gives a glimpse of the life of our people out in the eternities, in the new heavens and the new earth. The order of society there is exactly the same, only lifted to a higher degree of glory and blessing, as the reading of those two chapters will show.

A BUILDER OF THE EMPIRE (RAJAH JAMES BROOKE).

IN a recent work (1924), "Wanderings in the South-Eastern Seas," by Charlotte Cameron (Fisher Unwin), we have the story of one of the Empire-builders told us. We will give it in the writer's own words. As it points to us the way in which God caused the heritage of the heathen to drop into our laps, we think it worthy of a place in THE NATIONAL MESSAGE.—L. G. A. ROBERTS, Commander R.N.

"Now that we are at Kuching, let us read the story of how this vast country drifted into the hands of the 'White Rajahs from England.' I know of no pages in history so rich in romance and adventure. We must go back to a suburb of Benares, where the Europeans resided, Secrore, and where on April 29th, 1803, a boy first opened his eyes to this world.

"He was christened James Brooke; his first years were spent in India, where he became acclimatised to the tropics. When twelve years of age he was sent home to be educated under the guardianship of his grandmother at Reigate. Apparently the bondage of books at a school at Norwich irked this young adventurous spirit, and at the age of sixteen he confessed he had had enough education and would continue his education himself. He took an ensign's commission in the 6th Madras Native Infantry and departed for India. And in 1824 James Brooke was fighting his first battles, was severely wounded and sent home to Bath, his great bravery being mentioned in despatches. His father, Thomas Brooke, was in the East India Company's Civil Service. Young Brooke resigned his commission, but his keen spirit of adventure was not to be thwarted, and he sailed for China, anxious to see the Malay Archipelago. The brig *Findlay* was bought, and with his two friends, Kennedy and Wright, he sailed for the East. This expedition, however, was not successful, and Brooke sold both brig and cargo at a loss. Little did he dream at that period that thousands of natives in an adjacent country, clamouring for a real leader, needed him.

"In 1835, Thomas Brooke, his father, died, and left to James a fortune of £30,000. Now able to realise his dreams, he bought a schooner yacht of 140 tons, the *Royalist*, armed with six-pounders and several swivels, and in December, 1838, flying the flag of the Royal Yacht Squadron, he sailed for Singapore. His dominant desire always was to see nature in its most primitive moods, to walk where no white foot had ever trod. At this time neither life nor shipping was ever safe along these coasts, for Malays and Sea-Dyaks were notorious pirates. The Dutch and the English were ever wrangling over these 'Edens of the Eastern Waves,' as they called them, tempting in their rich produce of pepper and spices.

"Brooke arrived in Singapore in May, 1839. The Rajah Muda Hassim of Sarawak, and uncle of the Sultan of Brunei, had shown great kindness to some shipwrecked English sailors, and Mr. Brooke was commissioned by the Governor and the Singapore Chamber of Commerce to convey letters of thanks and some presents to the Rajah by way of acknowledgment. Mr. Brooke surveyed some seventy miles of coast before entering the Sarawak River. It was practically a matter of guess-work, as the charts were most unreliable. At this period the natives were very badly treated by their rulers and were ever fighting amongst themselves. They were in a condition of hopeless despair, with no rights whatever, and in addition were mercilessly taxed. Then James Brooke came to their

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assistance. On August 15th, 1839, the *Royalist* cast anchor off Kuching, and Mr. Brooke presented the letters and gifts to Rajah Muda.

"James Brooke was a handsome man, with an outstanding personality. The Rajah received him with geniality, and immediately granted Brooke permission to explore and discover rivers unknown to Europeans. The Rajah was timid and at the time very much harassed by the Dutch and by the turmoil created within his own borders by the Malays and pirates. Brooke prepared to leave, and the Rajah begged him to make another visit, so fascinated was he by this jovial, brave Englishman. Mr. Brooke departed on the *Royalist*, surveying and making further discoveries.

"Meantime the great rivalry between the Dutch and other nations regarding the spice trade grew in intensity. In August, 1840, the Rajah was delighted to receive James Brooke on his second visit. The affairs of this country had become more wretched and perplexing than ever, and Rajah Muda implored Mr. Brooke to remain. Tribal wars raged, there was not peace in that vast land, and the distracted ruler offered Brooke the title of Rajah and the countries of Sarawak and Siniawan, with its trade and government, if he would remain. This offer was made on November 2nd, 1840. Brooke decided to throw in his fate with the Rajah, and immediately went to war with the enemies of the country. Rajah Muda Hassim's *regime* had been weak. In the course of time the tribes recognised the wise forethought and good government of the 'White Rajah,' the rebellion was quashed, and the natives one and all begged this Englishman to become their Rajah. This also proved acceptable to Muda Hassim. Brooke had meanwhile conquered the Sea-Dyaks, Land-Dyaks and pirates.

"Thus in 1841 the sovereignty over Sarawak was given to James Brooke, and he became ruler over 7,000 square miles with 500 miles of sea-front. . . .

"Rajah Brooke, having established good government, made stupendous efforts for the civilisation of Sarawak and its natives. He spent his fortune for their advancement, and regarded each one as his special charge. He received nothing from the natives, but gave his all. A strong man who never feared poisoned barb, jungle, or disease, he ruled the country entirely for the benefit of his peoples.

"I will quote what the old records say of the first Rajah :— He devoted his life to the natives and the country of his adoption, without any desire of gaining honours or wealth ; in fact, he spent his fortune for their advancement. Chivalrous, honest, just, no better man and few greater men have ever lived was the unanimous opinion of the people.

"The country is unique as being the only country which is administered for the benefit of the natives. In this rushing world, where the greed of man outweighs every other consideration, one wonders how long the ideal rule of the two first Rajahs who saved and made the country will continue.

"Churches, schools, and everything is attended to which is necessary for both spiritual and bodily recreation.

"There are immense oil-fields which yield some 1,200 to 2,000 tons every day. Virgin forests of beautiful timber, precious iron-wood, also diamonds and gold.

"In Sarawak there are no unemployed, no poor, everyone has plenty to eat and a place in which to sleep. Everyone is happy and contented. We can only hope the ravages of *modern* 'civilisation' may not be allowed to creep in and mar its blessings."

THE WORKS OF DIONYSIUS, THE AREOPAGITE.

THE ECLIPSE AT THE CRUCIFIXION.

TRANS. BY REV. JOHN PARKER.

PAGES 148-9, LETTER TO POLYCARP HIERARCH.

LETTERS OF DIONYSIUS, THE AREOPAGITE.

SAY to him, however, "What do you affirm concerning the eclipse, which took place at the time of the saving cross?" For both of us at that time, at Heliopolis, being present, and standing together, saw the moon approaching the sun, to our surprise (for it was not appointed time for conjunction); and again, from the ninth hour to the evening, supernaturally placed back again into a line opposite the sun. And remind him also of something further. For he knows that we saw, to our surprise, the contact itself beginning from the east, and going towards the edge of the sun's disc, then receding back, and again, both the contact and the re-clearing, not taking place from the same point, but from that diametrically opposite. . . .

PAGES 181-2-3, LETTER TO APOLLOPHANES, PHILOSOPHER.

How, for instance, when we were staying in Heliopolis (I was then about twenty-five, and your age was nearly the same as mine), on a certain sixth day, and about the sixth hour, the sun, to our great surprise, became obscured, through the moon passing over it, not because it is a god, but because a creature of God, when its very true light was setting could not bear to shine. . . . For, when the whole orb had been throughout darkened, by a black mist of darkness, and the sun's disc had begun again to be purged and to shine anew, then taking the table of Philip Aridæus, and contemplating the orbs of heaven, we learned, what was otherwise well known, that an eclipse of the sun could not, at that time, occur. Next we observed that the moon approached the sun from the east, and intercepted its rays, until it covered the whole; whereas, at other times, it used to approach from the west. Further also, we noted that when it had reached the extreme edge of the sun, and had covered the whole orb, that it then went back towards the east, although that was a time which neither called for the presence of the moon, nor for the conjunction of the sun. . . . At last, when I had taken note of the day and year, and had perceived that time, by its testifying signs, agreed with that which Paul announced to me, once when I was hanging upon his lips, then I gave my hand to the truth, and extricated my feet from the meshes of error. . . .

DRAMATIC ELEMENTS OF THE SCRIPTURES.

BY REV. W. F. CAMPBELL, Ph.D., Toronto.

IV.

PART II.—THE DIVINE USE OF THE DRAMA.

WE may not linger to examine the dramatic forms given to the messages of the prophets, especially Ezekiel and Daniel, but in passing allow them to bear testimony to the prevalence of the drama in this section of the Divine Word. When we come to the Apocalypse, however, we discover that the writer gives himself up to the dramatic form entirely. Passing by the first three chapters, which are introductory, chapters iv and v give us as pure drama as ever dramatist wrote.

An open door into heaven, with an invitation from within, allows John to enter, and he describes what he saw. We are

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in the audience room of a King; the Person about whom all others are grouped is seated upon a throne. His appearance is likened unto the opalescent jasper and sardius stones—partly translucent and highly polished. An emerald-like rainbow is the chief decoration of the throne. Out of the throne itself come lightnings and voices and thunders. Before the throne is a glassy sea like crystal. Seven burning lamps before the throne represent the seven Spirits of God. The atmosphere of the picture is a mingling of tranquillity and stern judgment, the calmness of Almightiness. About this central throne are twenty-four lesser thrones, each one occupied by an elder, all representatives of the redeemed Church. In the midst of the throne are four living creatures filled with eyes, symbolic representatives of all creation non-sentiment. The action of the drama upon the throne. Immediately the twenty-four elders fall upon their faces and, casting their crowns before the great King, exclaim: "Worthy art Thou, our Lord and our God, to receive the glory and the honour and the power; for Thou didst create all things, and because of Thy will they are and were created." Then on the right of Him who sat upon the throne John saw a book written within and on the back, and close sealed with seven seals. It is the book of the problem of redemption. An angel crier calls for someone who is able to loose the seals of the book, but none is found worthy. This gives John great distress. But his tears are checked by the assurance of one of the elders that the Lion of the tribe of Judah has overcome to open the book and to loosen the seals. When John dries his tears and looks as directed, he beholds a slain Lamb, with seven horns and seven eyes. This slain Lamb, so wonderfully full of life, takes the book out of the right hand of Him upon the throne. This is the signal for the living creatures and elders to fall before the Lamb, each of them having a harp and a golden bowl of incense. These bowls are the prayers of the saints. They also sing a new song, rendered for the first time: "Worthy art Thou to take the book, and to open the seals thereof; for Thou wast slain, and didst purchase unto God with Thy blood men of every tribe, and tongue, and people, and nation; and madest them to be unto our God a kingdom and priests: and they reign upon the earth." Then a vast throng of angels and others—"ten thousand times ten thousand, and thousands of thousands"—with a great voice cry: "Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing." All created beings of heaven, and earth, and under the earth, and the sea, in concert say: "Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever." The four living creatures answer: "Amen." And the elders fall down and worship.

With this majestic scene the great drama of this book opens. But the drama itself proceeds through scene after scene and act after act, never weakening in its dramatic power as it forecasts the progress of the race through the Christian era and into the era where time is not. Without undertaking to analyse these several stages, we cannot miss the lesson, clear beyond any uncertainty, that "All the world is a stage, and every man an actor." The dramas which we have been studying are not scattered gems on an otherwise accidental and meaningless activity of men; but are rather scenes or acts in the great drama staged by the Eternal One through the ages. God has a plan, and history is nothing but the working out of His plan in human affairs. Into this drama purposes and lives antagonistic have been thrust by men and devils; but the great Dramatist has seized upon these and, without encroaching upon sacred freedom of created spirits, has woven them into the drama and, with change of plan but without change of purpose, continues to evolve His Divine results.

And if this revelation of the Divine staging of human drama be correct, then to-day we are in the midst of this drama. The selfish schemes of cunning evil men so marring to the progress of the drama are quite futile. Seeming success may attend them for a time, even for a considerable time, but the outcome is not problematic. A Kaiser may plan forty years and think his scheme flawless in every detail. But the Kaiser has not the ordering of the drama. God's perfectly-organized plans never find the stage manager unprepared. His way may not be our way, nor His thoughts our thoughts. In our failure to understand His plan we may be greatly distressed. "Clouds and darkness are round about Him, but justice and judgment are the habitation of His throne." He alone has the full plan of the drama in view. Those only whom He instructs, therefore, can fill their part in the drama with honour and distinction. The drama moves on in its majestic unfolding. It carries within it the majesty of the heavens. Countless angelic hosts and ever-increasing multitudes of men who have played their part worthily watch with rapture the unfolding of the drama to-day. When it shall reach its culmination all intelligence, with concerted voice, shall proclaim the matchless wisdom and glory of the Divine Sovereign who staged this very human drama.

And oft-times cometh our wise Lord God,
Master of every trade,
And tells them tales of His daily toil,
Of Eden newly made,
And they rise to their feet as He passes by,
Gentlemen unafraid.

"THY NAME SHALL BE GREAT."

By Professor Edward Odlum, M.A., B.Sc., F.R.G.S.

GREAT BRITAIN GREAT.

In two previous letters we examined the sayings of several prominent men of several countries to find their testimony to the greatness of our glorious Empire.

Herein other great men are called to give evidence and, as before, they are nearly all of foreign nations, and are not likely to be unduly prejudiced.

Comments on the following are not necessary, as each speaks clearly and concisely for himself.

Listen to the words of Professor Muth, of Munich: "A world-empire, such as the British, is the WORK OF GOD. . . . The British Empire was not created by human plans. . . . *But no other nation on earth can destroy the British Empire, for it is necessary in the defence of the liberty of the world.*"

Here is the voice of Belgium, as given in the autumn of A.D. 1914:—

"Thanks from nation to nation, from people to people, from man to man.

"During these unspeakable trials which our poor little country has had to put up with for the last ten months, your people of Great Britain and Ireland have remained our hope and trust.

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"If we have not despaired, during this hurricane of fire and blood, it is because we have never forgotten that you are watching over us, and that you never will permit our destruction.

"It was the confidence in British diplomacy, to that enlightened and generous diplomacy, that free and independent Belgium is indebted for its existence, and for eighty years of peaceful progress.

"The greatest need has conceived the mightiest, the wisest altruism the world has ever had the privilege to witness. The entire Belgian people feel riveted to your nation through eternal ties of blood."

Baron von Beulow says: "The English people, politically the maturest of the nations, would not be turned aside from any course they had once recognised as profitable by the warmest protestations of friendship. On the other hand, a proud and courageous nation like the English is not to be intimidated by threats, whether open or veiled."

"The grand fabric of the British Empire, the greatest the world has seen since the Roman Empire, for which no sacrifice of life or of property was ever refused, was and is supported by the steadfast consciousness and firm intention on the part of the English people of being bearers of a higher civilisation to every spot where English power extends. The English belief in the superiority of their own intellectual, moral, religious, legal and economic life is the vital force in English national policy."

Dr. Schroer says: "There is already a universal language, and that is English. It is easily learned, and has an assured position as the future means of international intercourse."

Dr. Grimm says: "There is no language so well suited for a world-language as the English, it having the marvellous capacity of adapting itself to the beauties of other languages."

"*The Provost Paradol*" says: "Neither Russia, nor United Germany, suppose they should attain the highest fortune, can pretend to impede the solution, relatively near at hand, of the long rivalry of races for the ultimate colonisation and domination of the universe. The world will not be Russian, nor German, nor French, alas! nor Spanish. Spain tried to colonise and failed. France tried and failed. Lastly England came forward; she definitely accomplished the great work, and England could disappear from the world without the Anglo-Saxon future of the world being sensibly changed."

Dr. von Dollinger says: "To the Anglo-Saxon race, rather than to the German or Sclav, is assigned, in the coming age, the intellectual supremacy that in ancient times belonged to the Greeks, and afterwards to the Romans. The Germans will have their share in this primacy, but they will have it indirectly, merely through the common medium of the English language."

Max O'Rell says: "If I have not succeeded in proving that, in spite of their thousand and one whims, the Anglo-Saxons are the only people in the world who are perfectly free, I have wasted my time."

Père Hyacinth says: "These ancient Oriental books (he means the books of the Bible) are as thoroughly assimilated in England as if they were of English origin (and they were, for they came from Israel, and Israel of old is Britain of to-day), the growth of their language, history and piety. Nobody in England can free himself from association with Scripture which imbues every thought, and colours laws, manners, legislation and literature. The very infidels of England think and speak in idioms of Scripture."

"OUT OF THE MOUTHS OF TWO OR MORE WITNESSES SHALL EVERY WORD BE ESTABLISHED."

The illustrious Taine, speaking of the English language and the Bible in relation to it, says: "Hence have sprung much of the English language, and half of the English manners. To this day the country is Biblical. . . . Never has a people been so deeply imbued with a foreign book, had let it so far penetrate into its manners and writings, its imagination and language. Henceforth they have found their King, and will follow Him. . . . No word, lay or clerical, shall prevail over His word. They have submitted their conduct to Him. They will give body and life for Him. . . . And if need be, a day will come when of fidelity to Him they will overthrow the State."

Golab Shah, an Afghan chief, says: "The destiny of the British race and nation is to be a glorious one. The English will rule the world, because no other nation will prevail against her people. They have the thing of priceless value—'Jacob's Pillar'—*as a Coronation Stone*, and that makes their destiny great."

The London daily "Times" says: "Britain is the greatest and noblest Empire that Providence has permitted to exist on the face of the earth, and is still growing, still developing, still moving, and working towards an unborn form and majesty."

The Rev. E. Budge says: "This colossal British Empire has enthroned herself upon all the scientific discoveries of the age, and possesses the best opportunities for turning them to account, by the immunity it enjoys from external enemies. It exhibits a still more marvellous spectacle of unrivalled greatness, and, having thus taken the lead, she must retain it, if true to herself and the star of that destiny *which guided her throughout all her wanderings, like the pillar of old*; and this, with undiminished brightness, beckoning her onward to a higher day of glory than earthly empires have yet enjoyed, even in their wildest dreams."

Renan: "*Israel will ultimately triumph*; Israel will only be vanquished if military force once more controls the world, re-establishes serfdom, forced labour and feudalism. This is hardly probable. After centuries of strife, kept up by national rivalry, mankind will be peacefully organized. With very few exceptions, every living being will be glad he was born. *The Hebrew programme will be accomplished*; justice will really reign over the world."

Montesquieu, in his "Spirit of Laws," says of the English: "They know better than any other people on earth how to value at the same time these three great advantages—*religion, commerce, and liberty*."

Mr. Bhaonaggree, an Indian gentleman, says of the English people: "The confidence of the Indian peoples in your power, and in the benevolent motives of your administration, by which they are protected alike against external violence and internal tyranny, and secured a peace and prosperity never before enjoyed by them at any period of their previous history, are the pillars on which the glorious edifice of the British Empire in India was first founded, and *now rests as on a rock of everlasting adamant*."

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Admiral Dewy, of the States, says: "After many years of wandering I have come to the conclusion that the mightiest factor in the civilisation of the world is the Imperial policy of England."

M. L. Streator, the American writer, says: "Manasseh becomes great as a nation; Ephraim becomes great as a multitude of nations. Manasseh becomes great as a people, and a company of peoples; Ephraim becomes greater as an empire and a company of nations. Manasseh becomes the United States of America; Ephraim becomes the United Kingdom of the World."

The Hon. Justice Field, of the United States, while in Canada, said: "Wherever England plants her foot she at once establishes order; she makes laws; she protects life and property. And those who place themselves under that flag stay under it, assured that they can sit under their own vine and fig-tree. . . . That is the secret of the British Empire—that she stands for order, for the sacredness of human life, for the protection of every interest, however humble. You (in Canada) have a great country to the north of us. I am filled with wonder; you are part of a mighty Empire. When I think of Australia, New Zealand, South Africa, India, and this great country to the north of us, I am filled with wonder. Justice and righteousness will make it last."

GREEK AND HEBREW CONNECTIONS—XXV.

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

Numbers xix, 2: This is one of the many usages, in matters of sacrifice, in which the identity of the Greek practice with that of the Hebrews shows that the Greeks borrowed from the Hebrews. Homer has several passages in allusion to the practice. The Romans copied the Greeks. (*Vide* Virgil, "Georgic" iv, 550.)

Numbers xxi, 9: It is considered by some writers, not without reason, that the worship of the Greek Æsculapius, the god of physic, who bore a rod entwined by a serpent, was derived from the serpent on a pole, elevated by Moses, as a mode of healing.

Numbers xxv, 3; xxxi, 16: St. Jerome, Origen, and many high authorities, are of opinion that the Greek deity, Priapus, was derived from Baal Peor, and that they worshipped it with the same obscene rites (Hosea ix, 10).

Numbers xxxi, 19: It is an idea frequent in the Bible that human life is so sacred that none could take it, even justly, or touch a corpse without contracting defilement, for which purification, generally by water, was necessary. Thus Homer also mentions that Hector, fresh from battle, declines to pour out a libation to Zeus.

"I dare not pour, with unwashed hands to Zeus
The rich libation forth: it cannot be
That I should supplicate, thus foul with stains
Of gory battle, the tempestuous god."—*Cowper*.

Numbers xxxi, 27: The principle of distribution here adopted seems to have been the only rule on the subject in the "Pentateuch," and evidently formed the basis of subsequent practice. From 1 Sam. xxx we find the custom was that only the actual army divided the spoil. Many very interesting illustrations of this custom may be found in Greek writers, particularly in the "Iliad" of Homer. We see a greediness for the spoil characterises all the Greek kings and chiefs in the Trojan war. The Rabbins assign a plenary power over war spoils to the Hebrew commander or king; and this we see fully possessed by the Greek commander, Agamemnon, to whom the kings and chiefs with him brought the spoil, of which he reserved a portion, giving them the rest. Achilles himself gives the best account thus:—

"I have destroyed
Twelve cities with my fleet, and twelve save one
On foot contending in the fields of Troy.
From all these cities precious spoil I took
Abundant, and to Agamemnon's hand
Gave all the treasure. He within his ships
Abode the while, and having all received,
Little distributed, and much retained.
He gave, however, to the kings and chiefs
A portion, and they kept it."—*Cowper*.

The interest of the poem hinges upon the disgust of Achilles, which was occasioned by the harsh exercise, on the part of Agamemnon, of a right to reclaim the spoil he had once awarded. The right of spoil is distinctly recognised in the Mosaic Law; for the Hebrew army received no pay.

Genesis xxxvii, 9; xlix; Deut. iv, 15; xxxiii: The twelve signs of the Zodiac were used as personal emblems by the twelve Patriarchs, and also placed on the Standards of the Twelve Tribes. Numbers ii: So the twelve Greek gods each had its animal and vegetable sign, as Zeus, an eagle and beech; Aries, a horse and ash; Athena, an owl and olive; Juno, a peacock and lily; Astarte, a dove and apple; Poseidon, a horse and cyprus; Dis, a dog and cyprus, &c. It is evident the learned amongst the Greeks themselves knew that their great philosophers plagiarised from the Old Testament. Thus Aristophulus says that Plato followed the Hebrew Law. Clemens calls Plato a philosopher of the Hebrews. Justin says Plato borrowed from Moses. Josephus says Plato imitated Moses. (See Gale, "Court of the Gentiles," 1672.)

Deut. xii, 24: The blood was to be poured on the ground, not to be drunk for superstitious purposes. Thus the ghost of Tiresias, the prophet of Thebes, said to Ulysses:—

"Leave the trench
And turn thy falchion's glittering edge aside,
That I may drink the blood, and tell the truth."

Ulysses provided a ram and ewe, and poured their blood into the trench dug for it:—

"Then warming came
From Erebus, the shades of the deceased,
And stalked in multitudes around the foss,
With dreadful clamours."

BIBLE STUDENTS' STUDY CLASSES.—XI.

THE PROPHET EZEKIEL.

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

Ezekiel xii.

Chapters xii-xix contain reasons showing the necessity for Judah's destruction. In chapter xii it will be seen that, although it is Jerusalem and the Southern Nation that is being spoken to, yet the prophet addresses "all the house of Israel that are among them." We must remember that the whole tribe

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of Benjamin belonged to the Northern Kingdom, which is known under the title of "the whole house of Israel." Hence what appears unto very many as confusion, because they cannot realise that God's purpose was to leave one tribe of the Kingdom to David (1 Kings xi, 34-36), and that tribe was Benjamin. Hence the constant reference to Israel in Ezra and Nehemiah. What Benjamin was to Judah we may never know, but we can imagine from what Moses foresaw in Deut. xxxiii, 12. Of Benjamin he said: "The beloved of the Lord shall dwell in safety by him, and the Lord shall cover him all the day long, and he shall dwell between his shoulders." The Psalmist also said, "There is little Benjamin, their ruler." Then Psalm lxxx, where Benjamin is between Ephraim and Manasseh, in verse 17, has a *paranomasia* upon the word "right hand" and "son." "Let thy hand be upon the man of thy *right hand*, and upon the *son* of man whom thou madest so strong for thyself." It was Benjamin who, as the Lord's disciples, suffered so much with Him, their antitype. This we see in Matt. ii, 18; Zech. xi, 4, 7, 14; Jer. vi, 1; Isa. xlviii, 1, 9, 10; Luke xxi, 20-22.

This section divides itself thus—xii, 1-20: Symbol of the King's secret flight and capture; 21-28: delusions that prophecies of evil never come true, or belong to a distant future—these shall receive a speedy refutation; xiii-xiv: the prophets who foster these delusions and speak peace, speak out of their own heart and do lie—the deceivers and the deceived shall both perish together; xv: the condition of Judah, whose symbol is the vine, is precisely similar to the worthless, fruitless tree that never bears, moreover its present condition is that it is partly burnt—can it be worth preserving?—the answer is contained in John xv—there alone is their chance, if they realise that Christ is the True Vine, Who alone can restore life; xvi: exposes the terrible idolatry of Jerusalem, its ingratitude and unfaithfulness, even worse than Samaria, or in fact Sodom; xvii: the parable of Zedekiah's treacherous covenant-breaking and the transplanting of the House of David elsewhere; xviii: God's method of dealing with His people; xix: dirge over the House of Judah and Zedekiah's own male royal house—it devoured men, but yet, through not having a strong rod to be a sceptre to rule, "she is planted in the wilderness, in a dry and thirsty land."

THE DRAMA OF THE TRAGEDY OF ZEDEKIAH'S FLIGHT AND CAPTURE.

The prophet enacts a scene of preparing removal for himself with such things as are capable of removal in the sight of his people and in open day, as if he were preparing to go into banishment. This may cause the rebellious House to pause and consider. Then in the evening this process is to be repeated, and he is to dig through the wall, this representing the wall of Jerusalem, as one seeking to remove without being seen by those surrounding the outer walls. But in the sight of his people he is to bear furniture (or stuff) upon his shoulders. He is then to cover his face and be as one that cannot see where he is going. On being questioned as to the meaning, he is to say: This burden concerneth the Prince (Zedekiah) in Jerusalem, and all the House of Israel that is among them. It is they that shall secretly endeavour to leave the city (contrary to what the Princes thought, xi, 3), but they shall be taken out and brought before the King, who will cause Zedekiah's eyes to be put out, and be taken to Babylon, which he shall not see. His sons and princes were slain, and the people of Jerusalem scattered everywhere. A few were left who sinned yet further and would not obey God.

18: After the city was taken, the condition of the remnant is depicted under the symbol of eating with quaking and drinking with trembling, they not knowing what to do or where to go, and their land is to become desolate. Evidently the warnings of coming woes, by their being somewhat delayed, had encouraged the ungodly to take advantage of God's forbearance, and to utter deceitful sayings that the time is not yet, and as the former prophecies had failed (comp. Jer. xxvi, 17-19; xviii, 11-xix, 13), or the time had been prolonged, so also will these now being prophesied of by Ezekiel be some time ere they receive their accomplishment. Prophecy has been so often deferred, and the judgment suspended, that they might well take courage and go on as if they would fail altogether. How exactly does 2 Pet. iii, 3-9, depict man's tendency. If God delays judgment it is in mercy and long-suffering, but the end thereof will most assuredly come on the wicked. The fact is that while judgment was in the balance, there was a hope held out towards those who, being brought to their senses and considering, would learn by God's forbearance that He is not willing that any should perish, but that everyone might have an opportunity for repentance. We have instances in Ahab's case (1 Kings xxi, 29), Manasseh's (2 Chron. xxxiii, 11-13). Jonah knew well that our God was gracious and merciful, and repented of the evil. This made him afraid to go and pronounce sentence against Nineveh. God's ministers have to seek to be equally long-suffering.

There may be a great difficulty when looking at these prophecies to distinguish as to how much is moral and how much literal. Or put it in another way, we know that the full manifestation of God's wrath will eventually fall upon the head of the ultimately wicked. But this prophecy, where stated as "the Day of the Lord," is especially distinguished from all others by its being so announced. Very many utterances against Jerusalem or Judah are of this nature; but it does not require much discernment to see that those here foretold by Ezekiel are not in this catalogue at all.

ADDRESS BY MRS. BLOXAM.

FELLOW-MEMBERS of the great Commonwealth of Israel,—I want to ask your forbearance if I seem to talk to you entirely in the personal pronoun, but as I have been asked to tell you something of my experiences during my recent visit to Palestine I am unable to avoid doing so.

First, let us go together in thought to Carmel. "Carmel" means a garden, and I can only describe it as a carpet of glorious spring flowers, on which one seemed to tread wherever one went. It took our little party 4½ hours to reach the top of the mountain from Haifa, the place where Asher continued by the seashore, and abode in its creeks. (Judges v, 17.)

We drove in a carriage without any springs, and at many places it was necessary to get out to allow the vehicle to get over the boulders as best it could. Eventually we reached the top, and what a view we had! What scenes it brought to our minds! More especially the one when Elijah called down fire from Heaven; for we stood on the very site of the place of sacrifice, all around exactly like a huge amphitheatre, where, indeed, all Israel were gathered at the command of the prophet. Not more than a few feet away is a well, never known to run

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dry, from which doubtless the water was brought. While we were there Bedouin women were getting their daily supplies, filling jars to carry away on their heads, and petrol tins, which were fastened to the sides of the donkeys. Then one remembered Elijah's instructions to his servant, given seven times, to go up a little higher, and as the various ridges became so noticeable, one could so easily picture that servant scrambling up, as he must have done, until he reached the top, where he would have the full view of the bay in front of him, and would see the clouds arising. You must read that eighteenth chapter of 1 Kings to understand all the details. To me they appeal so intensely as proving the absolute truth of the Scriptures.

While staying a week in Haifa I was told it was practically decided that Haifa would be made the future seaport for Palestine, and one knew this must eventually come to pass as the ships of Tarshish must ride there, being, as it is, so very near to the great future battle-ground of Israel. While there, two Jews came into our hotel—one an Orthodox Jew, the other a Zionist. There is terrible rivalry between these two sects. The Zionist is more political than anything else. These two men sat at the table opposite to me, and held such a very heated argument as to their respective views concerning the future of Palestine, that the manager of the hotel suggested I might prefer to leave the table, but I assured him I wished to hear the argument to its conclusion, which, in the end, was not possible, as the manager was obliged to ask *them* to retire before coming to blows!

The truth is—the Orthodox Jew is *very* strict on all religious observances to the very letter of the law; so much so that after 6 p.m. on Friday they will do no work; whereas the Zionist, being mainly political, does not trouble to observe the Sabbath, &c.; and this causes the constant friction between them. Of course one acknowledges the great improvement in the cultivation of the country since the Zionists have been there. The Palestinian Jew still uses the old plough that has been in use for centuries past—a rough wooden instrument with a blade as deep as a razor, only requiring *one* hand. (See St. Luke ix, 62.) When finished with, they pick up, and bring back over their shoulder!

Let me now tell you something of Nazareth, where I stayed a week at the new hospital so recently opened, equipped with all the latest instruments for the use of the surgeons and doctors. How unconsciously they are preparing for those great future events to take place on the long plain (27 miles) of Esdraelon, lying immediately below the hill on which the hospital is built. When you look on these places with British-Israel eyes you see much more than those who do not possess our vision. There is a large girls' orphanage carried on by Miss Newey, who has done a great work in connection with the Church Missionary Society. In the hall of the orphanage hangs a large picture of Christ blessing little children. When the Turk took possession of the place, and destroyed practically everything, he left this one picture alone, saying he dare not touch that, and there it still hangs on the wall.

Another missionary is doing splendid work in that little village—Mr. Moser, the Baptist minister. Mrs. Moser has a large Bible class every Sunday. The Spirit of God is working in that small corner. In Nazareth are two "Churches of the Annunciation"—one Greek, the other Latin (or Roman Catholic). Each community is fully persuaded they have the identical spot!—which is a very usual occurrence in connection with *most* of the Holy Places.

The well is undoubtedly an authentic spot. It stands at the entrance into the village, and I believe is the only natural spring near. On my return to Jerusalem from Nazareth I stayed a few days in Nablous, the ancient Shechem; on one occasion visiting the rock of Jotham (see Judges ix, 14), and another the Samaritan quarters. The Samaritans are the most fanatical race in Palestine, and object very strongly to anything that has to do with Christianity. It was suggested it would be wiser not to go and see them, but as two years before I had visited the High Priest I determined to venture, and met with a very hearty reception. The High Priest was away in Jerusalem, as he had gone to purchase the lambs for the Passover sacrifice the following week; but I saw two of the sons, who remembered me quite well, and were most pressing in their invitation that I should attend the Passover on the top of the Mount Gerizim. Unfortunately I had to refuse, as it would have prevented my being in Jerusalem for Good Friday, but I ventured to try and point out to them how, for all these centuries, they had unconsciously portrayed the death of the Lamb of God. I said:

"You sacrifice your lambs, you tell me, exactly according to the law of Moses; you cut open the animals, place one piece of wood down the centre and another cross-ways." They agreed.

"Well!" I said, "it was on a cross of wood the Lamb of God was sacrificed."

The priest looked me straight in the face and said, "We do not understand that yet, but if what you say is true, God will teach us Himself." A wonderful admission from a representative of such a fanatical people!

II.

Now let me take you to Hebron. Oh! it was a wonderful thing to go there! and the most difficult thing I was enabled to accomplish, because the Hebronites are the most fanatical of the Moslem section.

Unfortunately Ramadan, the great fast of thirty days, came along; a time during which no Moslem, from sunrise to sunset, touches one crumb or one drop of water. Consequently it is not a time to seek favours!

In order to visit the Mosque over the cave of Machpelah, you must have an order from the Mufti, the head of the Palestine Moslems; but it was scarcely the time to approach him. Fortunately I knew a member of the Moslem Council, who promised to see what he could do—and was successful. But when we reached Hebron the difficulties were all cleared away, for the sheik of the Mosque (from whom *also* you must have a permit) remembered me as a friend of a late Matron of the British Hospital, to whom they were all devoted. Consequently he showed the little party round himself. (Answer to prayers surely!) I must tell you among my party was the Matron of the Government Mental Hospital at Bethlehem, Miss Whitaker—a keen believer in British-Israel Truth—who has THE NATIONAL MESSAGE sent out to her, and passes it on to *China*!

Naturally she was anxious to go to Hebron.

After leaving the Mosque we drove to the Plain of Mamre, and visited the *reported* oaks (Gen. xviii), near by Sarah's tent!

A caretaker from the Greek convent brought us the key of the enclosure and also some pieces of wood, which she declared were from the genuine oak, and possessed magic. She said to Miss W.: "If you give them to your mad people you can cure them." "But," said Miss W., "if I cure all my

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patients, what will become of me ?" "Well!" said the woman, "Give them to the one or two you want to get rid of!"

Now just for a few moments we will go up to Jerusalem. One of the first places the ordinary tourist makes for is the Church of the Holy Sepulchre. It has cost us so much in the centuries gone by, in blood and treasure, that one can scarcely believe that all that must have been wasted, but when you see the idolatry and want of reverence you cannot feel it is holy ground.

Some six branches of Christ's Church hold their various forms of worship under its roof, but the first man you see on entering the church is a Moslem—as he says, to keep the peace between the rival Christians.

I remarked to one of them, "How it must grieve the great Head of the Church, as He looks down and sees all these terrible divisions and this quarrelling amongst His members!" The reply made was: "You have got hold of quite the wrong idea; He must be quite pleased, as He sees how keen they all are!"

Jerusalem, like the other places, has several "authentic spots." But I believe the house of Caiaphas, in the possession of the Latins, is considered *the* correct one, since the discovery of the Corban Stone.

On this site one can go down into what one may believe was the actual prison of Christ—a dark hole into which the prisoners were thrown down by means of a rope slung under the armpits. Words were not possible as one thought of all that had taken place there. It is generally believed that Our Blessed Master spent some two or three hours there. We only know it was "till the morning was come."

Not far away is the site of the Pretorium, in charge of the Sisters of Zion; you could not wish for anything more reverent than the way in which they show you round and point out the marks on the stone pavement where the Roman soldiers were, in all probability, playing games (fives) while that great and awful trial was taking place.

In the little chapel standing over the high altar is a large figure of Our Lord, with a magnificent jewelled crown at His feet. The sister said, "We try to make Him forget."

"Oh! No!" I said, "If He *could* forget, where would you or I be?" "He shall see of the travail of His soul, and shall be satisfied, but He can never forget!"

My time is more than over, and I cannot speak in a few minutes of *all* the wonderful things there are to be seen in Palestine. It requires a visit of several months to gain any real idea of the place and its interests.

THE MANCHESTER MISSION.

IMPORTANT CONFERENCE ON DEVELOPMENTS.

By way of introduction to this three-days' effort which Rev. Joseph Gay had come North to conduct single-handed, local friends had planned for him a formidably strenuous Sunday. The day began with Ashton-under-Lyne, at 9.15 a.m. A remarkable morning Bible Class of 100 men meets under the leadership of a gifted Christian banker, who is sympathetic towards British-Israel Truth. Mr. Gay quickly gripped the attention of the men so securely that at 10.30, when Mr. Yoxall and others left to attend their churches, the majority stayed, inviting Mr. Gay to further develop his theme. They displayed the keenest interest while he demonstrated that we have in British-Israel Truth a master-key that will open all sorts of doors, and solve the many problems, industrial and religious, that are pressing so heavily upon us at this time.

In the afternoon Mr. Gay faced another gathering, this time a mixed one numbering 150, under the presidency of Councillor Platt, a local British-Israelite. Many in this company are ardent adherents, and Mr. Gay found himself speedily on terms of most friendly intimacy with his audience. He spoke freely for a full hour, both speaker and people having a great time.

In the evening Mr. Gay occupied the pulpit of Gorton Congregational Church, of which Mr. F. O. Booth, the Chairman of the Manchester Association, is a leading deacon. Mr. Gay has little regard for the stiff conventionalities of the present-day pulpit; so, setting them aside and dispensing with the usual text, he at once launched upon a compelling exposition of the Gospel of the Kingdom. The congregation was roused out of the accustomed slumberous routine, and became aware that something "live" was afoot; a real impression was made. Thus ended a day which, we are sure, will prove as fruitful as it was strenuous.

The three days of the Mission began on the Monday, in the Religious Institute, Deansgate. The meetings were presided over by Mr. Hesketh and Mr. Booth, and were marked by the same earnestness.

The Manchester meetings presented an opportune moment for the discussion of important British-Israel developments in the North. A Conference was called for Tuesday, February 10th, to be held between meetings. The Secretary-General came from London for it, and representatives gathered from Liverpool, Southport, Leeds, Sheffield, Halifax, Doncaster, Bradford, Wigan, &c. Rev. J. J. R. Armitage was voted to the chair, whose coming to the North we so heartily acclaim.

It was in the mind of Headquarters to inaugurate a bold Forward Movement in the important Northern Counties. There is truth in the well-known saying, "What the North says to-day England says to-morrow, and the Empire the day following." God has put within our reach the priceless gift of men of outstanding ability and consecrated lives, "men of honest report, full of the Holy Ghost and wisdom." We already have Mr. Morey in the South, and Mr. Whitehouse and Mr. Gratton in the Midlands, and Mr. Merton Smith in the South. It is now proposed to commission Rev. Joseph Gay, A.T.S., of London, assisted by Mr. S. E. Steele, of Liverpool—who is welcomed in British-Israel circles everywhere—to form a District in the North, to unite the existing Branches, and to open new Branches wherever possible; and in every way to give themselves to the evangelisation of these crowded counties in the interest of the Gospel of the Kingdom.

It was quickly recognised that this is a true and splendid enterprise, stimulating to our faith and challenging our zeal. The meeting received the proposal with instant and cordial approval.

After weighty words from the Secretary-General about the earnest attitude at Buckingham Gate, and explanatory statements on the financial bearings of the scheme, the motion adopting the proposal was carried *nem con.* A Committee of seventeen was at once appointed, and a memorable Conference came to an end.

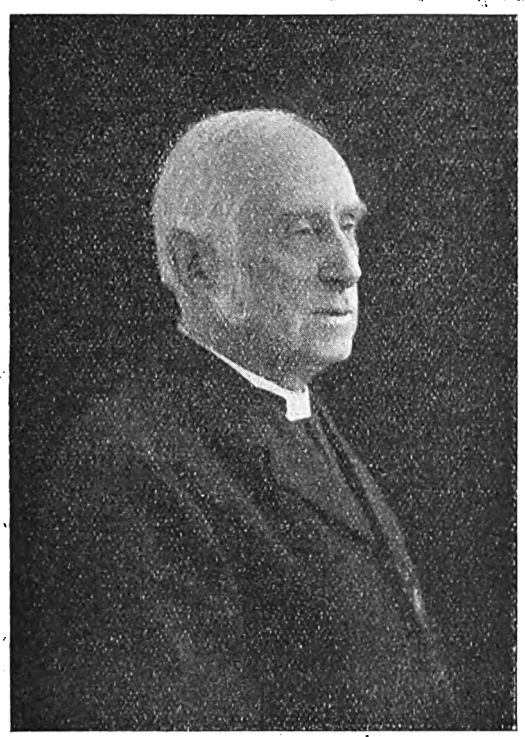
The Secretary-General remained to join Mr. Gay in the evening meeting, and gave a most able and eloquent address. Everyone was delighted to see him looking so fit and well.

J. A. F.

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OBITUARY.

THE REV. G. BENTON BERRY, B.A., was suddenly called home on January 26th, whilst at Port Said, after spending a month there taken up with lectures, addresses and talks. He had gone out full of zeal for the Master's service, hoping to assist or temporarily relieve hard-worked missionaries in their spheres of labour. He took his degree at Trinity Hall, Cambridge, and after a few curacies was appointed to the living of Emmanuel, Compton Gifford, Plymouth. Here the church was only half built and the school contained about 80 scholars, but after 34 years the school numbered 400. In his time, first the transepts, then the chancel, the tower and beautiful peal of eight bells, also a vicarage house and the whole parish, from a country village, grew into a well-organized town residence, and three daughter churches being cut out of its original. At one time Mr. Berry was much opposed to British-Israel teaching, but about 15 years ago a book was the means of his enlighten-



The late Rev. G. Benton Berry, B.A.

ment. About 13 years ago he went to Tara, sending an account to one of our magazines. Ever a lover of the Jews' Society, he took great interest in that and the truth of our being Israel. He was present at the opening of our premises, 14, Fetter Lane, and has been constant in his lecturing and preaching out our Truths. Before the war and ever after his desire was to bring Judah to Israel. He attended our last Conference in October with his brother. Just before leaving for Egypt he gave a farewell lecture upon British-Israel.

Early in December, 1924, he sailed with his second wife (whom he had married a few weeks previously), but after barely a month, fully taken up in active work, his worn-out body ceased to be governed by his energetic zeal, his heart failing; and he was laid in the English corner of the cemetery at Port Said. A great number who had listened to his earnest addresses followed his mortal remains to the grave.

Our heartiest sympathy goes out to his bereaved wife and his daughter, and all who had learnt to love his ministration.

LANTERN LECTURE AT GRANTHAM.

THE REV. W. M. H. MILNER, M.A., F.R.G.S., A.V.I., Vicar of Buckminster, gave a lantern lecture in the Parish Room, Market Place, Grantham, on Wednesday night, under the auspices of the British-Israel-World Federation, and in the course of some very illuminating remarks, aided by views of maps (drawn by himself, and photographed by his son for screen purposes), he presented many details to show "Britain in the Bible, and that the Anglo-Saxon race descended from the lost Ten Tribes of Israel." The Rev. Hector Macturk, M.A., Rector of Silk Willoughby, who presided, said complaint was made from time to time that they had no scholars who believed in the identity of the British race with Israel, but they had one in Mr. Milner, who would put before them facts, and not theory. What he said they might take as absolutely authentic, and he hoped they would be encouraged to study the subject more fully and completely. The Chairman paid a compliment to Miss Rear, by describing her as their most enthusiastic worker in Grantham.

The Rev. W. M. H. Milner said the subject he was going to deal with was historical in connection with the Bible, the latter showing them that lost Israel was found in the British race. What was the meaning of lost Israel? People were so accustomed to think of them as meaning the Jews. There were originally Israel and Judah, and both were captured, but the latter returned to Judea, and afterwards became the people they knew as the Jews; but in the case of the Ten Tribes of Israel there was NO RETURN FROM CAPTIVITY.

In contrast with the Jews, Israel were deported from their land, according to the Bible and Josephus, who wrote the Bible history. Josephus said they were taken across the Euphrates and never returned to Palestine. When they were free, where did they go? There was no historical record to show what happened to them, but by putting two and two together, by the use of the Apocrypha and history, they found that Israel were free after seventy years. Was there any evidence to show where they went to? The answer was supplied by two independent writers of different ages and races who led them to one conclusion. One, the Apocrypha, which had a world of credence, told them that after the Ten Tribes were free they crossed the river Euphrates by the narrow passages and journeyed for one-and-a-half years to Ar Sareth; the other was an old Greek historian, who spoke of the same people under different names, but in terms identical with the Apocrypha. He (Mr. Milner) considered the agreement of these two narratives proved that in those early ages our Anglo forefathers were the lost Ten Tribes. John Wilson told them that Israel's grave was the Saxon's birthplace. Proceeding to trace Israel's further movements, step by step from Palestine to Britain, the rev. gentleman mentioned, amongst other things, that in Hebrew cemeteries in the Crimea were inscriptions giving absolute proof that the Ten Tribes passed that way—there was no physical obstacle to their migration west. As a matter of fact, only eight Tribes were on the move, and not ten, and after arriving in Britain they established eight kingdoms—they had now come into THE PROMISED LAND. After the Tribes had landed in these islands, they were sent north, south, east and west, and it was said of Israel "No weapon against thee shall prosper." In conclusion, Mr. Milner traced the descent of the Royal Family from King David.—(*Grantham Journal.*)

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THE SECRETARY-GENERAL'S PAGE

THE next London meetings will be held in Central Hall, Westminster, on April 7th and 8th. Special addresses will be given by the Rev. Pascoe Goard, F.R.G.S. Our readers are asked to note these dates in their diaries.

* * *

Lord Gisborough and Mr. Herbert Garrison have promised to address a public meeting at Cheltenham on Thursday afternoon next, March 19th, in connection with the inauguration of the new Branch there, at 3 o'clock, in the Y.M.C.A. Hall, The Promenade. All our friends in the district are cordially invited.

* * *

The South London Branch will meet on Tuesday next, 17th inst., at 8 p.m., at 195, Lavender Hill, Battersea. Mr. W. E. Wallis will speak on "Has God Failed in His Promises to Abraham and His Seed?"

* * *

A meeting has been arranged by our Herne Hill Branch for Monday, 23rd inst., at 8 p.m., at St. Jude's Church Hall, Railton Road, Herne Hill. The Rev. F. R. Dickenson, A.K.C., will preside. The Rev. W. H. Stuart-Fox, M.A., and Mr. John J. Morey will be the speakers.

* * *

The Rev. Pascoe Goard and Mr. Garrison are to address a special meeting for the Bedford Branch, in the Town Hall, on Friday next, March 20th, at 7.30.

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Mr. J. J. Morey will address a meeting at Letchworth on Tuesday next, March 17th, at 7.45 p.m.

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The Rev. G. H. Lancaster, M.A., addressed excellent meetings at Thames Ditton on February 23rd; Manchester, February 24th; Wigan, February 25th; Liverpool, February 26th; and Southport, February 27th.

* * *

Our Liverpool Branch will hold a special mission in the Central Hall, March 23rd to 27th. Afternoons at 3, and evenings at 8. The Rev. Merton Smith will speak on "The Seven Visions of Zechariah." The Revs. Joseph Gay and J. J. R. Armitage will speak on "Prophecy, History, and Present World Problems."

* * *

The Rev. T. H. Whitehouse lectured on "World Movements of To-day," in the Library, Longton Town Hall. Mr. Gresham Copeland presided. Several of the clergy and ministers were present. Tea was kindly provided by Mr. and Mrs. Paterson.

* * *

The Rev. J. J. R. Armitage addressed a crowded audience in the Philharmonic Hall, Liverpool, on Sunday afternoon, March 1st, on "The Ethics of the Kingdom of God as compared with the assertion of the Leaders of the Socialist Sunday Schools, that 'Socialism is greater than God.'" It is estimated that about 3,000 persons were present.

* * *

The Paignton Observer (Devon) has published an excellent letter by Mrs. Olive Bruce, President of our new Branch there. It fills nearly two columns, and deals with various phases of B.-I. teaching.

* * *

Mr. Daniel Farmer is ever active in our Cause. He has recently addressed meetings at Mitcham, Kingston-on-Thames, Hindhead (Surrey). On Tuesday last he addressed the Bournemouth Association; Chairman, Landseer MacKenzie, Esq. From March 15th to the 19th he is addressing meetings for our Gosport and Portsmouth Branches.

* * *

Mr. W. J. Ferguson, President of our Southampton Branch, has given a very interesting lecture at the Lamb Memorial Hall, Dorset Street; Mr. T. Holmes in the chair. The local paper gives a very good report of a column and a half.

* * *

The Rev. Joseph Gay visited the Sheffield Branch and conducted a mission from the 1st to 8th March inclusive. He preached on the Sunday at the Wesleyan Reform Church, and conducted Bible meetings every afternoon, delivering lectures every evening in the Victoria Hall. A good and solid work is being done in the Sheffield area. Bible Study Circles are being formed in three suburbs. It is hoped by these means to increase the knowledge of British-Israel believers, and to extend the influence of the Movement among the general public.

* * *

Mr. John J. Morey begins a series of lectures on the "Elementary Principles of British-Israel Truth," on Thursday next (March 19th), at 7 p.m., at our Headquarters, 6, Buckingham Gate, S.W. Members are invited to bring their friends who wish to become acquainted with the A.B.C. of British-Israel teaching.

* * *

Great preparations are being made for the Conference which is to be held at Worthing from March 30th to April 4th, inclusive. Afternoons at 3, and evenings at 7.45, in the Connaught Hall. Lord Gisborough will preside at the opening meeting, when the Rev. Merton Smith will speak on the Bible, and Mr. Herbert Garrison will speak on the Empire. Speakers during the week will be the Baroness de Knoop, Mrs. Bloxam, the Rev. Pascoe Goard, the Rev. Canon Hollis, M.A., the Rev. J. Mountain, D.D., the Rev. Merton Smith, the Rev. Philip Young, L.Th., Major Knowles, Major Holland, Mr. Kendra Baker, and the Secretary-General. Members and friends in the South of England are cordially invited to attend.

* * *

We have just learned with deep regret of the death of Mr. Jesse Westwood, an old and zealous worker for many years for the I.B.I.A. and the Federation. An obituary notice will be given in another issue.

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

No. 168. Vol. IV. MARCH 21, 1925 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.

EDOM.

By Rev. Wm. Pascoe Goard

It is generally assumed, after considerable investigation by British-Israel writers, that Turkey is the modern ethnological representative of Edom.

Perhaps the most outstanding reason which has led to this conclusion is that while Britain is manifestly fulfilling the prophecies concerning Israel in the latter days, Turkey is fulfilling the prophecies concerning Edom in the latter days, and has fulfilled the Edom prophecies continually from the beginning of her history.

Biologists and ethnologists will not be inclined to accept this as the basis for their conclusion; although the theologian may well do so. As a matter of fact, the fulfilment of prophecy in history is an infallible mark of the people in whose history prophecy is fulfilled.

Let us see some of the data we have at hand in the Bible regarding the matter.

Taking the early Scriptures, the most perfect of all archæological records,—the inspired Word of God,—as our guide, we shall begin with the call of Abraham from Ur of the Chaldees. We take this starting-point with better assurance of acceptance in many quarters, because of recent archæological discoveries at Ur of the Chaldees, which show that it was indeed an historic centre in Eastern civilisation at the period indicated for Abraham's call. This discovery has laid the foundation of faith for such as will not step by faith beyond the knowledge of the schools. It has been no surprise to those who, having tested the Scriptures experimentally, have believed where they have not known.

It must be a perverse spirit which denies to the early Scriptures at least archæological values of the first importance in face of the demonstrations of the historicity of their statements and references, having regard to every period covered by them from the call of Abraham. We are, therefore, not asking the student to abandon faith for credulity when we ask him to give the Bible records first place as the indicator of the line of progress for our investigation.

We start from Ur of the Chaldees. Soon we come to Esau and Jacob, the grandsons of Abraham, the sons of Isaac, born and dwelling in the land of Canaan. Already in Ishmael and the sons of Katura, scions of the Abrahamic stock had passed into Arabia and the East, there to found branches of Semitic peoples which have continued to the present day. The following of these branches will yield a rich harvest to the investigator, but they do not directly concern this article.

For the moment let us follow the line of Israel, descended from Jacob.

The world is beginning to realise the wide ramification of the various branches of Israel people. Not only did they occupy Palestine, as is fully recorded in the historic Scriptures, but they also went northward and westward along the Asiatic and European side of the Mediterranean, establishing themselves at Troy, and in Greece, and from thence back again to the North-West coast of Asia Minor; establishing themselves also in Spain, Brittany, Cornwall, Ireland, and in Great Britain generally. Later migrations travelled overland through the heart of Europe, migrated north and west to the shores of the Baltic and the North Sea. Thus they spread through the Western world. This migration covered over a thousand years.

Migrations of them went to Hindustan and "as far as the China Sea," thus establishing ethnological branches in the Eastern world, the threads of which the biologist and ethnologist have picked up, and are following back to the common centre, Canaan or Palestine; and, thence through Abraham, to Ur of the Chaldees, the point of beginning.

Enough has been said to show how widely the stream of Israel descent spread among the families of the earth.

The gathering of the major body of these descendants of Israel into the Celto-Saxon nations; and eventually the

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whole of them into the British Empire, is clearly foretold in prophecy; and the process is well on towards completion in our own day.

The final reunion of them all representatively, with their genealogical records fully re-established, into the ancient centre and birth-place of the race will be the next step in the fulfilment of Israel prophecy. In that fulfilment, ethnology and theology will be found in perfect accord.

By the known we can judge of *the unknown, the factors being equal. The beginnings of Israel were in Jacob; the beginnings of Edom were in Esau.* In the Bible we have a large volume of Israel history and a greater volume of Israel prophecy. In the Bible we have also a volume of Esau history and a volume of Esau prophecy, not so great in extent.

In secular history we find a great volume of literature dealing with the activities of the Israel peoples. Probably the activity of the Israel peoples fills the major part of all history. In secular history, also, there is a volume (but not so great) of the activities of the Edomitish peoples.

It must not be assumed that because less space is given to Esau in the Bible and in history that therefore the Esau descent bulked less largely among the numbers and in the affairs of the world.

Israel history was not written for the sake of the people alone, but because in the Israel activity is bound up the dominating factor of history, namely, the carrying out of the purpose of God.

Humanly speaking, Esau and Jacob were the heads of the two greatest branches of the Semitic race. The two branches started with a fair field, equal in numbers and opportunity, and at the same time.

The thirty-sixth chapter of Genesis is a very important piece of ethnological literature. It begins, "Now these are the generations of Esau, who is Edom."

The very next sentence gives a piece of biological information of supreme importance, thus: "Esau took his wives of the daughter of Canaan, Adah the daughter of Elon, the Hittite; and Aholibamah, the daughter of Anah, the daughter of Zibeon, the Hivite." It is quite clear, therefore, that we are not to look for biological purity, but only ethnological unity, among the various branches of the Esau descent throughout their generations.

For the ethnologist verse 6 has an importance, "And Esau took his wives and his sons and his daughters, and all the persons of his house, and his cattle and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob." Verse 8: "Thus dwelt Esau in Mount Seir: Esau is Edom."

We now have *the founders of many branches of Edomite descent*:—

> And these are the generations of Esau the father of the Edomites in Mount Seir:
>
> These are the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.
>
> And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.
>
> And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these were the sons of Adah Esau's wife.
>
> And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.
>
> And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

In this remarkable ethnological record we have also *a list of the dukes* (captains) of the sons of Esau. The record is too long to be included in this article. Please turn up Genesis xxxvi, and study from verse 17 to the end of the chapter. The last verse of the chapter is as follows: ". . . these be the *dukes of Edom according to their habitation, in the land of their possession:* he is Esau the father of the Edomites."

It would be hard to over-estimate the value of this ethnological document, which is so carefully preserved in the Sacred Scriptures. The Sacred Scriptures are so vividly written and so perfectly preserved that they give the impression of being modern history; they are, nevertheless, the most valuable of archæological treasures. The investigator who overlooks or under-estimates this must fail to achieve such success as he would do with their valuable assistance.

We have been in the habit of looking upon Esau-Edom as a not very large ethnological unit. This remarkable chapter indicates, on the contrary, that each of the dukes of Edom established a separate branch of the Esau stock, and that each dwelt in a possession of his own: "According to their habitation, in the land of their possession."

Consider the wide spread of the *Israel* peoples, and then remember that *the Esau descent* in all probability balanced the Israel descent *in numbers and expansion.*

Among the heads of families in the House of Esau are certain well-known ones. For instance, Amalek, who from the time of the Exodus was strong enough without aid to measure swords with Israel in the Wilderness, in Palestine, and, later in Assyria, in a contest which lasted for a thousand years. The feud between them commenced in the Wilderness of the Exodus, continued through the intervening ages, and came to an end when both Amalek, Israel, and Judah were captives in Babylonia. The final chapter is recorded in the book of Esther, wherein Jews and "Agagites" (Amalekites) met in a final encounter which ended Amalek, as a people, for ever.

Again, we have Omar and Teman, names to conjure with among the Turkish peoples to this day.

These dukes of Edom established themselves separately in widely flung territories throughout the east and north; to the boundaries of India; in distant Turkestan, and on to the north Pacific they seem to have established themselves. They inter-married with the Tartar and Mongol races and with the strains and peoples found in India. Later, branches of them returned to the centre of their original habitation, and there in turn one "duke" after another established the preponderance of his line. Esau had become nondescript biologically, but the ethnological family remained intact.

We see before us the remains of that ancient branch of Semitic people split into many branches and families, generically known as "Turks." In these we recognise the modern development of Edom. In these we find the Edom prophecies being fulfilled.

It is a field which offers almost virgin soil for exploration and development, and the theologian will look to the ethno-

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logist to fill in the details of the plan. In the meantime, the end of the course of Edom prophecy is upon us; it hangs over the nation of Turkey, a portentous cloud which shall soon burst in a final storm; after which the long progress of the history of Edom will be finished, and they will be known among the family of nations no more.

In the book of Isaiah there is a wonderful series of prophecies dealing in turn with every nation which had then appeared upon the pages of history. Among these is a distinct message to Edom—a message of invitation and of choice. It will be found in the 21st chapter, 11th and 12th verses. In other prophecies spoken later, for instance in Ezekiel xxxv, the sentence which shall be executed upon Edom is pronounced. Regarding all these prophecies there is a wonderful challenge in Isa. xxxiv, 16: "Seek ye out of the book of Jehovah and read: none of these shall fail, none shall want her mate: for my mouth it hath commanded and His Spirit it hath gathered them," i.e., *none of the prophecies* regarding the nations, written in the Bible, shall want *its* "*mate*" *in fulfilment* in the book of Jehovah. The question is, where and what is the "book of Jehovah"? History is the book of Jehovah, in which His foretellings are shown to have come to fulfilment in the life of the nations involved. *In the Bible we find the prophecies concerning Edom* and in the histories of the ages *we find the fulfilment of the Edom prophecies worked out in Turkey;* as we find the fulfilment of the Israel prophecies worked out in the Celto-Saxon race.

The picture is incomplete. The beginning and the end are before us. There are indications covering the progress of the intervening ages. But the complete story is yet to be written. It will be an interesting contribution to the world's literature. In the meantime, the identity of Edom is sure through prophetic fulfilment.

THE MAN ESAU—THE NATION EDOM—THE TURK.

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

"*I will lay My vengeance upon Edom by the hand of My people Israel.*"

TO follow from the ancient robber-hunter Esau to the founding of a new nation east of the River Jordan is a journey of deep interest.

While Esau's brother's seed were multiplying along the Nile Valley during 300 years, and growing into a populous multitude, the descendants of Esau were building up a strong and vigorous nation east of the Jordan and south of the two young kindred nations of Moab and Ammon.

The ages passed, and a great Levite leader and king whipped into order and system the vast mob that had crossed the Red Sea into Arabia, on its journey around by the borders of Edom and his neighbouring nations.

The king of Edom would not let the newly formed migrant nation take a short cut into the land of the sons of Ham. On their brother nation, Esau would not take pity, but rather brought out an armed host to drive them eastward into the wilderness to undergo more hardships.

In after years in the times of the Judges, Edom, the nation, made wars upon their newly arrived brother nation.

These military attacks were repeated in the times of the Kings, and *the hate of his brother* Jacob seemed to intensify in the heart of Edom the nation, as the centuries passed.

At the time of the northern captivity in 721 B.C., Edom aided the Assyrians in conquering and carrying into captivity the people of Samaria and north Canaan.

Later on, in 585, this vengeful Edom assisted the Babylonians to break down Jerusalem, conquer the people, and carry them into captivity. And concurrent with this last desperate act, Edom sought out among the Philistines, Tyrians, Syrians and others, the refugee people who, as exiles, had fled thither from the cities of south Canaan.

When the Edomites found them, they put them to the sword most mercilessly.

Thus the man Esau, who hated his brother, passed that hate unto the nation which sprung from his loins, and that hate lived, thrived, multiplied, and produced much very deadly fruit, the results of which have reached the year A.D. 1925, and will produce a terrible catastrophe in the near future, *if my informant be a true and far-seeing prophet.*

Out on our Canadian prairies, the farmers and ranchers mark their cattle, horses and sheep. These marks mean much to all concerned.

As men mark their live stock, as lumbermen mark their logs, as merchants their goods, factory men their wares, and banks their bills, so *nations have marks, are marked,* and these marks mean much to all concerned.

Edom the nation is marked for destruction unless amends are made of an official sort.

Here is one announcement made direct to Edom the nation, and is easily understood: "Because thou hast said, '*These two nations and these two countries shall be mine,* and I will possess them.'"

However, the Lord was present, taking observation: "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."

"The house of Jacob shall be a fire and the house of Joseph a flame; and the house of Esau shall be stubble. And they shall kindle in them, the stubble, and devour them, and there shall not be any remaining of the house of Esau."

"*I will lay my vengeance upon Edom by the hand of my people Israel.*"

Here we have the awful outline, the outstanding writing of Edom's doom.

And what is Edom doing to-day to avert the doom, or to force it to come to pass? Study the nations. See how they are co-related, and whence they have come. The yesterdays have given us the to-day nations.

Reader, you see there are *three* nations or *houses* mentioned above, one of which is Edom. *Edom is Turkey.* You find the two destroying nations, *viz.*, the *House of Jacob and the House of Joseph.*

The *doom* of the Turk is certain—unless Edom repent. Will he? He acts quite otherwise. We shall watch the big world movements and wait patiently for the outcome.

"CONSTANTINOPLE"; "WAR IN THE BALKANS"; "A DESPERATE STRUGGLE BETWEEN BRITAIN AND RUSSIA."

"*Who Will Take the Strong City?*"

THE world press is full of such notices of a *present fierce diplo-*

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matic war, to be followed by a contest of the first magnitude in deadly military strife.

We are told that Russia is striving to secure Turkey, Egypt, Afghanistan, Mesopotamia, Persia ; and Japan in an alliance, defensive and offensive, to meet an opposing alliance of Jugo-Slavia, Roumania, Bulgaria, Poland, the Baltics, and Britain.

Large headlines make prominent the above. People read and wonder what it all means at a time when we have the League of Nations, the Hague Conference, and the world at large crying out for peace.

"They cry peace, peace, when there is no peace." Some such words I read when a boy. Wonder where ? Wonder why ? Wonder what meaning and condition ? And you, reader, have read these strange words—concerning the *then* future, a future perhaps *now* too near at hand !

"THE NORTHERN ARMY."

We are seriously informed that "a northern army" is going to move down upon Palestine, fight an awful fight in the valley of Jezreel, surround Jerusalem and *capture* "*one half of the city.*"

Whence comes this army of the north ? Scan all Asia, north, north-east and north-west of ancient Canaan, and then ask, whence *can come* a huge *northern army* southward to Jerusalem ? Any reader who holds the tides of current events in hand, and sees the logical irresistible trend of armies, diplomacies, economics, industries, oil fields, differences of ideals, hates, vengeances and fixed purposes, must surely see that the old prophetic historian foretold mighty events, and wars rushing forward upon the world with the force of an awful devastating avalanche.

My informant tells me that Russia will invade Syria, Armenia, Mesopotamia, Palestine and other lands with the set purpose of final conquest.

The same informant tells me that the northern hosts will be met by another group, representing Israel and Judah, to the *utter destruction of the northern army.*

The informant makes it clear that when the contest is on, the northern army and all his confederates will have wonderful success at first, and drive the opposing armies into great straits, with the *then* sickening outlook of final and disastrous defeat.

All Syria, Armenia, Mesopotamia and the north of Palestine as far south as Jerusalem will be taken by Russia and her numerous allies.

The turning of the tide of battle will be at, and north of, Jerusalem, and *settled in the air* where the airships will be so numerous as to almost hide the heavens.

The Russian airships, previous to the moment of decision in fierce conflict, will have wiped out all the cities, towns and villages of the north and east of Jerusalem. Then the tide will turn, and the northern army will be so utterly destroyed as to leave dead on the field *five of his soldiers out of every six.*

My informant is serious, very much in earnest, and has the *Master Key* to the whole situation.

Crazy-mad Russia is wildly rushing to her doom ; and in the rush, much of humanity and of great worth will be destroyed ; but the loss will be fully repaid by what follows the final doom of the Northern Bear, so long a menace to the best interests of Asia, and lately of the whole world.

REPORT OF A MEETING

HELD AT THE CENTRAL HALL, WESTMINSTER.

LORD GISBOROUGH gave a brief strong address on matters of great interest to the Federation, elsewhere reported.

His Lordship then called upon the Rev. Pritchard, who gave a wonderfully instructive paper on the Jew in relation to present-day problems. Mr. Pritchard based his remarks upon a book recently published, written by Mr. Hilaire Belloc, and commended it as a fair treatise on the position of Jewry to-day, and suggested the best means of coping with the "Semitic question," which, in his opinion, was one carrying the most vital issues. A full report of Mr. Pritchard's review is debarred by the copyright law.

On the conclusion of Mr. Pritchard's address, the Rev. W. Pascoe Goard was asked to speak, and the following is what was said :—

My Lord, Fellow Citizens of the Great Commonwealth of Israel,—I am very glad that Mr. Pritchard gave us the synopsis of that very remarkable book. This matter is one which is taking on a volume of interest, inquiry and discussion more and more every day.

However, I am not going to deal particularly with this work of which Mr. Pritchard has given such a masterly presentation, nor am I going to deal particularly with the question of the Jew this afternoon, but with the divisions of the Israel peoples. Unless we take into consideration the different sections into which the Israel people have been divided and get this clear in our minds, we cannot understand the teaching of the Bible neither can we understand the message of history in connection with this great movement with which we are identified. Sufficient to say at this particular moment that the Governments of the various nations have before them some very knotty problems to solve—there can be no question about that. There are some of us who remember the storms through which the ship of state of the British nation has been guided with more or less wisdom for half a century. We have passed through very difficult times in the past, but the times which are coming will need the greatest statesmanship Great Britain has ever shown to cope with them.

There never has been such a time as we are now passing through, and never in all the history of British statesmanship has the burden been so great as at present. Our Ministers should have our sympathy, they should have our prayers, they ought to have every good influence that we can bring to bear upon them so that they may be helped to guide us through the wreckage of the storm which is just passed, and also through the stress of that which is to come.

Captain Young can tell you that in the circular storms of the Pacific and West Atlantic there are periods when the wind suddenly ceases and a lull occurs. The waters dash with increased fury, but the wind ceases for the moment. The question of the master mariner then is from which point of the compass the wind will next blow. This, of course, does not affect the steamship so much, but the master of the sailing ship needed to go very carefully indeed in his navigation at such times.

We are now in a national storm ; the whirlwind has passed, but we are waiting in some apprehension, for we know that we are not out of danger yet. We know by the light of Divine prophecy that the storm will recur again and at no distant time.

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Who will be our antagonists?

Apparently, Russia and Britain will stand face to face in that great future struggle. In organised Russia, looking into the eyes of Britain, there will be a Jewish Leadership. You heard the phrase, "a Jewish Leadership!"

Do not misunderstand me. I believe a great number of the Jewish people will be heart and soul with us in the next great conflict, but, unfortunately, there will be a leadership *looking right into our eyes as our antagonist.*

I once had a conference with one who was at the head of a department of the United States Secret Service during the War. He laid upon the table before me important documents. That gave a glimpse (which I may not make public), which showed me that there is a section of that leadership driving on to an ideal of world dominance so complete that it must shake Anglo-Saxondom before many years have gone by, if persisted in.

Wherein comes the struggle? Jewish leaders believe themselves to be Israel, and the inheritors of all the Covenant promises. They assume that God will reinstate them in the land, dominions, and territories of the world, so that they may hold the dominant position among the nations of the earth. They hold that the covenants made with Abraham, Isaac and Jacob will be fulfilled in them. There is no doubt about it that these promises which we recognise as being fulfilled in Israel are being scrutinised very closely by one section of the Judah people. They believe they are Israel, and all of Israel; and they will attack us as usurpers of their heritage!

In the next great struggle the opponents will be Jewish-Israel *versus* British-Israel—Jewish-Israel believing they are the sole descendants of God's chosen people, British-Israel for the most part believing they have descended from a race of "skin-clad savages."

I wish to submit to you, Mr. Chairman, and to you, ladies and gentlemen, that in all the great questions which have arisen during the Christian Dispensation, there has not arisen a question with such potential dangers as this question.

Now, is it possible to avoid these things? There is only one possible way—absolutely only one possible way. I would that every government in Europe were convinced of that fact. There is only one possible way, *namely, to convince Jewish-Israel of the fact of British-Israel.* Unless that can be done, Armageddon is not a great way off.

Whether Mr. Stanley Baldwin and those who are supporting him as leaders of this nation to-day are convinced of this fact I do not know, but it is a pity that we cannot go across and give these addresses in the House of Commons. (Applause.) Perhaps, it is not necessary, because this opinion, thanks to our Lord President, and others like him, is getting very well known on the other side of the square.

So far as our side is concerned, there is hope, decided hope, that this nation is waking up at last to a sense of the position which God gave it to hold. Now is it possible to make that hope good on the other (Jewish-Israel) side? If we could bring these two sections of Israel together, seeing eye to eye, it would be the greatest benefit to the nations—short of the coming of Our Lord—that it would be possible to conceive.

Now let us get at these things for a moment or two from the Bible statement.

You will notice that the Israel Nation is the dominating factor during all the historic period. Watch very closely, however, the fact that, in Bible history, such history confines itself *to the boundaries of Palestine.* That is a strange thing, is it not? In our study of the Bible we have not paid sufficient attention to this. For instance, the tribe of Dan marched with the other tribes into the promised land. Then, when they found they had drawn as their inheritance territory which was too small for them, they marched northward to find more elbow room. They arrived at Laish, which they re-named the City of Dan. Again, they marched northward, settling in Greece and elsewhere, ultimately reaching these Islands.

The important point to note is that from the time they passed over the boundaries of Palestine, no mention is found of them in the Historic Scriptures. Dan is lost from the list of the Tribes from the time of his first migration.

With the prophecies it is different; they do not confine themselves to the boundaries of Palestine, but spread and expand with the extension of the race until they girdle the earth in their scope.

Mr. Wilkinson has written a book, wherein he asserts that there never was a promise made to Israel which did not receive its fulfilment in Palestine. Nonsense! The benefits were to be obtained "in the land of Israel"; but this, in the latter days, was not the land of Palestine and must, obviously, not be confined to the land of Palestine. There is a beautiful development of the promise of the land—to be possessed by Abraham's seed— (you will find it set out elsewhere in THE NATIONAL MESSAGE). First, Abraham's conception of what God was giving him was land enough to build an altar. Then his vision embraced the land "as far as the eye could see." Lastly, one reads a specific description of a vast territory. It began at a point N.E. of Jerusalem, at Mount Ararat, extending therefrom south-west to the Mouth of the Nile; thence southward along that parallel of longitude to the headquarters of the Nile, in Uganda; thence N.E. to the mouth of the Euphrates; and thence back to the beginning. Any surveyor could run these lines. That is a great territory, even in these days. We began to come into that inheritance before the War; now we have it all.

God did not change His plans, but the conception of His covenanted word became clearer.

The scope of this great heritage is further shown by a list of the peoples inhabitating the land. (See Gen. xx.) We have been accustomed, perhaps, to think of these as being little peoples, but we are learning better now. The Hittites, for instance, were a great people occupying a wide territory. What of the others?

The conception of our forefather, Abraham, expanded, and our mentality must undergo the same expansion.

It is written, "moreover I will *appoint a place* for my people," a place wherein they were to dwell and from whence they should not be moved, neither were they to be afflicted. This was written at a time when the House of David was at rest and when change was not looked for.

It has been contended that the above prophecy was written in the "Prophetic tense," and means "I *have* appointed a place," &c. But one thing is certain, the prediction was not fulfilled in Palestine, for affliction descended upon the people very thoroughly, and they *were* moved. Let Britain wake up to the fact that chapters xl to lxvi of Isaiah were just as surely written to the ancient Britons as the Epistle to the Romans was written to that people by St. Paul. Israel in the Isles were dwelling in the appointed place.

We read in the Psalms, "Ask of me and I will give to thee the heathen for thine inheritance." We must let our minds

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expand again. Is it not true that we have the heathen as our inheritance? The Lord knows we did not want them; we struggled in some cases against having them, but they were given to us. There were certain people who, after the war, rubbed their hands and said, "now we shall see the boundaries of Britain reduced." Instead of that we had an added empire thrust upon us. Other countries who were invited to share the responsibility refused—they could not do otherwise, it was the mandate of Almighty God.

"And the uttermost parts of the earth for thy possession."

I am glad of that great territory we have across yonder in Canada. It is ready and waiting for 100 million of people such as are overcrowding Britain to-day. The people will be going there by and by.

We used to have a wonderful lay preacher down in Cornwall; his name may be familiar to some of you, it was Billy Bray. One day a lady in the district said, "Billy, there is a suit of clothes up at my house I shall be glad to give you. Try them and see if they will fit you." Billy said, "Did the Lord tell you to give them to me." "Yes," was the reply, "I think He did." "Then they'll fit me all right, for my Father knows my fit to a tee." On another occasion an old caretaker of one of the churches was very ill and apparently dying. The people in the congregation thought they would like to cheer him up by giving him a present. *They decided upon a suit of clothes.* When these were given to him he said, "Thank the Lord I am going to get better." "How do you know that," said one. "Oh," was the reply, "if the Lord sends me a suit of clothes He means me to wear them; the Lord never makes a mistake."

I have, in my time, ridden through the great prairie valleys of death, with the torrents running over the prairies' level, and for 50 miles on end I have seen coal measures exposed on the banks of the rivers. The seams are about four feet, and there are over a thousand square miles of this wonderful deposit. God did not make a mistake in placing the coal there. It is waiting for the population.

We could go over the great heritage and give you evidences of a far-reaching plan in the Divine Mind for the development of this territory.

The United States of America have a population of 110 millions; they say they need another 100 millions in order to fully man that country. Canada is a larger country, equally rich in climate and soil, and if it takes 210 million people to populate the United States, then I say Canada requires not one soul less. (Applause.)

Mr. Garrison can tell you about New Zealand and Australia; and others can tell you of White Man's Africa and other places; and they will tell you that the land is waiting, waiting, waiting. But Israel is growing, growing, growing still, and we shall, ere long, bear out the fourth chapter of Romans in the "Promise that he (Abraham) should be the heir of the world." "For the gifts and calling of God are without repentance."

* * *

But Israel was divided up—there were the ten tribes of the Northern Kingdom (Israel) and two tribes of the House of Judah. Later on, descending from the two tribes, came "the Jews." Now what became of the ten-tribed House of Israel? They were Israel in the Isles, and just as surely as Judah was the daughter of the House of Judah, so is "Israel in the Isles" daughter of the House of Israel.

In that re-organisation of Israel which has yet to come, every tribe will have its place. Every tribe, including the tribe of Judah.

Under the government of the House of David established in this country is, *officially*, every one of the tribes—not every individual of the tribes, but every tribe of Israel.

On the Coat of Arms of England is seen the crowned lion signifying the tribe of Judah, together with the Unicorn (or wild ox), signifying Ephraim-Israel, each supporting the crown and other insignia of the House of David.

All that now remains outside the British-Israelite nation is that remnant of Judah which we call "the Jews." Probably fully half of their numbers (or approximately) are dwelling in Israel territories (Britain and the United States, &c.), but they, themselves, regard themselves as being a separate nation, and if you speak of it they will tell you they are aliens.

What makes them aliens? The question of Jesus Christ. If you know a Jew who accepts Jesus Christ, he ceases to be a Jew.

This, then, focuses the work to be done. First of all, convince Israel and then bring pressure upon the Jew to convince him who he is, *i.e.*, not all of Israel, but a fragment thereof. The door stands widely open for him to come in. Because of the fact that we can teach Israel Truth, which is the very breath of life to him, and we are the only body of Christians (God help us) that can do so, we can get closer to the heart of the Jew than any other person.

A tremendous weight of responsibility must go with the message—a message that they will hear and understand and will probably accept. If we can do this work we shall effect two things, *i.e.*, the Financial Armageddon which is threatened, and the Physical Armageddon, signs of which are upon the horizon. I don't know if we can do our work quickly enough, but when Christ comes Israel shall be delivered by Divine interference.

At all events, we are preparing the hearts of the people to hear the truth in that day "When I am sanctified in you before their eyes." The light of knowledge we have in our hand and the responsibility rests on us as on no other to spread the truth of the redemption of the nation and individual salvation through the death and resurrection of Jesus Christ our Lord.

BRITISH-ISRAEL FOUNDATIONS.—I.

By J. J. Morey.

The Whole Bible True.

We believe the Bible to be the inspired Word of God.

It is the revelation of the Divine will and purpose, and from Genesis to Revelation presents God's great plan for the development, redemption and restoration of mankind.

Every part of it is necessary, and each book depends upon the rest.

The prophetic books rest upon the Covenants God made with the fathers, and upon the history contained in the early records; the New Testament rests upon the Old, and you cannot destroy any part of the book without damaging the whole fabric.

If we allow the Higher Critics to shake our faith in the Covenants made with the patriarchs, how are we to depend upon the Word of God in the Gospels and the Epistles?

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Our faith in the Bible message of the love of God and the story of the Redemption demands that the Word of God spoken to Abraham, Isaac and Jacob is also true, and stands as firm to-day as of old, unbroken and unbreakable.

THE NATION AND THE BIBLE.

The Bible is the history of a great people; it tells of their growth from the Israel family to a mighty nation; of their sin and long term of punishment; the prophecy of their recovery and world-service; their redemption by Jesus Christ; their great mission as the bearers of the Gospel to all other peoples; their final establishment as the Kingdom of God on earth, reigned over by Christ the King, and eventually embracing all the kingdoms of the world.

The Bible is an Israel book, but to-day it is an Anglo-Saxon book, for to our race has been given the task of scattering it world-wide, and of preaching its glorious message to all the races of men.

No other nation has the Bible in the same sense that we have it.

If men of other races have accepted its teaching, it is largely because we have pressed it upon their notice, and induced them to believe its great truth.

It is therefore evident that the people of the book are the people who have it as their national treasure, and who are fulfilling its prophecy and spreading its Gospel.

It is chiefly the history of one of the races of mankind, and surely that race is the one to whom God has given it to be their national standard and guide.

The fact that we have founded our laws upon its principles, have based upon it our great national ideals, and have found in it our great national religion, is powerful evidence that we are the people of the book.

It is our history, our prophecy, our national redemption, our commission and our destiny, and it is time the British people saw the undoubted connection between the nation and the Bible.

It is remarkable that when, in the eighteenth century, Britain undertook the spread of the Gospel she also began her great expansion of Empire, and the Church and the Empire have grown together.

As soon as she faced her national task God fulfilled the great promises made to Abraham concerning her position and power in the world.

Britain and her Bible are inseparable.

A CHOSEN PEOPLE.

In order to bring mankind back into fellowship and reconciliation with Himself, God selected one branch of the human race, revealed Himself to them, trained and equipped them, gave them the great experience of His redemption, made them to know the Gospel of His love, and sent them out to preach that Gospel to their fellow-men.

That nation was Israel, and that nation is somewhere doing the work of Israel to-day.

They are chosen to serve, and if necessary to sacrifice for the good of the world.

We affirm that this work is not being performed by the Jews, and that in no sense can it be said the Jewish people are fulfilling the prophecies relating to the chosen Israel nation.

On the other hand, this world-wide mission is being carried on in the most real sense by the British people the world over.

ISRAEL AND JUDAH.

Great confusion exists in the minds of most Bible readers because they have failed to see the distinction between Israel and Judah.

In the reign of King Rehoboam the people divided into two distinct nations and kingdoms, a large Israel kingdom in the north and a much smaller Judah kingdom in the south.

The family name of Israel was given to the northern kingdom, and they are the Israel of prophecy, while the Judah nation contained only the tribes of Judah and Benjamin.

The latter belonged to the northern kingdom, but was commanded to stay with Judah as a light and guide to them.

In later times the men of Benjamin became the Lord's disciples; the union was then broken, as prophesied by Zechariah (xi, 14), and the men of Benjamin escaped at the siege of Jerusalem in A.D. 70.

The Bible clearly distinguishes between Israel and Judah, between the House of Israel and the House of Judah, and we can only understand the Bible story by noting this clear division between the two nations.

It is well known that the Jews are a part of the tribe and kingdom of Judah—that small portion of the Judah people which returned to Judea after the Babylonish captivity, and which became the nation of the Jews.

Israel never returned to the land of their birth, but can be traced by three or more routes across Europe to these Islands, where they are fulfilling the Israel prophecies and doing the work Israel was to do.

ISRAEL IN THE ISLANDS.

The prophet Isaiah writes specifically to each branch of the Israel people.

In the first six chapters of his book he addresses his message to Judah; in chapters seven to twelve he writes to the House of David, but beginning at chapter forty he sends a great message to Israel in the Islands.

He makes it plain where the people are to whom he wrote, for he states that they are in the isles "afar off," north and west of Palestine, and at the "uttermost part of the earth."

We have evidence to-day that before Isaiah's time there was an advance guard of the Israel people already here.

The Zarah half of Judah, who were not the tribal half, and who were never known as Jews, began to arrive here about 1700 B.C.

Then a large portion of the tribe of Dan, the Tuatha de Danaan, had settled in the north of Ireland before Isaiah penned his book, and among the ancient Britons were a portion of the tribe of Simeon who did not complete their journey through the wilderness.

These were all here before Isaiah wrote, and to them he sends great predictions concerning the mighty nation of which they were the forerunners.

He tells them of the coming of their brethren in later times, of the expansion of their Empire, of their world-wide influence and power, of their retention of the Sabbath, and, greatest thing of all, of the missionary work they were appointed to accomplish.

They were to "Prepare the way of the Lord," and to be His servants when He came, His servant-nation, His witnesses, His people.

Isaiah's great message is to the British nation, and we only are fulfilling his prophetic words.

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THE CHAPTER HEADINGS.

These headings are not a part of the Scriptures, but have been added by interpreters in some bygone age.

They have caused many theological errors, and must be disregarded by earnest Bible readers.

They are wisely omitted from the Revised Version.

Blind interpreters, losing sight of the Israel nation, have taught that Israel is the Church, whereas Israel is a nation, and is to remain a nation for ever.

The message of Isaiah, as that of all the prophets, is a national message, and can only be fulfilled by the greatest Empire of all time.

It is evident that the Jews are not a nation, and, being still anti-Christian, do not in any degree satisfy the demands of Isaiah's prophecy.

The work, however, is being carried out by a great people exactly fitting the picture, and in whose history the racial links to ancient Israel have been discovered.

The descriptions of Isaiah do not fit the Church, but they do describe the British Empire as it exists at the present time.

BIBLE STUDENTS' STUDY CLASSES.—XII.

THE PROPHET EZEKIEL.

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

EZEKIEL XIII.—DENUNCIATIONS OF THE FALSE PROPHETS AND PROPHETESSES.

JER. XXIII, 9–40, should be read before reading this. There is a great similarity of expression. Jeremiah was constantly warning those now in Babylon not to listen to the false prophets who foretold of a speedy return; he also cautioned those in Jerusalem against accepting their false dreams. It would seem as if these naturally encouraged each other against the prophets of the Lord (Jer. xxviii, xxix). There seems a sarcasm here when Ezekiel is told to "prophesy against the prophets of Israel that prophesy." Of course, as they had nothing but their false dreams and imaginations to act upon, they are likened to foxes amongst ruins, they lurk in denuded and empty places, they can but jump about among the ruins and make them worse. Not knowing the future, and having not the Spirit of God, they had nothing but mere platitudes and empty words. And yet they are the very men who tried to put to death the true prophets of God (Jer. xxvi, 8–23; xliii, 2). Ye have not gone up into the gaps; have these in any way resisted the inroads of the moral enemies of God's people? Have they done anything to fight against the evils which beset the people around? Have they played the part of Moses in interceding for their people, or stood in the gap to take the brunt of the attack of the enemy? Even when the Lord turned to be their enemy (Isa. lxiii, 10), how did they comport themselves? Did they show themselves worthy men (Job xvi, 11–13)? These men, though knowing they lied, had tried to enforce their words by "The Lord saith," when He had not spoken. They came actually to believe in their own lies. These false prophets shall be utterly taken away from among God's people; they shall not be written among the righteous neither at the restoration (xi, 17), nor hereafter (Ex. xxxii, 32; Ps. lxxxvii, 6; Dan. xii, 1; Rev. xxi, 27). Their prophecies are false, and they themselves self-deceived. These prophets whitewash the tottering wall which the people build. Because they have seduced God's people in saying "Peace, Peace," therefore also causing the people to build upon no foundation, and with promises in which there is no truth and no reason; also lacquering these over with specious appearances that have made these forecasts look to be real and authentic. So the coming destruction shall be a terrible awakening, the overflowing rain and the great hailstones. I will cause terrible confusion amongst these prophets, not one of their prophecies will be seen to have had any foundation; in My anger and in My fury I will set My face against them, and bring their whole fabric down and expose their lies, and all men shall see their impostures were invented out of their own foolish hearts and for the aggrandisement of their own self-exaltation, and they themselves shall perish miserably from among My people.

DENUNCIATIONS OF THE FALSE PROPHETESSES.

Verse 17: That the Spirit of the Lord inspired Miriam, Deborah, Hannah and Huldah there is no gainsaying; but this is the first time we read of Israel having an order of prophetess. In fact, it looks very much as if in this they were copying the heathen nations round about them. These also, we are told, prophesied out of their own heart. We are not told anything as to their methods of divination; they seem to have bound fillets upon the joints and thrown clothes or veils over the heads of those that consulted them. Thus they "hunted souls," they flattered those who were meriting death and slew the souls of those better than themselves, thus making the righteous sad, and strengthening the hands of the wicked. Or they misled the people, promising good things to the ungodly, and threatening disaster to the righteous. "The Students' Commentary" renders 18–21: "Woe to the women who put charms upon every finger joint, that set veils upon heads of every height to ensnare souls. Will ye ensnare the souls of my people and keep your own souls alive, and will ye profane my name among my people for handfuls of barley and pieces of bread; to slay the souls that should not die, and to keep alive the souls that should not live, by lying to my people who listen to a lie? Wherefore thus saith the Lord God, behold I am against your charms, I will come upon your charms, where ye are ensnaring the souls like birds; and I will tear them from your arms, and will let the souls go free, even the souls which ye are ensnaring like birds. Your veils also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be ensnared, and ye shall know that I am the Lord." The judgment of God is at hand, which shall make an end of all false prophesying and divination. God permits these things in order to show that there is no reliance to be placed in any man or woman, but only in the righteous rule to come hereafter.

THE ORIGIN OF THE WELSH OR ANCIENT BRITISH AND THEIR FLAG.

BY AMY CAMPBELL JOHNSTON.

I.

CONTRARY to modern teachings, the Welsh, Irish, Scots, and certain very exclusive old families in Warwickshire, Derbyshire, Cheshire, and a few other shires, who are the only true British in Great Britain, will emphatically deny that they are of "Anglo-Saxon origin."

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The British Celtic race is not a mongrel race. Many have been the attempts, through peaceful penetrations and raids throughout the ages, to wipe the "Briths" or "Celts" out of existence. In early days our libraries have been raided and some of our records destroyed, as was the case in Ireland, Wales and Scotland. But many of our most important records were carefully preserved by individual heads of Celtic families, and hidden away for a future and more promising occasion, when our true history could once again be brought to light.

It must not be imagined that the British tribes arrived in Great Britain at any one particular period. They migrated into Europe and gradually into Great Britain at intervals of years between, bringing with them their carefully-preserved records and genealogies; although clan (or tribe) often fought clan for precedence or territory, these histories were always respected and never destroyed. The name "Brit" or "Brith" means covenant, and "ish" means "man"—a name which has been ours since we first migrated into Europe; also the name "Britain" was used by the earliest Greek historians when writing of our country.

The account given by Ammianus Marcellinus of the Druidical doctrines is extremely flattering. He says that the Druids were men of exalted ideals, who raised their minds to the most sublime, despising human and worldly affairs. The doctrines of the harmony of the spheres as held by Pythagoras was held also by the Druids of Ireland. They also believed in everlasting life, having total contempt of human life and the body of men.

According to the ancient Greek historians, "Strabo," "Diodorus" (44 B.C.), and "Hecateus," who wrote of the high civilisation of the early inhabitants of Britain, the mysteries, the Oracles at Delphi, and the Hellenic games were established in Greece and Egypt by the British Celt, or "Celtac."

It is said by eminent archæologists that there is sufficient and ample proof that Britain in very early days, even hundreds of years before the birth of Christ, was possessed of undoubted astronomical and much scientific knowledge. There is evidence of this fact in the Cromlech, the circle and the avenue alone.

Wales, where one branch of the ancient British were driven, has a remarkable history and an eventful one. Its inhabitants still speak the language of Owen Glendower, who turned rebel, at sixty was crowned King of Wales at Machynlleth, and held his own for fourteen years against the English invaders. Perhaps there is no country in the world which has been the scene of more stirring events than those recorded in the Welsh histories. As a well-known historical Celtic writer says, "What other country has been the scene of a struggle so deadly, so embittered and protracted, as that between the Cymro and the Saxon?"

I may add, what race has given to the world, and continued to do so for thousands of years, such useful artcraft, knowledge and valuable science of the heavens above, the earth below, and of all things spiritual and material; not forgetting the arts of music, poetry and rhythm, as far back as the time they were driven from other countries into which they had immigrated.

To quote G. Borrow, a noted historical researcher, who says: "For men of genius, Wales during a long period was particularly celebrated. Who has not heard of the Welsh bards? Though it is true that beyond the borders of Wales only a very few are acquainted with their songs, owing to the language—by no means an easy one—in which they were composed. Honour to them all! Everlasting glory to the three greatest, Taliesen, Ab Gwilym and Gronwy Owen"; the first a professed Christian, but in reality a Druid whose poems fling great light on the doctrines of the primitive priesthood of Europe, which correspond remarkably with the philosophy of the Hindus before the time of Brahma. The second grand poet of nature. He was the contemporary, so they say, of Chaucer."

It is not generally known that centuries before the birth of Columbus, who was supposed to have been the first discoverer of America, that "Madoc," the son of the Welshman, "Owain Gwynedd," discovered that country before him, and this fact is recorded in ancient Welsh history.

To arrive at the origin of the Welsh flag and Welsh branch of the Celtic tribes, or ancient Britons, it will be as well to give the history of the place now called "St. Davids" in South Wales, named after the Welsh patron saint. There are many accounts written in Celtic history of St. Davids, and the ancient church built on the site and foundations of a still more antiquated edifice where St. Paul himself is said to have preached.

Druid prophecy records that the last of the Saxon kings shall meet with a sudden death on a certain stone, called "The Speaking Stone," a part of the more ancient Druid Temple which once stood there.

The original name of St. Davids was "Ty Ddewi," or David's House, a name which it still retains by the "Cymry," or Welsh. The account of Llan Ddewi Brefi, given in the Welsh records, is that it was a place of ancient renown, and "in the fifth century" one of the most remarkable ecclesiastical convocations which the world has ever seen was held in this secluded spot. "Morgan," a North Welsh theological writer of the fifth century, travelled to Italy, where he became noted. He changed his name, Morgan—which means "by the sea shore"—to the Italian name "Pelagius," which has the same meaning.

A point which he wished to inculcate in his teachings was that it is possible for a man to lead a life entirely free from sin by obeying the dictates of his own reason without any assistance from the grace of God. This teaching so agitated various learned divines that they determined to counteract the evil by sending for Ddewi, a great teacher of theology at Mynyw, in Pembrokeshire, who was induced, after a great deal of persuasion, to write a treatise in which the tenets of Morgan were triumphantly overthrown, and this treatise was unanimously adopted by the convocation, and sent into the world as an antidote to Morgan's heresy.

In consequence, the doctrines of Morgan fell into disrepute. ("Hanes Crefydd yn Nghymru.") So Ddewi became primate of Wales, and appointed to the see of Minevai or Mynyw, which was from that time called "Ty Dewi," or "David's House," or Llan Ddewi Brefi, which is built over the cell in which he wrote his treatise.

We read that this secluded gorge is connected with great historical events of Greek mythology, as the former name, "Minevai," proves.

(To be continued.)

THE ROMAN OCCUPATION OF BRITAIN.

(HAVERFIELD AND MACDONALD, 1924.)

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

THESE notes will be interesting to our readers, especially those who are acquainted with the migration of the Celts and Etrurians, no doubt Hebrews originally. (Consult "Britain in History, Ancient and Modern," chapters xi, xii and xiii, Mrs. G. A. Rogers.)

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In this locality, LINDUM (*Lincoln* Romanised), we have a coming together of the Norsic and the Celtic before Christ.

There has just been discovered—December, 1924 (whilst digging the foundations for Boots' new premises in the High Street), a skull, evidently, from its abnormal proportions, belonging to a giant, in a rough grave, covered over with sandy soil. This specimen is certainly pre-Celtic. Other pre-Celtic graves are there.

Notes from "R.O. of B.," on p. 103, &c.

Speaking of the operations of Ostorius Scapula, A.D. 47-51, against the Iceni, it says :—

"The first scenes of conflict with tribes beyond the pale were the hills of Monmouthshire and the lead mines of Flintshire, the territories, respectively, of the Silures and of the DECEANGI or DECEANGLI, and the fighting at once spread to north-west Wales, the territory of the Ordovices."

We have before alluded to the Ægli and Angi of Herodotus (Rawlinson, ii, 484; iv, 208), amongst the Arian SACÆ from Media, and that these, wending round to the East of the Caspian as Massagetæ, Getæ and Sacæ, took the northern route, arriving in Britain, in the first instance, long before Rome came here. This is now seen to be corroborated.

If you wish to see the advance of Art amongst the Celts prior to the coming of the Romans into these islands, pp. 236-243 give us beautiful illustrations of

"An enamelled bronze shield from the Thames at Battersea."
"A bronze-mounted tankard from Elveden in Suffolk."
"A bronze mirror from Trelan Bahow in Cornwall."
"A silver-gilt bow-fibula from Backworth, Northumberland."
"Dragon-brooches found at Corbridge."
"Castor-ware found at Corbridge."
"Castor-ware in Colchester Museum."

And others, since Romans came, representing Hesione and Hercules. "The old Celtic artist had been averse to representations of the human form."

"In taking in new (Roman) elements, his Celtic art lost its power and approximated to the conventionalism of Samian ware. We could want no better external instance of what Romanisation meant."

Those of us who have seen specimens of Etruscan art should compare these with them. They will find such a connection as may well lead them to decide that the Etrurians came into Britain.

Note, p. 256. See *Arch. Journal*, xlix, pp. 221 ff, and *Ephem. Epigr.*, ix, p. 642, from which it will be noted that F. H., who originally inclined to DECEANGI, ultimately came to prefer DECEANGL, a reading which recent rubbings of the "pigs" amply confirm.

Tacitus' *Annals*, xii, 32, 1, calls them a British Tribe.

MR. HERBERT GARRISON'S LECTURE ON NEW ZEALAND.

BY REV. D. WYNN EVANS.

I SHOULD like to be permitted to express my grateful appreciation of the magnificent lantern lecture on New Zealand given by Mr. Herbert Garrison at the Central Hall, Westminster, on February 18th. All the views were very fine, and most of them superb, representing gorgeous and glorious scenery.

The lecturer was in fine form, and his handling of the subject was that of an eye-witness who had lived in the land and known its history thoroughly. His keen sense of humour lit up and brightened the facts and figures here and there, which added to the enjoyment of listening to his torrential eloquence. Also the tender pathos of his references to the Maori natives, whose wonderful portraits were thrown on the screen, and to the early British settlers, were very interesting. Mr. Garrison had attracted a wonderfully large and select audience, which he kept spellbound for—well, I don't know how long, as the charm of his eloquence to the ear and his enchanting scenes on the screen to the eye had so hypnotised us that time was forgotten.

A lady, in going out, said she had lived for years in New Zealand, but that the lecturer and his fascinating pictures had added so much interesting information that she felt a longing to go back again to visit scenes she had never seen.

I felt that such a gifted speaker as Mr. Garrison is to the B.-I. Movement a most valuable asset. The week following the lecture I was marrying a young couple who will be leaving these shores in a few days to settle in New Zealand. When I spoke to them about the charming and informing lecture on this new country under the British Flag, they were very sorry to miss it, but looked forward with zest to enjoying the reality.

"THE EVOLUTION OF THE ENGLISH-SPEAKING PEOPLES OUTLINED IN GENESIS."—II.

BY THOS. W. PLANT.

(*Continued from page* 102.)

To properly appreciate the contents of the 48th chapter of Genesis a brief character-study of Joseph is necessary.

He had had visions in his youth, and had been the favourite of his father, and much had been told to him of the Covenants and Prophecies made with and concerning his immediate forefathers Abraham, Isaac and Jacob, and he naturally wished his *eldest son* to inherit the birthright portion, *when it was given*. Also his own rise to power in Egypt had taught him to look ahead, to provide against unpleasant contingencies, to see to it that events went along the lines he wished, by his thinking out "an intelligent anticipation of events." Therefore he would, no doubt, receive regular reports of his father's health during the last 17 years of Jacob's life in Egypt, and on one occasion of a personal visit the incident related in chapter xlvii, verses 28–31, occurred, and the first verse of chapter xlviii reads in the A.V. :—

> "And it came to pass after these things, that one told Joseph, 'Behold thy father is sick'; and he took with him his two sons, Manasseh and Ephraim."

In Ferrar Fenton's rendering we have the hint of regular health-reports brought out more fully.

> "But it was after these events that it was reported to Joseph, 'Your father is ill,' so he took his two sons, Manasseh and Ephraim, with him; and Jacob was told, 'Your son Joseph has come to you.'"

This arrival aroused Jacob to a supreme effort to rally his ebbing strength, and he gave a résumé of some of the main incidents in his life, and finally adopted his two grandsons into *equal status* with his own sons, thereby giving the hint of the double portion given to Joseph in the next chapter.

This adoption in verses 8 and 9 is followed by the dramatic

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description of "The Blessing" on these two sons of Joseph, and in order that you can compare translations I will quote from Ferrar Fenton's rendering from verses 12 to 20, and on verse 12 Ferrar Fenton has the following footnote, which is very interesting and fully justifies my habit of comparing translations :—

Footnote, verse 12: "A learned Jewish gentleman, hearing of my work, sent to ask how I rendered the 12th verse of Genesis xlviii, 'for,' he said, 'it is translated totally wrong in both the Authorised and Revised Versions, and all others.' I copied out from my MSS. my translation as above, and my enquirer declared I was correct, as well as in another passage of which he had asked my translation. My readers can see the value of the correction by consulting the A.V. and R.V. —F. F."

Gen. xlviii, 12: Then Joseph brought them for his blessing and they bowed before his face, earthward. Then Joseph took both of them, Ephraim in his right hand for the left hand of Israel, and Manasseh in his left, for the right hand of Israel, and approached him.

But Israel stretched out his right hand and placed it upon the head of Ephraim, who was the youngest, and his left hand upon the head of Manasseh, intentionally, although Manasseh was the eldest.

Then he blessed Joseph, and said :—

FERRAR FENTON'S TRANSLATION.	YOUNG'S LITERAL RENDERING.
"The GOD in the presence of Whom my fathers Abraham and Isaac walked, The GOD Who appeared to me from of old until this day; The MESSENGER Who redeemed me from all misfortune, Bless the lads, and give them my Power, The Power of my fathers Abraham and Isaac, And pour out their increase to the bounds of the earth!"	"God, before Whom my fathers Abraham and Isaac walked habitually; God Who is feeding me from my being unto this day: the Messenger who is redeeming me from all evil doth bless the youths, and my name is called upon them, and the name of my fathers Abraham and Isaac; and they increase into a multitude in the midst of the land."

Verse 17: Joseph then discovered that his father had placed his right hand on the head of Ephraim, and it was unpleasing in his eyes, so he took hold of his father's hand to change it from off the head of Ephraim to the head of Manasseh. Joseph also said to his father, "Not thus my father, for this is the eldest; place your right hand on his head."

FERRAR FENTON'S TRANSLATION.	YOUNG'S LITERAL RENDERING.
"But his father refused, saying, 'I knew it my son, I knew it. 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, and when blessing in that period they shall say, "The Blessing of Israel be upon you! May GOD make you like Ephraim and like Manasseh," and they will place Ephraim above Manasseh.'"	"And his father refuseth, and saith, 'I have known, my son, I have known; he also becometh a people, and he also is great, and yet, his young brother is greater than he, and his seed is the fulness of the nations; and he blesseth them in that day, saying, by thee doth Israel bless, saying, "God set thee as Ephraim and Manasseh"; and he setteth Ephraim before Manasseh.'"

Let us now see how Joseph's "intelligent anticipation of events" fared. He quite naturally desired the birthright blessing of the right hand to go to his first-born son, Manasseh; he therefore thought he would guard against any possible blunder on Israel's part, due, as he surmised, to his extreme age, coupled with blindness; he took it for granted that his father would merely have the instinct to stretch his hands straight out, and therefore he (Joseph) changed the two boys over to his left and right hands respectively, thus making them approach his father's right and left hands respectively. Manasseh was thus placed to approach his grandfather's right hand and Ephraim was placed to approach his grandfather's left hand.

Judge then of Joseph's horrified amazement when he saw all his carefully-thought-out plans brushed aside by the action of his father in crossing his hands and placing the right hand on the head of the younger grandson. No wonder Joseph strongly protested against his action, and even went so far as to take hold of his father's hand to remove it from Ephraim's head to what he thought ought to be its proper place, namely, on Manasseh's head. It was an agonised cry of disappointment, and he tried to remedy his father's blunder before it was too late. BUT it immediately became evident to all concerned that something of exceptional significance was happening. The full force of the original Hebrew is lost in our translations; Jacob firmly refused to alter the position of his right hand, and the narrative should read more like this:—"I have known it, my son, I have known it—it has been Divinely revealed to me." He then proceeds to comfort his disappointed son Joseph, by foretelling that Manasseh also shall be great and shall be "a people," *but* the racial descendants of the younger grandson Ephraim will grow into a multitude of nations.

Note the *significant silence* of Joseph after Jacob's statement that he knew what he was doing, *not another word of protest*. Joseph had experienced too many predictions and fulfilments in his own life not to instantly recognise that this was a self-revelation of Jehovah's intentions which would be worked out in the racial descendants of his two sons, and that the divergent destinies of these two sections would evolve into the pre-eminence of the younger when compared with the not-to-be-despised greatness of the elder's offspring.

THE TEACHING COLLEGE.

THE classes will be held as usual on Monday and Tuesday, March 23rd and 24th. The Rev. Wm. Pascoe Goard lectures on Monday afternoons and evenings, at 3 p.m. and 7.30 p.m., and on Tuesday afternoon, at 3. On Tuesday evening Rev. Woodhams Denham will give another of his series of lectures on "The National Message of the Prayer Book." Mr. D. Davidson will lecture on "The Great Pyramid: Its Divine Message," on the 31st day of this month, in the evening, at 7.30 p.m. The interest is steadily increasing, and the lectures delivered by our Principal are characteristically powerful and inspiring.

Please help us to make these lectures as widely known as possible. All are invited.

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THE SECRETARY-GENERAL'S PAGE

GRATIFYING success attended the Mission conducted in Glasgow last week by the Revs. Pascoe Goard and Merton Smith. There were well-attended mid-day meetings for business men, and large general assemblies each evening in the Renfield Street Church. There was also a special meeting of ministers. Great satisfaction was freely expressed by the promoters and workers at the encouraging results of the meetings, which attracted hundreds of those who had previously known but little of British-Israel teaching, many of whom came again and again, and several from considerable distances. Both missioners preached twice on Sabbath, March 8th, to large congregations. Rev. Merton Smith remained to preach again on March 15th. Rev. Pascoe Goard responded to an invitation to visit Ayr, and addressed a meeting there last week. We congratulate our Glasgow friends on their zeal and organization. They ask for another Mission next autumn.

* * *

The Rev. W. E. Woodhams Denham's lecture on March 9th, and that by the Rev. G. H. Lancaster on March 10th, in Central Hall, Westminster, were much appreciated, as also were addresses at our Headquarters by the Rev. Joseph Gay and Mr. J. J. Morey. The gathering on Tuesday evening, March 10th, was of a conversational character. Members enjoyed it much. The Secretary-General presided.

* * *

Our Croydon Branch held two well-attended meetings on March 12th. In the afternoon, Mr. Harrison Hill kindly gave an excellent "Song Recital," which was keenly enjoyed. In the evening, Mr. W. J. Pilcher continued his lecture on the British Empire. Mr. T. Ernest Hill presided. A lady handed up a donation of £5 for the promotion of the Cause, as a thank-offering for the blessing she had received through British-Israel teaching.

* * *

The Rev. T. H. Whitehouse is the speaker for the Manchester Branch on Tuesday next, March 24th, at 7.45, in the Houldsworth Hall, Deansgate.

* * *

The Rev. J. J. R. Armitage had capital audiences for his two addresses at Great Yarmouth last week. Mr. W. T. F. Jarrold presided. The *Yarmouth Mercury* gives a lengthy report.

* * *

Mr. Garrison has had a busy week—lecturing at Leicester on Monday; Muswell Hill on Tuesday; Cheltenham on Thursday; and Bedford, with Rev. Pascoe Goard, on Friday.

* * *

Mr. J. J. Morey began a series of addresses on the "Elementary Principles of British-Israel Truth," at our Headquarters, on Thursday, March 19th. The second address will be given on April 23rd, at 7 p.m.

* * *

The Secretary-General will give his lantern lecture on "The Keys and Gates of the World," in the Town Hall, Great Yarmouth, on April 2nd. Reserved seats, 2s. 6d.; unreserved, 1s. Seats may be reserved and tickets obtained at Messrs. Jarrolds.

* * *

Special meetings will be held at the Edward Wood Memorial Hall, Leicester, on Monday, Tuesday and Wednesday next, March 23rd, 24th and 25th; afternoons and evenings. Speakers: The Revs. Pascoe Goard and J. Bretnor Gratton, Mr. Herbert Garrison, Mr. H. D. Houghton, and Mr. J. J. Morey.

* * *

A Mission will be held next week in the Central Hall, Renshaw Street, Liverpool, on Monday, Tuesday, Thursday and Friday; afternoons at 3, and evenings at 8. Speakers: The Revs. Merton Smith, J. J. R. Armitage, and Joseph Gay.

* * *

Mr. T. Ernest Hill will address a meeting at St. Paul's, Maryland Point, on Tuesday next, March 24th, at 8.15 p.m.

* * *

Mr. J. J. Morey will address our Nottingham Branch on Thursday next, March 26th, at 3 and 7.30 o'clock, in the Friar Lanes Schools.

* * *

The next London meetings will be held in the Central Hall, Westminster, as follows: Tuesday, April 7th, afternoon at 2.45, Mr. Herbert Garrison, on "The Greatest Biblical and Racial Discovery of the Age"; Tuesday evening, at 8 o'clock, the Rev. W. Pascoe Goard, on "Twenty Years in the Canadian Wilds." In this lecture Mr. Goard will give most interesting reminiscences. Wednesday afternoon, April 8th, at 2.45, the Rev. Pascoe Goard will speak on "World Problems and their Solution: Coming Great Events." On Wednesday evening, at 8 o'clock, the Rev. Joseph Gay, A.T.S., will give a Grand Recital, entitled "Isaiah," with appropriate musical selections. Soloist, Miss Hilda Morey, contralto; at the piano, Mrs. Herbert Garrison; at the organ, Mr. Harrison Hill. Reserved seat tickets, 2s. 4d., including tax; unreserved, 1s. 3d., including tax. Tickets may be secured at the Box Office, Central Hall; and at our Headquarters, 6, Buckingham Gate, S.W. 1.

The Book on which the Recital is based is "An Outline Study of the Book of Isaiah," by the Rev. W. Pascoe Goard, just published. It will be on sale after the Recital.

* * *

A very important Movement in connection with the Federation was successfully inaugurated at our Headquarters on March 12th, namely, a Women's Auxiliary. The resolution to establish such an arm of our work was adopted by a meeting of members some time ago, and thereafter confirmed by the Executive Committee, who elected Mrs. Knowles as President thereof, and she presided over the large meeting of ladies on the date mentioned, when Lady Jackson was elected Hon. Secretary, and Mrs. Herbert Garrison Assistant Hon. Secretary, and when a Committee of fourteen members was also appointed. The Auxiliary will operate throughout the English-speaking world; it will promote drawing-room meetings, and seek to help the British-Israel Movement by any approved method. We shall be glad to hear from any of our lady members in any part of the world who will kindly join the Auxiliary. There is no subscription.

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

No. 169. Vol. IV. MARCH 28, 1925 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.

WHO WERE THE PHŒNICIANS?

By Rev. Wm. Pascoe Goard.

We hear much of a very enterprising and wonderful people who dwelt in the East in the centuries before Christ, and who scattered their trading and colonising activities all over the known world.

We used to hear of them as the inventors of the art of writing.

We also used to hear of them as the inventors of the essential industries. We have learned better as to the antiquity of writing, and also of metallurgy. But still we hear of the commercial and colonising activities of this wonderful people.

Dr. Waddell has lately written a very scholarly book on "The Phœnician Origin of the British."

This is illuminating up to a certain point. It carries the question back a step farther than the scholars have taken it before, and seems to say, "The Phœnicians were the forefathers of the British people."

While not accepting the author's opinions in detail—for instance, his estimate of the Bible, &c.—we accept the conclusion as stated. Those who have believed the Phœnicians to have been of Canaanitish non-Israel stock will be startled at this. But read on and see who the Phœnicians really were. The Phœnicians, or a certain people embraced by that name among others, were the progenitors of the British.

In their day we know that the Phœnicians were first in learning and in mechanical skill. They were first in commercial enterprise and in overseas commerce. They set their impress upon the Western World and also upon the Eastern World. The "Aryan" race, so-called, of the East might call them their progenitors, as also the British of the West; and these are two branches of what ethnologists call the Indo-German stock, all Aryans.

So far, good!

Who were the Phœnicians? What was their origin? Is their history shrouded in darkness? Did they take their place on the shores of the Mediterranean from out of the unknown? Or are they a people of a well-known stock whom we have failed to recognise? Thinking them strange, may it be possible that they will turn out to be our best known friends?

Where did the Phœnicians live?

We put this question to a very scholarly Jew, who was born and educated in Britain, but educated also as a Jew. He replied, "The Phœnicians were the people who dwelt on the Levant."

My obvious reply was, "Granted; but what have you in mind when you use the term 'Levant'? Is it simply that elbow of the Mediterranean which lies before Syria, or have you a larger area in mind?"

He replied, "When we use the term Levant we mean all the coastline of the Mediterranean from the Dardanelles to the borders of Egypt."

This, we believe, is a good demarcation of the Levant.

Now for the next question. "Did the term Phœnician, in Jewish literature, mean all the people who occupied that territory?" "Yes," was the reply. "The term Phœnician embraces all the peoples who dwelt in that region."

Shall we accept this as a definition of the dwelling-place of the Phœnicians?

This question may be left for the moment.

At what time did the Phœnicians flourish?

From the time of the setting up of the Kingdom of David at the latest, and down to the removal of

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the nations occupying that territory by the Assyrian and Babylonian, and still later by the Persian Power. These periods added together would bring us from the eleventh century B.C. down to the time of the rise of the Grecian Power. This would carry down to, say, the third century before Christ.

Very well. We have now settled for the purposes of this article upon *the dwelling-place of the Phœnicians.* The colony of Carthage need not be considered particularly here.

We have also settled upon *a period during which the Phœnicians would be found established upon the shores of the Mediterranean.*

Now for the question: *Who were the Phœnicians?*

Let us commence at the borders of Egypt. On the Palestine side: Who is it that dwelt in this part of the Levant territory during the period of Phœnician occupation?

Undoubtedly it was Judah. First it was the tribe of Judah. Afterwards the nation Judah, which included the tribe and territory of Benjamin.

Northward still: Who is it that dwelt north of Judah?

It was the ten-tribed nation Israel. Israel unitedly occupied all the Palestine territory under David and Solomon. Afterwards, north of Judah, it was the ten-tribed nation of Israel. These occupied up to the Lebanon range.

Northward still: Who dwelt in the land?

These were the Syrians, the descendants of Nahor, the brother of Abraham and Sarah, and of "Laban the Syrian," Nahor's son.

Northward and east on the shores of the Dardanelles: Who dwelt there?

There dwelt the founders of Troy, and of the land which belonged to it. Archæology has uncovered the fact that these were descended from the patriarch Judah, through his son Zarah, and his descendants. Darda, the descendant of Judah, has left his name in the Dardanelles to this day. After the destruction of the city of Troy, which took place in what might be called the early Phœnician period, the city of Tyre took its leading place. This city was called Tyre, its territory was called Tyrkland by the Scandinavians, and its people Tyrkjar. (See du Chaillu, "Viking Age.")

The vowels of the Eastern languages are interchangeable. So in later times Tyrkland became Turkland, and so that area became known to the modern as Turkey, or Turkland.

Northwest now. On the Asia Minor coast we have the settlements of Greece. Now we know by indisputable historic evidences that the Greeks were "blood brothers of the Jews." They were the Danaois, or men of Dan. (See Maccabees and Josephus.)

Who dwelt in the rear of these coast nations?

East of Israel lay Moab and Ammon, and east of Judah lay Edom. Now Moab and Ammon were the descendants of Lot, Abraham's nephew. Esau was the brother of Jacob, and the descendant of Isaac and Abraham.

Even the Arabs who filled in the spaces between these peoples and occupied the desert were of Ishmael, the son of Abraham.

What of the Canaanite nations?

They were destroyed from out of the land. They were not necessarily all put to death. There are evidences of a great scattering of the people which had come in and occupied the land during Israel's absence in Egypt. These were evicted when the absentee landlords returned from their lengthy sojourn abroad. The process was completed under David. There was considerable fighting, but perhaps there was a greater migration. Signs of that migration of refugees who fled at the time of Joshua and later from Palestine, or Canaan as it was then called, come to us from various quarters of the earth. But they were destroyed or scattered from out of the land, and therefore they were not the Phœnicians dwelling in and governing the land at home, nor that carried abroad their enterprises all over the earth.

Thus the veil is lifted from the Phœnicians, and we believe it is impossible to avoid the conclusion that they are the well-known peoples known to the Bible as Israelites and Syrians.

If we take the whole Levant as the home of the Phœnicians then we embrace the whole of the Hebrew stock, including that branch of it which, in providing Sarah, Rebecca, Leah, Rachel, Bilhah and Zilpah, provided the female line of the Israel House. The branch which so provided the female line was descended from Nahor and his son Laban, and are known to the Scripture histories as Syrians.

Dr. Waddell's book would probably embrace all these as the Phœnicians. British-Israel writers would centre attention on the Israel section of the Phœnician peoples as the progenitors of our race.

Having, therefore, proved the Phœnician origin of the British, Dr. Waddell has evidently furnished evidence which goes to prove several things of interest.

He has furnished evidence to prove the British to be of *Semitic* stock, and not Japhetic, as ethnologists have wrongly held for so long a time. He has furnished evidence to prove the direct connection of the British with Israel—at least in part—and with his statements, so far as they go, the foregoing shows that we are in agreement so far as they deal with the race origin of the British.

* * *

But what of the branch of the same race found in India and the East? The story of the easterly migration of Abrahamic seed begins in the Bible, and may be read in the histories of the Eastern peoples. First, the sons of Katurah—a stalwart band marched eastward with the blessing of Abraham, enriched with gifts (as his sons should be), and there established a branch of a virile race. In all probability these are found in the Brahmist and Rajput people of to-day. Certain of the stalwart hill tribes are eager to produce and do produce the unbroken genealogical records which show them descended from the two tribes which, with half tribe of Manasseh, were carried into captivity by Assyria from the east of the Jordan.

Those who have read the sacred books of Buddha will recognise in young Prince Siddatha, called Sakia Moonhi (spelling uncertain and books for verification not at hand), which means the "Lion of the Saxons," one of that race of Sakai, as captive Israel was called.

Taking up the book which describes the martial exercises with spear and long bow by which Prince Siddatha won his bride, and turning, for instance, to Scott's "Ivanhoe," and reading a description of similar exercises carried through by Robin Hood and his band, or Richard Cœur de Lion and his crusading knights, one will see that such descriptions might very well be interchanged.

Crossing over to Japan, he will find that the scholars of Japan (whom Oxford and Cambridge do not despise) have ransacked out of their archives very many evidences which

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seem to indicate an historic connection of the white Japanese with Western Asia, and many archæological evidences which link them up with Israel, the Court of Solomon, and the Temple worship of Jerusalem.

As in Britain, so there is in Japan, under the highest patronage, including the strong men of the Empire and the leading educationists of the Empire, a vigorous Japanese-Israel Association, which has gathered a whole mass of evidence to prove a national heritage in the Bible and a racial connection with Britain through Israel.

The writer was listening to a most interesting lecture by Professor Odlum (at one time Principal of the Government College in Tokio), who was presenting many of these evidences, when a Church of England clergyman (for some twenty years a missionary in Japan) rose and, going to the blackboard, wrote $\frac{X}{\mp}$; the explanation he gave of this was that X stands for 10 as in English; draw beneath the $\frac{X}{\pm}$ an horizontal line, then a figure $\frac{X}{\mp}$ beneath the line drawn under the X. This figure under the line is a minus quantity. In Japanese writing the length of the line has a significance. The downward stroke under the horizontal line is half length, and therefore means the half of one subtracted from 10. The meaning of the whole figure, therefore, is the half of 1 subtracted from 10 (*i.e.*, presumably, the half tribe of Manasseh subtracted from the ten tribes of Israel), and the whole sign together is one of the symbols by which they indicate the Samurai. From the Samurai up, in all the ages, during which the families were kept separate, they were of the "white Japanese stock," not Malay.

The impression held by the ethnologists of Japan who have examined this matter is that they are a migration from the half tribe of Manasseh which migrated eastward out of Assyria and settled in Japan at the same time as a migration from the two other tribes migrated eastward and settled on the borders of Afghanistan. Indications are here and elsewhere found that the stalwart races of India, the ruling race of Japan, and certain mountaineering peoples of North China, are of Abrahamic stock who migrated to and dominated the East, furnishing the material in which ethnologists have seen the Indo-Germanic or Aryan race.

Doubtless fragments of other races migrated to the East, but wherever the Israel race is found it will be found to dominate the other races.

In finding the joint Phœnician origin for the British in the West and the other branch of the same people in the East, we believe Dr. Waddell is following up lines which must inevitably lead him to Israel, to Jacob, Isaac, Abraham, and Terah.

In answering the question who are the Phœnicians, we should, therefore, reply—they were chiefly those branches of the Israel family which dwelt on the Mediterranean coast, from Greece to the borders of Egypt.

YE ARE TAKEN UP ON THE LIPS OF TALKERS.

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

BETWEEN the time now present and the renovation or revival leading to the restoration of Israel to their own land as "a righteous nation which keepeth the truth," it is recorded in Ezek. xxxvi, 3: "Ye are on *the lips of talkers* and are an infamy of the people."

It is in order that we may not be surprised at the trend of the events which are taking place, and may be somewhat prepared for them, that this article is placed before our British-Israel readers.

Those watching the signs of the times and the prophetic revelation know very well that the birth-pangs of the new era opening up are described in language symbolising great pain. They are called "Zion's travail and bringing forth of her children" (Isa. lxvi, 8; Mic. iv, 10; Zech. ii, 7; Isa. xxvi, 17–19). Let our readers read these passages and their context. Ezekiel, however, first talks of the land being delivered out of the hands of Edom (Turkey). The Book of Revelation (xvi) calls it "the drying up of the River Euphrates in order that the way of the Kings of the East may be prepared." In another chapter (Rev. xi) the same Power, Turkey, is called "*the second woe* is passed." But immediately before relates the death of the witnesses and their sudden revival by the Spirit of Life from God entering into them.

This has already been touched upon in a former article. But events are travelling quicker than is imagined, not quicker than prophecy gives us reason to expect. For very much will have happened before January or February, 1927. Comparing Scripture with Scripture is the only safeguard, and our daily newspaper supplies the interpretation.

It is the land of Palestine, God's land, upon which His eyes are fixed continually, which is the centre of negotiation. At present the land is committed into the hands of Britain especially. It must be remembered God GAVE US the land as the result of the victory over the Turk (Edom), December 9th, 1917, at the exact epoch foretold by Daniel, Moses and St. John, and Our Blessed Lord Himself (Luke xxi, 24). We are always chary of taking over more than we think we can manage. This is simply because we refuse to see the Hand of the Almighty fulfilling His own plans and purposes. Hence all our troubles. Jacob's trouble will affect not only the Jew, but also Israel. We allowed ourselves to fall into the hands of the "League of Nations," called here "*the lips of talkers.*" We, a Christian nation admittedly above all other, submit to be ruled in this matter of the mandate by a league of about 55 nations. Upwards of 40 of these are totally diverse from ourselves in religion and politics. The Bible has been our Book, and it is only theirs *lately*, as we have been giving it to them; but many of these have never read its pages, nor can they be touched by its spirit of unselfishness and humanity. It is a curious jumble into which we have allowed ourselves to be placed. America's example is better.

We have all followed the difficulties in Iraq; then, that of Mosul, nearer home the Jew, the Arab and the Zionist. Lord Balfour's undertaking on behalf of the Jew does not do away with the economical question under which we found Palestine. If the Jew is to have a home it must be his, by lawful possession.

Now let us deal with the case of Edom. In Ezek. xxxv, 10, we saw he laid claim to "these two nations, these two countries are mine, whereas the Lord was there." We will say that this was the claim of Turkey (Edom) during the last war, and admitting that this is past and God has given Britain the land. Now we come to another plea or claim (Ezek. xxxvi, 2). Edom says: "Aha! even the ancient high places are ours in possession." They have narrowed down the former and substituted the latter, for although Turkey is deprived of the land, we have been "politic" enough to allow the Holy Places to remain in the hands of their former possessors.

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Here, then, is the bone of contention. Who is going to arbitrate when, shall we say, Greece demands her perquisites! (Zech. ix, 13). Then "the sons of Zion shall be raised up against the sons of Greece." Or is it Rome or Turkey? Here come questions innumerable for settlement by "the lips of talkers." Who will now decide?

Turkey we know is yet to meet her doom. Is it Turkey that stirs up the mud? Follow up Zech. ix, 13–17. Whence these "whirlwinds of the South"? Whence the Kings from the East? What is said about "Who is this that cometh from Edom, with dyed garments from Bozrah?" (Isa. lxiii), and what about Isa. xxxiv? The doom of Turkey.

"The second woe is (surely) past."

The third woe cometh quickly—Armageddon!

Let us refer back to the origin of this last Turkish outburst. It seems all contained in Ezek xxxvi, 1–3 and 5. It is in the fire of His jealousy that God has spoken against *the residue of the heathen*. This we take as "the lips of talkers," the League of Nations, who have not the slightest thought or respect for God's plan (Isa. xxvi, 11).

One word more, for it is a theme which deserves study. Consult Isa. xxvii as to what follows the last war, through which we have just come; read it carefully, and see the sequel. The great trumpet is about to be blown, "and they shall come which were LOST in Assyria and the *outcasts* in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." These LOST are Israel, these *outcasts* are Israel, but they are also "Kings from the East," India, "the young lions"; and apparently the cause is another Armenian massacre! The Armenian atrocities are by no means at an end. Read what "Bible Lands," *The Star in the East*, says about these poor creatures. Surely this is a land that wants renovation and deliverance! Let us keep our eyes about us; God is working and will undertake His own methods to bring about His purposes. We shall be compelled to act for the bringing in of His Kingdom (Rev. xi, 15). All Scripture points to the same conclusion (Isa. xxiv, 21–23; Ps. ii, cx, cxlix).

Our Blessed Lord is sitting at God's right hand, from henceforth, expecting *till* His enemies be made His footstool.

IN THE RAPIDS ABOVE NIAGARA.

WE were on a little schooner being quietly towed along the Welland Canal. The captain swung on the tiller and we sat on the skylight of the cabin before him. He was one of that fine type of inland sailors who spend their lives upon the great lakes of Canada and America. These men, engaged in navigating the inland seas, always found themselves upon a lea shore, with never too much sea room in a gale or hurricane; and many were the stirring experiences which came to them in every season's work.

"At one time I found myself and my mate adrift in the rapids above Niagara," said he. "We were towed out of the canal at its upper end into the stream. There were only the mate and myself aboard for we intended to ship our crew at the mouth of the river. There was a very strong wind blowing right down the river. We went out into the stream with a loose cable, and when the tug tightened it up, the cable parted and we were swept down by wind and current. The tug failed to connect with us again, and we found ourselves on a voyage over the Niagara Falls."

"The situation paralysed my mate, and from the moment the tug left us he collapsed and never turned a hand. The effect on me was to raise me to a frenzy of activity. The only chance was to get steerage way on the schooner, and this could only be done by sailing faster than the current. This would be no hard matter in that wind if we could get sail on her. I called the mate, but he could do nothing. Alone I managed to get some sail on her, and then took the tiller. I steered for the back side of an island in the river. The ship simply flew down the stream and we ran full tilt on the island. She wedged herself so firmly that for a time she hung there in spite of the terrific power of the stream. As soon as the schooner struck the mate came to life, and I collapsed. He helped me, however, out on the bowsprit, and we were able to drop on to the island, and were safe. Of course, the schooner was lost."

Dear old Captain! He has long since gone over the long voyage, and, I have no doubt, has made a good landing; better than any he ever made on the Great Lakes.

* * *

Well; it would seem that the ship of State in Britain is in the rapids above the Niagara of the Great Day of God Almighty.

This is not having reference to the political situation. What will come and what will go in the political arena in the next short time it is impossible to tell. It is a matter of great importance, of course, but it is not now the greatest matter. The political parties are like the two men on the schooner. They could do a little towards their own salvation out of the wreck, but could not change the main course of the ship. They could only steer a few yards this or that way, and so make their landfall. The political parties cannot turn back the current on which we are afloat. They can do little to guide even in the current. We are on the way to the end of the age with all that that means.

* * *

Let us examine the falls which roar below.

The first shock will probably come through Turkey making an effort to regain Mesopotamia and Palestine. Russia will urge her to do this, for Russia desires the removal of Turkey and the weakening of Britain. Russia will promise Turkey assistance without the slightest intention of rendering it. Turkey will destroy herself upon our lines.

The next shock will be the mobilisation of Russia for the intended drive down to the middle East and Palestine. There will probably be years of preparation towards this end. Watch the transportation development which will be planned from Jerusalem.

If Russia openly undertook to build roads, rail and otherwise, from the north and east, it would at once be considered that they were for strategic purposes. But when under the name of development of the Middle East great groups of financiers begin to construct roads radiating from Palestine to the north and east, it will look like a harmless commercial enterprise.

A military authority well acquainted with the country declares that it would take four years to develop the roads for such an expedition. The probability is that this will be done under the guise of commercial development extending from Jerusalem as the centre.

* * *

Then comes the final conflict. What shall be Britain's place in it?

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Like my friend the Captain, we cannot get out of the current. Shall we, as a nation, go over the falls or escape to land? *We may decide the details for our nation if we will.*

If we steer straight for the Divine Throne and the Divine Constitution, and restore our faith in, and obedience to, both, we may make a good landing without much national suffering. But if we go into this great maelstrom still in rebellion against the Kingship of Jehovah then only the undeserved Mercy of God will save us from extinction, or from acute suffering.

Let us get to prayer, and to action. Let us return to Jehovah our God, and He will fight our unsought battles for us as He did for our fathers.

"UNTO THY SEED HAVE I GIVEN THIS LAND, FROM THE RIVER OF EGYPT UNTO THE GREAT RIVER, THE RIVER EUPHRATES."

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

"THE ENCLAVE."

A REMARKABLE gift to Abraham's seed in perpetuity! Some wonderful facts of history are therewith connected. Bit after bit of that immense territory has been coming into the possession of Great Britain during the past hundred years.

Let us look at a wonderful tract of British territory within the limits of the "*River of Egypt*" and the "Great River," the Euphrates, as above described to Abraham.

Sir Samuel Baker, in 1870, arrived at Gondokoro, on the Upper Nile, as Governor of a large district, a sort of south *hinterland* of the Egyptian Sudan. He, to a large extent, modified and limited the slave trade, then cruelly destroying the population.

General C. G. Gordon followed Baker, and established a definite control of a large district known as the Bahr-el-Ghazel. Later on, Emin Pasha was at the head of the administration *under the hand of Britain*. The whole large "Enclosure," or Enclave, was under Emin Pasha 1878–1885. The area is about 15,000 square miles.

Emin was driven out by the Mahdi and his wild, warlike hosts. Then Great Britain definitely claimed the whole Upper Nile region as her "*sphere of influence*," which claim was admitted by Germany in 1890, after much intrigue to supplant British authority in that part of Africa.

The flag of England—the British flag—the "Union of Jacob"—was hoisted in 1894 at Wadelai. In this year Britain leased to Leopold II large areas west of the Upper Nile that included Bahr-el-Ghazel, and Fashoda of Lord Kitchener fame. Leopold died later, and Britain finally took over the whole region, an area of 15,000 square miles and a population of about half-a-million, which latter has increased rapidly since that time.

It was in February of 1897 that Chaltin defeated the Mahdists and made a final settlement ending at first to the gain of France, and then to the advantage of British interests. In the time of Kitchener's activity in the Upper Nile stretches he took possession of Fashoda, after which the French made no further claims to that part of Central Africa.

The "Lado Enclave" is a splendid strategic bit of British Africa, and did its part in the late war against the "white barbarians."

Two chains of mountains run through "Lado Enclave," varying from 2,000 to 3,000 ft. high. Several valuable streams and rivers water the country, the River Yei being 400 miles long. There are Government stations at several centres, including Regaf, Lado and Kiro.

The Jebel Lado (2,500 ft. high) is about 1,000 miles from Khartoum, and is a famous explorer's landmark.

Tropical woods abound on this elevated plateau at the head of the Nile and almost on the upper stretches and feeders of the Congo River.

The population consists of the Bari, Madi, Kuku and other peoples of the Nile basin, with the usual high representatives and officials of the British Government, also a few foreign traders and commercial men.

This land was given to Abraham's seed, and to-day Britain owns it and all the other lands from the Nile to the Euphrates, except part of Arabia, which is owned by the Arabic sons of Ishmael, who was Abraham's first-born son.

High authority gave Arabia to Ishmael and his seed, and set forth that Ishmael was to "dwell in the presence of his brethren." Hence Arabia is largely owned and dominated by the seed of Abraham's eldest son, the son of Hagar. This accounts for the large Arabic population, now as well as in the past, in Palestine and even in Mesopotamia, all of which belong to the Abrahamic stock by "*Deed of Gift*."

Another remarkable element is this: The control of the seas was given to Joseph, and though Ishmael owns Arabia, Britain controls, and is the *de facto overlord* of the Arabian sea coasts.

THE VIRGIN OF ISRAEL.

BY MISS MYRTLE STRODE-JACKSON.

INTRODUCTION.

THERE is probably no schoolboy who has not at some period of his education passed painful half-hours trying to memorise a list of the Kings of Israel and Judah; and the irony of this exacting task lies in the fact that he has probably accomplished it without understanding in the very least the significance of these two separate kingdoms. It has become common parlance to refer to all Jews loosely as "Israelites," as if all the stock of Jacob were intermingled and had shared the same fate; whereas history chronicles that the Jews belonging to the tribes of Judah and Levi, with the tribe of Benjamin, were carried away captive to Babylon about 580 B.C. They returned after 70 years, and were in Jerusalem under Roman rule at the birth of Our Lord.

On the other hand, the House of Israel because of its sin had been carried away by the Assyrians in 725 B.C., and from that captivity not a single tribe ever returned to Palestine at all. Josephus tells of a letter written by Xerxes, son of Darius, at the time when the Jews proper were preparing to leave Babylon, but Josephus adds: "The entire body of the people of Israel remained in that country (*i.e.*, Medea, whither a copy of the letter was sent). Wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond the Euphrates till now, and are an immense multitude, and not to be estimated by numbers." Since Benjamin had gone with the House of Judah a portion of Benjamin returned to Jerusalem, for under

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Divine Providence they were to be in the position of torch-bearers in the Holy Land and missionaries of the Messiah. The disciples were none of them Jews but Benjamites, and St. Paul also tells us that he was "of the seed of Abraham of the tribe of Benjamin."

From these brief points it will be readily admitted that the Israelites were dispersed westward, and already a great multitude of people, over four hundred years before the opening of the Christian era. It is only logical to assume that a race in possession of the Commandments and traditions of the Hebrew prophets, skilled in music, masonry and handicrafts, expert in farming and mighty in battle, should make an enduring impression in those new regions of earth into which they were destined to penetrate, even though they should lose their ancient language, their racial features, and even their own identity. When Christ Jesus was born in Bethlehem and taught in the Temple at Jerusalem, Judah and Levi with one accord rejected His teaching. The Saviour gave His disciples the command to go and "preach rather to the lost sheep of the House of Israel." This same kingdom of Israel, enfolding, as it must do, the two sons of Joseph—Ephraim and Manasseh—with the blessing of the patriarch Jacob on their heads, had been wandering through the centuries in the outer wilderness of the then known world.

The Jews neither knew nor appeared to care about their lost brethren, but God had blessed them, and mighty promises lay inscribed in Holy Writ concerning their destiny, which could neither be usurped by the Jews themselves, nor remain forever unfulfilled.

The conviction that the British race, including the "great people" of America, are the true and lawful Israelites, holding in the world to-day exactly the place and position described in prophecy, is not the mere phantasy of a fanatical imagination. It is capable of scholarly proof. There are many detailed and profound books written on this most fascinating and amazing of studies. All the ologies rise up as witnesses at the hands of skilled historians, and state the case for the identity of Israel with the inhabitants of the British Isles and the Overseas Dominions. Let those who will only be satisfied with stocks, and stones, and word-roots, and dead men's skulls, and ancient war-cries, and the testimony of the heathen, go and study these things where they are plainly set forth by far more able and learned writers than I am. They will find all and more than they ever dreamed of in all their sceptical philosophy. The purport of these present pages is centred on the woman's side of the question, and, moreover, on the woman's share in prophetic Scripture. Critics will doubt the performance of a physical miracle, and be only too ready to consign it to the realm of parable or symbolism; but they accept the kind of miracle which turns human character and custom upside down, and transmutes the soul of a nation from despair to glory, without a passing query. They will in fact live and have their being in the very midst of miracles of this kind and not see that it is wrought by a Power entirely outside of this world of the flesh, and has nothing to do with nature, or any law of nature, the carnal will, evolution, progression, or any other ism, but is the proof of the Spirit, Divine saving Love, which hath "chosen the weak things of the world and things which are despised . . . yea, and things which are not, to bring to nought things that are."

The Christian world is familiar with the momentous prophecy to Judah in the 84th verse of the 7th chapter of Isaiah, "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel"; but it is not so familiar with the other mighty prophecy of Jeremiah to the Virgin of Israel. Those who doubt the Divine origin of Jesus, the Lion of the tribe of Judah, may be led, through marking the fulfilment of the prophecy concerning the Virgin of Israel, to see that the prophets were inspired by the truth of the most High God. A virgin was chosen to bring Christ into human perception and history, and a virgin was chosen to receive, keep and hold Christ's salvation and kingdom until the bitterness and warfare of enemy persecution was overpast.

This second and remarkable prophecy is enshrined in the 31st chapter of Jeremiah. The whole exhortation is directed towards the tribe of Ephraim, who is to repent from former backsliding and to receive great mercy from the Lord. Israel is to come again to her own land. "Hear ye the word of the Lord, ye nations," he cries in the 10th verse, "and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock"; (13th verse), "Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them in their sorrow." Then we come to the most remarkable verses, the 21st and 22nd.

"Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

"How long wilt thou go about, O thou backsliding daughter? For the Lord hath created a new thing in the earth. A woman shall compass a man."

What does it mean? "The Lord hath created a new thing in the earth." The verse implies that the functions of man are to be assumed by a woman. The Virgin of Israel is first addressed as if she were Israel herself, as a queen is called by the name of her nation: "Turn again, O virgin of Israel, turn again to these thy cities"; then, as a woman, she is to act as a man, and this experience is "a new thing in the earth."

In my humble opinion this prophecy refers to the government of the kingdom of Israel by a virgin woman, and was fulfilled at two of the most important epochs in British history, in 1558, when Elizabeth Tudor was released from prison and ascended the throne, and again in 1837, when Victoria of England, an inexperienced girl of eighteen, was roused from sleep in Old Kensington Palace to be told by the Lord Chamberlain on bended knee that she was Queen. Furthermore, the prophecy foretells not only the majesty of these two long reigns, but the power exercised by the virgin woman in the government of Israel during the latter days. The Virgin of Judah was to be the mother of the King, Whose Kingdom was "not of this world," but which finally would be established as the only Kingdom upon earth, where He should reign in glory; the Virgin of Israel was to rule herself, and take into her own hands all the power, office and responsibility which hitherto in Hebrew history had been borne by man alone.

This governmental authority was to be wielded by the virgin woman from the throne itself, and extended through the Church, the Army, and schools of learning. It was to be a state of affairs entirely "new in the earth," and it was to be for the glory, preservation and restoration of Israel.

It may be well at this point to digress for a moment, and take into consideration the two Hebrew words used for virgin

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in the respective prophecies; for a Hebrew scholar would be swift to notice that in the verse which speaks of the Virgin Mary the word used is "almâ," meaning veiled or private, while in Jeremiah the word is "bethûwlâh," meaning a bride, or a maid of marriageable age. These slightly differing meanings do not detract in the least from the importance of either of the verses. The former applies the more specially to the Virgin birth, the latter the more particularly to the status of a woman of full age and discretion. In both cases the result is a miracle in human affairs. We have only to think for a moment of the status of the unmarried girl in the Palestine household, and in Bible history generally, to realise how impossible it was to think of her assuming a position of supreme governing authority. Women in the East can neither read nor write. Their duties are purely domestic, and confined to their houses. While there have been queens in Eastern history and priestesses in pagan religions, women have never obtained such authority in Hebrew history or custom. There have been great women in the Old Testament and Apocrypha, such as Miriam, Deborah, Judith, Esther and Ruth, but they have not, with the exception of Deborah, ruled the nation, and Deborah was the wife of Lapidoth and designated as "a mother in Israel." We have only to take the case of Jeptha's daughter, who asked leave to bewail her virginity on the mountains for two months before performing her father's vow, to realise that she was not in an estate either envied or even tolerated by Hebrew women.

In pagan history queens such as Cleopatra, ruling in their own right, have neither led moral lives, nor brought any great blessing to mankind. Their reigns and their influence have not been marked by a great influx of spiritual light or deliverance. But the insistent sign of the Virgin of Israel has always glowed with spiritual service whenever she appears. She saves her generation from sin and destruction, and by example and achievement calls the British people back to God.

I propose to make a brief study of five of these glorious women, and have chosen that number because of the five wise virgins in the parable of the kingdom. There are many more names which could be mentioned, a wonderful roll call of devoted Christianity; but five will suffice as representatives of the chief avenues of activity in our national life.

Firstly, Queen Elizabeth, because she governed from the throne itself, and delivered England from such aire straits that, had she not lived and conquered, the whole destiny of the ages would have been changed.

Secondly, Hannah More, the founder of the Evangelical School in our State Church; she who turned lawless criminals into God-fearing, loyal subjects, and brought Gospel vitality into the dead priesthood of England.

Thirdly, Florence Nightingale.

Fourthly, Dame Agnes Weston, whose work among the bluejackets of the Navy will continue to bear fruit until the end of time.

Fifthly, Mary Somerville, the first woman astronomer, who founded the Women's College at Oxford which bears her name. She stands as the pioneer of education for women, that mighty movement that arose in the Victorian era, as water will spring from the clefts of the rocks, at first a trickling streamlet, but ending in a wide and rushing river, whose many currents flow out into the ocean of immensity.

These names are household words. They have a modern and matter-of-fact ring. Even Queen Elizabeth, through her presentation in countless pageants, seems a part of our life to-day. We almost hesitate to connect their work with a verse of prophecy in Jeremiah. Yet familiar as we may be with these revered compatriots, necessary as it may seem to us to-day that the unmarried woman should have a busy, vital and honourable career, let us spare a few moments to trace once more their history, and realise the stupendous miracle of their achievements.

Women have been saints, gentle and long-suffering, in all countries and under most conditions, but they have only been leaders and saviours among the ten tribes of Israel.

THE ORIGIN OF THE WELSH OR ANCIENT BRITISH AND THEIR FLAG.—II.

By Amy Campbell Johnston.

The real history of the Welshman's origin with the magnificent part he has played in the building up of civilisation have been so long kept from the light of day that one expects to be met with scoffing laughter when laying before the public facts which have remained so long hidden in the sacred archives of the descendants of the persecuted Druid Celt.

The origin of St. David's and the Welsh dragon emblem is that, about 600 years before the birth of Christ (whom, by the way, the Druids always prophesied would appear and be crucified and shed His blood for us), it is recorded that at "Llan Dewi Brefi" (now St. David's) died one of the humped-back oxen of the team of Hu Gadarn (Hu the Great). Distracted at having lost its comrade, which perished from the dreadful efforts which it made along with the others in drawing the "afanc hen," or old crocodile, from the "lake of lakes," or sacred lake, it fled away from its master and wandered about, till, coming to the glen now called "Llan Dewi Brefi," it fell down and perished, after excessive bellowings, from which noise the place derived its name "Brefi," from "Bref," in Cumbric (or Welsh) meaning "mighty bellowing."

Horns of enormous size belonging to this ox were for many years preserved in the Church of St. David's, South Wales.

Where did these hump-back oxen come from which were not natives of Europe, and where the belief in sacred crocodiles in sacred lakes? Neither crocodiles nor hump-back oxen were indigenous to Great Britain.

In order to solve this riddle it will be necessary to study the ancient Welsh records and traditions as far back as their earliest leader, "Hu Gadarn," in the "Gwlad yr Haf," or summer country, from whence, early British history relates, he came. He taught the Cymry, Celt, British or Welshe, which are one and the same people, the arts of civilised life, which he (according to early Greek writers, as I mentioned before) had also taught to other countries as well as Egypt and Greece. He tamed the wild buffalo and bison, and turned their strength to profitable account. He taught his people to construct boats, drain pools and morasses, to cut down forests, cultivate the vine, and keep bees; make wine and mead, make musical instruments, compose rhymes and verses, astronomy, smelting minerals and form them into various tools, weapons and ornaments; to build houses and ships, to move in masses

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against enemies, and finally when the "tropical," so-called "summer country," became over-populated, or disturbed, he led them in immense multitudes across many lands (taking many years to do so), gradually in time, to Britain; then a country of forests, infested with wild beasts, and inhabited, so the ancient Greek records tell us, with two primitive savage races, or dwarfs, which gave rise to the legends of fairies, whose small dwellings are still to be found in Chepstow, and a hairy man who sometimes ran on all-fours. Shortly after the arrival of Hu and his people these regions became cultivated, forest acres were cut down, bears and wolves destroyed, bulls and bison tamed, four different kinds of corn planted, and comfortable cottages built. Last, but not least, altars of unhewn stone geometrically and astronomically placed, were set up, and great colleges were built, where the arts, crafts and sciences were taught, and where, say the great historians, the youths of Europe were sent to learn and gain what is spoken of in mythology as the golden apples, or fruits of the garden of the Gods (or Welsh Devas, meaning men of superior wisdom).

Hu, after his death, like so many other great saviours of the people, was deified and worshipped as a God of agriculture, war, and other arts and crafts which he introduced. The German (Celt, not Prussian) also paid him divine honours under the name of Heus, from which the province of Hesse derived its name. The Scandinavians also worshipped him under the name of Odin and Gautr. The name "Gautr" was a modification of Gadarn, or mighty.

The Finns feared him as a wizard and honoured him as a musician under the name of "Wainoernoinen"; it is also considered probable that he was the wondrous being whom the Greeks termed "Ulysses" or "Odysses." Till a later period the word "Hu" was used among the Cymry to express God, such as "Gwirhu," God knows, pronounced as the Hindoo word "Guru." "Tolo Goch," in his ode to the Ploughman, has deified Hu. The translation of his verse runs thus:—

"The mighty Hu who lives for ever,
Of mead and wine to men the giver,
The emperor of land and sea
And all things that living be,
Did hold a plough with his good hand
Soon as the deluge left the land,
To show to men both strong and weak,
The haughty-hearted and the meek,
Of all the arts the heaven below
The noblest is to guide the plough."

The name "Hu Gadarn," or, Hu the Mighty, reminds one forcibly of the Arabian "Al Kader Hu," or the Almighty He.

In reference to the mead and wine he provided, is it possible that he was the Greek God of Wine, "Bacchus"?

The great horns of Hu Gadarn's hump-backed bullock were preserved for many years in the ancient Church of Llan Dewi Brefi (now St. David's), which is built over a still more ancient cell. They dwindled away into nothing after centuries of reverential care as holy relics. The last man who remembered them died about the year 1800, more or less. From this sacred bull is derived the name John Bull, and the sacred crocodile is the origin of the Welsh flag.

III.—As regards the old North Welsh language, it is very little changed since it came out of the East. Here is a list of a few words which are alike in the pronunciation, though the spelling is English

English.	*Ancient British or Welsh.*	*Hindoo or Sanscrit.*
God	Duw or Dwyf (pronounced Div)	Deva
God	Devah	Deva
Goddess	Angyles or Dwyfan (pronounced Divan)	
Gods (or one of superior powers)	Duw (pronounced Deu)	Dev
The most high	Goru, fan	Guru
A man	Gwr, or Dyn	Dyn
Saint	Sant	Sant
Breath	Anal	Anila
To go	Athu (pronounced at tu)	At-ha
A wall or building of stone	Caer	Kair or Kaer
To sing	Canu	Ganu
Teeth	Dant	Danta
A soul, to live or breathe	Geni	Jani
Water	Ir	Ira
Mother	Marm	Ma
To die	Marw (pronounced maru)	Mara
Oxen	Ox	Uxshan

The secret writings of the Druids are called "The Oghams," though little of their mysterious knowledge was put into writing. The science of the Druids, like that of the Levites and Pythagoras, was handed down orally and memorised. The Greek historians tell us that their colleges were very great, and they had a huge circular temple to Apollo, the God of the Sun. In other words, an astronomer.

The reason of the Druid Altars being raised of rough hewn stones, without iron tools, can be accounted for when studying the command to the Israelites by God (Deut. xxvii, 5), probably in order to prevent idolatry. The rough stones, with no sign of iron tools ever having been used upon them, have puzzled the scientists, since they are geometrically and astronomically placed, showing a great advanced knowledge of a science belonging to an age when iron tools were in vogue.

In the Bible we are told that the Israelites were to set these rough hewn stones up to stand as monuments in the latter days to remind their children's children in the latter days of the promise of God to the Israelites.

The British Druids were often spoken of by the ancient Greek writers as "Gods," meaning "men of superior wisdom and power," in the same way that the Welsh and Hindoo spoke of them as "Devs or Devas," just as they do in the Nilgarri hills in India to-day of the mysterious race of Todas.

These were the gods spoken of in the Bible, whom the Israelites were told not to worship, and also commanded by God not to revile. Ab Leirwaedd, or Menw of the Welsh Veds, a British Druid Master of the Mysteries, was the same character and personage as Menu, author of the Vedas, in the mythology of the Hindus.

Some of the Welsh oaths are of extremely ancient pagan origin; for example, "Cas Andras" means "hateful enemy," or "horrible Andras." Andras, or Andraste, was the fury or Demigorgon of the ancient Cymry, to whom they built temples and offered sacrifices. This oath is at least three thousand years old

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The expression "Go to old Nick" was derived from "Nick or Nikkur," a surname of "Woden," and also the name of a spirit which, it was believed, haunted fords and was in the habit of drowning passengers.

The degeneration of the Great Druids, whom the Greeks worshipped in the garden of the Gods, as they called Great Britain, was gradual. The causes which brought about their decline were supposed to be separation from the wider culture of Egypt, where their head colleges were. The disturbing elements of warlike outside nations scattered the learned Druids and leaders in the same way as they did to them in India, till many of them degenerated into mere sorcerers, medicine men and charm sellers. The fruits of their knowledge, spoken of in Greek mythology as the golden apples of the Gods, has still enabled their descendants, British scientists, to take the lead in the world.

An old British historian says: "There is Stone Henge, a mute witness to bygone culture; it stands to-day the symbol of events now nearly lost to us. Gazing upon that great circle of mighty stones, it is ridiculous to talk of savages and medicine men. Of what matter is it indeed that Cicero and Strabo, Diodorus, Sicules, Mela, Lucan, Pliny, Ammianus, Suidas, and others, all or mainly refer to the great Druids of Gaul? Although their invaders, the Romans and Greeks, would like to have it believed that they civilised Great Britain, it was otherwise; and still is, and always will be otherwise in spite of the misstatements told to the contrary by those 'nations who have lived by fraud and lies,' as the Bible says, and whose doomed symbol is the eagle." "According to the Jews' Apocrypha, the point which emerges is the fact that there was culture and science in Britain long before Rome was founded," writes another old British historian. Cæsar also stated that the Gaulish youths went to Great Britain to study in the great Druid colleges.

Sir Norman Lockyer tells us: "The people who honoured us with their presence in Britain some four thousand years ago had evidently communicated to them a very complete Egyptian culture. We learn from the ancient Greek writers that Pythagoras also got his wisdom from the Druids in Great Britain, and that he himself was of British origin."

We trace the gradual migration of the Celt in the summing up of the different names of the ten tribes of Israel, known scientifically as House of Israel, Isaac, Jacob, Joseph or Ephraim, whilst historically we find them successively described as Beth Khumri (derived from the House of Omri), Kimiri, Cimmeri, Cimbri, Beth Isaac (or House of Isaac), Saki, Saccassini, Sacasuni, Saks or Saxones.

Again, as Scythians, Scoloti, Scoti (or Scots), Skuthai, Succothi, Getæ (or Goths), and Doci (or Danes).

We find that finally the ten tribes "pass into the British Islands as the Welsh, Cymrig, Scots, Angles, Saxons, Frisians, Danes and Normans, and are now collectively spoken of as English, or, more correctly, British people.

Here is a translation of a Welsh Druid prophecy:—

"But after long pain
Repose we shall obtain
When sway barbaric [barbaric meaning stronger]
Has purg'd us clean;
And Britons shall regain
Their crown and their domain;
And the foreign oppressor
Be no more seen."

BIBLE STUDENTS' STUDY CLASSES.—XIII.

THE PROPHET EZEKIEL.

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

Ezekiel xiv.

HERE we have God's answer to all enquirers who wish to appear to know the mind of God; but all the time they are neither sincere, nor do they understand the selfishness of their own sinful hearts. There is a motive of independence among them, and not a desire in all things to be submissive and humble. We have to learn that everything of a natural tendency and apart from humble submission to the hand of God breeds in us an idol in our heart, although, being natural ourselves, we may not think it. These chief men of the captivity (no doubt of Judah) had to learn that self-will and unsubmissiveness to the God Who created them for His glory was as bad as idolatry. The spiritual man alone can comprehend this; this gave Ezekiel such presence and importance in their midst. God says He will answer such a man according to the imagination of his own heart. We have the instance of Ahab (1 Kings xxii), who sought counsel of his own environment, the false prophets whom Jezebel and himself had set up; even to the extent of putting the prophets of the Lord to death; and then, when brought to realise that these just answered him as he himself desired, he refused to accept the positive proof given to him by Micaiah, that he had ensnared himself by his own evil surroundings, and that the spirit of evil was enticing him to his own ruin. This shows how incapable, wilful and disobedient man is of accepting any counsel from God.

We notice in verse 7 that there were strangers, aliens, even amongst these captives who threw in their lot with them. They were admitted into fellowship and became partakers of the benefits accruing to God's people. When anyone came to God hypocritically and unearnest, God would answer him, not necessarily by word of mouth, but by action and by punishment. Those about him would then see that God would not attend to his unreality, and by his scourge would be warned. The fate of the prophet also who dares to presume that he is a prophet, when he is nothing but deceiving himself and those about him, shall be that he also shall be destroyed from the midst of God's people. This is a solemn exhortation to all lest they be misled into uttering anything not really given them by God Himself; speaking to those around them pleasant things because they seek their admiration, or so that they may become well-pleasing among their people. It is God's intention to remove every hypocrite. The presence of really righteous men in their midst will not save sinners who harbour evil thoughts and vain imaginations. Famine will not be warded off by such means.

Verse 14. These three instances—Noah, Daniel and Job—are not mentioned without special bearing upon the condition of things. Noah, by his faith in God, was able to preach righteousness, warning the wicked and working diligently, so that, although he did not persuade anyone but his own family, he endured for 120 years without flagging, knowing that what God had spoken should most surely be accomplished, though he must have wearied in well-doing. Daniel, in the midst of a heathen world-power given up to idolatry, refused to worship any other god, or to be beholden to any other than the Lord God of Israel, making his petition openly three times a day, having a good conscience, and not fearing the wrath of the king,

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though the prospect set before him was that of being torn to pieces in the den of lions. Job, though afflicted terribly, and apparently forsaken of his God, in no ways lost his integrity, nor did he submit to the natural tendency to blame God for what he was suffering. His equanimity when opposed by his three "miserable comforters," and the control of himself, was praiseworthy. But most of all his great patience and submission to God's will, though he had suffered the loss of all his worldly goods and family, except his wife.

The comparative iniquity of this people rendered them (as Jer. xv, 1-9) beyond the reach of intercession—the righteous should but deliver his own soul. Here are four judgments mentioned as God's methods of punishment: Famine, noisome beasts, the sword, and the pestilence. If, when one of these come, the case of the sinner is such, how much more when all four judgments come together! We must distinguish between the "good figs" of Jehoiachin's captivity and the "evil figs" left behind with Zedekiah (v. 22). We see it is the remnant that is "brought forth," or escaped after the four sore judgments, who shall "come forth unto you," *i.e.*, the exiles of Jehoiachin's; and, we take it, probably also the Ten Tribes' (xi, 15) captivity. When God's people who are left take time to consider God's action and His purposes, and the work effected by the remnant under Jeremiah xxix, 21, of setting up the horn of the House of Israel, or the Throne of David in the British Isles, they will not only see their ways and their doings, but acknowledge that God has not done without cause all that He has done.

For it is here that in the days of these four kings—Babylon, Medo-Persia, Macedonia (Greece) and Rome—God has set up a Kingdom which shall stand for ever.

"THE EVOLUTION OF THE ENGLISH-SPEAKING PEOPLES OUTLINED IN GENESIS."—III.

By THOS. W. PLANT.

(*Continued from page* 143.)

NOW for the special name allotted to the elder brother's race, and by which they will be known.

If you read verse 19 in the A.V. and in most of the other translations, you will read "He also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations."

Joseph was a double tribe, Ephraim and Manasseh; in these islands the Northumbrians were a double tribe, the southern section of which resided roughly somewhere in the triangle between York, Lincoln and Nottingham; and half-way between these three cities, in the district round about Scrooby, Chesterfield and Gainsborough, the separatist movement known as The Pilgrim Fathers took its rise and culminated in the voyage of the *Mayflower* and the establishment of our American Colonies.

The Colonies subsequently declared their Independence, and became the United States of America; they could not choose the name "nation," as they had no king; they did not term themselves a Republic like France; their favourite title is "The American People," and Manasseh was told by his grandfather Jacob that his race would become great and "A PEOPLE."

Strange that Jacob should have selected such a *special and distinct name or title* for the race from Manasseh over 3,600 years ago—"he also shall become a People and great, but not quite as great as his brother Ephraim's "multitude of (Colonial) nations."

The British Nation has as its Coat of Arms the Lion of Judah and the Unicorn of Israel. The Jews have the crowned Lion of Judah and the Davidic seal. What shall we give to separated Manasseh?

He was the eldest son of Joseph and Asenath, and was born in Egypt, within sight of the Pyramids, and the great seal of the U.S.A. has on it the Great Pyramid, with the all-seeing eye of Jehovah above it, and at the base the Latin motto, "*E pluribus unum*"—"Out of many one." Does this mean one Tribe (Manasseh) taken out of the many of British-Israel Tribes and made into a great People? At any rate you cannot say that these prophecies do not fit the evolution of the English-speaking Peoples and their world-wide distribution into "a nation and a company of nations," and a great separate "people."

After this examination of verse 19 we must return to verse 16, which reads, "The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth."

You can compare this A.V. with Ferrar Fenton's and Young's translations as given in Part II, and note that Ferrar Fenton renders the last clause as: "And pour out their increase to the bounds of the earth!"

The Variorum Bible gives, as a marginal rendering, "Let them grow as fishes do increase into a multitude in the midst of the earth"; and "Oxonian," in "Verse by Verse," uses this rendering:—

> "Let them increase as fishes do,
> A multitude in the midst of the earth."

"Oxonian" points out that this is the previous promise of multitudinous increase, "as the stars," "as the dust," but with a new and significant simile attached to it.

Also note that here Jacob definitely transfers this blessing of exceptionally numerous posterity to the two sons of Joseph, and, therefore, when a later Prophet states that Judah's race shall be comparatively few in number, the Biblical dissection of the historical evolution of the Northern Kingdom of Israel under Ephraim's leadership and of the Southern Kingdom of Judah (the Jews) becomes ever more apparent in history. This word "grow," or "increase," requires special notice and exposition, and I cannot do better than quote "Oxonian" once more from "Verse by Verse":—

"The Hebrew verb used here is only used in this one passage in the whole of the Hebrew Bible. The root of the Hebrew word (as in the name of the idol *Dag*-on) means a 'fish,' and this once used verb denotes 'to increase as fish do.' Now, how do fish multiply? Dr. Aldersmith, at p. 14 of his 'Fulness of the Nations,' well explains this as '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

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mighty ocean has been the highway over which have sped the shoals of colonists from the island realm of Britain to the west, and to the east, and to the south. 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 will now look again at verse 19, and we read, "His (Ephraim's) seed shall become a multitude of nations," which "Oxonian" points out is a misrendering. On looking up some half-dozen translations in margins, Variorum, R.V., &c., we find that all agree with "Oxonian," and that the word "multitude," conveying our English idea of "many" or "company of nations," should be "fulness," and this is the very text quoted by St. Paul, rendered "the fulness of the Gentiles." Therefore, as "Oxonian" points out, "it will be the realisation, the acknowledged fulfilment, of this prediction of Jacob concerning Ephraim," which will be the means used by Jehovah to remove the "blindness in part" of Israel.

Note again what is implied in the Hebrew of this phrase translated "The fulness of nations."

"Nations" in the Hebrew is "goyim," and this word is always used by Hebrews to denote Gentile nations outside the Mosaic Covenant and outside Palestine, which certainly describes *our* present-day condition and position, and of course a Jew would not describe himself as a Gentile, but Ephraim's seed was to be apparently Gentile, hence our campaign to teach you your real ancestry from Abraham, Isaac and Jacob.

(To be continued.)

GLASGOW.

A FORWARD MOVEMENT has been initiated in Glasgow. The campaign opened in Renfield Street U.F. Church—kindly granted by the Session—on March 9th, and continued until the 13th, with the Revs. Pascoe Goard and Merton Smith as speakers. Midday meetings were held from 1 to 1.45 p.m., and the evening meetings at 8 p.m. A special meeting was held on Tuesday morning at 11 a.m., to which clergymen of the city were invited, with full scope for free discussion. Those present enjoyed a most interesting time.

The success of the midday meetings—which were arranged for business men—was assured from the beginning, and the interest was sustained during the series. Numerous enquiries have been made as a direct result of the teaching. The chief interest, however, centred in the evening meetings, and those actively engaged in the campaign watched with gratified feelings the area of the large Church being filled. The large attendance was fully maintained to the end of the week.

The Rev. Pascoe Goard opened the campaign with the theme of THE GOSPEL OF THE KINGDOM as taught by Our Lord, and impressed upon his audience this foundation upon which is laid THE GOSPEL OF SALVATION. This theme was continued during the series of meetings. To anyone present having the opinion that British-Israel Truth is MATERIALISTIC, the presentation of the subject must have been a revelation. On Thursday evening we had the reasons for Esther and Ruth finding their place in the Books of the Bible. The interest was intense as the beautiful story of Ruth and her admission into the CITIZENSHIP of Israel were unfolded. Then came the challenge: "You people of Britain would be well advised if you made it a condition of citizenship that those entering should do so by THE CONFESSION OF FAITH."

Mr. Goard closed the series on Friday evening by bringing us before THE THRONE in THE CORONATION OF JESUS CHRIST. The wonderful atmosphere was felt by all.

The Rev. Merton Smith took as his theme the prophet Zechariah with his message. From it he unfolded the ills of Israel, the cure of Israel, and how that message is startlingly alive to-day, and is for to-day. In the light of his reading and interpretation a new field of study is opened up in the visions of Zechariah. The final vision disclosed to us was Jerusalem, a cup of trembling, and the saving of Jerusalem—by the Lord. In order to finish the study during the series of meetings, the visions were continued day and evening. This was unavoidable, but was perhaps to be regretted, as those who were unable to attend the day meetings lost some of the visions.

The unanimous opinion of those present was that the Mission had been too short, and the hope was expressed that the next campaign would extend to a fortnight. The large attendances were most gratifying to all. The following extract, taken from a letter which came into the hands of the writer, tells its own story:—

"I was much interested in Mr. Goard yesterday at noon and intend being present to-morrow. I was particularly impressed with Mr. Goard's reasonableness and logic. He made no effort to bluff or force you to accept his views, and I am beginning to think there is good ground for the standpoint you take up."

We take this opportunity of expressing our pleasure in having Mrs. Goard with us in this her first visit to Scotland.

A. B. B.

THE TEACHING COLLEGE.

THE present session comes to an end on the 31st day of this month, and we shall have completed the second of the preliminary sessions of the College. It is quite impossible to gauge the full extent of the influence of these wonderful lectures, and all who have been privileged to attend unite in bearing testimony to the great blessings received. Our Principal will lecture (D.V.) on Monday, 30th, in the afternoon at 3 p.m., and evening at 7.30 p.m., and again on Tuesday afternoon at 3, and we are trusting that there will be an unusually large attendance for these final classes. On Tuesday evening at 7.30 Mr. D. Davidson will lecture on "The Great Pyramid: Its Divine Message." All are invited.

ERRATA.

PAGE 138, in the report of Mr. Goard's address, in the second line of the fourth paragraph, put your pen through "of death, with the torrents running over the prairies' level."

First word in second line from the bottom "Judah" should read "nation of the Jews."

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THE SECRETARY-GENERAL'S PAGE

LARGE audiences are hoped for on April 7th and 8th at Central Hall, Westminster, particulars of which were given in our last issue.

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Eight special meetings will be held in Coventry next week—on Tuesday, March 31st, and Wednesday, April 1st, in the Wesleyan Church, Stoney Station Road; on Thursday and Friday, April 2nd and 3rd, in St. Mary's Hall; afternoons at 3, and evenings at 7.45. Speakers, the Rev. T. H. Whitehouse and Mr. J. J. Morey.

* * *

There are great expectations regarding the meetings to be held next week in Worthing, at the Connaught Hall, as advertised on the back page of last week's NATIONAL MESSAGE.

* * *

The Secretary-General is booked for Worthing on Monday and Tuesday next, for Great Yarmouth on Thursday, and for Croydon on Friday. The Horniman Hall, Y.M.C.A., North End, Croydon, has been engaged by the local Branch for the lantern lecture on "The Keys and Gates of the World." Tickets, 2s. and 1s., from Mr. Thomas Cook, 7, Katherine Street. Commence at 8 p.m.

* * *

The Rev. J. Bretnor Gratton has addressed the Young People's Guild at Market Harborough with good results.

* * *

The Rev. Joseph Gay addressed an interesting company of young men at Stoke Newington on 18th inst. This week he is at Liverpool and at Bristol.

* * *

Erratum.—Page 122, second column, second line of second paragraph from foot should be "contempt"—not content.

* * *

We gratefully acknowledge several donations to our General Fund, including £50 anonymously. All are very welcome, as we need every ounce of support. We are in the greatest Movement of the time, and we have calls for meetings and for literature which tax our resources to the uttermost.

* * *

"Clericus" has returned to the attack. He has written another booklet against our teaching, and again it is published by a Society to the funds of which several of our supporters have in the past subscribed. The Foreword is written by a bishop, who among other things says: "The principle that all God's promises are conditional on man's response seems to be ignored by these theorists.". . . "British-Israelites despise the learning of others, and do not use their gifts of reason." Indeed! What next we wonder? In the meantime we advise our readers to peruse "Truth Triumphant," our reply to the first effusion by "Clericus."

* * *

A booklet on "The Precious Stones of the Bible," by the Rev. Chas. W. Cooper, F.G.S., is a very valuable contribution to the literature which throws light upon the Bible.

The symbolism of the Bible is very rich and illuminating. No symbol is more so in its uses than that of the precious stones and sacred stones. In process of following the main thread of statements which have been illustrated by these symbols, much has been taken for granted by Biblical writers generally, and the very important primary meanings and beauties of the stone symbols have not been very fully searched out. This has caused errors and, in a greater degree, the loss of much very important and very beautiful truth.

Mr. Cooper has set himself to seek out the primary meanings of the stone symbolism of the Bible and their uses. In this he has succeeded in a very marked degree.

Mr. Cooper has first proceeded to collect extracts from the writings of other authorities, and has presented a very full arrangement of such extracts. Then he has added to these his own findings.

If we were to offer a criticism it would be to say that perhaps the reader would have preferred that Mr. Cooper should have been less modest and should first have given to us his own findings, and then have illustrated and buttressed them with the writings of others. It is a mistake upon the right side if it be a mistake at all.

Mr. Cooper seems to have easily taken first place as an authority on this theme without apparently having aimed at that end. Every lover of the Bible and its beauties should read this very acceptable contribution.

The book is on sale at our Headquarters, price 2s. 6d.; post free, 2s. 9d.

* * *

The Inaugural Public Meetings of the new Branch of the British-Israel-World Federation at Cheltenham took place on March 19th. In the much-regretted absence of Lord Gisborough owing to illness, the Rev. C. C. Petch (the local President) took the chair; the Rev. Hubert A. Corke (the Hon. Secretary of the Branch) conducted the devotional part. The address at the afternoon meeting was given by the Secretary-General. In the evening he was joined by the Rev. Joseph Gay. Both speakers were rewarded with every manifestation of appreciation. We wish the new Branch all success and every blessing.

* * *

The Rev. Pascoe Goard and Mr. Garrison addressed a goodly assembly for the Bedford Branch, in the Town Hall, on March 20th; the Rev. Albert O. Cheney presided.

* * *

The Rev. Pascoe Goard and Mrs. Goard start for Canada on May 1st, where they have urgent matters to attend to. Mr. Goard will be in time for a great British-Israel Conference in Vancouver.

His many friends will be glad to know that it is proposed to give him and Mrs. Goard a suitable "Send Off." This will take place on Wednesday afternoon, April 29th, at three o'clock, in the Central Hall, Westminster. Our readers will please enter the date in their diaries at once, as we feel sure all will wish to attend. Several short addresses will be given, to which Mr. Goard will make reply. Our beloved friend and teacher returns (D.V.) in good time for the next Congress, which is timed to open on October 12th next.

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

No. 170. Vol. IV. APRIL 4, 1925 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 BIBLE AND THE PYRAMID.

By Rev. Wm. Pascoe Goard.

The Bible is gripping the minds of the Celto-Saxon race anew at this time.

Not in the same way that it gripped men at the time of the nineteenth-century revival. At that time the attention of men was turned to introspection in the light of Bible teaching. Men learned to know themselves in the light of the Bible.

Now that the message of the nineteenth-century revival is very largely taken for granted, it is interesting to turn to the journals of Wesley and his coadjutors, and to those of his opponents, and to see over what phases of truth controversy waged. For controversy there was, heated to such an extent that houses were broken and looted, men and women were driven from their homes, the persons of men and women were endangered as though it were a time of war.

All this took place over the pro and con as to whether it were possible for men to KNOW THAT THEY WERE ACCEPTED AND JUSTIFIED BY GOD.

The Bible is gripping the minds of men now in regard to its message for the nation in the tremendous days through which we are living. Has prophecy anything to say regarding the great war that is past, and future wars which may come? Has prophecy anything to say regarding the perpetuation or fall of the British Empire, and as to the rise and fall of other nations? These are questions which are on the lips of men and women everywhere in Anglo-Saxondom.

The body of believers, the Church, or the person who desires to receive a hearing and to make an impression on the minds of men at this time, must be ready with an answer to this question.

In spite of the many voices to the contrary, we answer—Yes, the Bible has a distinct message concerning and to the British Empire, as it is wrongly called. Its message covers the present time with wonderful richness of detail.

First, the Bible makes it very clear that, whereas the nation Israel forfeited its place as the leading nation of the world twenty-five centuries ago, at the end of that period it should be restored to its position as the premier nation of the earth.

Next, the Bible declared that during the period of seven times, which equals twenty-five centuries in which Israel should occupy a secondary position among the nations, the Babylon succession of Empires should occupy the premier position among the nations, and exercise rule in the earth with the exception generally of the Israel peoples. This succession should be made up of four Empires or Kingdoms, namely, Babylon, Medo-Persia, Greece and Rome.

At the end of this period of twenty-five centuries the Bible declares that the nation Israel should reassert its power; and, destroying all these Kingdoms, it should, after a desperate time of struggle, assume the Kingship over all the earth.

That these things are told most graphically in the prophetic Scriptures cannot be denied. It is a fact patent to every student of the Bible.

Now it was very easy for prophets to make predictions in that olden day. It seemed also a safe thing to do. For were there not twenty-five centuries between the prophecies and the completion of fulfilment? Who would have thought that little religious tracts, such as the books of the prophets were, should have continued in being, perfect in form and presentation for all the intervening ages. Who would have thought it possible that Isaiah, Jeremiah, Ezekiel, Daniel, &c., writers of that long ago age, should be called to the bar of the judgment of modern men at the long distant time when these prophecies must be proved to be true or false according to fulfilment or failure?

This is the position of the prophets and their sacred books to-day.

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Here the books are perfect in form and preservation. Here are the nations spoken of in the books. And here are the days which are demonstrating the truth or falsehood of the predictions.

That the books have been preserved through all these ages, and that they form an important part of the "best seller" of all the books, ancient or modern, in this the end of the ages, goes far to suggest that they are very far from being ordinary books.

There were the nations of which they wrote. They have taken the predicted path through all the intervening ages. Israel was scattered through the wilderness of the nations and gathered again in the appointed place, as the prophets declared she should do. Babylon arose. It was superseded by Medo-Persia, according to the Scriptures. This in turn fell before the power of the Greek Alexander. The Empire of Alexander was broken into four, according to the prediction of the prophets. These fragments fell under the power of Rome. Finally the last semblance of the Roman Empire went down in the great defeat of the Central Powers; and all the chapters of the prophecies which dealt with that great sequence of events have had fulfilment.

What now? The restoration of the nation Israel to the dominant position among the nations!

But where is Israel? men are asking in some bewilderment. When we find that the great outlines of prophecy concerning the history of the outstanding nations of the Word has been fulfilled over a period of twenty-five centuries, detail for detail, we are justified in expecting that the remainder of the prophecies regarding the few succeeding years of the age will also be fulfilled. When the prophecies which have thus far demonstrated their grasp of the history of the then long distant future, which has now become the past for us, say that *Israel shall be at hand to assume her place among and above the nations of the earth*, we are justified in believing that Israel is in being, and that she is moving towards the occupation of that position. Where is Israel? How may we know her?

She must be a nation!

More, she must be a nation and a company of nations!

Still more, she must be a nation, a company of nations, plus a great people!

She must have the House and Throne of David ruling over her.

That House and Throne must be twenty-five centuries established in its present dwelling-place.

By her hand the other series of nations must be overthrown.

Search the world with these demands in mind, and there is but one nation in the world that can qualify for the position. That is Great Britain.

If this be the case, then there must still be one desperate struggle before Britain. Not indeed to enlarge her territory, nor to destroy her rivals. But to defend herself from utter destruction by her enemies.

Up to date Britain has fulfilled the rôle of Israel. Are there other claimants? Yes! The Jew says, "We are Israel." The Christian Church has said, "The Jew is Israel." That may have passed for truth before the rapid fulfilment of prophecies revealed to the astonished world the phenomenon of the British Empire. This is a growth of the last two centuries. Now we know that the Jew alone does not answer to the test of Israel. We also know that unless he utterly destroy and take the place of the British Empire he never can fulfil the requirements which mark the nation Israel.

Some say the Church is Israel! But much less can the Church answer to the description. It is not at all a nation. It has not a King of any sort reigning over it. Neither can it enter the field of battle and destroy a whole succession of nations. Let us not talk nonsense.

The Israel of prophecy is the Britain of modern history. One answers to the other as the glove answers to the hand.

Very well, then. What is towards for the nation Israel when found? She will be attacked with great fury by a combination organized by Russia. She will be attacked in the ancient land of Israel. The goal of the attack will be the taking of the Middle East and of Palestine. Jerusalem will be the ultimate effort of the enemy.

All the nations of Israel-Britain and the great people, America, will be in the defensive conflict, fighting furiously to defend themselves from world defeat. For the nation which wins the war in the East will thereafter dominate the world in all its activities.

The nation Israel will be assisted by two Eastern peoples, named in the prophecies "Sheba and Dedan." These are descendants of two sons of Keturah, the last wife of the patriarch Abraham.

The combination of the Israel peoples are named "The merchants of Tarshish, and all the young lions thereof."

The Russian combination will be the greatest aggregation of nations ever gathered under one leadership. There will be the whole of the great Russian Empire. There will be "Gomer and all his bands"—that is to say, the Central Powers of Europe, very largely as they were organized in the last great war. Now they will be but a subordinate unit in the great organization. There will be "Togarmah of the North quarters," the Tartar hordes, and probably North China. There will be Persia. There will be Ethiopia—that is to say, the peoples of Upper Egypt. The present Bolshevik activity among the races up the Nile are preparing for the event. There will be Lybia—that is to say, Mediterranean Africa. In that region France, &c., are training for their own purposes two millions of men. But they will not advantage France. They will throw their weight upon the Tripoli border of Egypt against us.

Thus will our position in the East be ringed about by enemies, and it will appear as though no human aid could save the situation. Perhaps no human aid could save the situation. But Divine aid will!

Something like this is the outline of the prophecies.

The culminating event will be the coming of Our Lord.

When shall these things be? Ah, yes; that is the question.

The Bible gives the sequence of events. But it does not definitely present a chronology of the events. There is nothing which would require these things to transpire in the lifetime of those now living.

Truly there is a chronology in the Bible which is a good and a safe guide. But that chronology rather marks the period within which events CANNOT TAKE PLACE. It does not give us dates at which they must take place. It is well to remember, and again to call to mind over and over, this fact.

The era of the fulfilment we know. The date we do not know from the Scriptures.

It is most certain that we are in the era of the fulfilments

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of the many great things which mark the end of this dispensation.

THE PYRAMID.

But there is "a pillar of witness in the land of Egypt." It is the Great Pyramid.

For many ages it was closed, and its message was sealed within its mighty bulk. Now at last it has been opened, and its wonderful message has been read. That the Great Pyramid has a message all must admit who have come to it with an unbiased mind. What is that message?

It tells wonderful things in the fields of natural science. It is an epitome in stone of geometry. It records the great facts of astronomy, and so on. But, aside from all these things, it bears a chronological message to the ages. That this is the case seems to be evident to all, and has been so for millenniums. The ancient Egyptians knew and recorded the fact prophetically. But a chronology of what? It is a chronology which may be laid beside all the histories of all the nations and races, and, with the exception of one race measured through one connecting line, the chronological table will answer nothing.

What is that race? It is Israel and its antecedents and its successors.

Lay that scheme of chronology alongside the nation Israel, and it unmistakably gives us the measurement at the Exodus. It marks the very moment of the Crucifixion of Our Lord. It measures the progress of the Christian dispensation to the hour, and marks the dead level of the same period for the Jews.

It takes up the story again and begins anew at the fateful hour which separates between the fourth and fifth of August, 1914, the date of Britain's entry into the Great War.

It takes up the story again on the day of the signing of the Armistice. It marks the progress of the time through which we are now passing as a respite time between two periods of desperate trouble. The leading articles of *The Times* form the best commentary and interpreter of the meaning of the days indicated in this fateful period. It shows that by the present mode of reckoning we shall again enter the period of trouble about May, 1928, on a certain date. It indicates the time of final release from the burden, and then that thereafter there will be war no more.

Is the Pyramid inspired? Who shall say?

Is the Pyramid being correctly read? Again, who shall say? No man of business, no man of learning, who has marked the wonderful answering of the chronology of the Pyramid to the history of Israel-Britain in the past will readily say, "There is here no revelation." Rather he will stand reverently, hat in hand, as before an holy thing, and will observe to see if the few final measurements will also answer to British history.

They have so answered in the past to a very wonderful degree. There is no reason to doubt that they will continue to do so.

It is the height of wisdom to take warning, and to be ready for the events the Bible tells us shall come to Britain-Israel sooner or later in this era, and which the Pyramid seems to indicate are close at hand.

The words of the Bible are true, and it gives us the sequence of events. The measurements of Pyramid chronology are doubtless true, but of the latter the Lord God has not clearly spoken. Only the events will declare.

We shall not have to wait many years for full knowledge now.

BRITISH-ISRAEL TRUTH.

AN APPEAL TO MEMBERS OF THE CHURCH OF ENGLAND.

As the end of this age is rapidly approaching, it is of paramount importance that each one of us should look round and seize upon every truth that may throw light upon these "latter days." The Church of England is fully aware of the significance of the times through which we are passing, and in many ways, and in many directions, is showing signs of renewed activity; such, for instance, is the work of "C.O.P.E.C.," as the movement is termed. But this movement is adversely criticised by important leaders within the Church itself. The fact is that the Church of England is so torn asunder at the present time by internal difficulties and conflicting interests that she is becoming ill-fitted to give that lead and inspiration to modern needs that so many people look for.

The Church has a glorious heritage; she has kept the flag flying of the wondrous Old Story—of the Blessed Incarnation, the Atonement, and the Resurrection of Our Lord Jesus Christ—through the centuries. We sing—in our magnificent "Te Deum"—"and bless Thine heritage," and in the sentences that follow: "And make Thy chosen people joyful." How glorious this heritage is the exponents of British-Israel Truth are constantly showing. It is becoming abundantly clear, indeed it is a *certainty*, that the Anglo-Saxon race is the only race that fulfils, that tallies with, that in any degree corresponds to, the hundreds of promises made to Israel in the Old Testament. It has been the custom with many preachers in the Church of England to belittle and to discredit the writings of the Prophets. You are told, the stories in the Old Testament may be treated as allegories! Did Our Lord treat them as allegories during that wonderful walk—showing His Infinite Love—with Cleopas and his friend, to Emmaus, after His Resurrection? The journey must have occupied fully two hours, and during the whole of this time no other subject was broached, no other matter mentioned, but the subject of the Prophets. "And beginning at Moses *and all the prophets*, He expounded unto them in all the Scriptures the things concerning Himself" (St. Luke xxiv, 27).

The heart of every true Churchman burned with shame and indignation at the cruel and false attack that was recently made in the *Church Times*—a Church of England publication that is associated with the High Church party—upon the exposition of British-Israel Truth. One does not know which to admire the most, in the reply which was made to this attack in the columns of the NATIONAL MESSAGE, viz., its skill, force and completeness, or its gentleness, its kindness, and its forbearance. The Church of England needs some further influence, some new forcible power, to strengthen her position in facing the solution of present-day difficulties. She is crying out for Union; with the opposing forces at work it is difficult to see how this can come from within. What better method of effecting this Union can be suggested than the enlightenment which would certainly follow her acceptance of the British-

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Israel Truth? This teaching not only sheds light here and there, or explains an occasional difficult passage, but it throws a flood of searchlight over the whole range of theology.

F. H. C.

JACOB v. ESAU.

By R. W. K.

ONCE more we have heard the familiar lesson from Gen. xxvii read in church, how Jacob obtained the Birthright Blessing from his father instead of Esau, but seldom or never outside British-Israel teaching do we hear any defence or extenuation of Jacob's conduct or character. Our younger ones especially, therefore, judging the matter on the face of it, and half told, usually despise Jacob and give all their sympathy and preference to Esau. Which is a pity.

The first point, not clearly understood, is that the primary Blessing was part of, or connected with, the Birthright. A confirmation of the bestowal of the same, not two different and unrelated things.

The Birthright itself being the heritage, or carrying out of the Covenant promises made by God to Abraham and his lineal descendants.

It appears quite obvious that Jacob cared intensely about the Birthright, while Esau did not. At least, not at all in an equal degree. To gather this impression to the full perhaps several chapters must be studied. But, first of all, Esau, "feeling faint" one day, apparently after hunting as usual, actually sold the Birthright to Jacob for a meal of lentil porridge and bread, saying, "Now I am going to die—what is that birthright to me?" (F. F.) No evidence here of the faith of Abraham when tested! but greatly to the contrary.

That the transaction was a real one is shown by the fact that an oath of confirmation passed between the brothers. "And he (Jacob) said, 'Swear unto me . . .' And he swore to him and sold his birthright to Jacob." (Gen. xxv, 29, 34.) The laconic comment of Scripture is, "Thus Esau despised his birthright."

Nevertheless, in spite of this contract, before his father dies, Esau proceeds to obtain the primary Blessing, as though he had never sold the Birthright. Neither of the brothers appears to have told their father of the sale and binding oath—Isaac's consternation over his own mistake shows this—until a half-truth is wrung from Esau in accusation of Jacob (xxvii, 36).

Apparently anticipating what Esau would do, Rebekah had made her deceitful plan to forestall events, and in order to carry it out secured Jacob's uneasy and foreboding participation. The story is well known. Jacob obtained the primary Blessing. Popular sympathy to-day goes with Esau. The matter, however, did not end here.

On Jacob's setting out on a journey far North, to Mesopotamia, to seek a wife from among his own people—Abraham's kindred—Isaac again blesses him, in terms certainly attaching to the Birthright (Gen. xxiv, 15). Note here that Esau's first wives are taken from among the Hittites—non-Covenant races, and afterwards from the Ishmaelites (Gen. xxvi, 34, 35, and xxviii, 8, 9). On this journey Jacob has the memorable dream of the ladder set up to heaven, when God Himself confirms to him the Covenant promise made with Abraham.

But now please mark carefully that Isaac's first blessing contained a clause, "Be thou *lord* over thy brethren," giving lordship to the recipient.

It seems evident, however, that Jacob's conscience was still uneasy in regard to Esau. For, years afterwards, when both brothers possessed wives, children, servants and flocks, Jacob sends a most striking conciliatory message to him. He is soon afterwards confronted by Esau, accompanied by four hundred men. Jacob's conscience evidently remains heavily weighted, making him full of fear. And he prays for the safety of "the mother with the children," pleading the Covenant promise in respect of them. He also takes action as a man would.

But his resolve, so far as in him lay, was evidently already made to restore the primary or Birthright position to Esau and himself take the subordinate place. Yet Rebekah, his mother, had known from God before his birth that he would be the chief (Gen. xxv, 23).

All this has been clearly explained in the Rev. Pascoe Goard's writings; and how Esau had finally "disqualified his descendants" and "forfeited the Birthright" by his careless intermarriage with non-Covenant peoples, disregarding the purpose of God in the selection and development of the chosen race for their high uses. But Jacob prepares a present to be sent with a second message to Esau, again acknowledging him as "my lord," and calling himself "thy servant," thus definitely giving up the Birthright claim. Then, fearing Esau's wrath, he sends away his wives and children over the Ford of Jabbok, and "Jacob was left alone" (xxxii, 24).

Now at this point of repentance and restitution the Angel of Peniel meets him. (Pen-i-El = the face of God.)

It has been well said that, "The act is easy after the choice. The real battlefield is in the silence of the spirit—conquer *there* and thou art crowned."

Another day will the *act* be carried through. It would appear as though Jacob, with his humbling purpose within him, wrestles with the Angel through the darkness, proving his (Jacob's) strength; and at the breaking of the day heavenly light comes to him, and he cries, "I will not let Thee go except THOU *Bless* me." Renouncing the earthly, his disappointed spirit pleads, with the output of all his strength, for the *Heavenly* Blessing.

He prevails, and passes from the Angel's Presence no longer Jacob the "supplanter," but "Isra-El"="a Prince, or ruler with God."

With the dawn of the new day he carries out his act of restitution to Esau. Easier now to entitle Esau as "my lord," to bow before him seven times, and repeatedly call himself "thy servant." The headship is given up. But Esau, after asking, "What *meanest* thou by all this . . .?" and receiving a very definite answer, appears to take no notice, receives him affectionately, says he has enough, and wants no present. Evidently claims no Birthright, and has recovered from his "hatred" of Jacob. Soon afterwards he betakes himself and all he had on his way to Mount Seir = Edom, to become the forefather in later ages, it is believed, of the Turk.

What then was left with Jacob? A cleared conscience and character, and the Angel's Blessing. And, as historic facts are showing with increasing clearness, inheritance of the full Birthright Blessing, culminating at the end of the ages in the "Nation and Company of Nations" which we know

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so well (Gen. xxxv, 11). Whose Flag, the Union Jack (Union of Jacob) bears in the shape of one of its crosses the symbol of Jacob's crossed arms when blessing Joseph's sons—"Ephraim, God's firstborn," the "fulness of nations" (Britain and the Dominions); and Manasseh, the "great people" (U.S.A.) (Jer. xxxi, 9; Gen. xxviii, 19; Rom. xi, 25). "God and my Right" = birthright and duty. That so, in Abraham's seed through Christ, "all the families of the earth should be blessed" (Gen. xxviii, 13, 15).

EARLY TRADING, ISRAEL AND BRITAIN.

A SUGGESTIVE ARTICLE.

By E. A. Furness.

From our British history we know little of the early doings of our ancestors, but it is not my object to find out so much about them as it is to know more about the trade of those early and prehistoric times, and to see if we can find out anything that will lead us to believe that we had any knowledge or trade beyond seas with the Eastern peoples.

Julius Cæsar, when he landed 55 B.C., saw the south-eastern part of the island; he tells us that the population was large, and the buildings and cattle numerous. Corn seems to have been plentiful, the Kentish people being according to him most highly civilised. The Britons employed both cavalry and chariots in war, &c. . . . and carried on a large trade. Its exports are said to have been comprised of corn and *cattle*, tin, lead, iron, gold and silver, besides skins, slaves and hunting dogs. Pearls, too, were found, but of poor quality. The island was at that time also, as now, famous for its oak-trees, and there were giants, as the two figures of Gog and Magog at the Guildhall, City of London, denote.

The Bible also speaks of Bashan, its oaks, its bulls and giants (Deut. iii, 13; i, 4; Josh. ii, 10; Num. xxxii, 33; Neh. ix, 22; Ps. cxxxv, 11; cxxxvi, 19). The territory of Bashan fell to the possession of the half tribe of Manasseh (Deut. iii, 13; iv, 43; Josh. xiii, 29–31). Golan and Ashtaroth are stated to have been Levitical cities (Josh. xxi, 27; *cp.* 1 Chron. vi, 61, 62). The former is also stated to have been the City of Refuge. The soil of Bashan is fertile and rich, of a rich red loam; corn grows abundantly. On the slopes of Jebel-Haunan, especially in the central and southern parts, there abound forests of evergreen oaks, the allusion to the oaks of Bashan in the Old Testament (Is. ii, 13; Zech. xi, 2; Ezek. xxvii, 6; also Is. xxxiii, 9; Nah. i, 4). In ancient times it must have supplied rich pastures, and well-nourished herds of Bashan are mentioned in Ps. xxii, 12; Ezek. xxxix, 18; Deut. xxxii, 14; also Mic. vii, 14; Jer. l, 19. Now we see in the Royal Exchange, City of London, a panel picture of the early Britons trading with the Phœnicians, in purple, gold, scarlet, &c., from the vats of Tyre and Zidon—probably then these Britons were colonists from that part of the East, and were known to each other much like we are to-day with our far-off kinsfolk of Canada, Australia, &c., and then the British Isles may have been known (as it is to-day) to be rich in metals as well as cattle and corn. And one may ask the question: Did the oaks, bulls and giants (these last as prisoners of war for safe custody), on the defeat of Og, King of Bashan, pass into Britain? The cattle and corn to feed them, and afterwards the colonists reared and grew the seed. The same persecution in the East as our forefathers underwent during the time of the Stuarts, when the Pilgrim Fathers sailed for America. History repeats itself. Then there was Solomon's Navy: Did he have dockyards at Ezion-Geber and Elath? Was not Solomon the founder of the British Navy, through the Danites and Tyrians, when Tyre fell, and the merchant ships had no home to return to? The Danites, otherwise the Danes or Vikings and the Sea-kings, settled along the Channel, as they knew their countrymen resided in the Isles, and where the cattle, the oaks and corn and other merchandise grew as in their native Bashan. Then what I want to know is: Did the bulls, oaks and giants of Britain come from Bashan to their countrymen who had colonised Britain from the Holy Land, or even as far back as from Egypt?

We have just seen that trading did exist between Bashan and Britain from very early prehistoric times. The ships from Tyre and Zidon, and from the coasts of Israel, sailed to and fro from Britain regularly for hundreds of years, *i.e.*, from before the time of *David* (why not *Moses*?), till its destruction by Nebuchadnezzar; and although trade was their main object, it is impossible to think during all those centuries that there was no personal traffic. Sailors must have brought back British wives and slaves, male and female, beauties for Solomon's harem; and daring youths and adventurers and monied people must have travelled for health, &c., and many must have loved the beautiful land of Britain and decided to settle there.

Also there must for certain have been dockyards on the Cornish coast and up Channel, where Tyrian and Hebrew workmen lived permanently to look after the repairs of ships, victualling and recruiting Britons, as sailors and as labourers. Then, when the Northern Kingdom fell, and later that of Judah, thousands *must* have escaped by the trade ships, and wealthy men must have bought or hired ships to take away their families and friends rather than fall into slavery, and their daughters into Assyrian harems.

This is not all fancy or imagination. There were the fleets of merchandise ships ready, and there were the refugees, who saw all was lost, looking for escape. I do not say they all, or nearly all, made for Britain. They could not go eastward or north, and even Egypt was not safe from the might of the Assyrian. The sea was their only means of escape. There were Mediterranean ports at which they could settle, but I think we are safe in saying that both in peace and war there *must* have been a continuous interchange of people. It is impossible to suppose anything else.

Then, in the days of the monarchy, there were fleets of Hebrew ships, Dan, Asher and Zebulon, in addition to those of Tyre. Those three tribes took eagerly to the sea: "Dan abode in ships," "Zebulon shall dwell at the haven of the sea, and he shall be for a haven of ships, and his border shall be unto Zidon," "Out of Asher his bread shall be fat; he shall yield royal dainties." That is, he shall become a wealthy merchant. It was Solomon's fleet, not Hiram's, that did the trade in gold, ivory, &c., and his Hebrew fleet kept the seas up to Jehoshophat's time. In conclusion, I think I may say that our island of Great Britain was known to the very earliest times of the Israelites or Hebrews.

Dr. G. H. Bennett, of N.S.W., says in a letter: Now I have a new "buzz" to inflict upon you. I have broken out in quite another place. It is connected with the land of Bashan, which is east of Jordan; after Joshua's armies slew Og, King

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of Bashan, his kingdom was given to the half tribe of Manasseh. Now I think it quite possible that there may have been some connection between the Bashan of Solomon's time (perhaps even earlier) and Britain. This may, on the face of it, appear ridiculous, but it is not quite so mad as it seems. I will put the weakest argument first: (1) There is some similarity between the names Bashan and Britain (we have now given Bashan the clumsy name of Transjordania); why not have retained the original name? (2) Og was the name of the last giant king slain by Joshua (Deut. iii, 11); Gog and Magog were the last in Britain. (3) The land of Bashan was noted for two things—its forest of oak-trees, and its wild cattle; neither oak nor wild cattle were found anywhere else in Palestine. David, in Psalm xxii, 12, also Psalm lxviii, 30, speaks of the strong bulls of Bashan. Moses also, in his song, alludes to them (Deut. xxxii, 14; Ezek. xxxix, 18; Amos iv, 1). Now, in old Britain, a great forest of oak-trees stretched from Somerset nearly up to London; the oak, to the Druids, and to this day, is regarded as symbolic of the British character—"The British oak," "Hearts of oak are our ships," &c.; and the wild cattle, the merest remnant of which remain at Chillingham, formerly roamed all over our island. I need not enlarge about this, as you know all about the "wild cattle." Now it is certain that Britain was well-known by repute to the Hebrews—for did not the ships of Tyre and Zidon sail to and from Joppa to Cornwall, not for any short period, but a regular traffic for centuries? It was to them the uttermost extremity of the world as they knew it; so surely the people of the cities of Palestine must have listened open-mouthed to the sailors' story of this wonderful land, its mineral wealth, its great forests, its grass pastures, its noble rivulets, its sandy beaches, its noble grass-clad mountains, all so different from drought-stricken Palestine; then, no doubt, there were sceptics who laughed at the sailors' yarns and asked for proof; then is it not possible that Bashan may have been planted by the mariners with acorns brought from Britain, and a few of the white wild cattle brought from Britain to prove that they were speaking the truth? They probably had to carry cows anyhow on their ships for the sake of providing milk for the passengers, especially children, on board. So the oaks and wild cattle of Bashan and of Britain may have been interchanged and one and the same.—G. H. B.

CATTLE OF BASHAN AND OF BRITAIN.

P.S.—In looking up the question in the "Biblical Encyclopædia," I find that the ancient cattle of Bashan and the British cattle are of the same stock. I will, if you are not weary of this peculiar narrative—and is it not appropriate to British-Israel Truth? We think that if *we* could (British-Israelites) establish some connection (say) of vegetable or animal life, it will be of interest to our readers.

CATTLE.

In prehistoric times there were several kinds of oxen, all wild—a European bison, Bison-bonasus, Linn, still preserved in the forests of south-east Europe; the Uras, Bos-longifrons, now extinct, probably belonging to the same race as our Bos-taurus, or domesticated oxen. Our modern cattle are derived from the last-named. In Palestine, at the present day, horned cattle are found only where fresh pastures are easily accessible. In the wilderness south of Judah horned cattle of a rather undersized kind may be seen in great numbers. Farther to the north there is a larger and better-bred race, used for tilling. These, as a rule, belong to the same species as our cattle, the Bos-taurus. North of Esdraelon there is a light-coloured and stalwart variety usually known as the Armenian. In the Valley of the Jordan, especially towards the north, there is a species of Indian buffalo, Bos-bubalis (*ar. gamus*), a clumsy animal with remarkably long horns (generally flattened and angulated). From its size and general appearance the species has been confounded with the ancient re'em (see Unicorn); but it belongs to comparative recent times. The best for them is said to be east of Jordan, although horned cattle are rare there, their kinship with whom they belong. (Tristram, Moab 251.) The early Semites, like other pastoral people, paid great reverence to cattle.

UNICORN.

Originally Jer. xlvi, 51, appears to have referred to the peoples on the south and south-east of Palestine. Owing partly to confusion of geographical names, the original prophecies have been filled up and expanded so as to appear to have a wider scope. This is highly probable, though a new result (see Ph., § 45); it should be noticed that a belief in the existence of a one-horned animal goes back to Aristotle (Part. An. 3, 63), who mentions as such the Aryx, and the Indian ass, and also the rhinoceros. Sometimes in the Old Testament, where it regularly gives place in R.V. to Wild Ass (mg. ox antelope, *cp.* Num. xxiii, 22, &c.). It appears as a wild untamable animal, the most unlikely of all to submit to the plough (Job xxxix, 12; of great strength, Ps. xxii, 21) parable to lion—Aryeh, אלוה, a symbol of power and might (Num. xxiii, 24, 8; Deut. xxxiii, 17; *cp.* Ps. xcii, 11). The Hebrew re'em is the same as the ass—n'mie—which is the strong-horned, fierce-looking wild bull, depicted with shoulders fully arched, images which have been placed at the entrances of Assyrian palaces. Hence it is not improbable that the animal referred to is the Aurochs, the Urus of Julius Cæsar (B.G. 6, 28), who mentions it as existing in the forests of Central Europe, and the Bos-primigenuis of naturalists. Its teeth were found by Tristram in Lebanon, in the Valley of the Nahr-el-Kalb, which is just in the neighbourhood where Tiglath-Piliser I (1120–1100 B.C.) claimed to have killed the rimu. The Aurochs was of great size and, to judge by records, of great ferocity; it was hunted and killed by prehistoric man, as skulls which are occasionally found pierced with flint instruments testify. It probably lingered in remote parts of Europe till the Middle Ages, and it is believed to have been the ancestor of the domesticated breeds of cattle. Probably at least altered descendants are the wild herds of certain English parks, such as *Chillingham*, though these have certainly fallen in size, in which they compare unfavourably with fossil remains of the Bos-primigenuis (see Fr. Del. Heb. Lang. 6 ff).

ERRATUM.—Page 146, column 2, line 48: "Spelling uncertain and books for verification not at hand." We were startled at service one day when, in addition to the service proper, the minister read the rubric directions, "Then shall the minister say," &c. We were startled to find the above note, intended for the proof reader's guidance, printed in the text of the article—delete it, please.

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THE VIRGIN OF ISRAEL.

By MISS MYRTLE STRODE-JACKSON.

I.

ON THE THRONE.

THE first character in British history which we may take as representing Isaiah's prophecy concerning the task of the Virgin of Israel is Elizabeth Tudor. She was raised up to deliver "Israel in the Isles" at a crucial period of history. Had she failed, there might never have been a Great Britain overseas, or a Navy to guard the sea routes to the "uttermost parts of the earth," which had been promised to the House of David for a possession. (Ps. ii, 8.)

Our patriot-poet, Alfred Noyes, puts this truth into the lips of Drake as he has audience of the Queen, in his great epic :—

"'Madam, you are beloved
As never yet was English King or Queen!'
She looked at him, the tears in her keen eyes
Glittered.—'And I am very proud' she said.
'But if our enemies command the world,
And we have one small island and no more . . .'
She ceased; and Drake in a strange voice, hoarse and low,
Trembling with passion deeper than all speech,
Cried out—'No more than the great ocean sea
Which makes the enemies' coast our frontier now;
No more than that great Empire of the deep
Which rolls from Pole to Pole washing the world
With thunder, that great Empire whose command
This day is yours to take. Hear me, my Queen,
This is a dream, a new dream, but a true,
For mightier days are dawning on the world
Than heart of man hath known. If England hold
The sea, she holds the hundred thousand gates
That open to futurity. She holds
The highway of all ages.'

* * *

He ceased;
And the deep dream of that new realm, the sea,
Through all the soul of Gloriana surged
A moment, then with splendid eyes that filled
With fire of sunsets far away, she cried
(Faith making her a child, yet queenlier still)
'Yea, claim it thou for me.'"

In encouraging such dauntless seamen as Drake, Howard, Frobisher, Raleigh, Sir Humphrey Gilbert, and others, Elizabeth was but acting in line with the special blessing bestowed upon Joseph, "blessings of heaven above, blessings of the deep that lieth under . . . unto the utmost bound of the everlasting hills" (Gen. xlix, 25-26). To-day Great Britain is the only Commonwealth of nations which measures up to the full extent of this blessing, and to-day it seems only right and natural that she should hold this peculiar position in the world; but in what manner was this brought to pass? For fifty-five years England's existence as a free nation hung on the faith and courage of one woman, to whom both the past identity and the future destiny of her country were veiled and problematical, but who was inspired and sustained by an all-compelling, overshadowing conviction that she must be to England "as good unto ye as ever Queen was to a people."

Briefly let us review how she fulfilled this resolution, and refresh our memory with the amazing conditions under which she came to reign.

Historians will agree that the most perilous years for England have been the tempestuous perfervid cycle of the sixteenth century, years groaning under the weight of portentous events, exploding with the impact of contending passions, aflame with the faggots of martyrs' fires, years dark with conspiracy while outwardly dazzling in pageantry, ominously thundering with the grim challenge of war. If heroism, tragedy, genius, science and exploration all find immortal expression in the plays of Shakespeare, they but present in miniature a kaleidoscopic picture of the age in which they were produced. At no other period has ecclesiastical Rome made so determined an attempt to grip these islands in a strangle-hold of conquest. That this scheme should have been foiled and our heritage protected through the leadership of one lone, defenceless, frail woman, is a miracle only to be equalled by the miracles of the Old Testament, and which indeed can only be accounted for by giving all the glory to God and acknowledging the workings of a mighty Providence.

If the Catholic party had realised when it broke the betrothal of the little Queen of Scots to Henry VIII's son, Prince Edward, and hurried her off to France to betroth her anew to the Dauphin, that they were but paving the way for Elizabeth's accession to the English throne, it might have thought twice of its action. The Catholic party held both Elizabeth's person and her claim to sovereignty in supreme contempt. It did not recognise her mother, Anne Boleyn, as Henry's lawful wife. When Mary, Katherine of Aragon's daughter, reigned at Whitehall with Philip II of Spain as her consort and lord, her Court packed with Spanish Catholic officials, and Protestant bonfires burning at his instigation, the Catholics did not imagine that the pale, helpless young princess, a prisoner in the Tower, would cause much trouble in their outline of world affairs. Indeed, no one had given much serious consideration to Elizabeth at any time. Her father had been obsessed to a tragic degree with the desire for a male heir. He had stained the English throne with crime upon crime in order to establish it in the only way which seemed to him possible, and in so doing he had entirely left God out of his reckoning. It simply never occurred to him for a moment that in his demure, grey-eyed little daughter, who scrupulously curtsied to each new step-mother in turn, he already possessed a successor whose wit and intellect, diplomacy, initiative and courage, would far outshine his own, and would prove a match for the conspiracies of every crowned head in Europe. Every circumstance of human neglect became under a Diviner guidance but the occasion of a better preparation for her future rule. Her forced banishment from Court life only gave her greater leisure to pursue the studies in which she became prodigiously learned; so that her tutor, the famed Roger Ascham, could say of her at the age of sixteen that she spoke French and Italian with fluency, and Latin "with fluency, propriety and judgment." Her handwriting was elegant. She began her studies each day with the New Testament in Greek, followed by the orations of Isocrates and the tragedies of Sophocles, while her theological reading included St. Cyprian and the Commonplaces of Melancthon. No man could have had a finer education, and no prince would have paid half as much attention to it. Her nature, though reserved, was ardently

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affectionate. She gave most tender devotion to the little Prince Edward, without the faintest thought of envy at his more favoured position, but no one dared openly to express much devotion for herself, for all feared Court displeasure. Thus early in life she learned to turn away from all earthly props and comforts, and to seek satisfaction in God alone. When she was set down in the rain at the Traitors' Gate of the grim Tower of London her girlish heart burst out in the cry: "Here lands as true a subject, being prisoner, as ever landed at these stairs. Before Thee, O God, I speak it, having no other friend but Thee alone!"

From earliest years she had to wrestle with temptation. In the midst of her most miserable confinement an offer came to her from her half-sister, Queen Mary. If Elizabeth would accept the hand of Prince Philibert of Savoy she should have full pardon and liberty. This fair suggestion, which might have found a ready acceptance with most women in her plight, had no attraction for Elizabeth. She returned the answer that she would not contract matrimony with him or with any other foreign prince, as under all circumstances she preferred a single life.

Thus spoke the Virgin of Israel in close captivity, fully aware that such words might cost her life itself. Through all the vicissitudes of fortune, through mental stress and physical weakness, a Divine instinct seems to have whispered to her to bide God's time and grow in wisdom.

(To be continued.)

BIBLE STUDENTS' STUDY CLASSES.—XIV.

THE PROPHET EZEKIEL.

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

Ezekiel xv.

The Vine Tree, an Especial Type of Judah.—The Wood of the Vine is put into comparison with other trees; or Judah with other nations. Everyone knows how useless the wood of the vine is. You can make nothing of it, and still less when it is partly burnt. The type is used in Ps. lxxx, 8, also Isa. v, 2, 3. Israel is the vineyard of the Lord of Hosts, Judah is His pleasant plant, or contains His choicest vine. The Hebrew, which is rightly translated in Young's translation, has in Isa. v, 3 & 7, Man of Judah; the latter verse calls Him His "plant of delight." We, therefore, see the inference that it is the Lord Jesus Christ (John xv, 1), Who is this "plant of renown" (xxxiv, 29). In John xv, 5, Jesus Christ calls Himself the Vine, but in verse 1 He emphasizes this as "I am the True Vine." Judah can be no vine except it abide in Him. Therefore, those come out of the House of Judah (Isa. xlviii, 1; Zech. xi, 14) are "branches" of the true vine. How truly did He assume all that belonged to them, if they only had received Him. "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." When we look at God's especial dealings with Judah as compared with Israel, we cannot but see this. How He gave them good kings, whilst Israel's were all bad. Judah had Asa, Jehoshaphat, Hezekiah, and Josiah, every one of these earnest, God-fearing men; yet "backsliding Israel hath justified herself more than treacherous Judah." So this parable sets forth the future of Judah as stated in Jer. xviii, 11; xix, 13. How very gracious God was in giving them the tribe of Benjamin that David might always have a light in Jerusalem. But all that God did for them seems to have been of no avail. They were useless, for "Without Me, ye can do nothing." The contrast is seen in Benjamin, the Galileans, who became followers of the Lord Jesus.

Yet Judah is with Israel and just as many sealed as out of any other tribe (Rev. vii). So we may understand St. Paul's reasoning, "He is not a Jew who is one outwardly. They must become one with Israel."

Ezekiel xvi.

Ezek. xvi: The main purpose of this chapter is to show Jerusalem her abominations. It is Jerusalem which is spoken of as representing the Kingdom of Judah, but up to the separation from the Northern Kingdom Israel is the foundling; Solomon's sin is especially alluded to in verses 15–17. From this time the sin is particularly of Judah. The "Student's Commentary" has the following remarks: Idolatry is frequently represented by the prophets under the figure of a wife's unfaithfulness to her husband. The image is here so portrayed as to exhibit the aggravation of Israel's guilt by reason of her origin and early history. The original abode of the progenitors of the race was the land of Canaan, defiled with idolatry and moral corruption. Israel itself was like a child born in a polluted land, abandoned from its birth, left by its parents in the most utter neglect to the chance regard of any passer-by. Such was the state of the people in Egypt. On such a child the Lord looked with pity, tended and adopted it. Under His care it grew up to be comely and beautiful, and the Lord joined it to Himself in that close union which is figured by the bonds of wedlock. The covenants made under Moses and Joshua represent this alliance (verses 6–8). In the days of David and Solomon Israel shone with all the glory of temporal prosperity (verses 9–14). The remainder of the history of the people when divided is, in the prophet's eye, a succession of defection and degradation marked by the erection of high places (verses 16–20); by unholy alliances with foreign nations (verses 26–33). Such sins were soon to meet their due punishment. As an unfaithful wife was brought before the people, convicted and stoned, so should the Lord make His people a gazing stock to all nations round about, deprive them of all their possessions and their city, and cast them forth as exiles to be spoilt. As Deut. xxvi, 5, says: "A Syrian ready to perish was my father." The land of their nativity as Israelites was in the midst of Amorites and Hittites, neither did the sons of Jacob keep themselves pure from intermixture by marriage; thus neglecting to follow their father and grandfather, they laid themselves open to defilement and corruption. The time of the Judges is simply passed over as a period of restlessness. Solomon's terrible departure from God stands out at the head of all their future. After the separation it is Judah especially that is dealt with.

Israel's sin was mainly the sin of Jeroboam and the Baal worship of the Zidonians and the Phœnicians. Judah seems to have partaken of the idolatry of the very worst of the heathen, and what made it worse was their own consummate pride or conceit in thinking that they only were the people of God. It cannot but be noticed here that idolatry and immorality march together, the grosser the idolatry the more shameful and sensual the conduct of the people. God had

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blessed them with abundance of oil and increase of all the produce of the land; these they turned into gold and silver and spent upon incense and the making of images to represent the idols, men and women, whom they saw the nations around them worshipped. So had they misused God's Gifts. The children of Jehovah had they also devoted to Moloch. The rites of Moloch were twofold: (1) the actual sacrifice of men and children as expiatory sacrifices to false gods; (2) the passing of them through the fire by way of purification and dedication. Probably the first is alluded to in verse 20, and the two together in verse 21. The profligacy and shamelessness of this idolatry is seen in verse 23. The marginal reading is "brothel house"; this prostitution was rife in the nations around.

We imagine the Northern Kingdom was exiled before the introduction of these filthy and degrading rites. The prophet (Jeremiah ii, 2, 28, 35) brings great charges against Judah; whereas iii, 11, shows us Israel as repenting. These *eminent* "brothel places" were in every street of the cities of Judah. If it is as we suppose, how great was God's mercy to the Northern Kingdom to turn them out of the Lord's land (Hos. ix, 3) before they had so corrupted themselves. Bad they were and bad enough; but the Word of God itself exonerates them from the greater crimes of Judah. Egyptian idolatry itself was a worship of the powers of nature; it was eminently sensual. The idolatry here spoken of is not so much that which Israel brought with them from Egypt, but more likely that introduced with the idolatries of the nations forced upon them by Solomon and Rehoboam. The purity of the worship of Johovah had become defiled, hence the necessity of the separation of the Kingdom from Solomon's successors. The prosperity and riches of the nation which attained its zenith during the good portion of Solomon's reign, God began now to cut off (verse 27). Even the smallest of the nations around were ashamed at their treatment of their Jehovah. The Philistines treated their gods with more deference. It is remarkable how this small people were raised up by God as a constant correcting rod, used by Him to punish His people (Isa. xiv, 29-32); the land is called Palestine more generally than Israel or Judah (verse 29). The nations of Canaan were the first to lead Judah astray, but when under Hezekiah they began their trading with Babylon, and under that wicked King Ahaz with Syria, they learnt their works. Verse 31 shows to what a pitch of obscentity they had arrived; verse 33, the utter abandonment of this married woman is heightened by contrast with the woman of ill-fame; verses 35-40, Judah is represented as undergoing the punishment adjudged to an adulteress and murderess. Only in her well-deserved punishment can the wrath of her deeply-offended Lord be allowed to cease (verse 44, *seq.*). Returning to the time of her nativity, we have again the assertion, "Thy father was an Amorite and thy mother a Hittite." The view of the prophet is eastward when he says, "Thine elder sister is Samaria, she and her daughters that dwell at thy left hand; and thy younger sister that dwelleth at thy right hand is Sodom and her daughters." The contrast between the sins of both these and that of Judah is then dwelt upon, these comparatively had not the knowledge, the favour, the opportunities that you have. Had Israel had the same, we are told in iii, 5, 6, they would have hearkened.

Evidently God, in His all-wise Providence and purpose, had so designed that Israel should not commit the unpardonable sin (Matt. xii, 27, 28, 31, 32; see Jer. xviii, 1-8). It is well to ponder these words (verse 51), "Neither hath Samaria committed half thy sins," carefully. How often these or similar words are put forward in the Word of God. God would not allow the major portion of the nation to be tempted above that which they were able. It is in the Lord Jesus alone that they could resist and overcome. Judah proves this to us. So a very few were permitted to prove this terrible condition of man to us. Israel therefore had no part in the Crucifixion. We can bless and praise God's Holy name for this. Israel in exile had time for meditation; we find from secular history how she repented (2 Esdras xiii, 39–45; also Iolo MSS.). The story of the Cymry. And although they had lost the knowledge as to who they were, and thereby were spared the sin of presumption, yet they had a sufficiency of conscience left which caused Herodotus and others to call our ancestors "the most righteous nation." In the history of Britain, the Druids were "a people prepared for the Lord," and looking forward to their Redeemer who should come. All their rites and ceremonies were Hebrew and their language as well.

We have in verse 53 a limitation put to the ruination of Judah. When we see the land of Sodom being reclaimed we may look for the restitution of Judah to her former position. "When Samaria shall be again a mighty people, then, but not till then, shall Jerusalem be restored."—*Student's Commentary.* These are remarkable words, and we believe they are quoted out of the Speaker's Commentary. Then Israel must be found and acknowledged prior to this and become again a mighty people; and yet people are still groping in the dark as if Israel was swallowed up. Where are they, if not in the British Anglo-Saxon and North American people?

"I CALL THEE FROM UR OF THE CHALDEES."

By Professor Edward Odlum, M.A., B.Sc., F.R.G.S.

Ur of the Chaldees.

The Book tells us that Abram went from Ur of Chaldea to Haran, later to Canaan, then to Egypt, and, lastly, back to Canaan, frequently called Palestine. In Canaan he and his people fully developed the Hebrew language. From Abram, Isaac, Jacob, the Patriarchs and their descendants came the language we now know as the Hebrew.

The Hebrew, Aramaic and Chaldæan are various branches of the old Semitic language, traceable to the common *Noachic*, as varied in the Hamitic, Japhetic and Semitic lines of language.

If Abram came from Ur of the Chaldees, he would doubtless carry with him that language. Hence the speech of his children, as registered in the Hebrew, should be similar to the parent or Chaldo-Assyrian language as discovered in the cuneiform characters.

If, on examination, we find the Hebrew is not similar to the Chaldæan, then we have some ground for doubting "the call of Abram from Ur of the Chaldees." But if we find the two languages are very similar, then the story of Abram's call from Ur has very considerable substantiation.

A good many years ago I read of *an attack* made on the account of Abram's call from Ur to Canaan. The story was spoken of as a myth, and doubt was raised as to the existence of the man of Ur.

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I have taken pains to compare these two languages somewhat, and, for the sake of Bible students and teachers, a short comparative list of the three languages is given.

The similarity of the Hebrew and the Chaldo-Assyrian is so evident that no comments are required. The main point is this: So far as the comparison goes, it supports the Bible history of Abram's call from Ur to Canaan—just another proof of the veracity of the Book.

Assyrian.	*Hebrew.*	*English.*	*Assyrian.*	*Hebrew.*	*English.*
Sakalu	Shakal	Weigh	Anacu	Anoche	I
Nahru	Nahar	River	Atta	Athta	Thou
Bitu	Beth	House	Abi	Aba	Father
Rukhu	Ruach	Spirit	Bakharu	Bachar	Choose
Kanu	Kana	Cane	Nasacu	Nasa	Lift
Abnu	Eben	Stone	Malacu	Malak	Rule
Etsu	Ets	Wood	Nacaru	Nekar	Strange
Bilu	Bel	Lord	Zacaru	Zakar	Remember
Cacabu	Cocab	Star	Malu	Melo	Ripe, Mellow
Saru	Sar	King			
Lisanu	Lashon	Tongue	La	Lo	No, Not
Banu	Banah	Build	Araru	Arar	Curse

The next step from the call and life of Abraham is the fixing of the racial descent of the seed.

"CALLED IN ISAAC."

"*In Isaac shall thy seed be called.*"

A further step is to note Israel, descended from Jacob. Thereafter, after dwelling in, and carried captive from, Palestine, we take up the story of Israel trailed on the journey to the "Blessed Isles of the Ocean."

Sharon Turner says: "The Anglo-Saxons, Lowland Scotch, Normans and Danes have all sprung from that great fountain of the human race which we have distinguished by the terms Scythia and Gothic."

In former letters we have shown that the South-East European regions were inhabited by the Israel people under such names as the Scyths, Goths, Kumry, Massagetæ, Yu-ti, Skolotoi, &c.

In the above, Turner derives the Anglo-Saxons from the Goths and Scyths in part, and he is right too.

Esdras tells us the Ten-Tribed peoples left Asia and went as far as Ar-Sareth or Har-Sereth, the highlands around Sereth which is in S.E. Europe. Thus we find Israel in Russia and along the Danube and other rivers in the time of Ezra.

Dr. A. Grant, in tracing Israel on the move from Asia towards Russia, says: "No sooner is Armenia entered than we come to the River Engl, a town Angl, a town and mountain Sakh, all eloquently testifying to the passage by Lake Van of the Engls or Anglo-Saxons."

Please note that the word Engl, or Angl, means Bull, and Sakh means Sac, or Sack, the root and origin of Sac-son or Saxon, *the son of Isaac.*

Hence Anglo-Saxon means the Bull sons of Isaac, which means the Saxons of the line of the Bull of Joseph, whose crest was the Bull.

Herodotus says the Persians called the Scythians by the name Sakai, the very people that Sharon Turner identifies as the ancestors of the Anglo-Saxons.

Greek writers speaking of these Scythians say, "No nation on earth could match them. They were unconquerable."

Referring again to the Kumroi or Kymri, Arnold and Niebuhr say, "The Cymri of Wales and the Cimbri of the Romans are the same people." We know the Cimbri of the Romans and the Kumroi of the Greeks and the Khumri of the Assyrians are the same people. The Khumri of the Assyrian inscriptions are the Omri of Israel; or of the Hebrew language. Israel was called Beth-Khumry by Shalmaneser.

Niebuhr says that "*The Iberians as well as the Scythians were Hebrews.*" The very word Iberia is the word Heberia, the land of Heber or the Hebrew.

Diodorus says, "The Sacæ sprung from a people in Media, who obtained a vast and glorious Empire." The Bible tells us the Sacæ of the Ten-Tribed Kingdom were carried into the cities of Media and elsewhere.

Ptolemy found "*the Saxons in a race of Scythians called Sakai who came from Media.*" Here we have a definite connecting of the Saxons, Scythians and Sakai of Asia.

Albinus says, "The Saxons were descended from the ancient Sacæ in Asia."

Prideaux says, "The Cimbrians (Kumri) came from between the Caspian and Black Seas and *with them came the Angli.*"

Turner says, "The Saxons were a Scythian nation and were called Sacki or Sachsen."

Gawler says, "The word Sacæ is fairly, and without straining or imagination, translatable as Israelites."

In 1590 Counsellor Le Loyer, a French magistrate, issued a large volume, "*The Lost Ten Tribes Found.*" He said he "found the Israelites" and that "*to-day they form the English people.*"

The above could be duplicated and triplicated from reliable historians, but in short letters there are forced limitations, so we await another later opportunity.

BRITISH-ISRAEL FOUNDATIONS.—II.

BY J. J. MOREY.

THE COVENANTS AND PROPHECY.

IN the Book of Genesis we read the great Covenants God made with Abraham, Isaac and Jacob, binding Himself to certain wonderful developments in the life of their posterity.

Their seed were to become a company of nations, a multitude of nations, as the stars of heaven and the dust of the earth for number; they were to possess the gate of their enemies, and in them all the families of the earth were to be blessed.

These and many more great promises were made to the patriarchs without any condition whatever.

St. Paul understood that Abraham was to be heir of the world, and surely those mighty promises are standing good to-day.

There is a people somewhere in whose history they are being fulfilled.

These Covenants are the basis of all prophecy.

Through the prophets God is revealing the ways by which He is fulfilling His word and making His promises good.

Relate the prophecies to the Covenants and you will see what they are driving at, what is the goal to which they are directed.

This will settle for all time the delusion that Israel is the Church.

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The seed of Abraham are, and must be, a great nation and company of nations, and no picture of the Church can possibly satisfy the prophetic details.

THE KINGDOM OF GOD.

At Sinai the Israel people were formed into a kingdom, with Jehovah as King and the Divine law as the national constitution.

" Ye shall be unto me a kingdom of priests, and an holy nation."

Here is the setting up of the Kingdom of God, and it is this kingdom which is to do God's great work in the world, and be the kingdom over which Christ will come to reign as King.

This is the kingdom referred to by Daniel as the stone which breaks in pieces the dream image of Nebuchadnezzar. This is the kingdom of which Jesus Christ preached in His Gospel of the Kingdom, and to which He referred in His Kingdom Parables, for it is the kingdom which is to be the bearer of His Gospel, and the centre of His earthly reign.

In the heart of this kingdom His Church is established, and here is the people who are His servants and witnesses.

It is useless to say that the Kingdom of God is only spiritual, for the Bible clearly teaches that the Son of Man will reign on earth, and there must be somewhere a people who are getting that kingdom ready for His coming.

This is the kingdom referred to by Christ when He said to the Jews that "The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof," and this statement could not possibly refer to the spiritual kingdom, for this is open to the Jews to-day.

We believe that this Kingdom of God on earth and the Israel kingdom are synonymous, and that they can only be found in the British Empire, where the Church of Christ has its centre, and from which the Bible is distributed to all nations.

THE THRONE OF DAVID.

God made a Covenant with David that his throne should be established for ever.

Although God could foresee the disobedience and punishment of Israel, He also knew that in the fulness of time Israel would return, would accept the Messiah, and that Christ would eventually reign over them as King.

When He established the throne of David He prepared for the coming reign of Christ, for the throne of David is to be the throne of Our Lord.

That is why it was established for ever.

That is why Christ came along the line of the House of David, and it is evident that David's throne must be preserved until He comes again.

History has provided us with evidence that this throne has continued without a break from the time of David until to-day.

The Royal House of Britain is directly descended from King David of old, and where you find that throne you will find the Israel people and the nation which is the centre of the Kingdom of God on earth.

CONCLUSION.

From whatever standpoint you view this subject you are shut down to the British-Israel solution of the problem.

THE BIBLE is entrusted to this people for its world-wide proclamation and distribution.

THE ISRAEL PEOPLE find their literal descendants in the British and Anglo-Saxon races.

THE CHURCH OF CHRIST has its centre here, and all foreign branches of the Church are the result of our missionary work.

THE COVENANTS are fulfilled literally in the British race and Empire, and only in them.

THE PROPHECIES relating to Israel apply only to the British people and their brethren of America.

THE THRONE OF DAVID is discovered to be the throne of the British Royal House.

THE BRITISH EMPIRE itself demands explanation, and we submit can only be explained as a direct fulfilment of the great promises made to the patriarchs and to the ancient House of Israel.

OBITUARY.

ALL old members and many new ones who knew Mr. Jesse Westwood will realise the loss we have sustained by the death of our staunch and faithful friend. He had been associated with us for many years, and long worked as a member of committees of the Imperial B.-I. Association. He was a most genial and humble-minded Christian, and he was always ready to take part in work for God. He was devoted to British-Israel Truth, and he was seldom absent from our meetings. Mr. Westwood was also a supporter of open-air meetings in Hyde Park and elsewhere, and for some years he conducted a mission in Hammersmith. He was a faithful attendant and helper at our B.-I.-W.F. prayer meetings. He gave a valuable testimony as to what British-Israel Truth had done for him at one of our last Congress meetings. We shall miss his cheery presence and ever-ready help very much. To his widow and family we tender our most sincere sympathy in their bereavement, but they have the joy of knowing it is well with his soul.

THE TEACHING COLLEGE.

ON Monday, March 16th, the Clerical and Ministerial Association enjoyed a most remarkable exposition of that deeply spiritual book, the Epistle to the Hebrews, and so intense was the impression conveyed that it was unanimously decided to continue the study (D.V.) the following week. This procedure was carried out, to the great delight and profit of all concerned. Those who were privileged to attend the Monday afternoon class also shared in following the same exposition to their great edification. Our Principal has been spending himself freely on our behalf, and giving of his very best; we feel compelled to mention the other two wonderful lectures delivered during the past week, one on the First Epistle to the Corinthians, chapter ii, and the other on Chapter xiii of St. Matthew's Gospel. By the time that this issue of THE NATIONAL MESSAGE has been published the last of the classes of the present Session will have been held. We look back upon a wonderful three months of work, the influence of which cannot be calculated, and already our thoughts turn forward with keen anticipation to the Autumn Session, which will commence shortly after the Congress in October. Our heartfelt thanksgiving and praise are due to Almighty God, Who hath so abundantly blessed our work.

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THE SECRETARY-GENERAL'S PAGE

ATTENTION is called to our advertisement pages regarding the London meetings next week.

* * *

The prayers of our readers are earnestly asked for Colonel A. B. Prowse, the beloved President of our Bristol Branch, who is ill. He was visited by the Secretary-General on Thursday, March 26th.

* * *

The South London Branch meets on Tuesday evening next, at 8, at 195, Lavender Hill, S.W. Mr. Ling will speak on "The Second Advent."

* * *

The Baroness de Knoop will address the High Wycombe Branch on Monday next, at 7.30 p.m., in Speeds Hall.

* * *

Mr. Morey has addressed Drawing Room Meetings, by the kindness of Lady Pearson, at Hertford; and Miss Martin, at Teddington. He has also spoken for our Nottingham Branch. His first address at our Headquarters for enquirers was a great success. The next is to be given on April 23rd, at 7 p.m. Mr. Morey will lecture for the Croydon Branch on April 9th, at 3 and 7.30, at the Y.M.C.A. On Monday next, 6th inst., at 8 p.m., he will speak at St. Thomas' Church, Becontree, on "Israel in the Parables."

* * *

Several of our members have expressed the wish that "The British-Israel Summer School" should be revived. The Secretary-General visited Glastonbury last week and made enquiries *in re* accommodation, &c. We shall be obliged if those who would like to attend such a gathering for a week in July next at this sacred place will communicate with us as early as possible.

* * *

A very interesting and successful meeting of the Bristol Branch was held on March 26th. Addresses were delivered by the Rev. Joseph Gay and Mr. Garrison. In the absence of the President (Colonel Prowse), the chair was taken by the Hon. Secretary, Mr. C. F. Waddington.

* * *

Christ Church, Everton, Liverpool, of which the Rev. J. J. R. Armitage is Vicar, was filled with about 1,000 men on Sunday afternoon, March 22nd, when the address was given by the Rev. Merton Smith (with the consent of the Bishop of Liverpool), the subject dealt with being, "1925 repeats the Days of Noah." The service was conducted by the Vicar, who, as is customary, asked for questions after the address. Several were forthcoming, among them being several put by a Jew, who got in a number of assertions, the result being that Mr. Armitage got the admission from this orthodox son of the Ghetto that the Jews were descended from Judah. Where, then, are the descendants of the other tribes? he was asked. Mr. Merton Smith preached in Christ Church the same evening.

* * *

A three days' Mission was held in connection with our Leicester Branch last week, in the Victoria Institute, with a good measure of success. On Monday afternoon Mr. Borwell presided, and the Rev. J. Bretnor Gratton gave the address. In the evening Mr. Herbert Garrison spoke on "The Greatest Discovery of the Age." On Tuesday the speakers were Messrs. H. D. Houghton and J. J. Morey; and on Wednesday the Rev. Pascoe Goard and Mr. Morey. The increasing attendances showed the growing interest, and at the last meeting many extra chairs had to be brought in. The President of the Branch (Mr. S. E. Biggs) presided at two of the meetings. Mr. T. Hacking, B.Sc., took the chair on the last evening. One of the leading members writes to the Secretary-General as follows: "How can we thank you and the Revs. Pascoe Goard and J. B. Gratton, and Messrs. Houghton and Morey enough for what you have done for us here? How can words express all the inspiration, all the joy, all the revelation of truth, all the encouragement that your wonderful addresses have given us? We can but pray that we may profit permanently, that the spirit of exultation may not wane, that we in our way may be true and strong witnesses of the great Truth, that God may use us as it pleases Him. May God bless and prosper all of you in your great work for Him, as indeed He must be doing by the evidence we have seen and heard this week."

The Revs. J. B. Gratton and T. H. Whitehouse will speak at Leicester at further meetings on April 7th.

* * *

The Leicester Mission was preceded by a public lantern lecture by the Secretary-General on March 23rd, whereat the announcement of the forthcoming meetings was made. Robert Walker, Esq., presided over a good audience.

* * *

The Rev. Joseph Gay, A.T.S., lectured on March 21st to a crowded audience at Stoke Newington, under the auspices of the Borough Council, on "The origin, development, and destiny of the British Empire." Sir H. T. Ormond, J.P., presided.

* * *

Mr. Gay, as Commissioner for the North, received a very cordial welcome at Liverpool, where he and the Revs. Merton Smith and J. J. R. Armitage conducted an important Mission in the Central Hall last week. Our readers will not fail to realise by these notices week by week of the meetings we are holding all over the country that we are very vigorously carrying on a great Forward Movement. Full reports would occupy the whole of this Journal.

* * *

Those who read *The Morning Post* will rejoice in the announcement made in that paper on Monday, March 23rd, supported by a leading article, that a "League of Prayer" is being formed "of those who are moved to pray daily, in private, for the re-coronation of Christ as King." All wishing to join are invited to send their names, addressed on the envelope THE LEAGUE OF PRAYER, c/o The Editor, *Morning Post*, Strand, London, W.C.2.

* * *

A great demand is certain for "Talks on the Great Pyramid," by D. Davidson, Esq., M.C., as advertised on back page of our last issue.

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

No. 171. Vol. IV. APRIL 11, 1925 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 UNION OF THE CELTIC-SAXON RACE.

By Rev. Wm. Pascoe Goard.

Nothing can be clearer than the Biblical warning against an international confederacy as a part of Israel's statesmanship.

Isaiah viii, 12—

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

It will be seen by this that the movement towards a League of Nations as a substitute for the Divine Plan is no new thing in Israel-Britain. The above quotation is from that section of Isaiah which is addressed specifically to the House of David and, therefore, has a very definite bearing upon the statesmanship of that nation over which the House of David rules.

While the barrier is placed so directly across the pathway of international entanglements, it is made equally clear that there should be and shall be a complete union among the Celto-Saxon peoples. An outstanding example of this declaration will be found in Ezekiel xxxvii.

Ezekiel xxxvii, 15-28—

> The word of the Lord came again unto me, saying,
>
> Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:
>
> And join them one to another into one stick; and they shall become one in thine hand.
>
> And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?
>
> Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.
>
> And the sticks whereon thou writest shall be in thine hand before their eyes.
>
> And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:
>
> And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:
>
> Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.
>
> And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do 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: and my servant David shall be their prince 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 will set my sanctuary in the midst of them for evermore.
>
> 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.

The same combination is shown in Ezekiel xxxviii, 13, as the "merchants of Tarshish, and all the young lions thereof." These, with the assistance of Sheba and Dedan (the descendants of two of the sons of Keturah), shall challenge the great combination under the leadership of Russia.

Now, when the Bible tells us that certain things shall

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come to pass, it is manifestly with the intention that our national policy and imperial policy shall be directed towards that end. Therefore, accepting the Bible as true and written for our direction and learning, we must also accept the direction thus given for the working towards imperial unity and, more than that, Celto-Saxon unity.

It is impressed upon one's mind that this direction carries with it a positive duty and a negative restriction. It is our duty beyond question to work for imperial unity. It is necessary to define the term "imperial." Connected with the great autocracies it carried with it the thought and meaning of a "company of nations" subject to the authority and dictation of an imperator. Such was the case under the Cæsars; such was the case under Napoleon; such was very largely the case under the Kaiser.

The word imperial used in connection with Britain has no such meaning. It is used to denote the aggregation of free nations allied in spirit with and following the lead of the mother nation, Great Britain. The term is unfortunate; we would change it if we could, but as is the case with the development of language popular usage has fastened the word to the British Commonwealth and individual protests cannot now change it. So when we use the word "Imperial" it is with the meaning of the "Commonwealth of Nations" whose habit it is more or less to look to the motherland of Britain and to the King of David's line to express the convictions and declare the policy which is common to them all.

The one factor which holds all these nations together is the King. He is the King of each separate nation, and he is the King of them all. In his person the company of nations is incarnate. His voice expresses their spirit and will. Their hospitality is extended to all other peoples in his person. He, therefore, is the pivot of that unity which is theirs in spirit.

The spirit of unity between the Celto-Saxon nations which make up the so-called Empire is a fact which cannot be questioned. It has been demonstrated to the death in many battles, and has been fused in the fires of war.

In the details of government, however, there is not such unity in matters of fact as the above passage of Scripture seems to indicate should exist. For instance, in the matter of the policing of the sea. The freedom and extent of world commerce which traverses all the oceans in safety is a great fact in the contemporary history of the world. How it came to be such a great fact very few enquire and still fewer could explain if enquiry were made. More than all other things, the extent and freedom of the world's traffic is due to the ceaseless efforts of the British Navy. For ages it has relentlessly chased pirates from every sea and has hunted them out from every stronghold; not only for the protection of her own commerce has she expended blood and treasure ceaselessly, but for the protection of all. When one speaks of pirates it is not necessary to think of a single ship manned by a crew of ruthless wretches, but of organised navies supported by mighty countries. Remember that Imperial Spain used her naval power to exclude all ships but her own from sailing the seas and using the oceans which washed the shores of America. Other great nations through historic time have been "pirate nations" seeking a monopoly of ocean commerce. Had these nations continued to threaten the freedom of the seas, world commerce would have halted very much short of what it is to-day and the progress of civilisation would have been retarded exceedingly.

But the British Fleet secured the freedom of the seas and royally bestowed it upon all nations alike with no charge whatsoever levied upon the commerce thus protected.

So matter-of-fact has this become that it never occurs to the British tax-payer that he is supporting an unequal load; still less does it occur to the overseas dominions that they are failing to bear their share in a divinely appointed task. To this extent the Company of Nations have drawn apart, and the leaders of the thought of these nations should direct the people's opinions towards imperial unity in defence of the freedom of the seas.

Perhaps the same thing does not apply to land armies, for not even the Mother Country maintains a standing army of any note. But when the call comes once and again the overseas dominions have felt the unity of the Empire and have equally contributed to the armies for the defence of the Empire and for the assistance of the League of Celto-Saxon Nations within the Empire.

Turn now for a moment to the consideration of governmental administration.

In the commencement and development of colonies began the development of local government. Each colony developed a government of its own. As the boundaries of colonies extended they finally met each other at an appointed border. As the interests and unity of such adjoining colonies developed they formed confederations; this is true in the Dominion of Canada, the Commonwealth of Australia, and the Dominion of South Africa. When such confederations were made, governments did not expand and become united as did the Colonies, but each local government was preserved and over them an additional federal government was elected. Now a movement is in sight for the Motherland and Overseas Dominions to become organically united in order that there may be unity of action and administration as well as unity of spirit.

Presumably no government would be disbanded, but an additional imperial one would be erected over them all.

A similar process has taken place in the United States; each state government has been preserved and, over them all, the federal government was erected.

The result of this process (which is the accidental growth of an historical development) is that the Celto-Saxon race is the most over-governed race on the face of the earth. Lavish expenditure of money, directly and indirectly, add inconceivable increase to the burdens of taxation, and confusion in multiplicity of statutes is the result of all this. The motherland is wisest of all the Celto-Saxon nations in that she has been content with only one governor for 45 million people at home and many times that number abroad.

The Dominion of Canada has one-fifth of that number of population with ten-fold the number of governments. Were nine out of the ten governments of Canada scrapped and the departments handled as departments of one government such a saving could be made as would pay interest and sinking fund on the National Debt, which would thus be extinguished in a number of years.

It should be remembered that when Jehovah administered the Kingdom of Israel directly He carried forward the administration with the aid of one or two men who were by Him appointed Judges in Israel. This was the case, for instance, in the days of Samuel. Neither should it be considered that this was in a small people easily governed. The people were sufficiently strong to look into the eyes of many nations and to overcome them. It balanced Assyria, which was then

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a rising power in the East. It was a power which could put in the field over a million fighting men.

Even after the Kingdom was erected and David sat upon the Throne, the full administration was carried forward by David the King, supported by Abiathar the Priest and Nathan the Prophet.

Compare this with the over-burdening governmental machinery under which the Celto-Saxon world is groaning to-day. How shall this state of affairs be remedied? First, by reverting to the universal principles of Divine Law as they are stated in the Pentateuch and the Sermon on the Mount. It will be found that these are as simple and universal as are the laws of nature which are Divine in their origin; for instance, the law of gravitation. Secondly, by re-forming and unifying the governmental machinery within each nation and for the Empire. Dropping the local governments, which are unnecessary remainders of the colonial stage, establish one government for each nation, and one central government for the Empire. Such national governments would act with absolute freedom, free from control of the imperial government in all national matters, but each would refer all matters which affected the Empire to the central government of the Empire.

In matters of trade and commerce, the Empire has within itself such natural resources as make it independent of all others. Most certainly if the Empire is to be united in accordance with the declaration of Ezekiel, its exchange of commodities and its commerce should be absolutely free within the Empire. The Bible itself indicates that there should be a tariff between the Empire and the external nations.

All that we have said regarding imperial unity should also be said regarding Anglo-Saxon unity, for the declaration of Ezekiel cannot have complete fulfilment until the United States and Britain have joined together as equal partners under one head, namely, the House of David.

This is God's great League of Nations; to this end we are instructed to labour, and that this end shall be, the sure word of prophecy specifically declares.

THE RAINBOW AND THE THRONE.

APOCALYPTIC SYMBOLS OF THE DIVINE GLORY.

By Rev. C. W. Cooper, F.G.S.

A PROFOUND interest attaches to the symbols used in Holy Scripture, since they furnish in human language a description of the transcendental glory of God. In the Book of Exodus and the apocalyptical books of Daniel, and St. John in particular, one is struck by descriptions that demand our attention, not only because they are the evident outcome of ecstatic revelation, but also because behind the marvellous figures employed there lies a consciousness of the "glory that excelleth."

For example, through a door opened in Heaven St. John, being "in the Spirit," saw wonderful things—"Behold a throne was set in Heaven, and one sat upon 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" (Rev. iv, 2-3).

Let us recall the scene—"where high the heavenly Temple stands, the House of God not made with hands"—for it is well to bestir ourselves in the hope of understanding the record of what the Apostle saw. What was it? It was the scene of a throne—the footstool of the Most High and the seats of honour occupied by "Elders"; while round about were cherubim, who rested not day nor night as they ascribed honour and praise to Him that sat upon the throne. And who was He? "The Lord God the Almighty, which was, and which is, and which is to come."

In the details supplied, the glory and majesty of God are symbolised by precious stones—a jasper and a sardine stone and round about the throne a rainbow in sight like unto an emerald. As we continue the outline of things seen, we cannot but be impressed with the fact that the door into Heaven had been opened, not only that heavenly things might be seen, but also that celestial voices might be heard. This is made clear in succeeding chapters of the Book.

If the living creatures are heard to worship God, so also are messengers heard to speak as they announce judgments about to descend upon the human race. "And I beheld, and lo, in the midst of the throne and of the four beasts (R.V.) and in the midst of the elders stood a Lamb slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. And he (the Lamb) came and took the book out of the right hand of Him that sat upon the throne" (Rev. v, 6-7); and as the Lord God the Almighty has been eulogised, so now it was with the Lamb, who was declared "worthy to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (verse 12).

According to the vision every created thing acclaimed the Lamb as well as Him that sitteth on the throne. "The Father loveth the Son, and hath given all things into His hand"—all authority, all power, all judgment (see also John iii, 35; Matt. xi, 27; xxviii, 18; John v, 22, 23). So we see the Father and the Son associated in the work of judgment, even as at length "the Lord God Almighty" and "the Lamb are the Temple of it" (Rev. xxi, 22; xxii, 3).

II.

The revelation of the divine glory as realised among men is progressive. First came a solemn manifestation of power and majesty, symbolised by fire, thick clouds and mighty voices—for example, at Mount Sinai, when God gave the law to Moses and the children of Israel. As soon as the people "with one voice said, all the words which the Lord hath said will we do" (Exod. xxiv, 3), other symbols were employed—objects most precious in the eyes of man, and regarded as expressing the enduring nature of the love of God for those who serve and obey Him.

When we come to the details of this significant development, we see Moses is directed to clothe the High Priest with garments of beauty, together with a breast-plate whereon were to be fastened within ouches of gold twelve precious stones engraved with the names of the twelve tribes of Israel. These were to be worn upon the breast of the High Priest whenever he might enquire of the Lord: "Aaron shall bear the judgment (cause) of the children of Israel upon his heart continually before the Lord" (Exod. xxviii, 30).

From this time onward in Bible story, precious stones were used as symbols of the glory of God. What can be more striking than the Sapphire of Moses, referred to in Exod. xxiv, 10: "They saw the God of Israel and there was under His feet as it were a paved work of a sapphire stone, and as it

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were the body of heaven in its clearness" (*cf.* Ezek. i, 1; x, 1). We gather from Job xxviii, 6, supported by Theophrastus (third century B.C.), that this stone was none other than the modern blue star-bespangled Persian lapis lazuli, reproducing the colour of Eastern skies; also the colour commanded to be used in making the fringe of the sacred ephod of the High Priest, and the tie-on lace bands of the breastplate, which also (like the ephod) was woven with threads of blue. Heaven is God's throne, and the blue sapphire is here used as a symbol of royalty—not of the sacred person of Him who sits upon the throne—that sacred personage is rather symbolised by gold, lightning, fire, brass (see Exod. xxiv, 17; Dan. x, 5, 6; Rev. i, 13), but as expressive of the royalty which attaches to the place where He is pleased to manifest Himself, whether in the heavens, His throne, or in the Tabernacle, with its covering of blue, or before His earthly representative, the High Priest, with his ephod and breastplate and threads of blue, its fringe and lace of blue all symbolising royalty—a sense in which this precious stone was lavishly employed by the ancient kings of Persia and Egypt.

We pass on to the Book of Daniel, where we learn that the prophet was privileged in a vision to see "a certain man clothed in linen, whose loins were girded with fine gold of Uphaz; whose body also was like the beryl and his face as the appearance of lightning and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass" (Dan. x, 5, 6). A reference to Rev. i, 13, 15, shows us that the "man" in the vision was none other than Christ Himself. It should be noticed, however, that St. John makes no allusion to "His body like the beryl."

The Hebrew word used here by Daniel is *Tarshish*, which throughout the Old Testament, both in the A.V. and R.V., is rendered "beryl." There is no reason for introducing the name "beryl" in this or any other of the Old Testament passages. The Greek "beryllios" (beryl) occurs only in Rev. xxi, 20, where it refers to the sea-green variety, now known as the Aquamarine.* The rendering in the Septuagint (Dan. x, 6) is "chrysolithos" (golden stone), and there is little doubt that the modern stone called "false topaz"—the golden citrine, a light yellow quartz—is the stone referred to under this name, and its colour well befits the symbolism of the vision.

Thus far the meaning of these symbols, at least in their general significance, seems sufficiently clear. When we come to the last book in the New Testament, however, we have to face obvious difficulties brought about by reason of the failure of expositors to appreciate the force of the language employed. In times past there have been mere guesses at truth in regard to the meaning of great and important passages; and in more modern days authorities have been disposed to follow an uncertain lead, and to give, as conclusive, explanations that have led to very unsatisfactory results.

A case in point is furnished by a passage in Rev. xxi, 11, where a description is given of the holy city, Jerusalem, "coming down out of heaven from God, having the glory of God." We read that her light was "like unto a stone most precious, even like a jasper stone clear as crystal." But jasper is not clear as crystal; nor does the Greek text so describe it. The point is of deep importance for the student of Holy Scripture, and we must pursue it with some detail.

* For a discussion and comparison of different authorities see my book, "The Precious Stones of the Bible" (Allenson; 2s. 6d.).

In Ellicott's "Commentary for English Readers," we are told that jasper, in this passage and in chapter iv, 3, was not the same as the jasper of the High Priest's breastplate and of the twelve foundation stones (chapter xxi, 19); indeed, that it refers to some clear kind of stone, as glass. On the same passage Dean Alford and most modern commentators accept the conclusion of Ebrard that the diamond was intended, though, as is well known, there was no knowledge how to cut and polish a diamond until the fourteenth century of our era! Surely it is bad exegesis to assume that the writers of Holy Scripture do not mean what they say, or did not understand the words they used.

Now, Pliny, a contemporary of St. John, in his book on stones, describes several kinds of jasper; and it is well known in his day the word was applied primarily to a green stone; it was not the modern opaque jasper, but the translucent stone now known as plasma. The Greek text of Rev. xxi, 11, is "*Hos lithe iaspidi krustallidsonti*," the literal rendering of which is "Jasper stone like unto crystal." The common rendering of the clause, "jasper stone clear as crystal" is misleading; it is quite true crystal is a clear, glass-like stone, but it is equally true that the Apostle was not referring to such a characteristic, but to its natural lustrous shining or glittering.

By careful attention to the text one may see both jasper and crystal are mentioned as illustrating the light of the holy city.

No difficulty exists in recognising that a glittering crystal illustrates a lighted city. The difficulty to many is, "Jasper like a crystal."

If it is asked in what sense "Jasper most precious" illustrates a brilliantly lighted city, the answer is by its shining, *i.e.*, its lustrous polish, for jasper takes a high polish, and was one of the stones most easily polished by the ancients; also, it is highly probable that the epithet "most precious" refers to this lustrous character of polished jasper; for, unlike gemstones in general, jasper is a rock, and in the rough was neither beautiful nor rare. It is the "shining" or "glittering" when polished that is in point; hence it is literally true and fully in harmony with the text to interpret the words of St. John thus: "Jasper stone (shining or glittering) like crystal."

It will be seen that both the A.V. and the R.V. wrongly introduced the adjective "clear" in Rev. xxi, 18. The city was "Pure gold, like unto clear glass." This again is misleading. The Greek is "chrusion Katharon homoia hualo-Katharô." The literal meaning of which is, "Pure gold, like unto pure glass." But pure gold is not like glass in its clearness. The characteristic of pure gold is that it shines or glitters, and when the same adjective is applied to glass, it is governed by its use when applied to gold, and equally means "pure." It is literally true that both pure gold and pure glass glitter or shine in the light.

It is indeed strange that even the learned Dean Alford, in his Greek Testament Notes, has allowed himself to be influenced by the rendering of the A.V. "clear glass," for he interprets the phrase "pure gold" as "ideal gold," "transparent, surpassing it (glass) in splendour."

The use of this adjective "clear" is again misleading in the A.V., in chapter xxii, 1, "A pure river of water of life clear as crystal."

The Greek word rendered "pure" is *Katharos*; that rendered "clear" is *Lampron*. The R.V. reads "bright as crystal." It is equally correct, if not more so, to render it

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"shining or glittering as crystal." A characteristic of a pure river of water, flowing under the light of celestial glory, would not be "clearness" as in crystal, but "glittering" or "shining," even as crystal glitters under the light. Moreover, "glittering" or "sparkling" best befits the phrase "water of life." Sparkling water betokens water with life in it, in contrast to still water. Hence a better rendering of this verse would be, "a pure river of water of life (glittering or sparkling) like crystal." This again is true to nature, and consistent with each of the previous references. We therefore see that the adjective "clear" has been wrongly introduced into each of the passages discussed and in certain texts applied to the jasper stone, with the result that commentators have been misled to suppose that the Apostle speaks of a stone transparently clear, and therefore different to the jasper mentioned in Rev. xxi, Ex. xxviii, and elsewhere. There is no evidence whatever that the crystal was ever counted among the jaspers, nor does St. John say such was the case.

(To be continued.)

ADDRESS BY MR. T. W. PLANT.

MR. CHAIRMAN AND FRIENDS,—I have an idea that our British-Israel meetings devote all too little time to the evidence of our migrations. There are so many passages in the Old Testament that throw such a flood of light on the direction in which Israel was to go after their expulsion from the Land of Palestine that I propose to devote a little attention to some of them to-night. Isaiah, in chapter xliii, verse 2, writes, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." It would be well to read the first verse in order to get a true exegesis. "But now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name: thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." What a wealth of information the prophet crowds into three verses! The only actual account of the Ten Tribes' migration into Europe occurs in the Apocrypha, in 2 Esdras, chapter xiii, 40-45, and reads as follows:—

> "Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanassar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land.
>
> "But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt.
>
> "That they might there keep their statutes, which they never kept in their own land.
>
> "And they entered into Euphrates by the narrow passages of the river.
>
> "For the most High then shewed signs for them, and held still the flood, till they were passed over.
>
> "For through that country there was a great way to go, namely, of a year and a half, and the same region is called Arsareth." (2 Esdras xiii, 40–45.)

Samaria was the capital of the Ten Tribes; and when they were taken captive by Assyria, whose capital was Nineveh, that event was 130 years before Babylon had risen to power and had taken Jerusalem. The Assyrians descended from the North-East and took captive the Ten Tribes, and they were deported to beyond Nineveh on the River Gozen and to the cities of the Medes. They were removed entirely to beyond Nineveh, and the Assyrians brought people from the cities on the Euphrates, and placed them in the land of Samaria instead of the Children of Israel. Now when Babylon rose to power it broke the power of Nineveh; and Babylon became the predominant nation of the world, and, later on, descended on Jerusalem. But the overthrow of Nineveh by Babylon was assisted by the very troublesome and turbulent Ten-Tribe Israelitish people; and Babylon also arranged for the assistance of Egypt by the marching of an Egyptian army up to the west of Nineveh, and Nineveh fell, Babylon rose to power, and the captive Tribes of Israel were liberated about 650 B.C. and began their westward migrations, which I will now trace on the map. Isaiah says: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned." Esdras says: "And the Lord showed signs and wonders unto them by withholding the upper waters of the Euphrates, and they went over dry-shod." It was a long way to go, and they journeyed a year and a half, and came to the city of Arsareth. Isaiah says: "When thou walkest through the fire, thou shalt not be burned: neither shall the flame kindle upon thee." They are going somewhere, and the only way is north, along the eastern edge of the Black Sea. Directly you get there you are passing through the oil district of Southern Russia, a land which would have a terrible reputation as being liable to sudden outbreaks of fire. But they are encouraged to walk on. Then they journeyed for a year and a half, and they came and dwelt at Arsareth. Arsareth in the Hebrew means Ar (the hill of) Sereth, *i.e.*, the Hill on the River Sereth, a northern tributary of the Danube. From there any schoolboy can bring our people across Europe into these islands. Herodotus met these migrating hosts round the shores of the Black Sea, and they told him that they had been in existence as a nation for a thousand years. If you go back a thousand years you come to the Exodus. He said that they were more noble than the surrounding peoples Then, as these Israelites came along here via the Crimea, naturally deaths occurred, and they set up the usual tombstones These have been discovered, and they were placed in the Imperial Museum at St. Petersburg, and the inscriptions speak of them as Israelites. So we get this prophetic statement in Isaiah, the historical meaning of which is that Israel would walk through the rivers and through the fires without harm and under Divine protection. Yes, very interesting, but they were also told a thousand years earlier by Moses that he knew they would not be faithful to Jehovah, and that when God had given them the land of Israel they would not remain faithful to Him, and they would go after idolatry, and "your time shall not be long on the ground which you are passing the Jordan to go and possess!" Reading on we come to that most remarkable verse at the end of the twenty-ninth chapter of Deuteronomy. "The Ever-Living will pluck you up from

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the ground with violence and great wrath, and fling you into other countries,"—" into another land " the Authorised Version gives. The Hebrew of that word is phonetically Arsareth. Therefore Moses, before they crossed the Jordan, gives them a hint that at some future time they would be taken up out of Palestine by Jehovah, and flung with great violence into Eastern Europe.

Then another prophet comes along much later and remarks this (and, by the way, it is a delightful commentary on the age-long hunt for the Ten Tribes, and the various attempts to locate the Ten Tribes which has been going on for the last hundred years): " Ephraim followeth an east wind." Where do you go if you *follow* an east wind? When you follow an east wind you naturally go west. How many of our forefathers ever thought of looking west for Israel? They looked any way but to the west, anywhere but in these islands. Then again Isaiah gives another hint, nay more than a hint. " Keep silence before Me, O islands. Let the peoples renew their strength." Is not that because they (Israel) will be found in the isles of the West? Undoubtedly it has been this remarkable reiteration of Isaiah *re* " in the islands " that has caused so many investigators to become British-Israelites. Incidentally I have just a suspicion that it is because of the importance we have attached to the islands in Isaiah, and the difficulty of explaining away the obvious geographical locality indicated that the higher critics have found another translation for the word " islands." That word tells you where the Tribes of Israel are, and that will never do. So now, if you are up-to-date, you must speak of the islands as " coast-lands " round the Eastern shores of the Mediterranean. But you must remember that Israel was to spread out east and west, and north and south, and all over the world. They had to become " a nation and a company of nations," apparently Gentile in their origin, because the word " Goyim " means peoples dwelling outside Palestine, outside the Mosaic Covenant. They had to spread abroad, therefore their return will be from the four quarters of the compass.

As a final quotation from Isaiah we will read from the forty-ninth chapter in Ferrar Fenton's rendering, in which you have the word British if you use the Hebrew word.

Thus says the Lord:—
" In the time of delight I have spoken;
In the Day of Salvation have helped you;
And will guard and will give to the Covenant People,
To lift up the land,—to apportion the wasted estates;
To say to the Prisoners, 'Come out!' to the Dungeoned,
'Be free!'
By the paths there is food, and on all plains is pasture.
You shall not hunger or thirst, nor be struck by the heat of the Sun,
For their Pitier will lead, and to water-springs guide.
Will level all hills, and make banks for their paths.
Look! these come from afar!
These from the North-west!
And those from the land of the Sinim."

Let me comment on this interesting quotation, and I invite you to compare it with the A.V. and the R.V. The Hebrew for Covenant is Britt—ish (man), Britannia=Britt—Covenant, ANNIA—ships. " The wasted estates " can, of course, only mean the Land of Palestine, and therefore we have here the foretelling of " *The Mandate* " to govern Palestine with a view to the repatriation of the Jews. The reference to hills and banks naturally would find its fulfilment in railway cuttings and embankments and great highways or motoring roads, and I believe the engineering interests of the U.S.A. (Manasseh) have recently secured concessions for a network of railways in and around Palestine. " *The Sinim* " is not the Sinite family usually identified with China, nor is it to be located as Syene (the modern Assouan). It is a distinct Hebrew word, having a distinct meaning—bush-land; and the only place where it is called bush-land is to the south-east, and if you want the name of that place, look up your Vulgate translation, and you will read " Terra Australi."

So the return will be from the north-west and from the south-east, which includes the main divisions of our world-wide, spread-out race which has developed in the latter days into " a nation, and a company of nations." They went through the rivers; they walked as they were instructed and encouraged through the fires. They went into the Balkan States of Eastern Europe, worshipping sticks and stones, to be gathered together in the Isles of the West, " with my fury poured out, and pleaded with face to face in the wilderness—('the wilderness, the land of their exile,' Driver)—and there brought into the bond of the New Covenant." And their mission was to go into all the world and preach the Gospel to every creature. For Ezekiel said, speaking in the Name of the Lord, " And I will sanctify My greatly degraded Name, which you have profaned among the heathen, so that the heathen shall learn that I am the Ever-Living, by My making Myself sacred in their eyes through you." It will therefore be done by no one else, and this is the secret of our successful missionary enterprise. No other nation attempts it successfully.

So we have gone through the water and the fire of a literal migration, and it is not necessary to attempt to spiritualise into meaningless nothingness the wonderful prophecies of Isaiah.

THE VIRGIN OF ISRAEL.—II.

By Miss Myrtle Strode-Jackson.

When at last one fateful day in November, 1558, a deputation came to her in Hatfield Park with the news that Mary was dead, and that the people acclaimed her as their Queen, Elizabeth's reply was, " It is the Lord's doing, and it is marvellous in our eyes," and these words were stamped on the gold coinage of her reign. For the silver she had, " I have chosen God for my helper." Well she knew the vanity of all other help.

Her determination to remain unmarried could never be shaken. No worldly wealth, no powerful alliance, could alter her decision. Even if she pretended to falter, or she seemed driven into making some promise of a betrothal, she always fiercely withdrew when the necessity to ratify it arose. The very room in which she was born in old Greenwich Palace had been hung with tapestries representing the history of holy virgins; in fact, it was actually called the " Chamber of the Virgins," and she had a strange prophetic conviction that she would never share her task in life with another human soul. Over and above every personal feeling was a Divine passion for her people, for England, which, although at times it rent her very soul asunder, always triumphed over all other demands. When the knights and burgesses of the House of Commons presented her with an address entreating her to marry, she dramatically drew from her finger her coronation ring, and

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told them that "when she received that ring she had solemnly bound herself in marriage to the realm, and that it would be quite sufficient for the memorial of her name and for her glory if, when she died, an inscription were engraved on a marble tomb saying, "Here lieth Elizabeth, which reigned a virgin and died a virgin."

Her love for her people startles us even through all the lapse of time. Her charge to the judges rings out across four centuries with the most passionate intensity, revealing a pent-up Divine emotion which only a woman's heart might know; a sudden rush of torrential feeling like unto waters liberated from a mighty mountain fastness.

"Have a care over my people. You have my people—do you that which I ought to do. They are My people. Every man oppresseth and spoileth them without mercy. They cannot revenge their quarrel nor keep themselves. See unto them—see unto them, for they are my charge. I charge you, even as God charged me. I care not for myself; my life is not dear to me. My care is for my people. I pray God whoever succeedeth me be as careful as I am. They who know what cares I bear would not think I took any great joy in wearing a crown."

Solemn, fervent words for a girl of twenty-five to deliver to mature men, and they created an indelible impression. "These ears," records Dr. Jewel, "heard Her Majesty speak these words."

Such a charge had not been given in Britain since the days of Alfred the Great. Had it ever been uttered by the lips of woman in all the history of civilisation? Had ever such an admonition to justice and righteousness been recorded of any woman sovereign? "They are my people . . . they are my charge. I charge you, even as God hath charged me."

Think what this love meant to the England of 1558, flooded with Spanish officials, and tormented with the cruelties of the Inquisition! Think what a literal promise was unfolding from the 31st chapter of Jeremiah: "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love. . . . Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry." And Elizabeth Tudor made merry with right good-will. In sports, jousts, dancing, music, and dramatic pageantry, England was never merrier than in the days of her Virgin Queen. Beneath the jousting and the junketings, the dancing and the laughter, was a lioness on guard and at bay. For thirty long years she fenced with Europe, and parried the thrusts of Rome, building up the Navy by stealth, slowly accumulating a store of gold in the drained exchequer of the country. The means she used may not seem to us now to have been as entirely honourable as we could wish. No one can deny that her reign was not exempt from deeds of violence and shame. But neither were the reigns of David or Solomon entirely sinless. Enough be it that her motives were magnificent and that she was living in desperate times. She has been accused of caprice, vanity, and double-dealing; but when at last the great crisis arrived, and the Spanish Armada was launched against England, carrying an army of 19,000 soldiers, 8,350 mariners, 2,080 galley-slaves, besides a numerous company of priests, Elizabeth, without an ally in the world, faced it, resolute and calm, heroic in her God-reliance. And the nation stood with her.

"In this hour
God maketh us a people. We have seen
Victories, never victory like to this,
When in our England's darkest hour of need,
Her seamen, without wage, powder or food,
Are yet on fire to fight for her."

Pope Sixtus V had proclaimed a crusade against the "heretical Queen of England," and the King of Spain gravely charged the Duke Medina that, in the forthcoming subjugation of England, he should in no wise harm the person of the Queen, but should, as speedily as he might, take order for the conveyance of her person to Rome for the purpose that His Holiness the Pope should dispose thereof in such sort as it should please him.

In response to this sinister edict, Elizabeth rode into camp among her soliders as near to the coast as her generals would allow, cheering and inspiring her army with expectation of a great victory.

"I am come amongst you as you see at this time," she declared, "not for my recreation and disport, but being resolved in the midst and heat of the battle to live or die amongst you all—to lay down for my God, and for my kingdom and for my people, my honour and my blood even in the dust!—but by your obedience to my general, by your concord in the camp, and your valour in the field, we shall shortly have a famous victory over these enemies of my God, of my kingdoms and of my people."

The very phraseology of the speech is that of a ruler in Israel! "God" and the "kingdom" is the language of Isaiah and of the Psalms. And Elizabeth did not only make speeches. As, in her early days of imprisonment in the Tower, she had gathered the remnant of her servants round her to pray with her for protection and aid, so she now gathered the nation into the State Church to pray for deliverance from Spain. As the Kings of Israel of old prayed before the altar in the presence of the people in times of great national distress, so Elizabeth, unconscious of any feminine disability, and only conscious of God's present help, wrote this prayer, the most beautiful, the most sincere heartfelt appeal in the English language.

"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 of all 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."

The story of the wreck of the Armada, how it was driven by the great winds of God up the Channel, out into the wild North Sea, onwards and northwards to dash itself in pieces against the rocks of the Orkneys, lies closed away in the old school books upon dusty shelves. Nevertheless, the barest record of this great page in our annals still brings a glow of gratitude, a far-off thrill of pride and admiration to every English heart. We forget just how it all happened; perhaps

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we have never really understood all it meant. We have forgotten that after the victory medals were struck with the inscription, "*Dux femina facti.*" It was done by a woman; but the fact remains that this was so. A woman fulfilled the ancient Hebrew prophecy concerning a "Virgin of Israel," and she fulfilled it in these isles of the West among the Anglo-Saxon people. She was sovereign, diplomat, financier, soldier, and Primate of the Church. She founded the Press, was its censor, its dramatic critic, its ruling authority. She was virtually Chancellor of the University of Oxford, a supreme authority in all matters relating to education; in short, she was all and everything that a man had ever been to a kingdom, in all things the generating, dynamic force of the realm, combining in her single person powers usually distributed among many conditions of men, and yet contriving to outshine them all, truly "a new thing in the earth." To her loyal, grateful subjects she was "Gloriana." To her God, like the prophet in the wilderness, she was "a light to lighten the Gentiles, and . . . the glory of my people Israel."

March, 1925.

BIBLE STUDENTS' STUDY CLASSES.—XV.

THE PROPHET EZEKIEL.

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

Ezekiel xvii.—God's Oath and God's Covenant Despised by Zedekiah!

This chapter is most important as showing us how that, in spite of man's failure and the enemy power, God's own purpose and plan is carried out. Here we have the succession of David's line in a direct descent terminated because of the sin of Jehoiakim. Coniah's son never came to the throne, but his successors formed the link to the lineage of Jesus Christ. Nebuchadnezzar's plan of making Judah a buffer between himself and Egypt was overruled, and Nebuchadnezzar at length forced to conquer Egypt. All this works out God's purpose of transplanting David's seed into the high mountain and eminent, where it is to become an everlasting Kingdom. The way this is brought about by Zedekiah's treachery is told in the form of a riddle which to explain is told us in a parable.

Whether the House of Israel to whom this riddle is spoken refers to Judah only or to all the House of Israel is not argued. It may well be to both. But Israel, the Northern Kingdom, had by this time lost its name. The symbol of an eagle is natural for a transporting, conquering and devouring Power; its description as a dreadful overspreading terror in its elaborate wings full of feathers of divers colours, representing the varied and many nations under its comprehension. Lebanon is the direction from which this Power would come, viz., from the north. It is the King of Babylon who, taking away Jehoiachin, bore him to the merchant city of Babylon; he took also most of the princes. He did not, however, take all the seed, but left Zedekiah, likened to a willow tree, which afterwards became a vine, and Zedekiah had Nebuchadnezzar's support. In fact, Nebuchadnezzar made a covenant with him. At first Zedekiah relied upon Babylon, seeing his own people hoped for the return of Jehoiachin; but as soon as Egypt began to raise itself Zedekiah acted treacherously and courted favour with it. This act of faithlessness is noticed by God, and He looks upon it as breaking His covenant. Passing themselves off as the people of Jehovah, they of all people should act honestly. By this act they were causing the enemies of the Lord to blaspheme, or attribute Zedekiah's insincerity to the fact that Jehovah's people were not trustworthy; thus bringing their God's name into contempt among the heathen. We have a fuller account here of the transaction that took place before Nebuchadnezzar left Zedekiah in possession. His object was to secure a friend and an ally between himself and Egypt. Hence the ratification of the treaty with an oath. (2 Kings xxiv, 17–20; 2 Chron. xxxvi, 10–13) tell us very little, except that the latter adds, "he made him sware by God." So we can proceed to the explanation of the parable, which see in text. Evidently the object of this explanation is to prepare the way more particularly to the sequel.

The Establishment of David's Throne in Ireland.

The contrast between what Nebuchadnezzar attempted to accomplish, and how he miserably failed, finds force in the emphatic "Thus saith the Lord God"; "I will also"; "I will set up"; "I will crop off"; "I will plant"; "I, the Lord, have brought down"; "I, the Lord, have spoken." Could words more plainly explain Jehovah's determination? A seven-fold utterance. Before we jump at conclusions based upon our ideal, which of course refers to David's greater Son, let us also look back critically at the Lord's promise to David (2 Sam. 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." Then comes the assurance that God would establish His Kingdom out of one that should proceed from his own bowels, that He would never break His word with him; although his successor should commit iniquity, He would chastise him, but never put him away as He had put away Saul. That, from that day, till the end of time (2 Sam. vii, 16). This is confirmed in 1 Chron. xvii, 9–14; 2 Sam. xxiii, 1–5, and Ps. lxxxix. Even after the Ten-tribed Kingdom was rooted up and driven out of the Lord's land, Jer. xxxi, 36, says: "The seed of Israel shall never cease from being a nation for ever; and Jer. xxxiii, 17, says: "David shall never want a man to sit upon the throne of the House of Israel for ever." Verse 26 is to the same point. These promises, all of them, explain what Jacob meant in Gen. xlix, 10: "The sceptre shall not depart from Judah . . . until Shiloh come."

So there must be, somewhere, a continuous line from David to the present day, and that not in Palestine, but in some secure place where David's House is reigning. No wonder. It is all of Jehovah, for man without Him cannot but fail. We, believing God and knowing the history, tradition, legend and Scripture references, assert that this highest branch of the high cedar refers to the nearest of kin to Zedekiah; a young twig and "a tender one" refers to a daughter, as all Zedekiah's sons were slain. Jer. xliii, 6, shows us Zedekiah's daughters forcibly taken to Egypt with Jeremiah. From this they fled as the remnant (Jer. xv, 11). Ships of Nebuchadnezzar brought them to Spain, and Irish history (or tradition) brings them to Ireland about 583 B.C. The sequence of events is exactly as narrated in Ezek. xxi, 27. In fact, verse 26 says: "Take off this crown; exalt that which is low, and abase that which is high." This receives explanation in Ezek. xvii, 24: "I, the Lord . . . have exalted the low tree, have dried up the green tree, and made the dry tree to flourish." Judah's offspring was Zarah and Pharez (Gen. xxxviii, 29, 30). The

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low and dry tree refers to Zarah's line then in Ireland, the high and the green to the line of Pharez then in Judæa. This line would act very differently to what David's successors after Hezekiah had done and all nations should learn this was the line under which they should be blessed. In fact, Christ's Kingdom (Matt. xiii, 32; Luke xiii, 18).

ISRAEL OF THE TEN TRIBES IN NORTH-EAST AND NORTHERN CAPTIVITY.

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

"*I will punish the fruit of the stout heart of the King of Assyria and the glory of his high looks.*"

"*Israel shall be heir unto them that were his heirs, saith the Lord.*"

AS aforesaid, the final captivity of Israel of North Canaan took place about 721 B.C. in the time of Shalmaneser, King of Assyria. After a long and fierce siege of Samaria, the Israel capital, the Assyrians captured the city and carried into exile all who had not previously been killed, or captured, or escaped to other lands.

These Israelites were carried as captives to Nineveh, Habor, Halah, Gozan, Media, and elsewhere throughout the great Assyrian Empire. However, the main portion of these captives were located later in north-west Asia, in Upper Media, Persia, Armenia, Ayra, Turania, Sogdiana, Bactria, and farther east in Sakland, which was in what we now know as western Siberia.

These Israel people were in actual servitude from about 740 B.C. to about 705 B.C. In all, there were three or four Israel captivities which resulted from the victorious hosts of Assyria, "the hammer of the whole earth."

From the Bible we learn that the chosen seed of Abraham were to be named in Isaac. Before the north kingdom of Israel went into exile, they were spoken of in Scripture as "*The House of Isaac.*" When they were carried captives they knew who they were.

They called themselves Sakh Galuths, or Sak-Galoths, and were so called by historians in those far-away days.

The word "Sak-Galoth" is a compound Hebrew word composed of Sak, Sag, Sakh or Soch, meaning Isaac, or Yt*sak*, the son of Abraham; and *Galuth* or *Galoth, an exile.* Hence the Sak-Galoths were *Saxon* exiles, or *Isaac captives.* These facts were known to the Assyrians, Medes, Persians, Greeks, and to the Israel peoples.

These restless Saxon exiles, high-spirited, bold, daring, resourceful and liberty loving, longed for freedom, and determined to secure it.

By the year 705 B.C. and during the period 710–705 B.C. they planned, conspired, organized, fought for and secured complete freedom from Assyria.

Under their King Urzu they became a powerful people, and had a well-organized army.

During 100 years, about three generations, these free men of the "Sak-Galuths" were strong enough and ambitious enough to move westward with a great army. They were marching to the fortified city of *Van, the chief centre of Arya,* Turania, and the surrounding regions.

At this time, about 620 B.C., Cyaxares, King of the Median forces, was making war on Assyria. When he learned that the Sak-Galuths were on their way west to attack Van, he drew off his armies and marched north to intercept the army of Saxon-exiles who were no longer captives.

These Israel peoples wheeled to the left, fought Cyaxares, defeated him, attacked and captured Van, and organized general control of the newly-conquered regions, as has been their custom ever since.

In 619 B.C. the Sak-Galuths rushed like an irresistible tornado south through Media, and entered Assyria, the armies of which country they overwhelmed. They captured and burned the city of Nineveh, thus humbling the once proud and powerful Assyria in the dust.

The prophets had declared that Assyria would be broken and destroyed by Israel, which Israel was captive under Assyria at the time the prophets were foretelling the future of these two great enemy nations, Israel and Assyria.

The above will give the reader some facts to show Israel in captivity was not submerged, scattered, lost and wiped off the earth. Instead of disappearing for ever, they reappeared from Sack-land as the Sak-Galoths or Saxon exiles, as an organized, powerful conquering nation in fact. We leave them for awhile, but will follow them farther later.

And when we trail them and their language we will find that the Aryans of Europe and West Asia are largely the Semitic Israelites, and that there is no "Aryan race," and never was.

GREEK & HEBREW CONNECTIONS—XXVI.

By REV. A. B. GRIMALDI, M.A.

MATTHEW XVII, 10; Zephaniah i, 7, 8.—To afford accidental guests with clothing suitable to a marriage feast was a custom among the ancient Greeks. Homer relates that Telemachus and the son of Nestor, arriving at Lacedæmon, when Menelaus was making a marriage feast for his 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, and clothed again
> With shaggy mantles and resplendent vests,
> Sat both enthroned at Menelaus' side."
>
> —*Cowper.*

Acts vii, 22.—The same is said by the aged knight Phœnix to Agamemnon (*Iliad* ix, 443): "That thou mightest become both an orator in words and a performer in deeds." (Buckley, 163.)

Acts ix, 1.—The mode of speech introduced here is frequent in the old Greek Writers, who often express any vehement and hostile affection of the mind by the verb to breathe, to pant. So Theocritus (*Idyell*, xxii, 82): "They came into the assembly breathing mutual slaughter." Euripides has the same form in his *Iphigenia*, in Tauris. Aristophanes more fully, referring to all the preparations for war, says, "They breathed spears and pikes and helmets and crests and greaves and the fury of redoubled heroes." The figure is a favourite one with Homer. Hence in *Iliad* ii, 535: "The Abrantes, breathing strength, who possessed Eubœa." And he frequently speaks of his fiery countrymen as "The Greeks breathing strength." (*Iliad* iii, 8.) And "For him the valour breathing Greeks trembled" (*Iliad* ii, 508). And "Dost thou not fear the valour-breathing Greeks?" (*Iliad* xxiv, 364).

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Acts ix, 4.—This is a proverbial expression which exists, not only in substance, but even in so many words in ancient Greek writers. Thus Euripides, in his *Bacchæs*, 793: "I who am a frail mortal should rather sacrifice to him who is a god than by giving place to anger, kick against the goads." And Æschylus, in his *Agamemnon*, 1633, says, "Kick not against the goads." And also in his *Prometheus Vinctus*, 323, he says, "Thou stretchest out thy foot against the goads, seeing that the fierce monarch governs according to his own will." Pindar has a similar expression in his *Pythian* ii, 171-175: "It is profitable to bear willingly the assumed yoke; to kick against the goad is pernicious conduct."

Acts ix, 37.—It was most customary to wash their dead before they buried them, and before they laid them out to lie in state, as Homer mentions was the case with Patroclus' body.

"So saying, he bade his train surround with fire,
A tripod huge, that they might quickly cleanse
Patroclus from all stains of clotted gore;
They on the blazing hearth a tripod placed,
Infused the water, thrust dry wood beneath,
And soon the flames encompassing around
Its ample girth warmed the flood within,
Soon as the water in the singing brass
Simmered, they bathed him, and with limpid oil anointed.
They stretched him on his bed, then covered him
From head to feet with texture light,
And with a wide unsullied mantle last."—*Cowper.*

The waking or watching of the dead was also practised among the ancient Greeks, as we learn when Achilles, addressing his dead friend Patroclus, tells him:—

"Meantime, among
My lofty galleys thou shalt lie with tears,
Mourned day and night by Trojan captives fair,
And Dardan compassing thy bier around."—*Cowper.*

For similar ceremonies, see Virgil (*Æneid*, vi, 212), by Dryden:

"Meanwhile the Trojan troops with weeping eyes
To dead Misenus pay his obsequies;
Warm waters then, in brazen cauldrons borne,
Are poured to wash his body joint by joint."

These funeral rites resemble in many respects those still used by the native Irish.

PROTOCOLS OF THE LEARNED ELDERS OF ZION.

THE Britons Publication Society has issued this work, which is the most inhumane and "Jesuitical" pamphlet which has ever seen the light. The summing up of the cause of this great hostility of the Jew to the whole Gentile race, especially to Christians, is best stated in

THE TALMUD ON THE COMING OF THE KING OF ZION.

"In the meantime the Jews are living in a state of war with all Gentile peoples."—"The Talmud." Oth, Akib, and Schim.

"All people will then accept the Jewish faith, but Christians alone will not participate in that grace; they will, on the contrary, be entirely exterminated, for they are descended from the devil."—"The Talmud," Tr. Jebam. f. 24, 2. Zeror ham f. 125, 2.

"Then alone will the expectation of the Jewish nation be fulfilled, for the Messiah whom they desire, and for whose advent they are preparing, it is no other than Israel himself—the Jewish people, whose reign over all the peoples of the world will be the coming of the Messiah."—"Le Juif selon le Talmud," p. 101.

Here, then, is a direct work for all British-Israelites, and especially for the British-Israel-World Federation to undertake, viz.:—

1. The saving of the Jews from their most terrible misapprehension.

2. To show them that Israel was swallowed up of the Gentiles, and that amongst the Gentiles whom they are seeking to destroy is Israel himself, and Israel is not a Jew.

3. That if they want themselves to escape extermination, they must walk to the House of Israel (Britain) and accept Jesus Christ.

L. G. A. R.

REVIEWS.

WHICH: THE BIBLE OR MODERNISM? By "Discipulus." Price 3s. 6d. net. To be had from the Covenant Publishing Company, Ltd., 6, Buckingham Gate, S.W.1.

This work, as its explanation of the title-page imports, is "An examination of the theories of Modernists regarding the Bible, and of the Science involved in Scripture."

Our readers will understand the treat which is in store for them on reading this book when we remind them that this is writtten by a British-Israel friend with whose work most of us are well acquainted, "What Saith the Scripture?" This also has been his aim throughout this argument, rather to make the Scripture its own interpreter first, and then supporting the evidence from Science experts. He says well that these higher critics are not constructive, but destructive. In fact they seem to emulate one another in their search after the most exaggerated worldly-wise and really unscientific reasoning. Our author shows well how they contradict each other, disproving their own scientific (knowledge?) attainments. We who are Bible-lovers, and know with a wisdom given us from above the Truth of the Word of God, do well to so study it as to answer Scripture with Scripture, remembering that although Scripture may not suit the worldly scientific man, there is no truly scientific man that has ever yet proved the Bible to be wrong. Its account of Creation, &c., is told in the most logical manner, not only to suit the age in which it was written, but also the locality and phraseology best adapted for application to the most humble-minded learner in all ages. Science—*i.e.*, so-called—cannot beat its methods of expression or convey its meaning in better language.

"Discipulus," whilst enumerating about 100 standpoints and tackling the most "hard-nuts" taken up by higher critics, and doing it thoroughly, is always interesting and conclusive. Let us remember what is a fact. Someone (whom we need not name) is endeavouring to take away the Bible from God's people; as he cannot do it by fair means, he is trying to set the members of Christ's followers to doubt even their own Leader. The people won't have it, and are therefore leaving those Churches which cast discredit upon the Word of God. They are too thoroughly loyal to their Master to follow a blind leader of the blind. But, on the other hand, if the leader teaches that the Bible means what it says, and says what it means, and lives up to it, God blesses that ministry which preaches the Gospel and the Gospel of the Kingdom.

We highly recommend the book as logical, scientific, and scholarly. There is not a dull sentence in the whole book,

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and, generally speaking, it will lead many souls to hold on to what our forefathers taught, who were conversant with the Bible before this Germanising element began to make its inroads into our land.

THE BRITISH MONARCHY AND THE SEE OF ROME. By MICHAEL MCCARTHY. 2s., paper; 2s. 6d., cloth. To be purchased from the Covenant Publishing Co., Ltd., 6, Buckingham Gate, S.W. 1.

Here we have a faithful and fearless exposé of the attempt which is being made by "Great Babylon" to overthrow the Throne of David. The plot has been in existence from the very first. During all the time since its inception Britain has had to fight to maintain her own independence and to shake off the chains of that political religion which would bind her soul and reason against her conscientious belief in the Word of God.

Ireland from before the Reformation has ever been a priest-ridden country, ruled mostly by foreigners or youths brought up under them to hate everything English or Protestant. To-day we are suffering for our neglect in not considering the interests of these souls as much as our own. Through the weakness of our Government we have allowed rebellion to foster and mature, until the most of Ireland, at least five-sixths, is in the hands of foreign diplomacy.

How this has come about, that latterly their hand is against our Throne, is here well told.

Every member of the British-Israel-World Federation should possess himself of a copy of this book. It is well written and appears just in time. We wish it a very wide circulation all over our Empire, that all may know who are our foes. They are aliens and strangers to our Commonwealth. It is a mistake, perhaps, to imagine that all are with the celibate-priesthood in their machinations; for the evidence shows and experience teaches that many of the dupes and followers of the latter can be won over, and have rendered faithful services to our King and Empire when allowed to go as their conscience leads them. The only remedy is a strong Government and faithful dealing towards these poor downtrodden people.

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

ENQUIRERS ANSWERED.

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

M. B. WRITES:—"A believer in British-Israel Truth all her life says, 'there is no Scriptural proof that Jerusalem will ever become a seaport, but, on the contrary, no ship to come near!' What do you say to this point?"

ANSWER.—First, the expression "no galley with oars," "neither gallant ship pass thereby," has conveyed the meaning that men-of-war for destructive purposes shall not come thither, for Jerusalem shall be a quiet habitation. The fact that Jerusalem is to be unto us *a place of broad rivers and streams* fits it well for a large seaport. The point is that wars shall cease. The figures represented in Ps. xlvi and xlviii; Zech. xiv, 8, 9; Ezek. xlvii, 1-12; all point to an earthquake which shall cleave Mount Zion east and west, discover the fountain under the Temple area which shall flow down into the cleft, mingling with the Dead Sea for its purification, and with the Mediterranean, causing an open way (preferable very much to the Suez Canal) in summer and in winter shall it be; open for mutual interchange of commodities. Therefore surely a seaport.

M. B.—"Another mistake we wrongly make is that the Turks are Edom."

ANSWER.—A little discrimination is necessary. Edom, Idumea, Amalek, Teman, all children of Esau, were great conquerors and were to have such dominion over Jacob as to cause Isaac to state, "When thou shalt have the dominion, thou shalt break his yoke from off thy neck." It is a difficult problem which is here advanced, but Esau has always come into the gap as an adversary and rejoiced in the affliction of Joseph or Judah. We have elsewhere shown that Edom or Esau (under Omar, Teman, &c.) is seen as heading the Saracenic hosts, and the Seljukian and Osmanli Turks. It is not to be concluded that all the Tartar hosts that followed these leaders were Edomites, any more than that the Indian hosts which follow their British leaders are all British or English born. But Ezek. xxxv clearly shows us that Edom is the head of the Turk, who possessed himself of Palestine and was in possession just prior to the last great war, and had held it for upwards of four hundred years. Ezek. xxv, 14, shows by whose hand he then met his doom, and Obadiah shows who yet is to conquer him before he yields up his ambition to lay his hand upon the throne of the Lord (compare Exod. xvii, 16, margin, with Obadiah 21.)

Our enquirer says the Turks are Mongols, and will not be conquered by Israel.

It is a known fact that the Seljukians (descendants of the Seleucidæ) were leaders of the Saracens when Bagdad was built; here they remained for a considerable time, bound in the River Euphrates (Rev. ix, 14, 15), and when loosed the Mongols crowded round their standards (Dan. viii, 9-14, where his career is set forth). His end, however, is yet in the future (Dan. viii, 25).

THE TEACHING COLLEGE.

THE final classes of the present Session were held on the 30th and 31st days of March, and many were the expressions of regret that these wonderful lectures must needs come to an end. ALL unite in testifying to the great spiritual uplift and gain in intellectual conviction derived from these studies on the precious Word of God. The addresses by our Principal, on Monday afternoon and evening, were characteristically powerful and inspiring, and we pray that he may long be spared in the ministry which God hath so signally recognised.

Mr. Goard was called away on a special mission on Tuesday afternoon, and his unavoidable absence was a cause of keen disappointment to many who had expected to hear his final address.

The Rev. David Wynne Evans, however, very kindly consented to act as deputy, and delighted us with a remarkably interesting address, which, indeed, we hope to reproduce at some future date in these columns. On Tuesday evening Mr. D. Davidson lectured on "The Great Pyramid," and provided his hearers with much food for thought. Twice in each month throughout the Session Mr. Davidson has travelled down from Leeds, at no small personal inconvenience no doubt, and we owe him a debt of gratitude for so generously giving of his valuable time to our edification.

We hope to commence the coming Autumn Session fully organized to meet the ever-growing demands for systematic instruction in every department of our subject, and we face the difficulties and responsibilities ahead with faith and courage, knowing that our Cause is of God, and that HE will enable.

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THE SECRETARY-GENERAL'S PAGE

WE anticipate a full audience on Wednesday afternoon, April 29th, at 2.45, in the Central Hall, Westminster, on the occasion of the "Send Off" to the Rev. Pascoe and Mrs. Goard. There will be many brief addresses by a fine array of speakers. Lord Gisborough (the President of the British-Israel-World Federation) will preside.

* * *

We regret that our issue of March 28th was rather late in reaching our readers. It was due to a printers' strike.

* * *

The reference in our last issue to a proposed Summer School at Glastonbury in July next has aroused great interest, and already many have expressed a wish to spend a portion of their holidays there. It is necessary to proceed at once with arrangements for accommodation. We must therefore urge upon all who wish to join the Glastonbury party to lose no time in communicating with the Secretary-General, British-Israel-World Federation, 6, Buckingham Gate, S.W.1.

* * *

The articles on "British-Israel Foundations," by Mr. J. J. Morey, which appeared in our issues of March 21st and April 4th, may now be obtained as a leaflet, and it will be found very useful for propaganda purposes.

* * *

We thank our friend, the Rev. T. Sparshott Johnson, M.A., the Hon. Secretary of the "Tamil Cooly Mission" in Ceylon, for a copy of the sixty-ninth annual report of the valuable work he and his colleagues are carrying on, and we congratulate them on the gratifying results of the Mission.

* * *

The Secretary-General is to address the Brotherhood at Putney to-morrow (Sunday) afternoon. On Tuesday, April 21st, at 8 p.m., he will give his lantern lecture on "Egypt and the Pyramid," in the Town Hall, St. Albans. Councillor Miss Wix is to preside. Reserved seats, 2s; unreserved, 1s. Tickets may be obtained at Richardson's Bookshop, 34, High Street. On the following evening Mr. J. J. Morey will give a B.-I. Lecture in the same Hall. On April 22nd and 24th Mr. Garrison will give two lectures at Tenby. On April 23rd he will address a special meeting kindly arranged by Mr. and Mrs. Clarence Wodehouse.

* * *

The Rev. T. H. Whitehouse and Mr. J. J. Morey conducted eight special campaign meetings at Coventry last week with encouraging results. To-morrow (Sunday) afternoon Mr. Morey addresses the Brotherhood at Hounslow. On Thursday next he lectures at Letchworth; on April 21st at St. George's Hall, Ealing; on April 22nd at St. Albans Town Hall; and on April 23rd at our Headquarters, 6, Buckingham Gate, at 7 p.m.

* * *

Mr. Harrison Hill will give an address on British-Israel Truth at St. Ives Hotel, Maidenhead, to-morrow evening (Sunday). Friends in the town and district are cordially invited.

* * *

Our Herne Hill Branch held a very successful meeting on March 23rd, in St. Jude's Parish Hall. The Vicar, the Rev. F. R. Dickinson, presided. The large attendance was chiefly due to his untiring efforts. Excellent addresses were delivered by the Rev. W. H. Stuart-Fox, M.A., and Mr. J. J. Morey. Most of those present knew little or nothing of Israel Truth, and they became so greatly interested that it is intended to arrange for another meeting as early as may be possible.

* * *

Twelve meetings were held in the Connaught Hall, Worthing, from March 30th to April 4th, inclusive, promoted by the local Branch, aided by the Rev. Merton Smith. A splendid audience greeted Lord Gisborough, the President of the B.-I.-W.F., who presided at the opening meeting and delivered a forcible address. He was followed by Mr. Herbert Garrison and the Rev. Merton Smith. In the evening the chair was taken by the Rev. Philip Young, L.Th., President of the Worthing Branch. Mrs. Bloxam lectured on Palestine; Mr. H. A. Marchant spoke on one of his special subjects. Major J. Knowles, O.B.E., presided on Tuesday afternoon, and gave a valuable address in answer to those who said that all God's promises to the Patriarchs were conditional on man's response. Mr. Garrison gave a second address, and he was followed by the Rev. James Mountain, D.D., whose outspoken declarations were most convincing. Among others who presided or gave addresses during the week were the Baroness de Knoop, the Rev. Canon C. J. Hollis, M.A., the Rev. Pascoe Goard, F.R.G.S., Major Holland, and Mr. H. Kendra Baker. The absence of the Rev. and venerable A. B. Grimaldi, M.A., owing to illness, was much regretted. Our Worthing friends were greatly encouraged by the interest manifested and the literature sold.

* * *

The Secretary-General visited Norwich on April 1st, and Great Yarmouth on the following day. At the latter place he was the guest of the ex-Mayor and Mayoress, Mr. and Mrs. Brett, who kindly arranged a Drawing-room meeting in the afternoon at their hospitable residence. Here Mr. Garrison addressed a crowded company of members of the Yarmouth Branch and their friends, under the chairmanship of the President, Mr. Rix, followed by delightful social converse over tea, provided by our kind host and hostess. In the evening a fine audience assembled in the handsome Town Hall for the lecture on the "Keys and Gates of the World." In the absence of Commander Williamson, who was unexpectedly detained in London, Mr. F. Brett presided. At 10 p.m. Mr. Garrison briefly addressed a company of members who had not been able to attend the afternoon meeting. He greatly enjoyed his visit to this interesting town and his meeting with so many loyal and devoted British-Israelites, and he congratulates them on having such a capable and enthusiastic Hon. Secretary in Mr. J. J. Hall.

* * *

A very successful Drawing-room meeting was held at Nailsea on March 26th, by kind invitation of Miss Thatcher, when the Rev. Joseph Gay addressed a keenly-interested company. Mr. Gay thereafter addressed three meetings in Bristol, March 26th and 27th, and he is invited again for the autumn session.

* * *

It is with deep regret we have to record the death of two of our Vice-Patrons, the Countess-Dowager of Clanwilliam and Sir James Outram; also one of our members, Mr. Hugh L. Heber Percy, a relative of the late Bishop Heber.

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

No. 172. Vol. IV. APRIL 18, 1925 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 LORD IS RISEN INDEED, AND HATH APPEARED UNTO SIMON.

By Rev. Wm. Pascoe Goard.

WHAT a startling statement!

What a stupendous event!

Down through the ages this telegram of marvellous import has come to us.

The circumstances were somewhat as follows:—Out from Galilee of the Gentiles there had suddenly appeared a young man, unknown to the world of His day. Of Himself He testified, "I proceeded forth and came from God" (John viii, 42). His first appearance in connection with His ministry was at the baptism of John the Baptist. To the preaching of that greatest of the prophets multitudes had come. He had declared himself to be the herald of One greater than himself; so much greater, that he (John) was not worthy to unloose the latchet of His shoes. John's call to repentance; his terrific charges of sin against the people, and especially against the leaders, had created a profound impression and conviction that what he taught was right. Repentance was manifest among the people, who thronged to him for baptism, with confession of sin.

Quietly into the midst of the assembled multitude came the young man of Galilee.

Halting in his address, the prophet John suddenly pointed Him out from among the people with the cry, "Behold the Lamb of God, which taketh away the sin of the world."

After his terrific denunciation of sin and punishment it was a most startling assertion, "Which taketh away THE SIN OF THE WORLD."

But the strangeness of the statement from the theological point of view was swallowed up in the strangeness of the statement regarding the person of the young man from Galilee.

Straight to John the Baptist came the young man and demanded of him baptism. After protest, the right of the sacrament was administered to Him. John baptised Him with water. Immediately there was seen to descend and rest upon Him the Holy Ghost, in the form of a dove. Thus did the Godhead baptise Him with the Holy Ghost.

Straight into the wilderness the Spirit guided Him, "to be tempted of the devil." Equipped for a ministry now, there were two claimants who demanded of Him that ministry. The Father, Who sent Him to become the Redeemer of the nation Israel and the Saviour of the world, claimed His ministry. The devil, who had seduced mankind from their allegiance to God, and from His holy law, claimed His ministry. It was essential that the Son of Man should make choice for Himself. For forty days and nights the conflict waged. "Then the devil leaveth Him, and angels came and ministered unto Him."

Back from the desert came the Anointed One, and forthwith entered upon the first phase of His ministry. This was the preaching of the Gospel of the Kingdom.

Not yet was the world ready to receive the glorious Gospel of the Atonement. The foundation for that great doctrine must first be laid in the preaching of the Gospel of the Kingdom. This is the national Gospel to "the lost sheep of the House of Israel." It is the preaching of the Kingdom established in Israel for ever, as recorded in Exodus xix and xx, wherein the nation Israel, Jehovah the King, and the Law as set forth in the Decalogue, are brought together and welded into an everlasting Kingdom of God in the earth.

That Israel, Jehovah, and the Law still continued to form in unity the Kingdom was the teaching of Our Lord.

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That upon this "Petra" rock He would build His Church He made clear.

That the Kingdom must be still possessed and administered by "a nation bringing forth the fruits thereof" He declared.

Having laid the foundation for the Church and the Gospel which it should bear witness to, He proceeded to introduce to the twelve whom He had chosen the great fundamental doctrines of the Christian faith.

St. Matthew records the beginning of this revelation to the disciples in the sixteenth chapter of St. Matthew.

1. The Son of Man. This is the assumption of Christ.

2. The Christ, the Son of the living God. This is the confession of Simon Bar-jona—revealed to him by the Father.

3. The Son of Man must go up to Jerusalem . . . suffer many things of the elders and chief priests and scribes . . . and be killed . . . and be raised again the third day.

Peter "took Him and began to rebuke Him, saying, Far be it from Thee, Lord; this shall not be unto Thee." The doctrine of the Atonement was not readily accepted by the disciples. By the mouth of Peter they remonstrated with Our Lord. Many of His disciples are doing so still. It will be well that they should mark Our Lord's reaction to their objections, as voiced by Peter. He turned and said to Peter, "GET THEE BEHIND ME, SATAN. THOU ART AN OFFENCE UNTO ME. THOU SAVOUREST NOT THE THINGS WHICH BE OF GOD, BUT THE THINGS WHICH BE OF MEN."

Our Lord is always repeating that challenge to every minister of His who denies the Atonement.

He now challenged the discipleship of the twelve, making the doctrine of the Atonement the condition of their remaining in His ministry. "If any man will be My disciple, let him deny himself and take up his cross and follow Me." What was "the cross" that the disciple must take up? It was the offence of the Cross of Our Lord. It was the doctrine of the Atonement.

"But that is discredited," says the young minister. "It IS *by those who are thus discredited by Our Lord*. No man can remain His disciple and deny the Atonement. The sharp, unmistakable challenge of Our Lord still stands in the way.

4. Now He added the great doctrine of the Second Coming, "For the Son of Man shall come in the glory of the Father, with the angels; then shall He give unto every man according as his work shall be."

5. To Nicodemus He added the great doctrine of Regeneration, or the New Birth.

6. To the disciples He unfolded the promise of the Holy Ghost, the Comforter.

7. And now His great prophetic Mission thus far finished, nothing further could be done in that regard until the Great Sacrifice had been offered. Therefore He had arrived at Jerusalem, having "steadfastly set His face to go up to Jerusalem," "to accomplish the death" of which Moses and Elias had spoken with Him on the Mount of Transfiguration.

His predictions as to His suffering and being killed had been very literally fulfilled.

"And there they crucified Him."

He was laid in the tomb, and the tomb was sealed, a guard being set about the tomb. A most unusual precaution. A most unusual honour, although unintended as such.

The laden hours of sorrow and darkness crept by. Consternation and sorrow engulfed His followers, for as yet they did not believe as a matter of fact that which they had accepted as a doctrine of faith. Read this again. They did not accept as a matter of fact that which they had accepted as a doctrine of faith. Do you? That is to say, they did not believe as a matter of fact that on the third day He would rise again. This was one of His symbols, one of His parables, they thought.

8. Now there came crashing into their consciousness that, in very deed, as a matter of fact "The Lord is risen indeed, and hath appeared unto Simon."

What a startling thing!

We are dreaming theological theories as the disciples were. There are many, alas! who cannot translate the *doctrine* of the Resurrection into the *fact* of the Resurrection. Can you?

Somewhere this morning Our Lord is present in His body. He has a voice which we could hear. He has a form which we could touch. He has hands, warm with actual life, which we could grasp, and they still bear the marks of the nails. He is active in our interests, "for He ever liveth to make intercession for us." He is the first, the Son of Man, who has ascended into Heaven itself, there to appear before the throne for us.

It is a most wonderful fact. It is a fact of nature, taken account of by men of science who mark with interest that the resurrection of man from death and the grave is a process begun, giving promise that it shall become general, in fact universal, at the appointed time.

It means everything to the Christian Church. It translates faith into a realised fact.

No question now of the resurrection of the dead. The resurrection is begun already. We have the historic fact of His Resurrection. We have the prophetic testimony that many have arisen, and are with Him in His activities.

It is a great demonstration of Christian doctrine as introduced by Our Lord. The suffering, the death, the resurrection foretold by Him, are past events. Our Lord is risen indeed.

It is the great triumph of the Christian Church, whose names are written in Heaven. Every other great religious leader of all time has entered the grave, AND HAS REMAINED THERE. Not only so, every such leader has led his or her followers into the grave, and they have remained there without hope of return. Christ alone has returned from the grave with the shout of victory upon His lips, crying, "I am He that liveth and was dead; and behold, I am alive for evermore. And have the keys of hell and of death."

He alone is able to give to His followers the assurance "Because I live, ye shall live also."

This is the Leader to follow. He can give victory over sin, death, and the grave.

It is a glorious triumph for the nation Israel-Britain. Again we come to matters of fact. Many accept the theory or doctrine of Israel-Britain. A few realise the significance of the fact. Let us see. The Lord is risen indeed, and hath appeared unto Simon. The fact has been realised, verified, attested. Of the fact there can be no doubt. But what of the fact? Israel the nation has been redeemed. Israel in the Isles and Israel from Palestine, now united in the British people—the Covenant people—has been redeemed.

Not only the *individuals* which go to the making of the nation have been redeemed. The *nation*, as such, has been redeemed from its position of divorce from God, and has been restored to the honour of Ruling with God (Israel). See Isaiah xlix–liv.

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Therefore Israel-Britain's continuance as a nation does not depend on OBEDIENCE, but on the Redemption wrought out for the nation on Calvary. Her peace and prosperity depend on her obedience. Her continuance as a nation is secured by the Redemption.

Israel, established in Britain as surely as it was removed from Palestine, is therefore guaranteed as to continuance for ever.

The reason for this is that Israel was taken up by God, after long preparation, to become and to continue to be, to the end of time, the national basis of the Kingdom of God.

We are dealing in the facts as stated in the Bible, not with theories. We are dealing with realities, not with ideals. Perhaps we should say we are dealing with ideals realised in the plan of God.

The nation is redeemed, and the Redemption is assured by the fact that He who died to redeem that nation "is risen indeed, and hath appeared unto Simon."

It presages the glory of the House of David. He who died to redeem Israel, and to make atonement for the sons of the world, is none other than "the roof and offspring of David."

From the time Samuel the prophet took his way to Bethlehem to anoint the stripling David to be the founder of the House of David, that illustrious House has been preserved, and has been regnant. It is before us, ruling over Israel-Britain according to the prophetic Scriptures. But the glory of the past and present of that House will be eclipsed when He shall come and take the throne whose right it is when God shall give it to Him.

When the throne is occupied by One over whom death has no more power; when it is occupied by One who has entered into conflict with the great powers, death and the devil, and has come off victorious; when it is occupied by the sinless One; the deathless One; the invincible One whose enemies have been made His footstool, it will be a glorious day for the House of David, and a most glorious day for the House of Israel, over which the House of David rules.

Thank God we are among historic facts, among "scientific" facts, well attested and sure.

"The Lord is risen indeed, and hath appeared unto Simon," and soon He shall appear to all, "for every eye shall see Him."—Amen.

BIBLE STUDENTS' STUDY CLASSES.—XVI.

THE PROPHET EZEKIEL.

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

Ezekiel xviii.

Apparently this chapter places before us a sequence to that which goes before as a result of the transference of the Royal Dynasty into the British Islands. This view is also in keeping with Jer. xxxi, where the New Covenant with the House of Israel forms a basis upon which the Constitution of Israel shall be established. The words, "the fathers have eaten sour grapes and the children's teeth are set on edge" (verses 2, 3), are the very words of Jer. xxxi, 29, 30. They also bear out the idea of Lam. v, 7: "Our fathers have sinned and are not, and we have borne their iniquities." To a great extent this has been the case of all who hated God, as told us in the second Commandment, but as usual the truth is more merciful than this; for we are told that God showeth mercy unto thousands of them that love Him and keep His Commandments; though He visits the iniquities of the fathers upon the children (only) to the third and fourth generation. It is in Jer. xxxi we find these entrancing words spoken to Israel: "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." These people are in the islands, reckoned the chief of the nations; they are represented as repenting and turning to the Lord, words of the greatest sympathy are the result (Jer. xxxi, 18–20). Then Jeremiah goes on to say, "Everyone shall die in his own iniquity, every man that eateth the sour grape shall have his teeth set on edge." After this follows the New Covenant, everyone is to know the Lord; in fact, there was no further need as at present to say "know the Lord," for everything shall be so plain that one can have no excuse if he should break God's law. Surely we are approaching this glorious era.

If it were not for the prophecies of Ezekiel we should never have known the extremity of sin to which Judah had come, under such men as Manasseh, Ahaz, Jehoiakim and Zedekiah. These sins, as revealed especially in chapters viii–xi and xvi, are the worse sins of the heathen round about, and terribly enhanced by the fact that God was warning them against them all the time by the prophets Ezekiel and Jeremiah. Commenting on the words of this chapter, the great idea is inferred: (i) that the individual man is not involved in the sins or the fate of his people or of his forefathers; (ii) neither does he lie under the ban of his previous life, his moral teaching and freedom now raises him above both; (iii) the era is upon us. "Truth shall spring out of the earth, and righteousness shall look down from heaven." "It is time to seek the Lord till He come and reign righteousness upon you" (Hos. x, 12). Such feelings as here occur, "the fathers have eaten sour grapes," &c., could not but arise in the troublous times of the fall of the nation, when they saw the righteous suffering as the wicked, and the most righteous, as Jeremiah and his entourage. These clung to their own faith in the midst of the heathenism practised by their own people; they would suffer, therefore, much more than those who accommodated themselves to the circumstances. Ye shall have no occasion to say this by and by.

Having acted upon this principle, when "the nation which keepeth the truth" is manifest, I will act out this principle of individuality, not excluding that of nationality, so that together it shall be seen that "All souls are mine." All souls, each one, independently of their forbears, shall stand or fall in his own iniquity, or be saved in his own righteousness. Even he shall not have to blame his former life; for so evident shall be the truth as to make him responsible to himself alone. "The soul that sinneth it shall die." It, and not another, shall die. To live or to die, in the first place, refers to being rescued from the calamity or to be cut off in it. The prophet is certainly, however, looking forward to the future kingdom to be set up; for he, like all other prophets, looked to the earthly kingdom which was coming, where only the righteous should exist. (Dan. xii, 1-3.) Verse 25: The development of the principle is stated. xxxiii: The just man doeth that which is lawful and right. He has not eaten sacrifice offered to strange gods upon the mountains, neither hath he lifted up his eyes to the heathen gods which the Jews had especially appropriated; he had kept himself pure from the many sins charged against adultery; he has not exercised tyranny or oppression. He has

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been careful that he did not exact from his poor brother his clothing, or anything he so badly wanted. He has exercised love to all he saw to be in want; he has not lent to the poor in order to increase his own store. Usury here seems to refer to Ex. xxii, 25; Deut. xxiii, 20. This does not mean that the value of money is not to be taken into account when one is engaged in trading. But it does mean that one is not to extort interest from those who borrow, having nothing in themselves.

A second is, if this righteous man is father of a violent son, who sheds blood and does evil, the wicked son shall not live because of his righteous father; he shall die in his own sin. If the unrighteous man begets a son who, seeing his father's iniquities, is warned by them and lives righteously, he shall not die for his father's sin, but live on account of his own righteousness. "Yet ye say the ways of the Lord are not equal."

It must have been very difficult to explain the principles here enunciated with those which custom and experience had formerly taught. These principles ran counter to that which happened in the case of Korah, Dathan and Abiram, or that of Achan. The histories of Jonathan, David and his family, and Israel as a nation, and many others occur to us. In fact these principles affect us as the Sermon on the Mount does to-day. To us who live at a distance and are acquainted with Gospel precepts these principles are evident. God has no pleasure in the death of him that dieth. Therefore, turn ye and live, O House of Israel!

EZEKIEL XIX.

THIS elegy concerns the *two rightful sovereigns* of the House of Israel (Judah), Jehoahaz and Jehoiachin. The two, mere creatures of chance, placed over them, Jehoiakim by the King of Egypt, and Zedekiah by the King of Babylon, are not looked upon by the people as their rightful sovereigns, and Ezekiel inclines to the same sentiment. And yet from such a fallen one as Zedekiah came the transplanted line of David in the far-off land. Whereas of Jechonias came Salathiel (Matt. i, 12) and Zorobabel (Luke iii, 27). So Our Lord was not from Zedekiah. This is proved in both these genealogical trees. Eliakim, or Jehoiakim, was forced upon them by the King of Egypt. During these eleven years the mother (Judah) of the rightful princes waited, all the time that Jehoahaz was in Egypt, till the death of Jehoiakim, as in Jer. xxii, 18, 19, Shallum (verse 11) is Jehoahaz. He was not the heartless tyrant (Jehoiakim). This Jehoiakim had clothed himself in splendour, amid the misery of his people; he shall perish and be cast out as an ass. This was the doom of the man who dared in his pride to cut to pieces the word of the Living God. When this tyrant died Judah appropriated his son Jehoiachin, whose name formerly was Coniah, of whom it was said, "Write this man childless . . . for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah" (Jer. xxii, 30). The meaning being that none of his sons should ever come to the throne. He himself, on the death of Nebuchadnezzar, was honoured by Evil-merodach (2 Kings xxv, 27). The dirge over the fate of these two being uttered, the prophet passes to Zedekiah, gives his fate and the doom of his country, which he had hastened to its ruin.

The following table may be useful here:—

Josiah falls at Megiddo	608 B.C.
Shallum (Jehoahaz) his son reigns three months and is carried into Egypt.	
Jehoiakim, son of Josiah, reigns 11 years ..	608–597 B.C.
Jehoiachin (*i.e.*, Coniah or Jechoniah) reigns three months.	
Zedekiah, son of Josiah, reigns 11 years	597–586 B.C.
Nebuchadnezzar is rewarded for his trouble against Tyre by the gift of the land of Egypt (Ezek. xxix, 19), and we are told that the horn of the House of Israel is now to bud forth (see Notes to ch. xvii)	586–573 B.C.

"LET GOD MAKE THE LOVE MATCH."

BY MRS. GHOSN EL HOWIE.

UNDER the attractive heading, "Let God Make the Love Match," an editorial in the *Sunday School Times*, Phila., Pa. (Vol. 66, No. 52), attention is drawn to the God-made union between Isaac and Rebecca. Continuing, the Editor says: "Not so familiar to us is the *love match* between *Jehosheba* and *Jehoida*. It is said that this marriage is the only incident in Scripture of a royal princess marrying a high priest. *God wished to circumvent Satan, who was trying to break the Davidic Line* from which the Messiah was to spring, and therefore God needed to have a princess in the royal palace who could save a baby from slaughter, as Josheba saved Jacob when Athaliah had attempted to massacre all the seed royal, and God needed for this princess one who should be wife of a high priest and who could hide that rescued baby in God's temple—the very safest place for him, as the national worship had been transferred from God's to Baal's temple." (The italics are mine.—S. F. H.)

This little paragraph reminds me forcibly of another occasion on which God wished to circumvent Satan in his endeavour to break the Davidic line. This happened when the seed royal was in danger of extinction a second time. To all appearance the reigning family of David was cut off root and branch when Zedekiah the last king had judgment pronounced upon him by Nebuchadnezzar at Riblah and "they slew the sons of Zedekiah before his eyes" (2 Kings xxv, 7).

Whence now could the promise to David be fulfilled? "I will establish the throne of his kingdom for ever" (2 Sam. vii, 13–16).

Infidels think themselves justified in their unbelief when they point to the tragic ending of the reigning line of David, saying, "Where is God's promise to David now?"

Again, God needed to have a princess, a "tender one" (Ezek. xvii, 22), a twig off the "topmost branch" of that Royal Cedar, that had been so cruelly topped by the Babylonian monarch and as the Lord God said, so did He, for He took the "young twigs" and committed them to Jeremiah, who, with the young princesses, had been placed under the protection of Gedaliah the Governor of the land, and when the latter was treacherously slain, Jeremiah and the "King's daughters," with the remnant that had escaped captivity, were carried off by the murderer Ishmael, the son of Nethaniah, who essayed to escape with them to the Ammonites (Jer. xli, 10), but they were pursued by the captains of the forces under Johanan, the son of Kareah, who came upon them when they had reached the "Great Waters that are in Gibeon," and he

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departed with them, intending to go to Egypt, for they were afraid to return because of the Chaldeans. They halted at a khan near Bethlehem and finally, refusing the counsel of Jeremiah to return and the command, "Go not to Egypt," they persisted in their stubborn intention and "came into the land of Egypt"—to Tahpanhes (Jer. xliii, 7).

"Now this Tahpanhes was on the north-east border of Egypt, easily reached from Bethlehem."

W. M. Flinders Petrie, one of the most able and fortunate of Egyptian explorers, thus relates the discovery of Tahpanhes, now called Defenneh, in 1888 (see Egyptian Fund Reports):—

"In the sandy desert bordering on Lake Menzaleh, some hours distant on the one hand from the cultivated delta and on the other hand from the Suez Canal, stand the ruins of the old frontier fortress of Tahpanhes, or Defenneh. That such a place should have been selected may seem strange at first sight, but it was the advanced post to guard the great highway into Syria. . . . The first evening that I arrived there I saw that the brick ruins in the midst of the plain were of a large building of the twenty-sixth dynasty; and I heard to my surprise that it was known as the Kasr-el-Bint-el Yehudi, or the Palace of the Jew's Daughter. . . . No such name is known anywhere else in the whole of Egypt. This is the one town in Egypt to which the king's daughters of Judah came and probably this is the one building which would be allotted to royal persons, who came with a large body of the more important inhabitants of Judæa as political refugees." ("The Bible and Modern Discoveries.")

A further proof that Jeremiah and the King's daughters were at this place is furnished by the discovery of the "brickwork" (or pavement) at the entry of Pharaoh's house in Tahpanhes (Jer. xliii, 9), in the mortar of which Jeremiah was told to hide the "great stones" and say, "Thus saith the Lord of Hosts, the God of Israel; Behold I will send and take Nebuchadnezzar, the king of Babylon, my servant, and will sit his throne upon these stones that I have hid, and he shall spread his royal pavilion over them, and when he cometh he shall smite the land of Egypt and deliver such as are for death to death; and such as are for captivity to captivity; and such as are for the sword to the sword," &c.

This prophecy was fulfilled in the fifth year after the destruction of Jerusalem (584), when Nebuchadnezzar invaded Egypt, slew its king and carried away a host of Jews to Babylon, "very few of the disobedient remnant being suffered to escape" (Jer. xliv, 14-28).

We learn nothing more from the Scriptures about the fate of Jeremiah and the King's daughters, but there can be little doubt that he was Divinely directed to escape the coming wrath by flight and with his precious charges. Tradition says that he went to Ireland, which at that time was colonised by the Tuatha de Danaan, considered to mean "The people of Dan."

Jeremiah is supposed to be that "Ollamah-Fodhla" (M'Nallim-Fodhl-Allah, "Master Favour of God"?), "who established triennial parliaments at Tara, a college of lawgivers and a system of heraldry." (F. M. Lowry.)

The beautiful princess, called Tea Tephi, was married to Eochaidh II, the Heremon, or chief king of Ireland, and thus became the ancestress of the present reigning family in Britain, who trace through this "tender" twig, slip, or "offshoot" "set" by Jeremiah in the mountain of the height of Israel, their grand and most ancient genealogical tree, and to-day, what do we see? Surely a "goodly Cedar," which extends her boughs over one-fifth of the habitable earth.

God moves in a mysterious way His wonders to perform, and as surely as He circumvented Satan in his first attempt to destroy the Davidic line through the God-made love match of the princess Josheba to the High Priest, so assuredly did He the second time preserve the seed royal of the tribe of Judah through the God-made union of Zedekiah's daughter, Tea, with a prince of the Israelitish Dan.

As the Temple was "the very safest place" for the hiding of the baby Joash, so (Hibernia) the Isle of the West, far beyond the domain of the all-powerful Babylonian monarch, was the safest place in which to nurture the tender plant which was destined to bear such glorious "fruit" (Ezek. xvii, 23).

"As the national worship had been transferred from God's to Baal's temple" in the first instance, so the last outward sign pertaining to the national worship was transferred to the Temple of Bel, &c., when the King of the Chaldees "took all the vessels of the House of God, great and small, and the treasures of the House of the Lord and brought them to Babylon and put them in the house of his gods" (2 Chron. xxxvi, 18; Ezra i, 7).

As the above outstanding "God-made love matches" plainly show God's *purpose* in preserving His chosen vessels for the bringing in of His *literal* Kingdom, so we believe that His Spiritual Kingdom can be advanced by the "union of young believers brought about by the guidance of the Holy Spirit." (*S.S. Times*, Dec. 27th.)

Shiveir, Mount Lebanon,
Syria.

TRAILING ISRAEL

By Professor Edward Odlum, M.A., B.Sc., F.R.G.S.

"*I will scatter thee to lands which thy fathers have not known.*"

We have seen Israel of the North Kingdom under the name of Sak-Galoths. They won their freedom from Assyria and Media about 705 B.C., and then in three generations later they conquered Van, Media, Assyria, and reduced to ashes the proud city of Nineveh. This was in 619 B.C., and then for twenty years they ruled Assyria at will.

About 599 B.C. a portion, a westward moving division, appeared in south-east Russia, and came into conflict with their brethren the Kimiri or Kumroi known also as the Gimerii.

These Kimeri were expelled from the valley of the Dneister. They had, at an earlier date, crossed from Asia Minor by the Bosphorus and settled along the Dneister. Before that time they had ravaged Libya about 676 B.C.

When the Kumri, Kimri or Gimirri were expelled from the Dneister, they separated into two divisions. One of these moved into north-west Europe, and its fractional parts were known as the Senones, Belgæ and Brythons. In later times (390 B.C.) the Senones, under Brennus, overwhelmed the armies of Rome, thus beginning the work of God's Battle-axe or Stone Kingdom, in smashing the fourth kingdom of Nebuchadnezzar's dream.

Here we may refer specifically to the above primary historic names and peoples.

The Israel people in captivity were referred to as the Bit-Khumry by Shalmaneser, King of Assyria. These Khumri were written of under the name Kumroi by the Greeks, and Cimri by the Romans.

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These Kumry of Shalmaneser were the Sak-Geloths of the Persian and Median writers. They were also known as the Sacæ or Saki, or Sachs, meaning the Isaac people.

We are told by ancient historians that the Skuthoi or Scyths of south-east Europe were the Sacæ or Sacsenæ of Asia.

The Parthians or Parni were Sacks or Sacæ who were a part of the Scythic Sacæ of south-east Europe. They were the Arsacids or Hill Saxons, or Highland Saxons.

Thus the Bit-Khumry, the Sacæ, Arsacids, Skuthoi, Sak-Geloths, Cimri, Cumry, Kimerians, Gimerians and Skolotoi were all Sac-Senæ or descendants of Isaac; the Sak-Geloths or Saxon exiles whose ancestors had been carried into captivity between 750–721 B.C.

When one division of the Gimirri or Kumroi, composed of Senones, Belgæ and Brythons, went north-west, the other division recrossed into Asia Minor and terrorised Cilicia, Lydia, and even Ionia.

They were expelled by King Alyattes 569 B.C. and then went into Bithynia and Ararath. They absorbed the Iberii of the Caucasus and later appeared along the Danube as the Kimri and Iberii. The word Iberii is from Iber, Eber or Heber, and means the Hebrew people. The word Kimri is Kumri, the Bit-Khumri or House of Omri of the Shalmaneser inscription.

This name, as expressed by the cuneiform Assyrian characters, would be Khu-mu-ri. Hebrew scholars know that the initial letter of the word Omri is a guttural, and is expressible by the *ch* or *ḳh* guttural sound.

Thus the Israel Omri becomes the Assyrian Khumry, or the Greek Kumroi and the Roman Kimri, and lastly the Cymry or "Cumry-Dorians" of Wales.

It is wonderfully suggestive to find the word "Dorian" joined to the ancient Kumroi or Kumry, when we know that the Dorians were the Dans of the three ancient centres named Dor, En-Dor and Dora, the home of Dan, one of the tribes of the Northern Kingdom of Ten-tribed Israel.

SHALL ARMAGEDDON BE FOUGHT?

WE have on this subject a very great volume of correspondence and many articles; many more than we can find room for.

These may be brought under three classes:—

First, there are those who have responded to the call to prayer and effort that these terrible warnings, so clearly written in the Scriptures, may be turned by the grace and mercy of God into flaming revivals of Christian faith. These outnumber the others many to one.

Secondly, those who would like to see the possibility of such a glorious thing, but have not faith at all in that direction, assuming that the writings are not in the way of warnings of terrors to be avoided by repentance, but of final declarations of the same order as that the nation of Israel and the throne of David shall remain a nation and throne before God for ever.

Thirdly, those who with impatience seem ready to demand that the great conflict shall be fought out in order to vindicate the Scripture.

God will take abundant care of the Holy Word, and not a jot nor a tittle shall fall to the ground till all be fulfilled, either in history individual and national or in Christ, the great Atonement and Redeemer. If the great conflict be necessary for the vindication of His Word it will be because His foreknowledge saw that that conflict would be finally inevitable before He passed His Word.

The conflict will not be brought about in order to fulfil His Word. It may well be that the Word was given, because the conflict may be inevitable. Let us not trouble over that at all. God will take care of that.

But if there is a possible chance that the Word so given is in the nature of a warning of events which may be avoided by repentance, then let us not wait to see what the event will be, but with might and main besiege the Throne of Grace, not that the conflict may be avoided, for that cannot take place merely in answer to prayer; but that repentance may be given to Israel which will open the way for Divine mercy to be extended.

We are willing to grant that this may not be achieved. But if we are to so soon meet Our Lord we would rather be found earnestly engaged to this end, even though it should be a vain attempt, than to be standing aside, as Jonah was under his vine, watching to see that the Lord made good the prediction.

Much good would be accomplished in the meantime even though Armageddon be not averted.

Let us work and pray to that end.

But also let us be assured that the specific Word of God will be made good, and Israel herself will be granted immunity in the great struggle if she comes to national repentance. About this there can be no question, for the Word of God is just as specific on this matter as it is on the Armageddon prophecies.

This must be our closing word in regard to this subject. The writer has given his message, and has expressed his wish; perhaps it would not be too strong to say his hope.

"Now let God arise, and let His enemies be scattered," not by the hand of Britain, but by the power of the Divine Name.

* * *

The fact of the Second Coming of Our Lord, and the time and place of His Coming, are not involved in this question of Armageddon at all.

THE SECRETARY-GENERAL AT GREAT YARMOUTH.

As a fitting follow-up to the recent meetings at which the Rev. J. J. R. Armitage gave some eloquent addresses and aroused lively interest, the Town Hall Assembly Room was again occupied by a good audience to hear the Secretary-General on his flying visit to Great Yarmouth on the 2nd inst., to give one of his inimitable lantern lectures, "The Keys and Gates of the World."

Within ninety minutes of his arrival, our indefatigable Secretary-General was addressing an interested Drawing-room special meeting, convened by the kindness of Mrs. Frederick Brett, at "Brooklyn," 6, North Drive.

Two hours quickly passed in hearing a variety of interesting topics and announcements of intimate interest to British-Israel members, followed by general conference over the tea. The thanks to Mr. Garrison was suitably voiced by the hostess, and by the President (Mr. Rix) and Mr. Hindle.

Then came the Town Hall lantern lecture, presided over by Alderman Frederick Brett, J.P., to a representative audience, including Her Worship the Mayor (Mrs. E. Leach) and the

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Mayoress (Miss Leach), to whom Mr. Garrison was introduced by the Chairman.

For 2¼ hours without a break the speaker held his audience with his world-tour talk and impressive screen pictures. The lecture was frequently punctuated by applause, and a hearty vote of thanks accorded at the close.

Mr. Garrison's visit not permitting of his staying to a special evening British-Israel meeting at the Headquarters, 31, Wellesley Road, held monthly by invitation of the Vice-President (Miss Maynard), he then addressed a further meeting of local British-Israel friends at the Town Hall, after the lantern lecture, at 10.15, and his words were closely followed. The feat of speaking almost continuously for over six hours in the three meetings was one that few could accomplish. Local British-Israelites heard with thankfulness that, by their earnestness and thoroughness in detail of organization, their work is being blessed locally beyond measure, and was bearing fruit far beyond East Anglia.

The lecture was reported by the local press (to whom British-Israelites at Yarmouth are under a great obligation), and due emphasis was given to the serious concluding words of the lecturer as to the Divine scheme under which our race were entrusted with the world's key and gate positions, and by which we found ourselves not only controlling the vast wealth of the field, mountain and deep, but the care of the lives and souls of hundreds of millions of subject races of every colour and condition.

It will be noted with satisfaction (but not with surprise) that the recent counterblast meeting of the Independent Labour Party at the Town Hall, Yarmouth, to refute the charges and challenges by the Rev. J. J. R. Armitage at the British-Israel meetings on March 10th, was in the nature of a "wash-out," and a disappointment to the promoters. The Socialists studiously avoided dealing in detail with the castigation they received at the hands of the Federation speakers on that occasion.

So far as the Socialists and "Reds" are concerned, they know there is scant hope of their ever alienating the town from the memory of its motto, "*Rex et Nostra Jura*," which has been the proud watchword of this loyal and ancient borough, bearing as it does the Royal Arms conjointly with its own, since its incorporation nigh on 700 years ago.

J. J. H.

THE LEAGUE OF NATIONS FROM A SEAMAN'S POINT OF VIEW.

By Commander Geo. C. Thomas, R.N.R.

I have received so many compliments on my article on the above subject, which appeared in The National Message on March 7th, that I feel tempted to pursue the subject a little further.

It must not be forgotten that the Anglo-Saxon race are not Socialists as that term is generally understood. Their function in life, as a race, is to guide and to lead, and that is the reason why Great Britain and America are the two foremost nations on the earth to-day. It is also the reason why all the great Christian religious movements, since the Christian Era began, have had their inception in one of these two countries (or in America since her advent), and spread themselves over the earth: the principles of this race being founded solely on the Christian Faith as taken from the inspired word of the Bible. It was the earnest desire of the early Pilgrim Fathers that they might be free to worship God without bigoted interference, that eventually founded the United States of America.

Hence, it will be readily seen that a people whose principles are founded on such a very high and spiritual basis could not enfold within their bosom, so to speak, the other nations of the world in a sort of universal fraternity, until these nations had adopted and conformed to the same high principles.

We, as a Protestant people, have something to protect, something to uphold, while as a race it is important that we preserve the lead that one might say, with safety, has been given to us of God for the benefit of the rest of mankind.

To throw our rightful heritage away and for Great Britain to be reduced to impotency is what the other nations have long wished to see. To see her as merely one amongst many of an International Peace League, with no free voice or say, on the basis of "You pat my back, and I'll pat yours, and we'll all be 'appy together," would create intense satisfaction in those other countries not of our faith and breed; of that there can be no doubt. The great England lost in the political melting pot of internationalism would be a dark day for the world, but worse for the Anglo-Saxon race; her lead gone, her voice gone, her great influence for good and her stand for right being no longer felt upon the earth. We read in Revelation of the great Whore and her judgments. Are we going to be mixed up in them. Never!

The editors of our secular and religious press have a tremendous responsibility before them to-day in the guiding of human thought. To influence the thought of the people in the wrong direction purely to sell their paper is a sin of the worst kind. We are living in the latter days spoken of in Scripture, and every thoughtful man and woman must admit, even if he knows nothing of the prophecies, if they only think, that a race that occupies the position in the world to-day that the Anglo-Saxon race with its blood descendants occupies, *must* have a place in the prophecies in Scripture and their history must be traceable. One need know nothing of the prophecies contained in the Bible to be nevertheless sure that that must be so.

In the case of those religious journals which have a large following, the responsibility of the editors of these papers is even greater than the editors of the secular press, because theirs is a sentimental following and these particular editors know it; and for them to use their columns for the influencing of human thought in the direction of vital political subjects which is largely their own private opinion and has no foundation in truth and no connection whatever with the religious views of their following, without any sound reasoning on the matter, beyond pure sentiment, as in the case of the supporting of the League of Nations as if it was the last and only chance on earth of solving the world peace problem, is not apt to strengthen their following so much as to unsettle it, and thereby weaken it, while such views coming from a representative organ of any religion is a positive danger to the race as a whole.

That cry of "peace, peace, where there is no peace," has a sickening sound in my ears. Reason and revelation go hand-in-hand, or should do, and to allow one's heart to run away with one's reasoning in the support of any proposed League of Peace, without thinking the matter well out, is manifestly unwise and will not only not make for peace at all, but is

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playing right into the hands of those who are out for war, largely under the guise of religion.

That the Vatican is full out to capture Palestine purely for the advancement of the Romish faith has, I think, for a long time been generally known; but if there is any doubt about it, a speech delivered by His Eminence Cardinal Bourne at a recent meeting at the Mansion House, with the Lord Mayor in the chair, will speak for itself. Quoting from that speech I give the following passages :—

> "At the present day, though not numerically the strongest, the Latin Church is certainly the most highly organized, the most cultured, and the best disciplined, of all the religious bodies in the Holy Land.
>
> "It comes to this, that anything that tends to lessen the influence of the Latin Church in Palestine would be disastrous to the religious interests of the country itself.
>
> "The point I wish to make is that it is of the greatest possible importance, not merely for the sake of the Catholic and Latin Church, but for the sake of the future of Palestine, that the religious activities of the Latin Church should not be lessened in any degree.
>
> "There is a great future for the Church in the Holy Land. As God's providence has allowed this change of political circumstances, we have to face the facts and do all that we possibly can to see that the advent of the English language will help and not hinder the activities of the Latin Church in the Holy Land."—Vide *The Universe.*

That the Vatican is disappointed at the result of the war, which has placed England and not either Germany or Turkey, which gave her such a beautifully free hand before the war, in control of Palestine, may be gathered from the last paragraph of the Cardinal's speech quoted above, by those who never understood it before. And as Italy only very recently scouted the League of Nations over the Corfu incident, so in the same way the League will be scouted again very shortly, due to political influences that are developing in and around Palestine, in which the most strenuous efforts will be made to break the British influence in that country. Does anyone suppose that the Vatican will have no hand in this? The Holy See never gave her countenance or lent her support to anything that she was not to gain the greatest amount of benefit from; therefore we can keep in mind the fact that she is so favourably disposed towards the League of Nations and understand the reason, and watch.

That Italy has ambitions to be the controlling power in the Eastern end of the Mediterranean is, I think, not difficult to see. And the arrangement she has recently made with England, by which she can now land troops on the southern shores of that part of the Mediterranean to the west of the Egyptian border for the purpose presumably of obtaining some redress from the Senusi tribes, is, I think, the thin end of the wedge for greater things to come. In that we will watch also. We have not long to wait. And all this should point to the great importance of England having nothing whatever to do with the proposed League.

If our Cabinet Ministers know anything of the Truth laid down in the Scriptures, or anything of the prophecies therein contained, there might be less cause for anxiety in Great Britain interesting herself in the League, for then they would be on the watch and understand; but have our Ministers no such knowledge beyond the usual perfunctory idea of religion?

THE RAINBOW AND THE THRONE.

APOCALYPTIC SYMBOLS OF THE DIVINE GLORY.

BY REV. C. W. COOPER, F.G.S.

III.

WE are now in a position to understand the phrase found in Rev. iv, 3: "He that sat was to look upon like a jasper and a sardine stone." Ellicott's "Commentary" (Bishop Boyd Carpenter) rightly says that the hue of the jasper is the difficulty. It proceeds: "The jasper, the last stone of the High Priest's breastplate and the first of the twelve foundations of the New Jerusalem (Exod. xxviii, 20, and Rev. xxi, 19), is described by the best authorities as a dark opaque green. Such a colour is quite in harmony with the colour of the other stones in the breastplate, and particularly with the foundation stones, which seem to be arranged in shades of colour. But the dark opaque green would be an ill-combination with the red sardius and the green emerald in the vision of the present chapter. Is there no further light? We have a jasper stone spoken of in ch. xxi, 11, 16, with the descriptive phrase 'clear as crystal.' Does not this point to a stone somewhat different in appearance from that spoken of simply as jasper? Such a clear, crystal, stone would be the most natural companion to the sardine." Dean Alford, and almost every other Commentary on the passage, likewise connects the reference to jasper with the words employed in ch. xxi, 18, and, as already mentioned, accepts the conclusion of Ebrard that the diamond was the stone referred to.

Now the Bishop had no ground for the statement that the best authorities describe jasper as a dark opaque green. If we go to Theophrastus (third century B.C.), Pliny the Elder (St. John's contemporary, Epiphanius, fifth century A.D.), and others, we find them all affirming that the primary jasper was of emerald colour and translucent, and Mr. C. W. King, and the mineralogists of South Kensington and Jermyn Street Museums, agree that the stone in question is that now known as *plasma*, which is a translucent green stone. From first to last the commentators have been misled by adopting a wrong rendering of Rev. xxi, 11, 18, where jasper is spoken of as "clear as crystal," a passage which we have been careful to place in its proper light—true to the text and true to the facts.

If we are correct in our contention that the rendering should be "jasper shining like crystal," the supposed difficulty vanishes. The words of Rev. iv, 3, will then make their appeal as used to describe a vision of the Lord God Almighty enthroned in glory with a rainbow round about the throne. "He that sat was to look upon like a jasper and a sardine stone." In other words the person of the Divine Being was seen to be shining like a (green) jasper and a (red) sardine stone.

If it be asked what led the Apostle to so describe the appearance of the Divine Being? the answer may be found in the context, in the significant words, "There was a rainbow round about the throne like unto an emerald to look upon" (R.V.). Who can fail to see that this statement reveals that what the Apostle saw in the vision was a wondrous colour effect, viz., the reflection of the colours of the rainbow glowing in the face of Him who sat on the throne, in such a manner as to suggest to his mind the likeness of a jasper and a sardine stone? This wonderful colour effect may be seen by any in the arched rainbow seen in the natural shell of the pearl oyster called mother-of-pearl. For evenness, richness of colour and delicacy of tints there is no more perfect illustration; the colours are

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regularly superimposed one upon the other, in so wonderful a way that the two colours of green and red predominate in such a marked degree that it would be most natural to describe the glowing face of the occupant of the throne glittering with the radiant colours of the rainbow about the throne—here appearing as a lovely green tint and there as a glorious red: "For He that sat was to look upon like a (green) jasper and a (red) sardine stone."

The explanation of an emerald like unto a rainbow is admittedly not so manifest, but it is quite within the range of probability that he was referring to the extraordinary general green effect which is so predominant in the rainbow colours of the pearl oyster*; that is to say, having described the person of the Divine Being as shining like unto a jasper and a sardine stone, he proceeds to describe the glory of the rainbow round about the throne under the name of a second green precious stone, namely, the "emerald"—"A rainbow round about the throne like unto an emerald."*

IV.

The vision of Rev. 4 recalls several others in the Old Testament. The first is found in Isaiah vi: "In the year that King Uzziah died, the prophet saw the Lord sitting upon the throne, high and lifted up, and His train filled the Temple. Above Him were the seraphim, who with a joyous tersanctus declared the whole earth to be full of His glory." The vision, in some degree, corresponded with that of St. John, seen through the "door" opened in Heaven; and it looked beyond judgment, both immediate and in the more distant future.

Another vision is in Dan. vii. As in Rev. iv and v, the Lamb was given a place on the throne of the Lord God Almighty, so here we have the statement that "in the night visions" the prophet saw the Ancient of Days seated on a throne, and, further, saw that He was approached by One like the Son of Man, to whom was given dominion and glory and a kingdom that shall never be destroyed. Here, again, the vision looks beyond judgment, near and distant, and greets the day of victory. But it is one of Father and Son in the Holy Trinity.

In Ezek. i there is another description of the glory of the Lord; but in this case the picture is not complete without beauty and splendour distributed by precious stones. After scenes bringing in amber and beryl and crystal, with living creatures, or cherubim, in positions of dignity, with attendant lightning and noise of tumult, there is represented "above the firmament the likeness of a throne, and the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man upon it above." The seer continues: "And I saw as the colour of amber, as the appearance of a fire within it, from the appearance of his loins and upward, and from the appearance of his loins downward, I saw as it was the appearance of fire, and there was brightness round about him." It is added, moreover, that the prophet saw "The appearance of the bow that is in the cloud in the day of rain; so was the appearance round about."

Here we have, as in Rev. iv, a combination of precious stones and rainbow glory. In explicit terms the design of the vision was to set forth the glory of the Lord; and when the prophet saw it he fell upon his face, and heard a voice of one that spake. Quite obviously the stones are not the same as are met with in the Apocalypse, and by recognising dispensational differences we may save ourselves from confused inferences arising therefrom.

We have seen the significance of the stones, and the glory of which they speak, but what of their relation to the rainbow whose splendour they seem to reflect? Manifestly, the bow in the cloud is a token of mercy; but before ever a bow could be placed on one side, as it were hung in the cloud, it was a weapon with tragic power. After the Deluge, God said: "I do set My bow in the clouds." It is "My bow," and is it surprising that, in ages that followed, the flashes of lightning given forth in times of storm were spoken of as "the arrows of Jehovah?" (Psa. vii, 12, 13; Heb. iii, 11.)

While serving as a reminder of the Covenant with Noah, and, speaking of mercy, the bow could not but be associated with anterior acts of judgment; and accordingly, in the Book of Revelation, it is before the sounding of the seventh trumpet, and prior to the finishing of the mystery of God, that we read of "a strong angel" clothed with a cloud, and with a rainbow upon his head. He comes forth amid great terrors—"His face as it were the sun, and His feet as pillars of fire." (Rev. x, 1, 2.)

We repeat, though the rainbow may speak of Divine grace and mercy, ostensibly it represents a weapon laid on one side, and therefore one that may again be taken in hand. Is there not an indication of this in the colours given forth by the rainbow as we have met with it reflected upon the shining stones of Rev. iv? Now the colour is *red*; now it is *green*. May the *red* express the grace of God in the gift of His Son, Whose blood was shed for us men and for our salvation? And may the *green* adumbrate the jealousy of God, as in due time it will vindicate the claims of holiness and set judgment and righteousness in the earth? In a word, may not the rainbow colours, as they play upon the stones, anticipate the day when, whether by goodness or severity, by mercy or by judgment, the whole earth shall be filled with the glory of the Lord?

Nothing less than this will bring to actuality the ascription of angels, elders, and living creatures; nothing less will bring on the day when, earth's tribulations past, "He that sitteth upon the throne shall dwell among men," and "the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." (vii, 15, 17.)

V.

The ensemble presents to view a throne, precious stones and a rainbow—objects which, as a whole, may well impress the reverent mind. At a time when, by reason of accumulated sin and lawlessness, the Most High resolves upon measures that will vindicate His honour, permission is given to one who fears His Name to look upon the foreshadowing of the Divine nature. The infinite is symbolised by the finite; things invisible are brought to view by things that are seen; the glory of God is reflected in the precious things of earth—things which, though of earth, are nevertheless things of mystery.

We have considered the stones in order to their identification. Now we may reasonably ask, Of what do they speak as symbols of the Divine Being? Can it be of redemption and judgment? And must we not conclude that the rainbow,

*The common suggestion that the Greek word used by St. John for "emerald" (smaragdos) refers to rock crystal, called rainbow quartz, appears to me to be both without any authority and unlikely. The spectrum in quartz only occurs where the stone is fractured, and it seems highly improbable that the Apostle would illustrate what he saw in the vision by the characteristics of an imperfect stone.

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whose hues are cast upon the scene, is designed to bear a two-fold witness—(*a*) to suspend controversy with the race, sealed by Covenant assurance; and (*b*) to the coming forth of arrows of judgment and vials of wrath, by the invocation of the bow in the midst of lightnings and thunderings as the immediate context proceeds to show?

We must, however, recall that the symbolical rainbow is not alone; there is also reflected upon the scene a mystery—a green light answering to the emerald, as it were to show that it is with jealous righteousness that the hand of judgment is raised. But—finally and fundamentally—before a shaft is sent from the throne, before any form of woe finds utterance, the Divine Occupant is joined by Another, described as the Lamb Slain. Even, as two millenniums ago, the Father and the Son sent forth the Holy Spirit for the illumination and enduement of the infant Church, so, in the coming time—a period of consummation—from the throne of God and of the Lamb—Father and Son in Divine co-operation—acts of judgment will be declared, and effect will be given to the same in the light of the seven Spirits of God. (Rev. iv, 5.)

Thus will it be shown, before men and angels, that human well-being depends upon honour paid to the Son even as to the Father. In the completed mystery of God there will be wrath in salvation and grace in judgment. But before this can be, the Lamb of Sacrifices must be in the place of judgment, enthroned with the Father—thus realising as actual the latter vision of "the throne of God and of the Lamb." (Rev. xxii, 1, 3.)

THE SILENCE OF GOD.

By HENRY PROCTOR, F.R.S.L., M.R.A.S.

OPPONENTS of British-Israel Truth have been under the necessity in order to explain why, in their estimation, there is no sign of the prophecies concerning the Ten Tribes being fulfilled, to interpose what is called a parenthetical dispensation, during which the promises of God to Israel are held in abeyance. This view has led also to the denial of the actuality of Divine Healing, since the supposed change of dispensation. It is affirmed that the Gospel of the Kingdom ceased to be preached after its final rejection by the Jews in Acts xxviii, 28, and was then superseded by "the Gospel of the Grace of God." A book was published on this subject under the ominous title of "The Silence of God," in which it is inferred that God answered prayer for Divine Healing in marvellous ways while the Gospel of the Kingdom was being offered to the Jews as a nation, until their fall and final rejection of Jesus as their Messiah, but that there will be no return of such miracles until the present parenthetical dispensation has run its course, and the Gospel of the Kingdom again brought in. This view does not, however, accord with facts, for the miracles did not cease with the fall of Judaism, but were continuous during the first four centuries of the Christian era. The ancient fathers speak in no hesitating terms on this point. Justin Martyr, Irenæus, Tertullian, and Origen, all agree that miracles were of frequent occurrence, and, indeed, it can be demonstrated that they have never actually ceased throughout the whole Christian era, but during the last 50 years spiritual healing and the working of miracles has been more widespread, and of more frequent occurrence than in any other known period of the world's history. They are, indeed, becoming world-wide in extent. Pentecostal missionaries in the Congo region especially testify to this fact, through the vital faith, *not* of mature Christians, but of people who a few years ago were cannibals, with no written language. Among these people miracles of Divine Healing are accomplished through a faith which puts to shame the unbelief of well-educated Christians of long standing in this country. Their faith has not been paralysed by living continually in a gloomy atmosphere of doubt.

To the teaching which has excluded miracles, as "Modernism" does, is largely due the falling into disuse and disrepute of the greatest weapon which God has provided for the benefit of the Israel of God, and through them for all mankind, and this having been laid aside has been seized upon by other agencies, and used, not for the propagation of the Gospel, but for that of anti-Christian doctrine. And who can doubt that this is the Day of Preparation for the coming of the Man of Sin, the last Antichrist: "*That one* whose arrival is due to Satan's activity, with the *full power*, the miracles and portents of falsehood, according to the energy of Satan, in all manner of mighty working and signs and wonders of falsehood" (2 Thess. ii, 9; *cf.* Rev. xiii, 13–18).

The forces on both sides are preparing for the Battle of the Great Day of the Lord God Almighty. Never was there such activity in the rival camps of the Lord and of Satan. "The morning cometh, and *also* the night." It is a time of great unrest, "Men's hearts failing them for fear," but the Israel of God is not to fear but to "*look up*, because their redemption draweth nigh." So that all these mighty signs and wonders which we see around us, both in the natural and in the spiritual world, are signs of the near coming of the Lord as well as that of Antichrist, for though the Lord might come at any moment for His waiting saints (1 Thess. iv, 13–18), He will not come to the Mount of Olives until the time of the Great War of Armageddon (Zech. xiv, 2), "when all nations shall be gathered against Jerusalem to battle."

The so-called "Silence of God" is an earthborn cloud, begotten of unbelief, for never for one moment have the words of Christ been abrogated, but it is just as true to-day as ever, that "All things are possible to him that believeth"; for though "Heaven and earth pass away, yet (His) words can never pass away." But we have left the Word of God to follow our own traditions and forsaken Him who is the Fountain of Living Waters, and hewn us out broken cisterns which can hold no water. But in Him, "the Father of Lights there is no variableness, neither shadow which is cast by turning." The God of Israel changes not, but is "just the same to-day."

ENQUIRERS ANSWERED.

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

F. DE STE. C. asks: "Don't you think Elijah will come and restore all things?"

ANSWER: We are positively told (Mal. iv, 5), "Behold, I will send you Elijah the prophet before the great and terrible day of the Lord come." And his commission is stated to "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."

That John Baptist refused to be taken for Elijah is quite evident (John i, 21). And that Our Lord's reference to him implies that though John Baptist did come in some typical manner representing Elijah (Matt. xvii, 18),

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he did not complete the prediction of Malachi, for they would not receive him (Matt. xi, 14).

"The restoration of all things" (Mark ix, 12) awaits the restoration of the Kingdom to Israel. The connection must be observed, which seems to be Mal. iii, 1. John Baptist came "in the spirit and power of Elias" (Luke i, 17) as the forerunner of the Messiah. But they would not receive him. So Jesus came in His humility and they crucified Him. Thus judgment came upon them to the uttermost. The Kingdom of God was taken from them, and given to a "No people" and a "foolish nation" to provoke them to jealousy. This nation now puts them once again into Palestine. Elijah will come when the time arrives to restore the Kingdom to Israel—Enoch being probably with him. Both will testify that the British are Israel, for which testimony they will be put to death by the Jewish Antichrist, which terrible crime will show the Jew the fulfilment of Christ's own words. These two are the forerunners of the Lord's millennium coming, when "He having received the Kingdom returns" (Luke xix, 12).

"It is appointed unto men once to die" (Heb. ix, 27). But Enoch and Elijah never died. So as death is to pass upon all men (Rom. v, 12), these two, though sinners, "walked with God," and God took them. Now they are sent at the end of time to "turn the heart of fathers to the children, and the heart of children to their fathers," to unite Israel with Judah, or Judah to Israel. But as the Jew refused the testimony of John Baptist concerning their Messiah, so these Zionists will repel and reject the testimony of these two messengers sent from God to bring about the union of the Abrahamic race.

We think Our Lord alluded to something like this when he stated, "If another shall come in his own name, him ye will receive"; and the last state of the Jewish race (Matt. xii, 43–45) as worse than the first.

But this will not be the condition of all the Jews at that time, any more than it was the condition of all in Christ's day ultimately to reject Him.

"Lest I come and smite the earth with a curse." Some of them will be saying, "Blessed is He that cometh in the name of the Lord."

We must notice that prophecy has in many cases a dual interpretation, especially when relating to the Hebrew race. The Restoration of Israel began at the time of Christ's first coming: to as many as received Him, to them He gave power to become the sons of God. Their redemption and building up into a Kingdom was evidently to a great extent begun before all the disciples of Our Lord saw death (Matt. xvi, 28). John Baptist was received by many. To them he was Elias who was for to come. God, foreseeing the rejection by the Sanhedrin and those that followed, foretold from the beginning the ultimate fate of both obedient and disobedient. All along the blessings accorded to the righteous in Christ have been fulfilled upon our nation (Luke i, 68–75), and the curses upon the disobedient (still called Jews) (Matt. xxiii, 39).

When the Restoration is complete, the blessing of Abraham (through Israel's Christ) will be promulgated by an united Israel and Judah (Isa. xxxii, 20; Hosea x, 10, 11, 12).

What is the best answer to give people who insist that Britain is one of the Romish ten toes of Revelation?

ANSWER.—*Ten* is the number assumed in reference to "toes" in Dan. ii, 33, 41, 42, but *ten* "horns" are mentioned in vii, 7, &c.; also Rev. xii, 3; xiii, 1; xvii, 3.

The best answer is to refer such a one to history (not fabricated by Rome). The ten kingdoms of the Roman beast did not commence to have any existence until Odoacer, King of the Heruli, conquered Rome (A.D. 476). Britain never belonged wholly to Rome, and Ireland and North of Scotland not at all. Then Britain (that part held by Rome) was absolved by Romulus Augustulus in A.D. 409 from all allegiance, and had to fight for her own life. The Saxons, Jutes, Angles, Danes, &c., never were under the Roman beast. They seized the portions formerly held by Rome. Now look what these Romanisers and belittlers of our country force misguided people to believe, *viz.*, that from A.D. 409 to 606, or later, Britain was subject to Rome; whereas, she was perfectly free. The Saxons had been coming into Britain all along, but when Rome cleared out they came into conjunction with their own kith and kin much faster. Roman sympathisers would have us believe this Saxon immigration was German. This old tale has been shelved as utterly unfounded, for ethnologists assert that no German kith or kin lodged with these-four seas.

THE PRESIDENT OF THE WESLEYAN CONFERENCE ON "THE LOST TRIBES."

ANGLO-SAXON DISPERSION AND ITS BLESSINGS.

PREACHING at the Centenary Chapel, York, yesterday, the President of the Wesleyan Conference (the Rev. Amos Burnet) said some very devout and sincere people believed that in the British nation they had found the lost ten tribes of Israel.

No one could read the history and think of the vocation and destiny of the chosen people of God and then read the history of this great people of ours without coming to think that there was a very striking parallel between the two.

He had no hesitation in applying what was said about the earlier dispersion to the great Anglo-Saxon dispersion, which he deemed was the most momentous and influential thing of the kind in ancient or modern history.

Wherever the Anglo-Saxon dispersion went it carried with it that liberty of conscience and religion which we little realised was so precious.

God had made us like this so that we might bless and save and help the whole of the world.—*The Northern Echo.*

DEMOCRACY.

To the Editor of THE NATIONAL MESSAGE.

SIR,—Whether we like it, or otherwise, this is the era of democracy. The question suggests itself, how does democracy fit in with British-Israel Truth? May I give a few thoughts on the subject?

We are told (Jer. xxxi, 9) that Jehovah is "a father to Israel," and we acknowledge Him as such every time we say the Lord's Prayer. The ideal form of government is, I suppose, that of a benevolent autocrat, like a father. Now how does an ideal father deal with his children? Does he not give them the fullest possible liberty compatible with the general welfare? Even so Jehovah makes His people the freest on earth, and thus we have at one and the same time an autocracy (the Theocracy) and a democracy.

THOS. J. CARLESS.

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THE SECRETARY-GENERAL'S PAGE

THE REV. J. J. R. ARMITAGE is announced to lecture for the Bristol Branch on Thursday next, April 23rd, in the C.M.S. Hall, Park Street, at 7.30, and on Friday, April 24th, in the Redland Park Hall, at 3 and 7.30.

* * *

Mr. J. J. Morey is to give his second lecture for beginners on Thursday evening next, at 7, at our Headquarters, 6, Buckingham Gate, S.W. On Tuesday next he lectures for the Ealing Branch, at St. George's Hall, at 8 p.m.

* * *

The Secretary-General lectured at Croydon on April 3rd, and Mr. J. J. Morey gave two addresses for the Branch there on April 9th, in the Y.M.C.A. Hall. On April 6th he spoke at Becontree, and on the 12th at Hounslow.

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The Annual May Meetings will be held on May 26th and 27th, afternoon and evening.

* * *

Four successful meetings were held last week at Central Hall, Westminster. Lord Gisborough presided on April 7th, in the afternoon, when Mr. Garrison gave the address on "The Greatest Biblical and Racial Discovery of the Age." In the evening the Rev. Pascoe Goard delivered a very fine lecture on Canada. Colonel Vincent Wright, D.S.O., presided. On the afternoon of April 8th Mr. Goard gave an illuminating address to a great company on "World Problems." In the absence of Major Knowles, through illness, the chair was taken by the Secretary-General. On the evening of the same day, the Rev. Joseph Gay gave a Recital on "Isaiah," interspersed with sacred solos from "The Messiah," beautifully rendered by Miss Hilda Morey, contralto, and Miss Constance Shearer, L.R.A.M., soprano, accompanied by Mrs. Garrison and Miss Hill. "The Hallelujah Chorus" and other oratorio selections were impressively played by Mr. Harrison Hill. Mr. Gay's Recital was based on a new booklet, entitled "Isaiah, an Outline Study," by the Rev. Pascoe Goard, and it made a powerful impression upon the audience. Many expressed the hope that it would be repeated. Of the booklet, the Rev. Arthur Pritchard, M.A., writes: "The author has dealt with the 'Koh-i-noor' gem of the Old Testament, Isaiah, with the skill of an expert, and being so clear cut, it ought to be the 'mountain of light' which the Persian name Koh-i-noor doth signify." It is a unique presentation of the subject, and clearly shows that there are three separate and distinct divisions of the Israel people addressed by Isaiah—Judah, Israel, and Israel in the Isles. We predict a great demand for this booklet. Certainly no Bible student should be without it. The price is 1s., plus postage, to be obtained from the Covenant Publishing Co., Ltd., 6, Buckingham Gate, S.W.1.

* * *

The Vicar of a certain parish, very friendly to B.-I. teaching, though not yet fully accepting it, presided at a large gathering recently addressed by Mr. Morey, and expressed his astonishment at the size of the audience, remarking that he had to be contented with a week-night church meeting of less than a score. He has invited Mr. Morey to give three more addresses.

The British Weekly, in a notice of the second book against B.-I. Truth by "Clericus," who now reveals his name (the Rev Arthur Simmonds) insults tens of thousands of earnest Christians who hold their B.-I. faith as most sacred, by writing contemptuously of "the British-Israelite superstition" and "this pretentious but empty theory." Among the many protests we have received there is one from an outstanding leader of the Free Churches, whose members are the principal subscribers to the paper named. We appreciate his righteous indignation. Is it not time that British-Israelites received at least the same fair play from the so-called Christian papers that they receive from the secular press? As to the author of the book, his opinions can be taken at their face value, and what that amounts to any enlightened and unprejudiced student of the Bible and of prophecy and history will have no difficulty in arriving at.

* * *

"Princess Alice, Countess of Athlone, wife of the Governor-General of South Africa, performed the opening ceremony in connection with the new Congregational Church in Cape Town, of which the Rev. T. A. Penaliggon is minister. The opening took place on March 14, in the presence of a large number of members and friends. Her Royal Highness and the Royal party, by her own desire, remained for the dedicatory service which followed. The pastor, on behalf of the Church, presented the Princess with a silver key."—*Christian World.*

* * *

A gracious reply has been received from H.R.H. the Prince of Wales to a message of good wishes from the British-Israel-World Federation, telegraphed to him on board the *Repulse*.

* * *

We cabled a message of sympathy to our Patron, the Prime Minister of New Zealand, and within a few hours received from him the following reply: "Grateful thanks your most kind message.—Massey."

* * *

Mr. Tester will speak on the "Union Jack," with diagrams, at the next meeting of the South London Branch, 195, Lavender Hill, on April 21st, at 8 p.m.

* * *

We acknowledge, with gratitude, an anonymous donation of £8 10s. for our General Funds; and another, "T.O.," for 10s. Every possible help is needed in the great work in which we are engaged. The more we receive, the more we can expend in urgently necessary propaganda. In this connection all Christians and patriots will learn with gratitude that we are winning Communists to Christ through British-Israel teaching. The value of such work may be judged by the following blasphemous declaration made by the head of the Third International (Communist): "*We will pursue God wherever He hides, until we finally dethrone Him and cast Him out of His Empyrean.*" Let there be no mistake; this is the object of the enemies of God and of our country in our own midst as well as in Russia. They are holding scores of meetings each week and spending thousands of pounds. We cannot afford to disregard plain facts. We must be up and doing in real earnest. Too many people are only half awake to the danger.

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

No. 173. Vol. IV. APRIL 25, 1925 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 TRUTH AS IT AFFECTS THE BRITISH NATION.

By Rev. Wm. Pascoe Goard.

The Bible without the history of the British Nation to unlock the meaning of it is not understandable.

The history of the British Nation and its position among the nations to-day are not understandable without the Bible.

Both the Bible and Britain are logical and understandable when the one is examined in the light of the other.

Let the above be realised, and it will at once appear that there cannot possibly be a more important task than to read the Bible in the light of British history, and to examine British history in the light of the Bible.

To which of these entities shall we first address our attention? Britain is a fact. It bulks very largely in the affairs of the world to-day. What continents, countries, nations, peoples, tongues, are giving attention to Britain and to British affairs to-day?

To no other country on the earth is there given so much attention. Upon no other country on the earth is there so much depending. Against no other country on earth is there so much ill-will felt and expressed. Towards no other country on the earth is there so much trust and affection given. What is the reason for all this concentration of attention? Why do such mighty interests focus upon Britain? Why is her influence and power extending rather than waning? Why does she survive when all other Empires have fallen?

The answer will be sought in vain outside of the pages of the Bible. But in the Bible the answer will be found.

Britain is Israel, the Kingdom-Nation of God.

Established upon His throne over Israel-Britain is Jehovah, the God and King of Israel.

In Israel-Britain is the Divine law, and she is the administrator of the Kingdom of God among the nations of the earth.

Upon the throne of Britain the House of David is established from of old.

To the Kingdom thus constituted Our Lord gave His charge, "Occupy till I come."

To the Kingdom thus constituted Our Lord will come, and in it and over it He will establish, not His Kingdom, for that was established at Sinai, but His reign, through Israel, over all the earth.

These are the facts of the Kingdom which later we will examine point by point, as we have done in the past. But now let us turn our attention to the Bible, and see what light the facts of the Kingdom-Nation will throw upon its pages.

The Bible, as we have it, is not God's first revelation to mankind. In the first chapters of the Book of Genesis we have the synopsis of that revelation which the pre-Abrahamic world enjoyed. It is a very short and condensed synopsis. But it gives to us evidences that to the early generations of the Adamic family there was given a revelation which covered all the ground which the Bible, as we have it, covered. There was this difference. Being given at the very beginning of our race much that even at Sinai was historic, was in the form of prophecy, and all that has since transpired was in the form of prophecy. One advantage they had over us. They were nearer the beginning of things, and that which has receded into the mist of past ages as far as we are concerned was to them modern history. The

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synopsis we have, therefore, is far more acceptable and reliable than the researches of the schools of those far-off ages, regarding the early things of the Adamic family.

The main thing in these early chapters of the Bible has been and is to show to us the beginning of our race by the creative act, and the inbreathing of God, and the carefully-preserved line of Holy Seed from God to Adam, and to Seth, Noah, Shem, Abraham, Isaac, Jacob-Israel.

The great historic events which are recorded, few in number, but of mighty import to the succeeding race, are told to us in most majestic language and with the greatest condensation. They are the Flood, the confounding of human speech, the separation of the three families of the Noah descent, the preservation of the Covenant-bearing line unbroken from Seth to Israel.

To call these things myths, to find in them redundancies and contradictions, is to show very little conception of the majestic things of which we are told in these early chapters of the Bible. There is no redundancy. There is no contradiction. Whatever the text may show of human infirmity, the Divinely-revealed story stands out in unity and power, based upon the "Testimony of the Lord, which is sure, making wise the simple."

With the call of Abraham begins the great fact of British history.

No history of our race and nation will be complete nor be fully understandable which does not begin here. Therefore we shall linger for a little space in order to consider this, the foundation-stone of the history of our race and nation.

As we do so we shall see how pitiful is that presentation of British history which begins with the centuries of Roman occupation of Britain, and which presents as the beginning of our history, as the emergence of a nondescript people, "skin-clad savages," made up of the offscouring of many races and peoples. God deliver us from the "scholarship" which lays such a foundation for British history. If it fail so entirely in the primary things of scholarship, to what heights of unreliability will it reach in higher learning? It is distasteful to point out the weaknesses of those things which we have venerated. But unless they are pointed out, they will never be remedied until the whole structure comes crashing to the ground.

Let us then examine the foundation of British history.

It begins with the

BERITH-ISH,

that is to say, with the Covenant Man—Abraham.

Next to Our Lord, Abraham is the most majestic figure of the period covered in detail in the literature of the Bible. In saying this we halt at the call of Abraham in our progress back through the period of history; nor do we bring him into comparison with the pre-Abrahamic Patriarchs, such as Shem, Noah, &c. Beginning with Abraham and coming down through the ages, we find that, with the exception of Jesus Christ, Abraham is pre-eminent over them all.

Abraham was in the direct line of the descent of the Covenant-bearers which stretched in unbroken line from Seth to Abraham.

Melchizedek was the last holder of the Covenant before Abraham. At the time Abraham assumed the authority and duty of the Kingly line, in going out to war against the Kings of the East for the rescue of his nephew Lot and the inhabitants of the Cities of the Plain carried captive, Melchizedek came forth to meet him. He thus, for the first and last time, appeared upon the page of history at least by that name and title, and as the greater to the lesser he blessed Abraham, and as a superior from an inferior he received from Abraham tithes of all. To Abraham he "brought forth bread and wine," the elements of the Lord's Supper, prefiguring the Coming and Sacrifice of the Christ, and as a Priest for ever he ministered these elements to Abraham.

From this time forth we find the Covenant in the keeping of Abraham, and the Kingly power and authority.

It has been generally thought that God looked around over all the families of the earth and selected the man most suitable for the task before him. That selection had been made long and long before, in Seth, and in Shem, and in their descendants in unbroken line.

Failing an heir of his body, Abraham was called as the next in line of the succession, and was endowed with the great responsibility of the carrying forward of the Covenant to the end of time.

This matter is important, and we dwell at length upon it, for at this point the sons of Abraham were endowed for ever with the right to rule in the earth. This act of Melchizedek constituted the investing of the great father of our race with the Kingship and the heirship of the world. His heirs are in the earth to-day, and hold the rights then transferred with such solemnity to Abraham and to his seed for ever.

This man Abraham, in his personality, is the starting-point of all the great plan of the Gospel as it runs its course through the Old Testament and through the New. Again and again do the Scriptures hark back to the call and endowment of Abraham, the friend of God.

Our articles of faith, proceeding farther back than do our national articles, found upon Abraham, the Father of the faithful. The Covenants made with Abraham, Isaac and Jacob form the basis of all Biblical faith. Upon them St. Paul founds the great doctrine of justification by faith, and shows that Christian faith consists in the same "believing God" as was "counted to Abraham for righteousness." That "believing God" was in connection with the birth of Isaac, and through him of the seed which should at once be the heir of the world collectively, and the Redeemer of Israel and the Saviour of men in Jesus Christ, the great Son of Isaac, the Seed.

Nay, do not start at the fact that Jesus Christ, the Son of David, was also the greatest of the Sons of Isaac, so pre-eminent that among the Sons of Isaac He is pre-eminently called "The Seed."

In the New Testament, by the Apostle St. Paul, it is insisted on that in the Christian dispensation, as in the Mosaic and the Patriarchal, it is still true that "In Isaac shall thy seed be called."

And in Abraham's lifetime the youth Isaac was "Thine only Isaac." This is emphasised at the time that God called upon Abraham to offer his "only Isaac" for a burnt offering upon the mount of sacrifice.

But this is to anticipate. We return to the thought and fact for this article, which is this—the preparation for the beginning of Brith-Ish history was in the call of Abraham.

The great act which established the Brith-Ish, and which constituted the beginning of British history, was when out from the ages there stepped that majestic personage, Melchizedek,

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and handed to Abraham the honour, authority and succession of the Covenant.

It is a wonderful thought that the very first act which thus established Abraham in his authority, and set in motion the process of British history, took the form of the Sacrament of the Lord's Supper.

It is a wonderful thought that back beyond Abraham, our father "after the flesh" as the Apostle Paul calls him, there was that unbroken succession to Seth, Adam, and God.

Thus far our articles of faith go in Collect and Creed, Lesson, Gospel and Epistle, in Te Deum, Venite, Benedictus, in the formula of the Lord's Supper, of baptism, and marriage, and all through the forms by which our faith and worship finds expression.

Our national articles of practice also go back to the Abrahamic beginnings. We hold our possessions individually and nationally by virtue of the great land Covenants made with Abraham and his seed for ever. We possess our national organizations and our Constitutional Monarchy through the Covenants primarily made with Abraham and Sarah, and enlarged to Isaac, Jacob, Israel, David, and Christ.

From this basis are all our individual rights as members of the chosen seed. Sharers in the miracle birth of the race in Isaac, in the great racial Covenants made and renewed again and again, and made sure to ALL THE SEED for ever, and in the stupendous faith which was made the heritage of the sons of Abraham through Isaac to the end of time.

The nation was established an homogeneous family. It is a most glorious brotherhood, which shows the reality of its texture and endurance when in the testing time, such as the nation passed through in the last great conflict, "cook's son, duke's son, son of a hundred kings" proved their metal, and that at the base they are all of the same Royal stock who could prove true to the death, not as isolated individuals, but as a race in whose veins runs the Royal blood of Abraham, Isaac and Jacob.

Not an international brotherhood of all the human race primarily, but the brotherhood of the sons of Abraham through Isaac, and of those who join them through confession of the faith of Abraham; this is the teaching of the Bible.

Thus nationally our foundations run down to the "Rock from which we were hewn, to Abraham your father, and to Sarah which bare you," as the great Prophet Isaiah puts the matter.

In Abraham the race was called. In Isaac the race was born. In the blessing of Abraham by Melchizedek, Priest of the Most High God and King of Peace, the race was endowed with its Royal prerogatives, which have never failed. In the faith manifested by Abraham in this very call and destiny is laid the foundation of Christian experience. "Therefore, being justified by faith we have peace with God, through Our Lord Jesus Christ." And as we read the careful statement of St. Paul we find that the faith which justifies is that faith which accepts these very promises and believes in the continuity of this very purpose by the Lord our God.

We shall be grateful if those who have promised donations will most kindly send them on. Our needs are great.

JERUSALEM.

WHO WILL RULE THE WORLD FROM MOUNT ZION?

"I Have Made Jerusalem My Throne For Ever."

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

THIS looks like a big problem, and the very question may incline to confuse the outlook of many.

JERUSALEM THE CENTRE.

In future time, near at hand or far distant, the City of Jerusalem, as it then will be, must be the seat of the world-governing organization. The Law that will control the nations will go out from Mount Zion.

The Highest Authority so says, and so it will surely be.

WHERE THE CONTROL?

Are there would-be world rulers in sight? There are. We shall mention them, and are of opinion the reading public will readily grant that the competitors have the ideals, ambitions, plans, and the spirit that urges them forward. Let us name them in detail.

RUSSIA AT THE HEAD OF SOVIET RULE.

It is plain to all who read that Russia *now* aims at world rule from Moscow. The mental and spiritual attitudes make an environment absolutely new among the nations of history. It is an untried systemless system, condition, and mental attitude. But it aims at world rule, and perhaps will approach much nearer to final success than statesmen and others suspect.

It is organizing, in every land, such human and other elements as can be used in due time with sledge-hammer blows and smashing effect as will yet astound the world.

THE ROMAN CHURCH.

Here is one of the most perfect organizations the world has yet known. It has one important and powerful element Russia lacks. This is religion in its simplest and most natural condition. It has a perfection of organization which far outstrips anything in the hand of Sovietism at the present time.

Russia may appeal, and does appeal, to the concept of oligarchic rule, while Rome depends on the autocratic. Here, again, Rome has the advantage.

Russia has started on its journey, and has about ten years of organized experience, while Rome has the experience of nineteen centuries.

If the contest were left to these two mighty combinations there would be a fierce world conflict, but in the end the issue must be plain to careful readers.

Rome has the ideals, the vision, the organization, the plans and the determination, and she is marvellously equipped with multitudes of trained men and women in every department of human activity.

Rome aims at and claims the right of world rule; and bases her claim on the religious and Scriptural outline and foundation, as interpreted by her scholars, theologians and teachers.

JEWRY.

This is a third world competitor, holding plans, visions and methods as well defined, as age-long as Rome herself.

The vision of Jewry is the vision of her prophets—Isaiah, Jeremiah, Ezekiel, Daniel, and the others.

Jewry has in control a mighty power in wealth, experience, in the highest human ideals, in a marvellously trained leader-

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ship, in spirituality, in a perfected organization, and in a spirit of fearlessness and continuity perhaps never elsewhere found in the human family.

And Jewry, too, like Rome, bases her claim on religion, on the old Scriptures, on the prophets, on a special fitness for rule, and thus she steadily advances with giant strides, and as silently as the incoming tide.

Each of the three is aiming at a final success and is most ardently working towards an end that will give humanity a world clash of a most terrific nature.

Later on we may go forward with this thrilling problem that must engulf all humanity.

BIBLE STUDENTS' STUDY CLASSES.—XVII.

THE PROPHET EZEKIEL.

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

Ezekiel xx.

This xxth chapter contains a recapitulation in a summary of all God's dealings with Israel as a whole nation from their first beginning in the land of Egypt, following them throughout their rebellions until He could no longer bear with them, but had to scatter them abroad amongst the nations, ultimately bringing them into the bond of the Covenant and thus to the mountain of the height of Israel—this high mountain and eminent. The compression into this one chapter of the 3,500 years of history is a marvellous production of literary narration which would puzzle any human being to have produced.

Chapters xx–xxiv set before us why God does not utterly blot out the seed of the House of Israel, and informs the Elders of Israel not only of His long-suffering now, but also in the past, because He has respect unto His Holy Name and has a work yet for Israel to do when they have learnt of His love and forbearance. He also shows not only His present dealings with Jerusalem and the Jew, but also to the end of the age of prophecy, distinguishing them from the Northern House if we have eyes to see.

The enquiry set up by the Elders probably concerned matters then in operation four years before Jerusalem fell. God will not enlighten them any more. His dealings with them in the past must be plainly set before them and His having wrought with them in so much mercy, yet their continued rebellion against Him. As He had already acted towards them in the past, so He would continue to act in the future, simply that He had a purpose in all He undertakes. The same principles which have ruled their past history will also direct their future in all that is yet to come. "Wilt thou judge them" is explained, "make them to know the abominations of their fathers." This history is then presented. (1) Israel in Egypt (verses 5–10); (2) the people led out into the wilderness (verses 11–17); (3) the children of those who fell in the wilderness (verses 18–26), the people that entered Canaan (verses 27–29); (4) Jehovah's respect for His own Name will so allot the history of the people in the future as He has fashioned it in the past (verses 30–44). What follows really belongs to chapter xxi.

Verse 5: "In the day when I chose Israel." This is only stated here in Ezek., but Jer. xxxiii, 24, refers to God's choice; Isa. xl–lxvi is full of it; Deut. vii, 6 *ibid.*

Verse 7: "Put ye away every man the abominations of his eyes." Evidently that which the soul of the unregenerate lusteth after, as in xxiii, 3. It is this propensity which always tempted them to partake of the idolatry of the nations around, keenly present in Egypt (Jos. xxiv, 14; Lev. xviii, 3). How far God was known in Egypt at the time of their sojourn we can scarcely know, though evidence is forthcoming that He was not wholly disregarded. Joseph and Jacob and some of their families must have done a little to resuscitate any knowledge that did remain. The testimony of Moses (Heb. xi, 24) must have had some effect; this was followed 40 years after by his commission. Then Aaron, Miriam and Moses would re-kindle what had been existing in the years before. We are told in Exod. iv, 31, that the people believed that the Lord had spoken to Moses and that they bowed their heads and worshipped. Ps. cvi may be compared with Ezekiel's account (verse 8 here). We are left in the dark as to God's wrath being poured out upon His people in Egypt (verse 9), "I wrought for my name's sake."

But the story of Danaus, fleeing from his brother Egyptus, told us in Æschylus, furnishes us with the cause: as being a matter of religious differences. The "seed Divine" coming into Greece (Argos) and soliciting a home from Pelasgus in the ninth generation suits the genealogy of Dan from Peleg.

Both Moses and Joshua plead with God for His Name's sake (Exod. xxxii; Jos. vii), though not using the same expression (Deut. ix, 28, 29; Jer. xiv, 7, 21; Isa. xliii, 25; xlviii, 9, 11, &c.). Ezekiel here (verses 11–17) shows how exactly rebellious to this act of sanctifying they were, they rebelled, they polluted, they profaned; but see Deut. xxxii, 26–29, how God spared His people and why. These statutes and judgments are obligatory upon us at the present time, and our failing to observe them is the cause of our troubles and diseases, but we are learning. It is no use pleading that we are not Israel or that Christianity has changed all this, for Jesus did not change the moral laws (Matt. v, 17–20). He rather enforced them, explaining them more fully. Obedience will issue into life, not only natural but spiritual. Verse 12: "Moreover I gave them my Sabbaths to be a sign between me and them that they might know that I am the Lord that sanctify them." Nationally, Israel is the only nation to whom the Lord has given His Sabbaths for a sign, and yet all Christians who wish to know God must keep them; the object being that this observance might raise them in reverence and worship and study of God's Holy Word (Isa. lviii, 13, 14).

No other nation but the Anglo-Saxon and British keep Sabbath by law; nor has any other nation obtained the promise here given to Israel but ourselves. The threat here signified was carried out, as we find from Num. xiv, 1–4; Neh. ix, 17; Ps. cvi, 26, 27. God, however, wrought for His Name's sake, and spared most of them. The blessing of possession of the land was taken away from those that thus escaped, and they went off under Danaus, Cecrops and Cadmus (mixing with Phœnix) into Greece. In Hecatæus of Abdera, Danaus is the leader. Dan seems to have been the pioneer each time any broke away; maybe some of the first settlers returned to induce others to migrate.

Verses 18–26: This second generation in the wilderness God renewed His promises to, but here again they provoked Him sore in the matter of Korah, Dathan and Abiram, so that the earth opened her mouth and swallowed up a great part of the rebels, and the false incense burners were consumed with

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their own fire. The iniquity of Baal-Peor and all their murmurings are well known. Yet He wrought for His Name's sake. Verses 27–29 refer to the people on their entry and residence in Canaan. We learn here that blasphemy includes disregard of His Commandments. They seem to have turned the "prayer houses," or high places of the heathen, into places of devotion to Jehovah, but in doing so they partook of their abominations, their merry-making (Hos. ix, 1), their sensuousness (Hos. viii, 13), and false conceptions (Amos v, 21, &c.); their whole worship was sinful (Hos. viii, 11, &c.).

Judah even, notwithstanding Jer. ii, 20-iii, 11, transgressed yet more. BAMAH means high place; this should have been Jerusalem only (1 Sam. ix, 12; 1 Kings iii, 4, &c.; 1 Chron. xxi, 26-30; now established, xxii, 1).

In verses 30-31 we see that the Lord will not answer those who walk after the doings of their fathers. What they desire to know He will not tell them. But He will reveal to them something concerning Himself, and His method of dealing with them. They proposed to do just as the heathen did, to make to themselves dead images instead of worshipping the Living God. He will therefore cast them out of His land, and scatter them broadcast. But with a mighty hand He will send the executor of His fury after them, and not withdraw His arm stretched out against them. As in Isa. ix, 12, 17, 21, they shall not become like the heathen, for He will do terrible things with them. (Exod. xxxiv, 10.) If they are trying their wills against His will, plans and purposes, they may have to suffer terribly before they submit to the hand that leads them, yet all the time He remembers mercy. (Isa. lxiii, 9-14.) Ezekiel no doubt bethought him of God's promises to Israel as constantly reiterated (Hos. ii, 14-20; Jer. xxxi, 1-10; Isa. xli, *seq.*). But before all this they shall be tearing each other to pieces. This is from what we now gather, seeing the diverse wanderings of their several communities, struggling for the territories to which they were led, without knowing they were fighting their own kith and kin. Though they might have wished to return to their own land, we are told that they should not find their paths. The story in this chapter seems to revolve itself upon All-Israel, for we must remember the small number of Judah and Benjamin returned from Babylon did not exceed 43,000, simply "as chaff compared to wheat." (Verse 39.) "As for you, O House of Israel," may refer to "the evil figs" and, being disobedient, they went down into Egypt and became worse than the heathen. These had daringly said they would do as they liked. (Jer. xlii, 15-22; xliv, 15-19.)

The main body of Israel, as stated in Ezek. xi, 15, 16, where we see, as here, that this whole people, including all "the good figs" of Jer. are to be gathered to "mine holy mountain," to "the mountain of the height of Israel," and there they are all to serve Him. This is the same land into which was transplanted "the highest branch of the high cedar," the "tender one," the daughter of Zedekiah, where it shall become a flourishing and prosperous Royal House, a Throne set in majesty. (Ezek. xvii, 22-24; Jer. xvii, 12, 13; xv, 11, 14.) Here is a glorious destiny arranged for the people of Israel in these islands (Isa. xlix; Jer. xxxi, 1-11) under the New Covenant (Jer. xxxi, 31, *et seq.*). Although God will be sanctified in us here, in these islands, yet it does not appear that we shall thoroughly know the Lord, and really know nationally that we are Israel, until He brings us into the land of Israel. The process seems to be a gradual revelation in their own land, maybe in the land of 2 Sam. vii, 10, where He will pour out His Spirit upon us as in Ezek. xxxvii, 10; then 13; then a full revelation. Then a loathing of ourselves and a true repentance, when we see and consider all God's goodness towards us, His rebellious people. Armageddon, no doubt, will have a very great deal to do with our seeing who we are.

GLORY BE TO GOD.

THE CHURCH IN BRITAIN.

TO THE EDITOR, *East London Advertiser.*

SIR,—It is with great interest that I have read the letter signed by "Presbyter" in a recent issue, in which he writes to correct an impression that may have been given at a certain Ilford Men's Meeting, "that the Christian Faith entered Britain with St. Augustine, A.D. 597," and I write to corroborate what "Presbyter" says, and to lay before your readers a few additional facts of interest and importance.

The Gospel was not planted in Britain by St. Augustine, although there can be no doubt but that there are still many thousands of people who believe the contrary to have been the case.

The early Britons were a highly civilised race, having a developed cult of their own, known as "Druidism." The Romans greatly feared and respected the Britons, and that is why they made such frantic, if not futile, efforts to conquer Britain—witness, for example, the invasions of Julius Cæsar. In many ways our British ancestors will compare to great advantage with the best eras of Greece or Rome. In war the Briton, after the invasions of Julius Cæsar, walked the streets of Rome, the only freeman in Europe. For, as Tibullus (Lib. iv, i, 149), the Roman poet, who died about A.D. 18, said:—

"Invictus Romano Marte Britannus," which may be translated "Behold the Briton, unconquered by Roman arms!" Horace, the famous Roman poet, who died 8 B.C., implies that the Briton had scarcely been touched by Cæsar's campaigns (Epod. vii, 7)—

"Intactus aut Britannus ut descenderet
Sacra catenatus via,"

while in another Ode he writes that nothing but the conquest of Britain was wanting to make Augustus "præsens divus" (Odes, Lib. iii, 5). Dion Cassius, who records the oration of Boadicea, quotes the British Queen as saying that though Britain had been for a century open to the continent, yet its language, philosophy, and usages, continued as great a mystery as ever to the Romans themselves. The Britons were not a "barbaric" race in the modern sense of the term. "Barbarian" is an onomatopoetic word used by the classical writers (*cf.* St. Paul, 1 Cor. xiv, 11; Col. iii, 11) to describe those who could not speak Greek or Latin, and means neither more nor less than that, having no reference to civilisation or culture. The Britons were not barbarians, therefore, in the sense of their being uncivilised. Agriculture was universal, corn everywhere abundant, pasturage a distinct branch of national wealth, and the population so thick as to excite Cæsar's astonishment. Diodorus Siculus (History, Lib. v, chap. 2) says that "Britain anciently remained untouched, free from all foreign force" until the invasion of Julius Cæsar. "The inhabitants," says Diodorus, "live to this time after their own ancient manner and custom; for in fights they use chariots, as it is said the old Grecian heroes did in the Trojan war. They

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are of much sincerity and integrity, far from the craft and knavery of men among us; contented with plain and homely fare; strangers to the excess and luxury of rich men. The island is very populous." Camden, in his "Remains" (pp. 11–12, Edition 1674), speaking of the Britons, says that "their valour and prowess is renowned both in Latin and Greek monuments." He then describes with what difficulty "the most puissant Roman forces" contended against the Britons. In short, for much might be written on this subject, the words of Shakespeare were as true in the days of the early Britons as they are to this day:—

"This England never did nor never shall
Lie at the proud foot of a conqueror."

Is it likely then that Britain received its first message of the Gospel from Rome? The answer is in the negative, as the following facts will prove.

Christianity was first introduced into Britain by no less a person than Joseph of Arimathæa, a kinsman of Our Lord, about A.D. 36–39. He was accompanied (or followed) by two Apostles, Simon Zelotes and Philip, and by Mary and Martha and Lazarus, of Bethany. Joseph built the first Christian Church in Britain at Avalon, now known as Glastonbury, where he was eventually buried, A.D. 76. The site of his tomb was known to Leland, and to other historians of the Glastonbury period. It contained the following epitaph:—

"Ad Britannos veni post Christum Sepelivi.
Docui Quievi,"

which means "I came to the Britons after I buried the Christ. I taught. I have entered into my rest."

Knowing the success of Joseph's mission in Britain, St. Paul appointed Aristobulus (Rom. xvi, 10), who was one of the "Seventy disciples," and father-in-law of St. Peter, as the first Bishop in Britain. He also made Linus the first Bishop of Rome. Now Linus was the son of the famous British chief, Caractacus, who was taken prisoner (and also his family—owing to treachery) to Rome. And it must have been Linus and his sister Gladys (who was afterwards adopted by the Emperor Claudius, and who changed her name to Claudia in consequence) who first introduced Christianity to Rome in the early days of their captivity there, for we know that neither St. Paul nor St. Peter founded the Church at Rome. When St. Paul went to Rome as a prisoner, he found Linus and Gladys there already, both of them Christians from Britain, where they had been converted by Joseph of Arimathæa. Hence the British Church is older by a few years than the Church at Rome.

Gladys (Claudia) married Rufus Pudens Pudentinus, who was a famous Roman noble, and a friend of Martial, the Roman poet and epigrammatist, who mentions both Claudia and Pudens in one of his epigrams (Lib. iv), and it is suggested that the latter was now a Christian, since Martial calls him "sancto marito."

It is interesting to observe that Pudens, Linus, and Claudia (Gladys) are mentioned by St. Paul in his Second Epistle to St. Timothy (iv, 21), which Epistle the Apostle wrote when he was himself a prisoner in Rome, and a friend of these British Christians.

For those who seek evidence for the above statement that Joseph of Arimathæa was the first to preach the Gospel in Britain a very few years after Our Lord's Resurrection, I would refer them to some of the older English historians, such as Speed ("History of Great Britain"), Foxe ("Acts and Monuments"), Stow ("Survey of London"), Camden ("Britannia"), &c.

For evidence that St. Paul himself visited Britain and preached the Gospel here, we may refer to Speed (*op. cit.*, chap. ix); Cave ("Lives of the Fathers," Introduction, ix); Stillingfleet ("Origines Britannicæ," chap. i); certain Roman Catholic writers, such as Baronius, Alford, and others; St. Clement of Rome ("Epistle to the Corinthians," iii, 13–14); Theodoret, Bishop of Cyropolis ("De Curandis Græcorum Affectionibus," Lib. ix), who says (writing about A.D. 436): "Paul, liberated from his first captivity at Rome, preached the Gospel to the Britons and others in the West," and many other early writers, including perhaps the famous Eusebius, Bishop of Cæsarea.

From the above it will be seen that the foundation of Christianity in Britain was absolutely Apostolic in origin, and that it did not arise as an offshoot from Rome. When St. Augustine came over in A.D. 597, Christianity was already here, with its own British "use." The Council of Whitby, in A.D. 664 (1,260 years ago, or "Time, times, and a half," a definite period in Biblical prophecy) proved that there was both a Roman and a British "use" in England, so that it may be shown that the Anglican Church of to-day is descended from the ancient British and Apostolic Church of the first Christian century.

It may be of further interest to add that Stow (*op. cit.*), confirming the tradition that King Lucius built the first Christian Church in London, *i.e.*, the Church of St. Peter "in a place called Cornhill," in the second century, gives a list of the Archbishops and Bishops of London from the time of King Lucius until the coming of St. Augustine! He also tells of one Bishop of London who attended the "Council holden at Arles in the time of Constantine the Great."

History has proved again and again, and history will never cease to prove, that the British people, either in religion or in politics, will never suffer the dominion of a foreign yoke. Britain for the British, and British Christianity for the British peoples, is the watchword of to-day!

Trusting that the above facts may be of interest,

Yours faithfully,

G. HAROLD LANCASTER.

WHO WILL WIN?

BY A. G. C.

IT is becoming more obvious every day that anyone who wishes to intelligently watch the great happenings in the world at the present time must be possessed of the indispensable clue—the knowledge, that is, that the British people not only originate from Israel of old, but are on that account in direct lineal succession to the Covenant of world-wide Israel supremacy, our inheritance comprising nothing less than the heirship of the world.

There are few who do not read the daily papers to gain some idea of what is going on in the world; one wonders how many are conversant with the underlying causes, or the determining influences of the happenings which engage the public interest; the suppression or "doctoring" of reports; the ultimate objective aims of the people or bodies whose interests operate in the world of affairs so powerfully to us all.

To play or watch a game, one must at least understand

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the fundamental rules, the objects of the various movements, the methods of scoring, and so on. The figure may be easily made to apply to the whole complex field of human activities and the far-reaching ends sought to be attained.

Doubtless the aim of the majority of people is happiness, or whatever may stand for it in their conception of things. It would seem that the British as a people seek their own happiness in that of others, and that of a very solid and practical kind, too; their outstanding characteristic being fair play and protection of the weak. Even in their wars, always inevitably and unwillingly undertaken, their guiding principle has ever been defence, not aggression.

But the world has only too often learned by bitter experience that there are always peoples ready to seek the achievement of their own ends whatever the expense in suffering or loss to others. This has been dramatically illustrated in the revelations contained in "The Protocols of the Learned Elders of Zion," a study of which would certainly cast the reader into a state of profound depression if it were not for one very important fact, which is, that what the Elders have been working for for centuries, and what they claim as their right, does not belong to them at all, but to the British!

Whatever the ethnical relationship between Jews and British, it is an undeniable fact that the Israel Covenant Birthright has passed to the latter, to the exclusion of the Jews; and that we, and not the international Jews, have as our King the lineal descendant of King David, His Most Gracious Majesty King George V, whom God preserve!

So, to revert to our figure; to understand the world situation of to-day we must know the game, the methods, the players, the objectives.

Christian people and humanitarians of all nations are playing to-day for peace, happiness, and the good of mankind. The Jews concerned in the revelations of the Protocols are playing for world power and anti-Christian ideals. Their methods have so far shaped events to a wonderful extent towards the achievement of their ends, which is supreme and universal dominion. "The Jew believes that the world is his by right"—a belief founded on Biblical promises and prophecies relating to Israel's glorious future. But he is not basing his designs on correct premises, for, considering himself the sole survivor and representative of Israel, he overlooks the far greater body of Israel's descendants, the Anglo-Saxon race, who alone among nations bear all the infallible marks by which the people of God are to be identified. By seeking to set up a World-Autocrat, the Jew overlooks the reigning lineal representative of the House of David in the person of His Majesty King George V.

Here, then, are the two determining forces in the world to-day, and consequent events will certainly lead up to the crisis and clash of irreconcilable objectives. Which will win?

The answer is to be found in a study of the origin, history and destiny of the Anglo-Saxon race, which cannot be pursued apart from its beginnings in the Sacred Scriptures. This study carries one over many fields with irresistible force of interest; nor does it stop at the present, but its impetus urges us on through a future of inconceivable splendour, however chaotic the present may seem to be.

By this study the movements and tendencies of the times are better understood, because the forces producing them become clearer in one's mind; and through and beyond it all looms the glorious and blessed consummation.

For a study of this question read "The International Jew," as advertised on book cover of "The Protocols."

"THE EVOLUTION OF THE ENGLISH-SPEAKING PEOPLES OUTLINED IN GENESIS." IV.

By Thos. W. Plant.

(*Continued from p.* 155.)

A MUCH-NEGLECTED VERSE.

I HAVE never seen a *detailed* examination of this 20th verse of Genesis, chapter xlviii, in our British-Israel literature; it is generally treated as a fitting and dignified conclusion to Jacob's prophetic blessing of Ephraim and Manasseh, and yet it is the basis on which the modern school of the Higher Critics build their theories of the "source" of this "oracle," with which I will deal later. Let us compare the translations of verse 20.

The A.V. and the R.V. read:—"And he blessed them that day, saying: In thee shall Israel bless, saying God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh."

The Variorum gives "by," "with," or "through" thee shall Israel bless, &c.

Young's literal translation gives:—

"And he blesseth them in that day, saying, 'By thee doth Israel bless, saying, God set thee as Ephraim and Manasseh'; and he setteth Ephraim before Manasseh."

It will be noted that all these translations are very similar; the Variorum shows slight but still important variations which seem to give the idea that the blessing is to be "through," "by," or "with" the race of Israel under the leadership of Ephraim and Manasseh. There is just a suspicion of copying each other in these renderings, otherwise they would have shown greater differences in their translations, and it ought not to have been left to Ferrar Fenton to give us the real predictive value of this 20th verse.

Note, verse 20 is a *continuation* of verse 19, and should not be divided from it as in the A.V.; all these renderings begin with the word "And," and this simple word should have a small "a"—"and"—therefore we read in Ferrar Fenton, linking up with the end of verse 19:—

"and his race shall be a multitude of nations, and when blessing in that period they shall say, 'The Blessing of Israel be upon you! May God make you like Ephraim and Manasseh,' and they will place Ephraim above Manasseh."

Note first the continuity of this reading of the Blessing; it is all one speech, not broken up as in the A.V. and R.V.

Note, secondly, the time-marking by the use of the words "WHEN blessing in THAT period," evidently a long distant future, "they WILL place Ephraim above Manasseh."

Note, thirdly, it speaks of a time *when* they will use a solemn affirmation of blessing, and that will be done by calling to mind the Blessing of Expansion and Increase, and Overruling Providence and Protection promised, or foretold, by Jacob concerning the then distant future evolution of the two great racial divisions into which the descendants of Ephraim and Manasseh would ultimately evolve, viz.: "A nation and a company of nations, and a great separate People"—England and her Colonies and the U.S.A.

But why do I read all this additional meaning into this much neglected verse? Is there any justification for so doing? Well, let us turn to the Book of the Prophet Jeremiah, and read from chapter xxiii, on which I base my lecture entitled "The Total Eclipse of the Exodus."

The first eight verses consist of four pairs of verses; the first pair denounces the unworthy rulers or shepherds of

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Israel, the second pair foretells the great reunion under divinely appointed leaders; the third pair promises the continuity of our Davidic monarchy and the coming of the still future ideal King of David's line (Driver) in whose reign the Jews will be saved and Israel will "dwell safely"; and the fourth pair foretells the time when Genesis xlviii, verse 20, shall be publicly acknowledged by our reverently admitting the Divine management of our history from 721 B.C. across Europe, round the world and "*back to the homestead.*" (Driver, for these four words.)

First, let us read Dr. Driver's own translation of these first eight verses of Jeremiah, chapter xxiii, and then we will read them from "Young's Literal Translation," and you can thus compare them with your own copies of the Authorised Version and enjoy the pleasure of comparing renderings.

DR. DRIVER'S RENDERING.

Verses 1 & 2: Ah! the shepherds that destroy and scatter the sheep of my pasture! saith Yahweh. Therefore, thus saith Yahweh, the God of Israel, against the shepherds that feed my people: Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith Yahweh.

Verses 3 & 4: And I will gather the remnant of my flock out of all the countries whither I have driven them, and will bring them back to their homestead*; and they shall be fruitful and multiply. And I will raise up shepherds over them, and they shall fear no more, nor be dismayed, neither shall any be missing, saith Yahweh.

Verses 5 & 6: Behold, the days are coming, saith Yahweh, that I will raise up unto David a righteous shoot, and he shall reign as king and deal wisely (or prosper), and shall execute judgment and righteousness in the land. In his days, Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, "Yahweh is our righteousness."

Verses 7 & 8: Therefore, behold, the days are coming, saith Yahweh, that they shall no more say, "As Yahweh liveth, which brought up the children of Israel (the twelve Tribes†) out of the land of Egypt"; but, "As Yahweh liveth, which brought up and which led the seed of the house of Israel (the ten Tribes†) out of the north country, and from all the countries whither I had driven them"; and they shall dwell in their own land.

We will now compare Young's Literal Translation with Dr. Driver's rendering, and not only do we notice interesting differences in the choice of words used in Young's translation, but we see the use of the Prophetic Tense of the Hebrew Language, which an eminent scholar has described in these words: "The prophet views the future as accomplished, and describes it accordingly," which is a remarkable admission by the Higher Critic of the confidence of the prophet in the fact of his message describing the future as being a divinely inspired *prediction.*

Verses 1 & 2:

Wo to shepherds destroying,
And scattering the flock of My pasture,
An affirmation of Jehovah.
Therefore, thus saith Jehovah, God of Israel,
Against the shepherds who feed My people,
Ye have scattered My flock, and drive them away,
And have not inspected them;
Lo! I am charging on you the evil of your doings.
An affirmation of Jehovah.

Verses 3 & 4:

And I do gather the remnant of My flock
Out of all the lands whither I drove them,
And have brought them back into their fold,
And they have been fruitful, and multiplied,
And I have raised for them shepherds,
And they have fed them,
And they fear no more, nor are affrighted,
Nor are they lacking—an affirmation of Jehovah.

Verses 5 & 6:

Lo! days are coming—an affirmation of Jehovah,
And I have raised to David a righteous shoot,
And a king hath reigned and acted wisely,
And done judgment and righteousness in the earth.
In his day is Judah saved, and Israel dwelleth confidently,
And this his name that Jehovah proclaimeth him,
"Our Righteousness."

Verses 7 & 8:

Therefore, lo! days are coming,
An affirmation of Jehovah,
And they do not say any more,
Jehovah liveth who brought up
The sons of Israel (the twelve Tribes) out of the land of Egypt
But—Jehovah liveth, who brought up,
And who brought in the seed of the House of Israel (the ten Tribes),
From the land of the North,
And from all the lands whither I drove them,
And they have dwelt on their own ground!

The reader will gasp at the amount of British-Israel history and investigation contained in these remarkable eight verses, but, space in THE NATIONAL MESSAGE being important, I will only point out their bearing on "that blessed word" EVOLUTION which is such a comfort to present-day scientists, to prove that my selection of that word in the title of these articles is amply justified by the inter-relation of the predictions in Genesis with the predictions of Jeremiah.

For instance, the first two verses imply and describe the Gentilisation of Israel, which is also implied in Genesis by the use of the word "Goyim," to describe Abraham's descendants, which word really means and implies a people outside Palestine and outside the Mosaic Covenant and its identifying ritual.

The second pair of verses describe the future restoration and reunion of Israel and Judah, the accomplishment of which promise is based on "an affirmation of Jehovah," that means in present-day language that Jehovah has taken an oath, sworn by or on His own great Name to bring this restoration to pass, and "none shall be lacking"; or, as an alternative reading, "nor will the individuals of the nation be lacking or wanting anything."

*Note Dr. Driver's charming and effective use of the word "homestead" in verse 3 as a description of Palestine in its relation to the *whole* House of Israel as their future headquarters and original homeland.

†N.B.—I have inserted the words, "the twelve Tribes" and "the ten Tribes" in the above to show the delightfully subtle manner in which the Prophet, speaking under divine inspiration, differentiates between the *whole* House of Israel and the subsequent Ten Tribed Northern House of Israel. Please carefully note this, as it is of importance to my argument.—T.W.P.

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The third pair of verses deals with the Royal Tribe of Judah, and out of that Tribe the Royal House of David, and it carries the unbreakable continuity of the Davidic monarchy of Judah, promised in Genesis, chapter xlix, verses 8–12, right into the millennium, which will be dealt with when we examine that chapter and mention the corrected rendering of verse 10.

Note above, the distinction drawn between the respective national conditions of Judah and Israel in the fifth line in this third pair of verses.

The fourth and last pair of verses from Jeremiah refer to the future oath of Israel witnessing as it will to the complete fulfilment of Jehovah's promise which inspired Jacob made concerning Ephraim and Manasseh, and which oath will put the older one referring to the Exodus entirely in the shade; in fact, it will make it obsolete, and will totally eclipse in importance the one-time solemn acknowledgment of Jehovah's management of the Exodus—His management of Ten-Tribed Israel's affairs during nearly 3,000 years of wandering and "none missing," will be rightly considered a much more important undertaking than a mere 40 years' supervision in the wilderness. But this can be none other than a fulfilment of that badly translated and much neglected 20th verse of chapter xlviii: "*When* blessing in *that* period they *will* say" certain words, which mean "Thou, O God, hast done *all* Thou didst promise to do, by the mouth of the patriarch Jacob as he sat up on his bed and blessed Ephraim and Manasseh."

Note again that this rendering and investigation of verse 20 implies the unveiling of lost Israel, viz., the identification of Ephraim as a more important colonising *nation* than the "great *people*" of Manasseh; and the EVOLUTION of the English-speaking Peoples promised in Genesis and amplified by later prophets will be the great fact of millenniums of history, and history will then be publicly acknowledged as prophecy fulfilled.

We can imply still more out of this neglected verse 20 if we ask "*When* will the time arrive when we shall realise that the greatest blessing we can ask of Jehovah will be to be treated as He will by then have treated Ephraim and Manasseh?"

Daniel is the first to help us, aided by "Oxonian's" comment on chapter xii, 7:—

"When He shall have accomplished
To scatter the power of the Holy People,
All these things shall be fulfilled."

"Oxonian" writes:—"The 'He' is undoubtedly the same with 'Him that liveth for ever,' immediately preceding. It is God. The 'scattering' is not, as some suppose, to be taken as the *crushing* of their power, but (as the 'Speaker's Commentary' is careful to point out) its being 'dispersed' or distributed over the world."

So we can read:—

"When He shall have accomplished the world-wide distribution of the power of the Holy People (the elected Race of Israel, who are 'to make His Name sacred in the eyes of the heathen,' see Ezekiel xxxvi, 23, F.F.) and were therefore *elected* for *service towards humanity*, Then all these things shall be FINISHED."

This is the answer to our question, When? and we now ask *where* will this oath-taking acknowledgment take place, and Isaiah xxv, 6–9 (abbreviated, and taken from Ferrar Fenton's rendering), gives us the answer to our second question.

"Then the GREAT LORD will make for all tribes on this Hill (of Zion)
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 (them) from all the Heathen;
. . . . . .
In that day they shall sing, 'We will trust in our GOD,'
In that LIFE we will trust, for He only can save,—
In His Victory exult and be glad!"

Which, incidentally implies that Ephraim will *then* still enjoy a glass of good wine, and I cannot help wondering if that special vintage is *even now being matured in cask*, and the last line of this quotation from Isaiah implies that this national unveiling (or, as H. Pain prefers to render it, "the hiding that hides them") will be accomplished in the eyes of all the world after "His Victory," which *time mark* can be none other than *after* Armageddon *in* Palestine.

I think you will by now agree with me that this much-neglected verse 20 was worth exploring, and you will note that it has been done by the thoroughly sound rule laid down by the Church of England, viz., always expound one portion of Scripture so as to be in harmony with other portions—your exposition must never make Scripture contradict Scripture; and we now better realise the remarkable force of that 20th verse; it sweeps along the whole of the subsequent 3,000 years of our history, and it cannot now be many more decades before we can begin to use that future National Oath acknowledging the fulfilment of Genesis xlviii.

I now add a paragraph due to the suggestion of a B.-I. clerical friend, to whom I had shown the above section of this serial, based on quotation which he had very kindly copied from "The Jewish Daily Prayer Book."

It is significant that while one of the two national witnesses (the Ten Tribes) is so blind to their origin that it requires many B.-I. societies to educate an infinitesimal portion of their promised "numerically unreckonable" seed, and therefore they don't know of these great blessings promised to Ephraim and Manasseh, the *other section* of the *whole* House of Israel, viz., the Jews, keep alive every week and on their Holy Days the remembrance of this blessing which historically and logically does not refer to them, but which they thereby acknowledge to be the best blessing they can wish for their children.

These are the quotations sent to me:—

"On the eve of the Sabbath and of Holy Days it is customary for parents, either at the conclusion of the service in the Synagogue, or upon reaching their home, to pronounce the following Benediction upon their children. To sons, say:—

"'God make thee as Ephraim and Manasseh.'

"To daughters, say:—

"'God make thee as Sarah, Rebekah, Rachel and Leah.'

"In the service for the Redemption of the First Born, the Cohen places his hand upon the head of the child and pronounces the following Benediction:—

"'God make thee as Ephraim and Manasseh, The Lord bless thee and keep thee,'" &c.

Seeing that the Jews come from Judah the son of Leah, the last of those four mentioned above, and that Ephraim and Manasseh were the grandsons of the above Rachel, sons of her son Joseph, these blessings pronounced by pious and orthodox Jews on their Jewish children is like saying:—God make thee,

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or give to thee a blessing like the one He promised to the nephews of your father Judah who were the sons of their father Joseph, the brother of your father Judah.

This kind of dissection brings out very vividly the divergent destinies prophesied to those twelve sons of Jacob in their offspring, and here we have an instance of the Jew keeping alive and in remembrance his father Jacob's blessing on his two nephews and at which, in all probability, he was present and heard for himself, but this point will be dealt with in a future section.

(To be continued.)

THE VIRGIN OF ISRAEL.—III.

By MISS MYRTLE STRODE-JACKSON.

IN EDUCATION.

THE movement for the education of women began in solemn earnest in the early part of Victoria's reign. It followed directly on those years of vast colonial expansion in New Zealand and Australia, the Union of Upper and Lower Canada in 1840, and the new and momentous events in India. The women who were impelled to rise up from their comfortable and cultured homes and plough lonely and heavy furrows in the dense clay of public opinion and prejudice did not at the time realise why such a call had come to them. They did not foresee the end of their journey, or measure the results of their labours; but we of later generations can behold with open vision the consolidation of the Israel "company of nations." The blessing to Jacob in the 35th chapter of Genesis reads: "Israel shall be thy name . . . be fruitful and multiply; a nation and a company of nations shall be of thee. . . ." We can see that the whole of England's moral and intellectual forces needed to be brought to bear on the task of governing aright the many millions of square miles now committed to her care. When we realise that Australia has an area of 3,000,000 square miles, Canada 3¾ million, New Zealand 100 thousand, and India some 1½ million, in itself about fifteen times the size of the whole of Great Britain, the pageant of Empire unrolls with awe-inspiring responsibility. How, indeed, could England pour forth intelligence, law, and wisdom, philanthropy, instruction and love to meet the demands of the future populations of so immense a territory!

It was woman who responded to this call for service. Moreover, it was largely the unmarried woman who did so, the Virgin of Israel. Tennyson puts this speech into the mouth of Lilia in his Prologue to "The Princess":—

> "I wish I were
> Some mighty poetess, I would shame you then,
> That love to keep us children! O I wish
> That I were some great Princess, I would build
> Far off from men a college like a man's,
> And I would teach them all that men are taught;
> We are twice as quick!"

Within the hearts and brains of hundreds of women powers lay dormant which only needed to be set free from the shackles of ignorance and convention and be given scope for development, for a mighty force to spring into being which would spread the Gospel far and wide, and would maintain a high standard of living throughout the English-speaking world.

Miss Muray, Maid of Honour to the Queen, first nurtured the mustard seed that was to grow into the tree of knowledge. She first thought of a college for women! She transferred her subscriptions to Mr. Laing in 1844, who was interested at that time in giving help to poor governesses (in those days but ill-equipped for teaching even in private families), and in 1847 Queen's College was founded in Harley Street, London, by a little band of earnest men and women, with F. D. Maurice, the great Evangelical Churchman, as the first Head. Among its first pupils, led there by choice rather than necessity, was Miss Dorothea Beale, a lady of old Huguenot extraction, who combined in her remarkable person the English power to rule, and the characteristic Huguenot qualities of religious intensity and scholastic genius. From the beginning it would seem that the mantle of the pioneer had fallen upon her, and the long, lone trail through the rocky chasms of public opposition, the narrow gorges of local self-centredness, the desert wastes of mortal apathy and dullness, had opened before her, and she needs must follow it even though it cost her life itself.

There was no occasion for her to teach, for she had a most comfortable home and parents who loved her dearly, but teach she would, first at Queen's College, then in an isolated difficult school up in the Lake district. She thought not at all of the emancipation of women in any political sense, only of a higher call to duty, of beautifying character, of a greater scope for doing good. She saw far beyond the limited vision of the committees under which she worked, and wished to institute reforms and unfoldments which in the beginning only brought about her resignation. In an agony of self-condemnation and self-distrust she believed herself to be doomed to failure, yet a power beyond her control urged her forward, filled her mind with further visions, allowed her no rest until she worked and toiled anew. She might have married, but she did not care to. It was not her life; it was not her vocation to marry and settle down to the ordinary home duties of the period. She wanted a school of her own. She must have a school. She would enquire north, east, south, and west, for a school where she might ardently weave the golden threads of thought into the living woof of human character. In 1858 she was elected Head of The Ladies' College, Cheltenham. An old pupil gives this description of her first appearance there:—

"We expected her to be thin, tall, spectacled, and old-maidy. I can see her now as she appeared in reality—the slight young figure, the very gentle, gliding movements, the quiet face, with its look of intense thoughtfulness and utter absence of all poor and common stress and turmoil; the intellectual brow, the wonderful eyes with their calm outlook, and their expression of inner vision. You may be sure it was not long before the captious thirteen-year-olds were changed into warm admirers."

Cheltenham College in those days had a mere handful of pupils, and was on the verge of ruin. The school-house was a small, severe, old Georgian building, but sparsely furnished, and there was not a penny to spare for improvements. Dorothea Beale left Cheltenham a dream of Gothic poesy in spire and pinnacle, with wide corridors, spacious classrooms, and lofty halls, the largest capable of holding twelve hundred people. And with a great College she left a great name, stretching out to the utmost bounds of Empire. The *Court Journal* for November, 1906, contains this paragraph: "In every Embassy in Europe, in many Government houses, in our Colonies, and in several Courts of Asia, wives and mothers are

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living who have drawn their earliest principles from the ideal teachings of Dorothea Beale."

What were these teachings? This passage from her opening address in the New Building of 1873 is characteristic of her spiritual outlook, her deliberate unworldliness in the midst of increasing prosperity. She had held a lonely fort for so long that victory for her meant only renewed effort.

"With larger numbers there is a stronger sense that we are a collective power for good or evil," she said on this occasion; "and shall we doubt which is stronger? We dare not be so faithless. There is such a mighty prevailing power in the spirit of earnest devotion, that when only two or three are gathered together in His Name for work as well as for prayer, His power is felt. What a power might we be for good if we were His disciples indeed. . . .

"May His presence be seen in this house, seen in the lives and hearts of His children; may they remember that they, too, form one spiritual building. As each stone stands here in its appointed place resting on one stone, supporting others, so are we, a little community, a spiritual building. Each is placed in her own niche, each has her appointed place, appointed by the Spiritual Architect. Each is needful for the perfection of His design."

Dorothea Beale did not achieve her organization without sore travail of soul. About 1880 she went through a period of intense depression, in which she seemed to lose almost all faith in Christ, and her very reason. We can understand better now how evil silently attacks the pioneer of a progressive movement, tempting the heroic nature to lose all hope and trust. Jacob wrestled at Peniel, and Our Lord Himself was tempted in the wilderness. St. John also must have known full well the onslaughts of this mental suggestion, for in Revelation he declares a glorious victory for Christ's disciples when he declares, "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."

Miss Beale emerged from her Gethsemane with faith renewed, and her steps still more firmly planted on the rock of Truth. Great growth immediately followed. The College *Magazine* was founded, a periodical which at once commanded attention and contributions from the highest thinkers. St. Hilda's College for the training of teachers was her next foundation, followed by St. Hilda's Hall at Oxford, a modest but exquisite college standing in an old-world garden on the banks of the Cherwell, within sight of Magdalen College tower, and within hearing of Magdalen College chimes.

With woman's Higher Education came a complete reversal of woman's status in the world. Up till then men had always held the helm of education. Even if women had in certain instances become great scholars, men had always been their tutors. But with this great Victorian movement the position was far otherwise. When Cheltenham, in 1883, had a joyous jubilee, and old pupils presented a gift to Miss Beale for what they playfully termed "her husband the College!" it took the shape of a fine organ for the great hall; and Ruskin became so greatly interested in the possibility of training a choir of girl singers that we find this sentence in his correspondence: "I am going to write to Miss Lefevre at Somerville, Miss Gladstone at Newnham, and Miss Welch at Girton, to beg them to consider what steps they could take to this end."

The choir becomes of negligible importance compared with the fact that in that year three influential administrative posts were held by three unmarried English gentlewomen, which, in accordance with our text, was certainly "a new thing in the earth" (Jer. xxxvi, 22).

Dorothea Beale herself sums up the meaning of woman's emergence into spheres of public activity when she writes on the subject of Homes for the Widows of India, a scheme which called forth her most sympathetic interest:

"I can remember when old maid was a term of contempt in England, but it is not so now; you have seen me and sixty old maids working together happy and content, and if I could send out a hundred women where I can now send one, I should not have too many, so constant are the demands for 'old maids,' as you would call them, for teachers, nurses, missionaries, and all sorts of good work. . . . India will some time feel all that her wasted women's life can do."

When Dorothea Beale laid down her earthly life-work, she was buried with great honour in Gloucester Cathedral. At the same hour the dome of St. Paul's Cathedral, London, was filled with a crowd of mourners, reverently, impressively, gathered together for a memorial service.

Such events cause the student of history and of the particular prophecy of Jeremiah concerning the "Virgin of Israel" to pause, and to meditate.

THE REV. JOSEPH GAY'S (A.T.S.) VISIT TO SOUTHPORT.

THE REV. JOSEPH GAY'S visit to Southport was a great and inspiring time, and was crowned with abundant blessing.

The Committee met Mr. Gay over a tea-table conference on Wednesday, April 1st, when he gave a most uplifting account of the work he had outlined for himself as the Federation's Commissioner in the North of England, incidentally mentioning his desire to secure a Ford motor van for a Summer Open-air Campaign throughout Lancashire and seaside towns, including Southport, towards which one Southport lady had already given him a golden sovereign.

Mr. S. E. Steele, of Liverpool, accompanied Mr. Gay, of whom he spoke most highly. The Rev. J. C. Dalrymple, the newly-appointed Hon. Sec. for the Branch, responded with words of warm welcome and appreciation of Mr. Gay's splendid speech and courageous programme, and assured him of entire sympathy and support.

The Congregational Hall, Chapel Street, was well filled for Mr. Gay's lecture on "The British Race, Its Origin and Destiny." This proved to be a masterly exposition, convincing, concise, and did much to confirm to many strangers present the logical and historic facts of British-Israel Truth.

On Thursday there was another large and influential audience, who had the joy of hearing Mr. Gay's Recital of the prophetic contents of the Book of Isaiah. The chairman, the Rev. J. C. Dalrymple, said he had never heard anything more thrilling in all his experience, and that Mr. Gay's Recital had given them a splendid spiritual uplift that would nerve them for the work of spreading British-Israel Truth in the days to come. At the close a working woman, who wanted to be unknown, gave Mr. Gay a small purse containing three golden half-sovereigns with an anonymous note saying they were to be used for the "car," as she did not want to hoard them any longer. Another lady kindly gave £1. A number of visitors signed on as interested, and to receive the literature of the Branch. Altogether Mr. Gay's visit has been a joy and inspiration to the Branch members, and we rejoice in him as a man truly sent from God.

(REV.) J. C. DALRYMPLE, Hon. Sec.

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THE SECRETARY-GENERAL'S PAGE

LORD GISBOROUGH (President of the British-Israel-World Federation) will preside at the "Send Off" Meeting to the Rev. Pascoe Goard on Wednesday afternoon next, April 29th, at 2.45, at the Central Hall, Westminster. Members, Associates, and all friends of the Federation, with all readers of this journal who can possibly attend, will wish to be present, we feel sure, to show their gratitude for what Mr. Goard has done for our sacred Cause, and to express their appreciation of the benefits they have personally derived from his addresses and his writings. He has freely given of his best. Few men ever laboured so devotedly and so successfully for any Cause. Only those in the inner circle can realise what a strain he has been under, and how greatly he needs a rest. The members of the Clerical and Ministerial Association, and those of the Teaching College, know a little about it. Some of them will try to express their gratitude on Wednesday next. Short addresses will be given by the Revs. A. Graham Barton, F.S.P.; Gregory Bestall; Arthur C. Chambers; Chas. W. Cooper, F.G.S.; S. Lumley Davies; P. Husband Davies; Kenneth Dodds; David Wynne Evans; Joseph Gay, A.T.S.; J. Bretnor Gratton; T. E. Grout; John Grundy; G. H. Lancaster, M.A.; W. H, Stuart-Fox, M.A.; F. G. Romaine Thatcher; F. G. Widdows; Major J. Knowles; and Messrs. Garrison and Morey. An address, in reply, will be given by the Rev. Pascoe Goard.

* * *

On Tuesday afternoon, May 12th, at 2.45, at our Headquarters, 6, Buckingham Gate, S.W., we are to be favoured by a lecture on "The Precious Stones of the Bible, and their Significance," by the Rev. Chas. W. Cooper, F.G.S., an authority on the subject.

* * *

All who wish to send articles for the Annual Sale of Work, &c., for the May Meetings are invited to kindly forward their gifts to our Headquarters, addressed Hon. Secretary, Women's Auxiliary, with prices marked thereon. Comestibles, plants, useful articles, books, &c., will be especially welcomed.

* * *

The date for the opening of the Summer School at Glastonbury will be July 14th next. A goodly party is anticipated.

* * *

We are glad to hear from Mr. D. M. Girvan, Hon. Secretary of the Scottish-Israel Identification Association, that they have had a most successful session, and that they are expecting excellent practical results from the mission recently held in Glasgow by the Revs. Pascoe Goard and Merton Smith.

* * *

The Rev. Joseph Gay, A.T.S. (our Northern Commissioner), conducts a special mission in Leeds from to-day (Saturday) to 28th inst. (inclusive). Mr. W. H. Snow (Hon. Secretary of the local Association) is making the arrangements. During the past fortnight Mr. Gay has been visiting Sheffield, Manchester, Liverpool, Southport, Blackpool, and other centres.

* * *

Mr. J. J. Morey (Organizer for the London Area) will be glad to hear from any of our friends who can offer suggestions and give help *re* special meetings in their respective districts.

* * *

The Secretary-General addressed the Brotherhood at the Upper Richmond Road Church, Putney, on Easter Sunday. This week he is lecturing at St. Albans and at Tenby. On May 7th he is to lecture at the Town Hall, Dover. On May 18th he goes to South Devon, for engagements at Torquay, Paignton and Plymouth.

* * *

The Rev. Pascoe Goard is booked for a meeting in Canterbury this week; he sails from Liverpool (D.V.) by the *Montrose*, on May 1st. Brief stops will be made at Toronto and other centres *en route* for Vancouver, where an important B.-I. Conference is being held next month.

* * *

Professor Odlum writes us of the wonderful work going forward in British Columbia. Vancouver has five Associations. They have secured suitable Headquarters, and they have established a Teaching College. Many speakers are proclaiming Israel Truth daily from many pulpits and platforms. Articles on B.-I. by Professor Odlum appear frequently in a Vancouver daily paper.

* * *

The South China Morning Post, published at Hong Kong, has printed some twenty articles on British-Israel Truth by one of our members—Mr. W. A. Jordan, formerly of Portsmouth.

* * *

A magazine called *The Faith* has published an article by the Rev. A. B. Grimaldi, M.A., on "Descent of the Covenant Birthright Blessings."

* * *

A man brought up by Chas. Bradlaugh became a gambler and a heavy drinker. A British-Israelite lent him one of our books; this sent him to the Bible; he attended B.-I. meetings, and then the London Congress. He is now a Church member, and a member of our Federation. His wife says the home is a very different place now. He says British-Israel teaching is entirely responsible, under God's guidance, for the great change in his life.

* * *

We have, thank God, daily evidence of the wonders He is working through the proclamation of His Truth on our platforms, and by means of the teaching conveyed by this journal, and by the thousands of books and pamphlets we are sending every week to many parts of the world.

* * *

Mr. Thomas W. Plant is lecturing for the Hull Branch on April 30th.

* * *

We are glad to have, as we go to press, an interesting letter from Mr. Arthur Exley, of Queensland, telling of encouraging progress there, and enclosing a contribution for the Million Shilling Fund.

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

No. 174. Vol. IV. MAY 2, 1925 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 GREAT BRITH-ISH CHARTER.

By Rev. Wm. Pascoe Goard.

In our last leader we saw the transfer of the Covenant to Abraham, and with it the beginning of British history.

The Covenant so transferred to Abraham was in existence prior to the birth and call of Abraham. The primary Covenant was that made in the Garden. "And 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."

This Covenant, it is universally accepted, is the first promise of the Saviour, and is the most precious of all the world's possessions. This Covenant was passed on from holder to holder from the time of Seth, and was transferred to Abraham, the Covenant-holder.

To this Covenant was added the great Covenant made with Noah, in which all mankind and the beasts associated with man were and are interested. It also was passed to Abraham, and he became the custodian of it on behalf of the human race.

To this was added the Covenant made with Abraham and Sarah.

In the British Archives there are documents of wonderful interest and of great importance which have been treasured by the nation for ages. Among them are the great Covenant documents we are now considering. They not only are vital links in British history, but are also priceless possessions of the British-Israel people. They are kept safely in the nation's most sacred treasure-house, namely in the pages of Holy Writ.

The great Charter to which we now refer is recorded in the seventeenth chapter of Genesis.

But before we look particularly at this Charter we must look at certain matters which prepared the mind and heart of Abraham for receiving and entering into the great Covenant.

First, we have the call of Abraham, as recorded in the twelfth chapter of Genesis, thus:—

> Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:
>
> And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:
>
> And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Obedient to the call Abraham departed, and carried on until the time of crisis came and he assumed the Kingly authority.

> And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.
>
> And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.
>
> And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

Now there came to him (as we saw in the last number) Melchizedek, and blessed him, and ministered to him the elements of the Lord's Supper—bread and wine.

Started now upon his great course, there came to Abraham a vision given of God, which showed to him the progress of his seed in accord with the Divine plan,

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which Our Lord assured us embraced His own day. For said He, "Abraham rejoiced to see my day. And he saw it and was glad." It was a wonderful prophetic projection of the vision of Abraham, and in it he looked down through the ages, seeing all that has since that time become enacted history, and that which is yet prophecy to the coming of the Day of Our Lord.

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

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

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

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

And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

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

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

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

And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

And when the fowls came down upon the carcases, Abram drove them away.

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

And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years;

And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

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

In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

The Kenites, and the Kenizzites, and the Kadmonites.

And the Hittites, and the Perizzites, and the Rephaims,

And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites. (Gen. xv.)

The only comment we need to make on this wonderful chapter which gives to each of us for our own the outline of the vision accorded to Abraham which became the basis of his faith and of ours is this:—The smoking furnace set forth the road of sacrifice upon which the seed should be called to travel; and the burning lamp showed the lamp of the Gospel Truth, which should be to lighten the nations in the darkness of the night of sin which was ever deepening upon mankind.

Having been thus prepared by vision and established in faith; having also been established as the Covenant-bearer in trust for the nations of the earth; Abraham was ready for the great Covenant into which God called him now to enter—which Covenant is of vital importance as the basis of our racial and national life and existence.

Let us not read this Covenant as an ecclesiastical matter, having an earthly form, to be read with simply a heavenly meaning. We are not dealing here with type, shadow, myth, nor symbol; but with a great national verity, incorporated in the form and substance of a very real Covenant, engrossed and registered in God's great registry office for national documents, namely, the Holy Scriptures.

As a great National Charter, let us therefore read this seventeenth chapter of Genesis, verses 1–8 and verses 15–22.

Let us look at the personnel of the Covenant thus made.

First we have the great name, El Shaddai (God Almighty).

This is the first time this name appears in the Bible. God revealed Himself to Abraham by it for the purposes of the Covenant, and for the great movement which the Covenant should inaugurate. It is one of the sweetest names in the human tongue. In two words it is presented to us. El.—This is the name of God used, for instance, in Psalm xix: "The heavens declare the glory of El, and the firmament sheweth his handiwork." It is the name of the "Mighty One." With this name of God we are familiar. Shaddai.—The root of this word is Shad, and signifies the nursing breast of the mother which gives sustenance to the new-born child.

What a name for that Covenant which should bring into the world the miracle-born son Isaac, and through him the miracle-born race! The name is not as a rule used in the Bible except in connection with the Covenant we are now considering. By that name He continues to reveal Himself to the seed of Abraham through Isaac until that time when Our Lord declares: "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 pursuance of the activities of this Covenant, the Almighty God makes some wonderfully sweet statements to the seed thus to be brought into the world through the birth of Isaac. "Israel is my first-born son." "I have loved thee with an everlasting love." "Underneath thee are the everlasting arms." "Can a mother forget her sucking child that she should not have compassion on the son of her womb. Yes, 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." "Behold, what manner of love the Father hath bestowed upon us that we should be called the Sons of God."

Before the first of the Isaac race was born God took a place in the home circle as the God Father of the child and of the race which should be born of him.

And that Fatherhood God has never laid aside for a moment. It is His Fatherhood of Israel; born through Isaac. Into the privileges of sonship, into a share of that Fatherhood, all the other races may come. They must come through adoption, on profession of faith. But the Israelite is born into the Household of God.

Let us not forget nor despise our birthright, as did Esau.

Into connection with Him, Abraham is called. His name is also changed for the purposes of this Covenant. From Abram he becomes Abraham. And what a glorious endowment is here for the primitive Covenanter, who is thus brought into vital Covenant relationship with God!

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Neither is it for Abraham alone, but unto his seed for ever. Even unto us in this far-off day is the Covenant, and with Abraham, and in Abraham, we stand in Covenant relationship with God.

There is a duty attached to the Covenant, laying upon Abraham the duty of circumcision. This stood until Our Lord came, who was and is pre-eminently the Seed. At His coming the duty of circumcision ceased. One might reason why, and perhaps be right in his reasoning. But why reason in the face of the solemn declaration of the Holy Scriptures! With the birth of Our Lord the duty of circumcision ceased, and a new ordinance took its place. This is the word of Holy Writ from the New Testament: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing" (Gal. v, 1, 2). That the endowment of the Covenant did not pass with the duty of circumcision is made abundantly clear in the Pentecostal sermon preached under the very impulse of the newly shed forth Holy Spirit, wherein comes this passage: "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Again: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." Also the Apostle Paul sets forth the same fact in the Epistle to the Romans and elsewhere. He discusses the "sign of circumcision" in the fourth chapter of Romans fully: "For the promise that he should be heir of the world was not to Abraham, or to his seed through the law, but through the righteousness of faith."

Therefore we have the fact that the New Testament withdrew the sign of circumcision, but reaffirmed the promises to Abraham through faith. What the Bible states clearly beyond cavil or dispute we may accept with assurance. Therefore the duty of circumcision has passed, but the endowment of the Covenant stands.

There is no condition—that is to say, lack of obedience on the part of the seed does not annul this Covenant. Nothing can do that, for it is founded upon the very Being of El Shaddai—God of the Covenant.

Once more, Sarah is called into the Covenant. For the purposes of the Covenant she is also given a new name.

Thank God for the specific inclusion of woman in the Divine Covenant on an equality with Abraham the man.

Other religions and other national organizations have subjugated woman terribly. Even our race from time to time has assumed that woman has an inferior place. But guarded by the terms of the racial Covenant, and by El Shaddai (God Almighty), Sarah and her daughters have their Royal place in this most Royal Covenant. This glory and right is not the gift of man but of God. This gift of God can never be taken from the Queen-mother of the race nor from her daughters in the Israel line.

And now we have the home into which shall be born the miracle son and the miracle race fully organized. God the Father, El Shaddai, established as the Head of the household, the GOD FATHER of the family circle. Abraham, the Kingly father of Isaac, who should be the founder of the Isaac race, is the father of the family about to be. And Sarah, the Queen-mother, is established in her place of honour and dignity, the mother of the Isaacson line.

Would that every home within the Isaac-Israel descent were so consciously organized to-day. What a glorious realisation that God the Nourisher is the Head of our home circle. That we and the children God has given us are the objects of His constant care. Would that every father and mother in Israel-Britain could recognise that he and she are in Covenant relationship with God; and that the Covenant has especially to do with the care, nurture and salvation of the members of the family circle. What confidence, what obedience, what purity should we find in the homes of the land.

Would that our race as a whole and the nations which compose it could be brought to realise that never, in spite of sin and rebellion, has El Shaddai withdrawn from His place in the racial circle as the Father self-revealed of us all. How it will lift our race and nation when this conviction goes home to the heart of the race! How it will hearten and guide the nations into which our race is organized when they realise, as they will before long, that such is their great national privilege and birthright!

Lay up these documents in your hearts as the greatest treasures of our race, and know them for what they are among the great verities which lie at the base of our racial history.

Here is the text of this great Covenant:—

Genesis xvii, 1-8.

And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

And I will make my covenant between me and thee, and will multiply thee exceedingly.

And Abram fell on his face: and God talked with him, saying,

As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

And I will give unto thee, and to 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.

Genesis xvii, 15-22.

And God said unto Abraham, 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.

Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? And shall Sarah, that is ninety years old, bear?

And Abraham said unto God, O that Ishmael might live before thee!

And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

And he left off talking with him, and God went up from Abraham.

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

AT CENTRAL HALL, WESTMINSTER.

I WANT to put one thought before you, and it is this: However long you may go on studying this Truth, thinking about it, preaching and teaching it, there is one thing that is absolutely certain—you never get tired of it. The interest is always fresh. It is one of those things which does not change with the lapse of time. I have completed the forty-fifth year of my study and advocacy of this great Cause. I am quite confident that as I go on with it, preaching and writing about it, I shall still find an increasing interest in it.

If we let our minds travel back to that first moment when we began to believe in this British-Israel Truth, we shall find that God, dealing with each single mind in His own best way, quickened the thought first of all. That is, I am sure, what happened to me when, out of curiosity, I took from a table a little pamphlet, and read it from the first page to the last. I was convinced of its Truth, and from that moment I never doubted Israel and the Anglo-Saxon race are one and the same people. From that moment it has been a continual happiness.

Now there is one class to whom I should like to say a word of special encouragement, and that is to the order to which I am privileged to belong myself—the Christian ministry. We are put there in the different Churches. We have to go through a certain form of preparation—not, of course, always exactly the same. But it is very hard for us—I am speaking sympathetically—who are prepared for the Christian ministry, and then set to work in it on a certain line of instruction, to get out of it, and to see anything that seems in any way contrary to it. I have often found some of my fellow-believers in British-Israel Truth who have shown some impatience because the clergy and ministers do not jump into it. There are many of my clerical brethren, and those who are connected with the various denominations, who have this Truth in their minds. In fact, in these days, considering the activity of our advocates, it is very difficult for them not to have it in their minds; and they are thinking about it, and asking about it, and some day they will come out in the full light of it, and some congregations will be quite astonished to find their clergy and ministers preaching the British-Israel Truth. Those in the pew can largely influence those in the pulpit. If you have a matter like this in your heart and mind, do not keep it to yourself, but go to your minister. What is the good of him if he cannot, at any rate, consider what you have to say on a point like this? You do not know how much good you may do by getting one more clergyman or minister over to the Cause. He, in his turn, may be able to influence a considerable number.

Another point. It is not merely that the subject is of undying interest, but there has never been anything that I have ever heard of that has been a better means for making such friends all over the world than this Freemasonry of British-Israel. I can remember years ago, when it was my privilege to do rather more writing and editing than I have been able to do lately, that we used to get questions, and letters, and articles sent in, either with a view to publication or merely with a view to securing information, and they used to come from Australia, from Canada, from New Zealand. Well, we have seen the fruits of that in some of our recent Congresses, when upon the platform at some of our principal meetings there have been delegates from all those distant parts of the wide world. It has happened, perhaps years afterwards, that some of those who wrote those letters or articles from our distant Dominions have come to London, and we have met face to face, having never met in the flesh before. We find what a wonderful bond it is. It is worth considering from that point of view, for you will find that you make friends.

Yet another point. All the different communities of Christian people are beginning to realise that it is high time that we drew nearer and nearer together. All the different Churches are gradually losing what seemed to be old antagonisms, and we have begun to feel that those matters upon which we agree are a great deal more important than the points upon which we do not agree. But of all the causes that impels Christian people to sink their differences, and to work and to live together, there is nothing that operates more surely than this belief of ours. It is a marvellous bond of attraction.

Now this belief is growing. We can look back, some of us, to times when a small meeting was a great thing. We can go back to the times when those who came to a British-Israel meeting were not the most highly educated class. But God, in His providence, has been working up from beneath. We have no right to quarrel with His method, but we should be very wrong if we did not express our thankfulness that He has put the fire of this belief into the minds of men and women of culture whom we have been called to welcome into our ranks from time to time, ladies and gentlemen of position, landed proprietors, representatives of our nobility, doctors, officers of the Army and admirals of the Navy, men like Lord Roberts and Lord Fisher, and, little by little, the clergy and ministers.

I remember a great meeting in the Corn Exchange at Plymouth, and we had a venerable clergyman in the chair who was well-known as a keen advocate, but there were five clergymen in the meeting who were new to it. One here and one there, little by little, the clergy are being drawn in until now, all over the world, we have a good percentage of the Christian ministry who are heart and soul with us in this matter.

While we have always believed that we have had the sympathy of members of the Royal Family, we have had, since these British-Israel Congresses commenced, visible evidences of that in the active co-operation of that gifted lady, the Princess Alice.

Little by little, year by year, this great Movement has gone on continually gaining force until we cannot, surely, be many years removed from the moment when the whole country will believe it. Meanwhile we are still pioneers and missionaries. Gather your friends together into your houses, and go over the matter. Find out what they want to know most, and then deal with it. In that way we shall help this great Federation in its advocacy of this wonderful theme, and it will not be very long before the whole of England, nay, the whole of the British Empire, learns the Truth regarding our race.

OUR Glasgow friends have asked for another series of Special Campaign meetings in the coming Autumn. We have requests for meetings all over the country.

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BIBLE STUDENTS' STUDY CLASSES.—XVIII.

THE PROPHET EZEKIEL.

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

EZEKIEL XXI.

EZEKIEL XX, 45, AND XXI: This verse 45 onward with xxi should form one chapter as in lxx. Jerusalem is clearly intended by the south and the forest of the south field. It is assumed that the prophet in vision is facing eastward from the Mount of Olives. The conflagration here kindled will not be extinguished until the whole of Judæa is desolate. Although the prophet's reference is plain, yet it suited the people to imagine that he did not mean what he said. They took his figures and symbols to be so many eccentricities on his part. This shows how the people had lured themselves into a false impression of his utterances. They assumed them to be mere parables.

Ezekiel xxi: Surely God's judgments are delayed until the very last. The people could never say they were not warned, or that it came upon them suddenly. For although two or three years had passed since Ezekiel's prophecies were first uttered, even now another two years is being granted them during which we find Jeremiah from within the city is doing his utmost to lead the people back to God. The words here spoken show that nothing can now avert the doom of the "bloody city." If there are any righteous therein other than Jeremiah and his immediate following, Ezekiel says that God will cut off the righteous with the wicked. So there can be no reliance even upon one righteous man (Jer v, 1, and yet iv, 27). He will not make a full end though the land shall be left desolate. The sword of the Lord is drawn, though Babylon is the instrument; every one shall know it is the Lord's judgment. To this day all the world knows and talks about the terrible destructions Jerusalem has suffered at the hand of God because of her sins. Josephus tells us that the city was naturally so strong that, if it had not been the Lord's punishment, the enemy never could have prevailed against it. The prophet was overcome at the tidings, and his agitation was to betray itself by the breaking of his loins and the bitterness of his sigh. Likewise all the inhabitants of Jerusalem should be overwhelmed with anguish, they should become so feeble that their resistance will amount to nothing, their spirits should become so depressed that their knees would smite together because of the visibility of that sword which the Lord hath caused to be drawn out of his sheath and furbished, its progress and slaughter shall be so evident.

ODE TO THE SWORD.

The glittering and the destroying sword. It makes no difference, it contemneth (despiseth) the rod of my son. The sceptre of David is treated as though the Lord had made no covenant with him; Israel is dealt with just as all the other nations, as if they were not God's people. Yes, this sceptre shall be no more in this land which is so terribly corrupted by the sins of God's people. Well might the prophet smite his hands and cry and howl; the fury of the Lord is indeed poured out, and there is no going back. The comment of "Students' Commentary": Verse 10, "*It contemneth the rod of my son, as every tree.*" The rod is the sceptre of dominion assigned to Judah (Gen. xlix, 10); the destroying sword of Babylon despises the sceptre of Judah, it despises every tree. Others under the verse: "Shall we make mirth (saying), *the rod of my son* (the rod which corrects my people), *contemneth* (treats with scorn, utter confounds), *every* tree (every other nation); or *the sceptre* of my people *contemneth* (proudly despiseth every nation). Proud as the people are, they shall be brought to sorrow." The people are exhorted to go out of the way of the destroying sword, to the right hand or to the left, whithersoever thy face is set.

The King of Babylon's march to Jerusalem.—It was not only Jerusalem which was the object of the King of Babylon's vengeance, but also the Ammonite. When arrived at the halting-place, at the head of the two ways (Jer. xxvii, 2, 3), Ammon was the first on the left hand, Jerusalem on the right. He here acted out an Accadian device of divination. He rattled (or shook) his arrows as we often hear of the ex-Kaiser rattling his sword. It was usual to place three bright arrows: on one was written, "My God orders me"; on another, "My God forbids me"; the third had no inscription on it; these three being shaken together until one dropped out. If rendered uncertain by third arrow, they were replaced until a decided answer came. It was the custom of the Etruscans to take omens from the entrails of animals, especially by looking into the liver. These animals were offered in sacrifice. Both the Greeks and the Romans acted in the same way. The Jews were led to believe that the Babylonians were deceived, but the Lord reminds them of their false oath made by Zedekiah.

Verse 25.—This is, without doubt, meant for Zedekiah, when his cup of iniquity was full, and the end of his kingdom, his disrobement and humiliation. It is said that the original says: "Exalt her that is low, and abase him that is high." Or it may refer to the line of Zarah. It is remarkable that Matt. i, 3, mentions both Pharez and Zarah. Zara (the seed) was in Ireland, and the transplanting of the House of David may be referred to here as Zara, the low branch. Tea Tephi, daughter of Zedekiah, married Heremon Eochaid, King of Ulster, who is traced back to Zarah. Thus in both Ezek. xvii, 22, 23, and xxi, 26, 27, the Throne or Sceptre is depicted as passing from Palestine to Ireland; Ireland to Scotland; Scotland to England; three overturns. The next will be the Lord Jesus Christ, Whose right it is, will receive it as a gift from God. We do not say but that the one who was low may also refer to Jechoniah, who, having been deprived of the crown, and led into captivity to Babylon, was, in the thirty-seventh year of his captivity, remembered by Evil-Merodach, spoken kindly to, and his throne exalted above all the thrones of the Kings in Babylon, but he never sat on the throne of the House of David. This must have been a remarkable event, as it is told us twice (Jer. lii, 31-34; 2 Kings xxv, 27-30), therefore important. It may have acted to the people of God as a forecast that they were not forgotten, but that in His own good time He would perform all His promises to David. It is to be noticed, too, that Jechoniah is in that line of David (Matt. i, 12) from whence came the Messiah. His name means, "Appointed by Jehovah," "Whom Jehovah establisheth." "Write this man childless," &c., refers to the fact that none of his children should sit on the Throne of David.

Verse 28.—There was good reason why the Ammonites should be punished. When the Northern Kingdom was taken by Tiglath-Pileser, the Ammonites possessed themselves of Gad and the adjacent lands. Now in Jehoiakim's reign they had also come against Judah. (2 Kings xxiv, 2.) Besides, Ammon seems to have also rebelled against Nebuchadnezzar, hence which shall he punish first? (Verses 21 28.)

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ADDRESS BY COLONEL A. B. PROWSE, M.D.,

AT CENTRAL HALL, WESTMINSTER.

THE subject I want to mention especially is that of the few sentences in the language of ancient Carthage, which the old Roman playwright, Plautus (254-184 B.C.) introduced into one of his plays.

In a book published in 1873 by W. Lucas Collins, dealing with the writings of Terence and Plautus, he says (Vol. 2, p. 87), about the "*Pœnulus*," or "Young Carthaginian," of the latter author: "This play has an interest apart from any literary merit, because, written as it was during the second Punic War (218-202 B.C.), it has some Carthaginian characters introduced into it."

Elsewhere he remarks (p. 92): "It is supposed to contain the *only existing specimen of the Carthaginian language*, in which Hanno is made to speak when first he appears upon the stage. There are eighteen lines of it (some of them, however, contain a mixture of, apparently, Latin words), besides a few scattered phrases. This philological curiosity has, naturally, much exercised the ingenuity of the learned. Scaliger, Petit, and others considered the language to be merely a variation of *Hebrew*; and in Pareus's edition of Plautus the lines are printed in Hebrew characters. Others have sought to identify it with Chinese, Persian, or Coptic. Some modern philologers incline to consider it a mere unmeaning jargon invented by Plautus for the occasion. . . . The vocalisation of some of the words bears considerable resemblance to *Welsh*."

Another writer says: "The first ten lines are in Punic, and the eight following lines possibly in Lybic," *i.e.*, Libyan.

When we look up the actual play we find that in one textual version *most* of the lines are written as a continuous succession of letters without division into words or syllables. In other versions, separate words are indicated throughout. Moreover, the sequence of letters varies in the different texts—probably *mainly* owing to difficulties in deciphering the earliest documents, but partly also to errors made by successive copyists. I, therefore, append to these remarks copies of the various versions to which I have had access, in the hope that some real philological authority among us may be able to throw some light upon the matter in the pages of THE NATIONAL MESSAGE, or by writing to me.

Carthage was a Phœnician, or Canaanite colony, and the language spoken was a Semitic tongue, having close affinities with Hebrew. The Phœnicians were a most enterprising commercial people, being associated in their expeditions with some of the coast tribes of Israel, such as Dan and Asher; and they passed out beyond the Mediterranean to the western coasts of Europe and as far as these islands.

As early as A.D. 1676, we find that a *book* was published by a writer, *Aylett Sammes*, which he called "*Britannia Antiqua Illustrata*." In it, he states that the first colonisers of Ireland were the Phœnician merchants from Tyre and Sidon. Support for this opinion is afforded by the similarity of certain Irish customs to those which prevailed in early times amongst the peoples of the eastern Mediterranean littoral. The Erse, or Irish-Gaelic, language of Southern Ireland is said also to be allied to Hebrew; and in connection with this point it is interesting to know that the learned classical commentator, Joseph Scaliger, who lived from 1540 to 1609, asserted that the language put by PLAUTUS into Hanno the Carthaginian's mouth, differed only slightly from pure Hebrew—"Ab Hebraismi puritate parum abesse."

It is also stated by some writers that, if the sentences which Hanno speaks be taken just as they are, it will be found that the words are, almost letter by letter, identical with words in the Erse tongue, and are quite easily understood by Irish-Gaelic scholars.

As Irishmen are, in these days, giving far more attention to their ancient language than formerly, it ought to be possible to test this assertion. As I myself know nothing whatever of the Erse tongue, I leave it to those who know it well to give their opinions. As it is desirable to get perfectly independent interpretations of the sentences, I do not quote the published translations (which differ considerably), and would value very much any instructive communications upon the matter from those qualified to express an opinion.

THE VIRGIN OF ISRAEL.—IV.

BY MISS MYRTLE STRODE-JACKSON.

IN THE ROYAL NAVY.

AMONG the marks which distinguish the British Isles as the home of the descendants of Ephraim is one which is very obvious and conspicuous indeed. It is a mark of identity which no other tribe, such as Manasseh for instance, need wish to share with us, for, alas! it is not a distinction to be proud of. In the twenty-eighth chapter of Isaiah there is a special warning to Ephraim against the sin of drunkenness:

"Woe to the crown of pride, to the drunkards of Ephraim whose glorious beauty is a fading flower. . . .

"The crown of pride, the drunkards of Ephraim shall be trodden under feet. . . . But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment."

When we realise that as a nation we spent last year three hundred and seven millions of pounds on strong drink, we may sadly feel that the prophet's indictment is indeed meant to apply to us, and that punishment surely follows this besetting sin unless it is repented of and forsaken.

The heritage accorded to the sons of Joseph was "the blessings of the deep," and the British Navy has been blessed from the time of Alfred the Great down to the dramatic surrender of the German Fleet at Scapa Flow in the late war. But that this blessing has been preserved and maintained is largely due to the magnificent work among the bluejackets of two ladies, Dame Agnes Weston and Dame Sophia Wintz, who have stemmed the flood-tides of intoxicating liquor and have provided shelter and a Christian home-coming for the men when the ships come into port. It is interesting to us to know that Miss Weston was descended from an old Norman family which came over with the Conqueror, and so in terms of British-Israel history belonged to the tribe of Benjamin—the tribe which throughout the ages seemed particularly destined to bring spiritual light to God's people. Before she began her Herculean labours for the men of the Royal Navy, the scenes of drunkenness and disorder at Portsmouth and Devonport when a man-of-war was paid off were indescribably awful! Sailors with wives and families to support often reached their homes without a penny in their pockets, and that, too, after years of foreign service. The story of how these two brave women raised enough money to capture the gin palaces one by one which stood outside the dockyard gates, and to rear in their stead the magnificent Royal Sailors' Rest

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is a grand testimony to the power of earnest, consecrated prayer.

There is an amusing and yet touching anecdote which Miss Weston tells of how one night when she was in the coffee-bar a bluejacket came in carrying on his back a large bundle wrapped in oilskin. He said a policeman had stopped him on his way and asked if the bundle was Government Stores, because he wished to inspect it, and the tar had replied: "Well, if you must know, it's my shipmate Jem, if you call him Government Stores. He can't carry himself, so I'm taking him to Mother Weston, and she'll look after him. The police let me pass, so here we are!"

It was not an easy task at first for Miss Weston to gain access on board ship; there was so much red tape to be circumvented. Meetings on board ship unless presided over by the Captain or the Chaplain were against the Queen's regulations. "What can I do, sir?" said one commanding officer in great distress to Admiral Sir William King Hall. "If she were a man and said anything against the regulations I could march her over the side escorted by a file of marines; but I can do nothing to a lady."

So Miss Weston had first to give a trial address to the dockyard men in the dinner hour, at which both the Admiral and his Chaplain were present. "Don't be afraid to let Miss Weston come on board and speak to the ship's company," was the comment; "I'll stand security for her." Captain Wilson, V.C., of H.M.S. *Impregnable*, was the first to allow her on board, and to begin those sincere and stirring addresses that won countless souls for Christ. During the year 1873 she visited thirty-eight ships of the Navy and took some sixteen hundred pledges. On one occasion, on H.M.S. *Topaze*, sixty of these pledges were actually signed in a book placed on top of the grog-tub, it being the only available kind of table within sight at the crucial moment.

The sailors were keen and anxious to see her, for the way had already been prepared by her wonderful letters which she had written regularly to men throughout the Fleet, and which had been read and reread many times during long and arduous voyages. The good her letters did (Blue Backs, as they were called) was incalculable. Miss Weston recalls a conversation she had with a bluejacket about one of them. He had served on the *Temeraire* and many other ships, and was finally appointed to a Coastguard station on the Solent. "Do you remember," he said, "writing a Blue Back called 'The White Ensign'? It was all about this flag of ours, and the lessons it taught, and how we carried the cross all over the world. The Union Jack in the corner, you said, taught Christian love; the white ground was Christian holiness, and the red cross was the cross of Christ. I was on the Coastguard then, near Hastings, and as I read that Blue Back in the watch room, the words, they just seemed to sink into my heart, for no one knew better than I did myself what a sinner I was. I kneeled down and prayed when I had read that Blue Back. Next morning I was early astir, for mine was the morning watch—it was as beautiful a summer morning as this is a summer evening—and I was just waiting to hoist the ensign. The sun shone out of the sea, and up went the flag; and as she fluttered out in the morning breeze over my head, there was the red cross on the white ground. I kneeled down on the beach and I felt there and then that Christ was my Saviour, and His Cross my only hope." The westerly glow lighted up the rugged face of the bluejacket as he spoke, and grasping Miss Weston's hand he turned away. "From that time to this," she writes, "I have never forgotten this story from real life."

When writing the story of her life Miss Weston says:—"I have been turning over the pages of my old diaries again and I find that day after day and year after year, Miss Wintz, Miss Brown, myself, and my devoted band of workers, went on steadily visiting ships, going from mess to mess, holding meetings on board, on the upper deck, in the flats, in the barbettes, anywhere. . . . I accomplished, travelling by night very frequently, and speaking by day."

One of the most important parts of Miss Weston's work was to stir the Admiralty into reforming the system by which the sailors' wives and mothers drew half-pay. That they now receive a Post Office order, instead of travelling in all kinds of weathers with no proper means of transit to an office in the dockyard, is wholly due in the first instance to Agnes Weston's exertions. She also was the means of a Savings Bank being instituted for the men in the dockyard, so that they could safely bank their pay and not be tempted to fritter it away in drink and amusement. No man had thought of this much-needed help for the sailors and their wives; but the Prophet Jeremiah had foreseen that woman would be endued with the governmental capacity which would "compass" the man's neglect. (Jer. xxxi, 22.)

The Blue Back letters in time became enlarged into a monthly magazine, *Ashore and Afloat*, the cheeriest, newsiest, most rousing Christian periodical ever sent out to bless the British people. It has been read almost as eagerly in the American Navy as in the British, and Miss Weston declared she felt as much at home on board a U.S.A. warship, under the Stars and Stripes, as she did under the Union Jack. Large numbers of *Ashore and Afloat* and monthly letters were sent to the mercantile service, the deep-sea fishermen, coastguardsmen and lighthouse keepers, a total of over a million a year!

The whole story of Miss Weston's naval work as it unfolded year by year, bound up as it is with England's most dramatic and heroic history, is so fascinating a record that it is hard to know where to begin it or where to end. If only people realised the thrilling interest of the victories of good over evil, of hearts redeemed and lives regenerated, how eagerly would they seek to experience this emotion rather than to satiate themselves with the miserable stale details of sensational crime. The surrender of "The French Maid," a public house in Chandos Street, Portsmouth, standing next to the Diamond Jubilee Block of Miss Weston's buildings, is in itself a chapter of spiritual romance and high adventure. Many a poor lad had rolled out of it to fight in a drunken frenzy on the pavement, and when the licence was falling in another public house fought to acquire it as an extension to its own premises; but Miss Weston won the day! and soon a new building was planned on the site of "The Maid," to contain some two hundred comfortable cabins for the sailors, without a drop of gin or spirits allowed in any one of them! In fact, the tea, coffee and cocoa consumed on Miss Weston's premises in a single year would float a first-class torpedo boat.

1914 found Miss Weston still at her post. She was to the Navy in this last great war what Florence Nightingale was to the Army in the Crimea. "She don't forget us, and we don't forget her," wrote men from the Dardanelles. "We've named a gun after her, the 'Agnes Weston,' and don't she speak out!"

"Dear Miss Weston," a letter reads from a man in the 2nd Northamptons, "Thanks very much for the Gospel;

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I shall carry it and read it. Of course, we chaps do not enjoy ourselves much here, but we have the satisfaction of knowing that we are striving to maintain the cause of Right against Wrong, and you may be sure that Right will conquer."

The "Mother" of the Navy was able to sustain her boys right through the war until within a month of Armistice Day. Then she furled her sails of service with the last cheery words on her lips, "Don't trouble about me, I am all right," and passed to her great reward in the early morning of October 23rd, 1918.

But make no mistake about it. Such a life-work as hers is a miracle, the outcome of a mighty Providence, the God-appointed, God-inspired destiny of a "Virgin of Israel."

"I TELL YOU THE THINGS THAT WILL HAPPEN TO YOU IN THE LAST DAYS."

"BLESSINGS OF THE DEEP."

"*And the Almighty shall bless thee with the blessings of the deep.*"

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

BEFORE the old man Israel died at Heliopolis in Egypt, he called his sons around him and told them what would be the characteristic happenings to each tribe in the "LAST DAYS."

To Joseph were given many wonderful blessings, more, perhaps, than all the others combined, excepting Judah. One of these specific blessings was that of the DEEP.

These foretold blessings were to come to the twelve-tribed peoples in "*the last days.*"

Let us turn our attention to the single "Blessings of the Deep," and see where we land in our observations and reasonings.

At once we declare that if the wealth of the seas of the world were to be given pre-eminently to Joseph, they were not given and could not be given to Egypt, China, Persia, Russia or Brazil at the same time.

In the word Joseph is no room for the word Austria, Turkey, Prussia, France or Spain. To Joseph were given the blessings, the riches of the deep, the seas or oceans, and not to another "*in the last days.*"

What nation, what company of nations to-day stand out pre-eminently in control of the sea-ways of the world? All men in a moment would answer that Britain stands immeasurably above all others. Her commercial fleets carry over fifty per cent. of all the wealth and ocean-moving trade of the world. Her fleets of commerce and passenger traffic are on all the ocean highways, on all the sea-lanes, anchored in and about all navigable rivers, and steaming along all the seashores.

More still, and far beyond computation! Let us go to most of the countries with sea-coasts, where there are commercial fleets, large or small, and we see the names of these navigation companies to be Anglo-X, Anglo-Y, British-A, British-B, and so on, apparently without limit.

This Anglo-X navigation company is often under control of a board of directors located in London, Liverpool or Glasgow.

These ships of scores of companies are registered in the ports of foreign countries, but in earning power and return of wealth they are British.

In passing, we may say a like state of things can be noticed in nearly all countries in relation to *banks*. Anglo-Chinese, Anglo-Japanese, Anglo-Egyptian, &c., everywhere, and so with great clothing houses.

As we sail on the great rivers of the world we find a vast multitude of British ships, or at least ships partly owned by British capital.

On one occasion the late great railway magnate, Jim Hill, told an audience in the Hotel Vancouver that the States could build railways, but the British outstripped the world in ship-building and in navigation.

If we are living in the "*last days,*" then it follows that as Joseph must control the deep in these days, Joseph is Britain and her multitude of nations.

Bear in mind, reader, that our glorious Empire contains 525,000,000 of people and about one-fourth of the land surface, as well as most of the oceans. Our wealth is increasing. Our land areas are ever expanding. Even during 1914 to 1918 we took over about 2,500,000 to 3,000,000 square miles of territory from Turkey and Germany. As our land areas increase, so our sea-coasts and shipping multiply.

Take, in addition to Britain, the United States, overwhelmingly Anglo-Saxon, Norway and Denmark of the tribes of Benjamin and Dan, and the sailor sea-coasts of France, *viz.*, Normandy, and the western Bretons who are of our own race, kith and kin; take all these and we see the oceans, seas, rivers and water-ways are truly in the hands of the head of Israel, who was Joseph.

ANGLO-SAXONS SAID TO BE PLOT VICTIMS.

SECRETARY OF BRITISH-AMERICAN ASSOCIATION DECLARES ENEMIES OF THE RACE HAVE DISTORTED HISTORIES TO PERPETUATE FEUDS.

NEW YORK.—All the troubles of the Anglo-Saxon race, from the beginning of its history in the British Isles, including the war of the American Revolution, have been caused by the influences and propaganda of the enemies of that race, was declared by Saxby Velour Penfold, Secretary of the British-American Association.

Mr. Penfold said that no other history had been so vitiated by sheer misrepresentation as that of the war of the American Revolution; that the original histories of that war were written by the enemies of both England and America; that it was the intent of those enemies to produce a school of HATRED; that they not only recorded the feuds and battles of the war, but by suppression and distortion of facts sought to produce a continuation of feuds and battles.

HISTORY SAID TO BE CORRUPTED.

What is called the history of the American Revolution was corrupted at its very source, Mr. Penfold said, and its original falsities, exaggerations and mis-statements have been repeated from year to year by a series of uncritical writers until they have come to be regarded as unquestioned and unquestionable traditions.

"The dominant note of history should be not strife, but appeasement," said Mr. Penfold. "History should be a school of humanity; it should be made to serve the purpose of healing breaches and cementing friendship both between nations and within nations."

Mr. Penfold then presented the causes of the trouble between Great Britain and America during the reign of James I, Charles I, Charles II, and James II, leading up to the Revolu-

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tionary War, to show that the two countries had always been the victims of foreign intrigue. He said it could be proved by overwhelming evidence, found in secret State papers and secret diplomatic correspondence of the eighteenth century, that the American Revolution was the direct outcome of a foreign plot to destroy the power of the British throne, not only in the British Isles, but also in America, that this plot was able to operate in England in the reign of George III.

SISTER COMMONWEALTHS.

"America," he said, "was destined to attain her political independence of the Mother Country, but it was to have happened through mutual consent and understanding, and was to have been a source of mutual support. America was founded for the purpose of enlarging the bounds of England. She was founded for the purpose of extending the sphere of England's usefulness. And what is England? It is the home of the English wherever they may dwell. Wherever the men of England settle there springs of life a new England. Surely, men of English blood, of English speech, of English law, did not cease to be English when they ceased to be under the rule of the Sovereign of the British England. The men of the thirteen colonies were less English when they knew dependence than when they rose to the full stature of Englishmen by winning their full rights of freedom. Englishmen of the thirteen colonies did not cease to be Englishmen, did not cease to be colonists of England, because, having unhappily to fight for their rights as Englishmen, they won them."

Mr. Penfold declared that in the great adjustment that took place during the world war, the work of Washington and of Hamilton was wrought again without strife and bloodshed and alongside of the United Kingdom of Great Britain and the United States of America, the United States of Canada, the United States of Australia, the United States of Africa, the United States of New Zealand "stand forth to-day as independent homes of Englishmen, bound to one another by the common tie of brotherhood and bound by loyal reverence and no meaner bond to the common parent of all—Mother England."

He declared that Britain and America were not cousins, that it was far more correct to speak of them as "brothers, or, as William Archer once said, 'Let us say we are sister Commonwealths.'"

GREEK & HEBREW CONNECTIONS—XXVII.

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

DEUTERONOMY XVIII, 3.—The portion called "the maw" was considered a great delicacy by the Greeks. Several instances of the estimation in which it was held occur in Homer. Thus, in the *Iliad*, when the hecatomb was offered to pacify Apollo, after the thighs had been consumed on the altar, a feast was prepared with the remainder:—

"They gave to each his portion of the maw,
Then slashed the remnant, pierced it with the spits,
And managing with culinary skill
The roast, withdrew it in the spits again."
—*Cowper.*

Here the maw alone is mentioned, and it was distributed first of all.

Deuteronomy xix, 14.—Homer mentions stone landmarks as ancient as the time of the Trojan war. Pallas, in her conflict with Ares, thus returned his heavy stroke upon her shield:—

"She, retiring, with strong grasp upheaved
A rugged stone, black, ponderous, from the plain
A landmark fixed by men of ancient times,
Which hurling at the neck of stormy Ares
She smote him. Down he fell."—*Cowper.*

In after times the Greeks, to render the landmarks the more sacred, committed them to the custody of a god—Zeus Terminalis, who was represented by the stones, which were sometimes improved into shapely ones terminating in a human head. Landmarks had existed long before Nerma, in Greece, and it was made highly penal to remove them.

Deuteronomy xx, 5; Nehemiah xii, 27.—On their first occupation of a new house, the Hebrews made a Feast of Dedication. So with the Greeks. Homer, in *Iliad* ii, mentions it as a personal misfortune in the fate of Protesilaus, the first Greek killed in the Trojan war, that

"A wife he left
To rend in Phylace her bleeding cheek
On an unfinished mansion."—*Cowper.*

Deuteronomy xxii, 8.—The houses of the ancient Greeks were also built with flat roofs, so that we read of their walking and taking the air upon them, and also standing there to see the shows, &c., and public processions. Indeed, the custom of sleeping on housetops was not unknown, nor the danger of their being without parapets. The accident which happened to Elpenor shows this (Homer's *Odyssey* x, 671):—

"Who, overcharged with wine, and covetous
Of cooler air, high on the palace roof,
Of Circe slept, apart from all the rest,
Awaken'd by the clamour of his friends
Newly arisen, he also sprang to rise,
And in his haste, forgetful where to find
The deep descending stairs, plunged through the roof,
With neck-bone broken from the vertebræ
Outstretched he lay; his spirit sought the shades."
—*Cowper.*

Deuteronomy xxv, 4.—Homer also mentions no other mode of threshing than by driving oxen over the corn. He compares the slaughter made by the horses and chariot of Achilles to the beating out of grain by the trampling of oxen:—

"As when the peasant his yok'd steeds employs
To tread the barley, the broad-footed pair
With ponderous hoofs soon triturate the grain.
So bearing terrible Achilles on,
His coursers stamped together as they passed
The bodies and the bucklers of the slain."

Deuteronomy xxvi, 14.—In allusion, some think, to the superstitious custom among the Greeks, of placing meat and drink upon the graves of the deceased friends.

CORRESPONDENCE.

DEAR MR. EDITOR,—I have so much enjoyed reading in THE NATIONAL MESSAGE of March 28th that interesting article by Miss Strode-Jackson, and the fact that "Women have only been leaders and saviours among the Ten Tribes of Israel" is very important.

Miss Strode-Jackson mentions five celebrated women, but in my humble opinion she has omitted one who indeed

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proved herself a "Mother in Israel," one may say more than any woman who has ever lived, excepting, of course, the Virgin Mother of the Divine Redeemer of Israel. The one I allude to also bore the sacred name Mary, *i.e.*, Mary Sumner, wife of the late Bishop of Guildford. Her influence was, and still is, world-wide, in her great life's work, the Mothers' Union, founded by her in 1876, as a band of women united in three great objects :—

The sanctity of home life ;

The training of their sons and daughters to become worthy citizens of our great God-given, mighty Empire ; and, finally—

The knitting together in closest fellowship by united prayer all its members throughout the world.

The Mothers' Union has 9,468 Branches at home and overseas, with a combined membership of 428,256. And rising in the centre of the greatest Metropolis of the world is the Mary Sumner House, under whose roof will gather representatives of its members from all quarters of the globe.

Surely here is a living example of the power and influence of a "Mother in Israel," and outstanding evidence of the missionary spirit for which Israel was to be known.

Please forgive my intrusion, but being deeply interested in the great work of the Mothers' Union, and having been granted the privilege of planting it in some of the distant places of the earth, I felt it might be of interest to some of your readers to have these facts brought to their notice.

Yours sincerely,

M. BLOXAM.

GENESIS OF THE RACE.

AMERICAN PROFESSOR ON THE EVOLUTION THEORY.

AT the meeting of the Victoria Institute, Westminster, Mr. Geo. McCready Price (Professor of Geology, Union College, Nebraska) read the paper on "Revelation and Evolution : Can they be Harmonised ?" which was the Langhorne Orchard Prize Essay for 1925. By revelation, Professor Price said, he meant the Bible—the embodiment of those facts and doctrines upon which Christianity had been built—so that the subject might be more specifically stated : "Can the theory of Organic Evolution be harmonised with the teachings of the Bible ? "

The most hopelessly pessimistic of the world's prophets, he went on to claim, were those who had *most completely adopted and assimilated the doctrine of organic evolution*. Such a scheme of *cosmic despair* was *completely at variance* with that portrayed in the Christians' Bible. The time had arrived for those who *thought for themselves*, and who did not entrust the keeping of their opinions to any set of *supposed experts*, to *dismiss* once for all the idea that man might *possibly* have arisen by a long-drawn-out process of development from preceding animal ancestors. He was confident that in 1925 sufficient scientific facts were available to settle this long-debated problem in a way *entirely satisfactory to the believer* in the literal truthfulness of the *first chapter of Genesis*. To-day Darwinism was as dead as the Dodo, so far as his theory of natural selection being regarded as a *vera causa* of the origin of species was concerned.

ENQUIRERS ANSWERED.

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

R.G.C. asks : Kindly explain what is meant by the four chariots and the different horses, and why there are four in Zech. vi, whereas Zech. i has but three ?

ANSWER.—Here is a case which requires great discrimination. The man riding upon the red horse standing among the myrtle trees that were *in the bottom* (*in profondo*), therefore hidden, is followed by others upon red horses, speckled, and white.

This man we take to be the Captain of the Lord's hosts leading them as of old ; but just at present "to and fro through the earth." No settled resting-place, nor are they yet on migration. Those who were not "hidden," or *in profondo*, but were known to be Jews, are not included in these three varieties of horses.

"Thou leddest Thy people like a horse through the wilderness." Jews returned from Babylon to their own land ; they were not being led about as the captivity of Israel were.

In Zech. i, 19, we find Judah, Israel and Jerusalem, all undergo the scattering by the horns of the Gentiles. Jerusalem is mentioned, since it was common to both. This is pointed out by Pusey : "Jerusalem, the place of God's worship, belongs to Israel as well as to Judah." "This is expressed by the use or omission of the א ת. Its use co-ordinates Judah and Israel ; its omission subordinates Jerusalem." This is a later stage, *i.e.*, verse 8 refers to Israel only ; verse 19, to the whole of Israel and Judah ; verse 21 looks beyond to the period we now live in, when, as we have seen, four constructive powers have frayed away the four destructive powers, as in the last great war.

Chapters ii, iii and iv can now be clearly seen as setting forth the reconstruction of Jerusalem "after the glory." Isa. lx : The rehabilitation of the sacred office of priesthood. Mal. iii : And how to be brought about ; Zerubbabel being a type. But whereas the construction of the material temple "in troublous times" was but temporary, the spiritual Israel upon whom God's eyes are centred will be everlasting.

Until the end of the fourth chapter, "all has been bright, full of the largeness of the gifts of God ; of God's favour to His people ; the removal of their enemies, the restoration and expansion and security of God's people." "Yet there is a reverse side." And so we come to chapter v, which describes the condition of those of Judah who would not accept forgiveness by Grace ; glorying in the law, they are condemned by the law which, remaining in their houses, "shall consume it with the timber thereof and the stones thereof." This is just what took place under Titus.

What follows about the Ephah is when the Jews had filled up the measure of their iniquity (verses 6, 7, 8, &c.).

Much of this has been explained before. But now we come to chapter vi, which has to do with a detailed description of the first vision (i, 8), only now, instead of the three varieties of horsemen, there are four, since most of Judah is now with Israel : the insignificant number which returned from Babylon to Jerusalem being unheeded. The migration of these four chariots from between the mountains of brass indicates the time of this trek as subsequent to Alexander's time, and when his dominion after its four-fold division had settled into two, or

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Syrian and Egyptian, north and south. It should be recalled that the ten-tribed kingdom had been taken into Assyria, and placed in the cities of the Medes. We find some of them fighting against Esar-haddon, and that the rule of Assyria extended northward and westward as far as the Crimea; and it is here we find the numerous tombstones denoting an extended residence of these Hebrews in that locality.

The trek of Israel from Aria, or the Median hills, is given in 2 Esdras xiii, 39-45; but this, apparently, was in the sixth century B.C. Here we find them in the time of Darius' invasion of Greece. No doubt, the assistance they gave the Macedonians against Persia, both at that time and in the time of Xerxes, made Alexander and his followers favourable to their migration farther north-westward, or whithersoever they had a mind to go.

The four chariots are seen, two going northward, one southward, and one to-and-fro throughout the earth. Or take it as intimating that two parts came north-westward into the British Islands; one part went southward into India, Afghanistan and that region—these of Israel. The other part (Judah) went everywhere to-and-fro with no settled home.

This seems the broad basis of the vision.

The white horses "conquering and to conquer," who quieted God's spirit in the north country, must be those who, having taken hold on Christ, those setting up His priesthood and His Kingship, have constructed His Temple in this far-off land, where the sceptre of David and His Kingdom has before been established.

F. DE ST. C. asks: "Kindly give your explanation of Dan. vii, 9, 13, and 27. I see Mr. Gilder Shaw says, 'The Ancient of Days' is Israel and refers to Britain. Who is 'One like unto the Son of Man?' I thought Britain *had* been given to Christ."

ANSWER.—Dan. vii, 9, follows the description of the ten horns, three of which were to fall before the little horn (the Papacy). "I beheld till the thrones were cast down and the Ancient of Days did sit." Evidently here is a termination to the ten kingdoms as such, Kings, and probably the Papacy as well. The facts are these. Under Napoleon all these thrones were overturned, and the Pope made to relinquish his preposterous claims. Unfortunately, political reasons caused England to agree to the Pope's re-institution. But in 1848 every one of these thrones was trembling or overthrown, and the Pope again in trouble. Latterly, however, his temporal power was taken away. Now, again, as a result of the Great War all these thrones were kingless, which had not been rendered so in the former revolutions.

Britain's throne alone has stood firm. She is not, therefore, one of the ten kingdoms.

What has saved Britain's throne alone during these last 120 years? Surely it is "The Ancient of Days did sit." The expression, because it occurs nowhere else, has given rise to the plausible idea that it may be the same as "the ancient people." To this we would draw attention to two passages, both referring to the times in which we live: Isa. xviii, 4, 5, where Jehovah is taking "His rest" till the preaching of the Gospel has been effected, and Judah about to be brought into the kingdom; Isa. xlii, 13-16, 21, the other, which speaks of a *very great war* in which Jehovah Himself stirs up jealousy preparatory to the restoration of *the blind people*, and the completion of the promises made to Israel under the law. In this great war the three most stable thrones of Europe which resisted hitherto were cast down, not to mention Turkey.

But God fought on the side of Britain!

Britain, by God's love and forbearance, is being prepared as a gift to the Lord Jesus when He comes (Luke xix, 12).

Individual members have been more especially given to Jesus out of this Kingdom all along from Isa. xlii, 6, and xlix, 8, "I will give thee (Christ) to Brith-am"!

But Britain is being prepared *as a nation* for her Lord (Isa. xxvi, 2; Ps. cx, 1, 2), and she has to beat down all the enemies of Christ under His feet before He come (Heb. x, 13; i, 13; Ps. cx, 1). It is not generally recognised that the man-child is to rule all nations with a rod of iron and break them in pieces like a potter's vessel (Ps. ii, 9; cxlix, 7-9; Rev. ii, 26, 27). These are people of "the Saints of the Most High" (Dan. vii, 18, 22) "under the Ancient of Days." This Kingdom the Ancient of Days gives to the Son (verse 14) who constitutes Israel in eternal possession of the same (verse 27).

F. V. D. writes: "I was reading a 'Tour in Palestine,' by Lady Egerton, 1840, and came across a letter from Hebrews in Afghanistan, who had received a copy of the Scriptures from Samaria, and had compared it with their copy and found a chapter short, which Samaritans had left out purposely to test them."

ANSWER: It is implied, therefore, that these Afghans were Israelites! On the face of the subject, however, this is no proof. The Samaritans in Palestine never were Israelites except so far as that renegade Jews mixed with them, in the time of Nehemiah. We find that in the overthrow of Palestine under Nebuchadnezzar, he transplanted many from Palestine into the country now known as Afghanistan. These, we are told, were under a great leader "Afghana," hence their assumed name. The works to read are "Asiatic Researches," Vol. ii, art. iv, by Sir William Jones; Elphinstone's account of "The Kingdom of Caubul," p. 156, note, *pro et con.*, by the Right Hon. Sir George Rose; "A New Key for the Recovery of the Lost Ten Tribes," by Rev. Chas. Forster.

That a people calling themselves "Ben Israel" and "Yousufzie" (tribe of Joseph), speaking a language nearer akin to the Chaldean than the Hebrew, seems to be a strong reason for assuming these to be Israelites; the physiognomy, however, is said to be Jewish. Then we have the clear evidences of Dr. George Moore that Israelites (Saxons of the East) came into India, passing through Afghanistan.

It would be, therefore, very difficult to disprove the assertion made by any of the writers, Wolff, Grant or others, as definitely to state who they are. Of one thing we are certain, both Israel and Judah were scattered amongst all nations, and Afghanistan and India have their portion. But this does not affect our identity with Israel to whom all the promises are made. These Afghans, or Beni-Israel or Yousufzie, nor even the Jews (as known to-day) have one of the characteristics of being a blessing to all nations; a great and a mighty nation; a nation and a company of nations; a missionary nation; nor are they in Islands to the North and West of Palestine. The British Anglo-Saxon race of our Empire and the U.S.A. not only have every qualification, but can be proved ethnologically and philologically, &c., to be the descendants of Abraham, Isaac and Jacob.

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THE SECRETARY-GENERAL'S PAGE

OUR readers are asked to reserve May 26th, afternoon and evening, and May 27th, afternoon, for the Annual May Meetings in Central Hall, Westminster. Members and Associates of the Federation are requested to note that the Annual Meeting for receiving the Annual Report and the Financial Statement will be held at our Headquarters, 6, Buckingham Gate, S.W., on the evening of May 27th.

* * *

Overseas readers are cordially invited to note that the Sixth Congress will open (D.V.) on October 12th, and will continue throughout the week. We hope to see a goodly number as usual from outlying parts of the Empire.

* * *

A successful meeting—promoted by our enterprising Dover Branch—was held at the St. Andrew's Hall, Canterbury, on April 23rd. The Rev. Pascoe Goard was the principal speaker. His address made a profound impression. The Rev. Canon Gardiner, M.A., presided. Several of the clergy were present. Two British-Israel vergers of the Cathedral acted as stewards. A char-à-banc party went from Dover, including Colonel Smythe, the President, and Miss Hayes, the Secretary. The former delivered a brief address.

* * *

The Rev. J. J. R. Armitage addressed three good meetings for our Bristol Branch on April 23rd and 24th. The chairmen were the Revs. M. Thorold, L. G. Vining, and Mr. C. F. Waddington.

* * *

As we go to press we learn with the deepest regret of the death, on Sunday last, of our beloved friend, Col. A. B. Prowse, President of the Bristol Branch. We tender our most sincere sympathy to his family.

* * *

Mr. T. W. Plant lectured on "The Great Pyramid" for the Rotary Club at Huddersfield on April 20th. The Rotarians showed great interest, tinged with amazement, at the mathematical, astronomical and prophetical details given.

* * *

The Secretary-General attends the wind-up meeting of the session of our Bath Branch this (Saturday) afternoon, at the Red House. Lady Peirse is to preside.

* * *

On May 7th Mr. Garrison is to lecture at the Dover Town Hall, at 8 p.m.

* * *

Mr. Morey addressed capital meetings at St. George's Hall, Ealing, on April 21st; at St. Albans on April 22nd; and at our Headquarters on April 23rd. At the first-named place Major J. Knowles presided over a splendid gathering. Mr. Morey speaks for the Chiswick Brotherhood to-morrow (Sunday) afternoon, at 3. On Monday evening next he is at High Wycombe. On May 6th, 7th and 8th he is booked for Market Harborough with the Rev. J. B. Gratton. On May 10th and 11th he is at Stourbridge.

* * *

The Rev. J. Bretnor Gratton is addressing a number of meetings in his district, and rejoicing in open doors for British-Israel Truth.

The Rev. T. H. Whitehouse is ever active in the Birmingham area. He has addressed a very successful meeting in Leicester.

* * *

The Rev. Joseph Gay sends a very encouraging report of the work in the North. He is visiting the important centres, and this week he has been holding three meetings in Leeds.

* * *

Mrs. Bloxam is speaking to-morrow afternoon on "The Holy Land," for the P.S.A., at Newton Abbot; chairman, Mr. W. J. Southwood, of Exeter. On May 6th she is to lecture on "The Great Pyramid" in the Newton Abbot Public Rooms.

* * *

Mr. Garrison lectured at the Town Hall, St. Albans, to a fine audience on April 21st, and at the Central Hall, Tenby, on April 22nd and 24th, each time with lantern pictures. On April 23rd he addressed a large company of Girl Guides and Scouts at Tenby. On the afternoon of April 24th he gave a British-Israel address to a very interested gathering at Tenby. Our thanks are tendered to Mr. and Mrs. Clarence Wodehouse for their kind hospitality, and for the excellent arrangements in connection with the South Wales meetings over which Mr. Wodehouse presided. We congratulate Mrs. Wilson and the St. Albans friends on the good success of their efforts. The Mayor of St. Albans, Miss Wix, presided at the lecture there, and she was very cordial, as also was the ex-Mayor, who supported her.

* * *

The Rev. Pascoe and Mrs. Goard were timed to sail by the *Montrose* from Liverpool for Canada yesterday. All our readers will wish them a safe and pleasant voyage, a happy period in the great Dominion, and a safe return in September.

* * *

A notable example of how British-Israel Truth is spreading far and wide is brought to our notice by Mr. Victor Rigby, the Hon. Secretary of our Brisbane Branch, who sends us newspapers containing British-Israel articles by Professor Abbot in New South Wales and Queensland, towns nearly 1,500 miles apart.

* * *

The British Weekly of Thursday last printed a letter by the Secretary-General in reply to the attack on British-Israel contained in its issue of April 9th, with a footnote by the Editor as follows :—"The above, which we have had to shorten slightly, we insert out of courtesy to the writer, but we cannot open our columns to a general discussion of the Anglo-Israelite theory. We would only add that if a condemnation of a theory which we hold to be unhistorical and absurd is to be taken as an 'insult,' honest reviewing is at an end. Lists of social notabilities have nothing to do with the case."

We thank the Editor for inserting our letter, but we take leave to differ from him if he considers "honest reviewing" necessarily involves the characterisation of British-Israel Truth as a superstition, and if he regards that as less than an insult to a very large body of earnest Christian people. Our space is exhausted, but we shall take occasion to refer to this matter again.

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

No. 175. Vol. IV. MAY 9, 1925 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 BIRTH OF THE SAXON RACE.

By Rev. Wm. Pascoe Goard.

Most people keep as an anniversary the day of their birth. It is the privilege of the Celto-Saxon to keep the birthday of the race.

The birth certificate of the Saxon race will be found registered in the twenty-first chapter of Genesis, verses 1-5.

And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken.

For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

And Abraham circumcised his son Isaac being eight days old, as God had commanded him.

And Abraham was an hundred years old, when his son Isaac was born unto him.

It was a great day in the home of Abraham and Sarah; it was a great day for the Saxon race, and not the less was it a great day for the world, for among the seed was Jesus Christ, the Redeemer of Israel, the Saviour of the world.

The Apostle Paul, in the fourth chapter of Romans, makes the fulfilment of this promise in the birth of Isaac the triumph of that faith which was imputed to Abraham for righteousness, and by which we, also, are justified. Thus he writes:—

Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all.

(As it is written, I have made thee a father of many nations), before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

And being fully persuaded that, what he had promised, he was able also to perform.

And therefore it was imputed to him for righteousness.

Now it was not written for his sake alone, that it was imputed to him;

But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead:

Who was delivered for our offences, and was raised again for our justification.

Again, let us call to mind that we are dealing, not with a spiritual abstraction, but with a physiological verity that lies at the basis of our racial history and accounts for the unique mentality of the Celto-Saxon race.

It was manifestly God's purpose at this conjunction of world history, when the Covenant was passed from Melchisedek to Abraham, to infuse new blood into the families of the Adamic race. A new creation would have meant the premature ending of a race which God had covenanted to redeem and regenerate; therefore, a new creation could not be undertaken.

Let the scholar and the scientist consider the facts.

Abraham was born at Ur of the Chaldees, and his life was subject to the full power of hereditary impulses. We are not now speaking of what the theologians would call "natural sin," which taints the whole of the human family, but rather of those local and, perhaps, temporary impulses of heredity which makes of one family criminals for successive generations and of another family saintly characters for successive

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families. These impulses come and go in the history of a family; the impulse to evil indeed usually ending in the extinction of that generation of the family involved.

We are now to speak of the fact that the child born of young and lifeful parents finds the tides of life and impulse running in his veins more strongly than the children of old age, and usually the impulses follow the general line manifested in the life of the parents seizing upon this fact in nature. The birth of Isaac, the seed, was restrained until the youthful fires had burned themselves out and died in the parents of the coming seed.

Again the question of environment tells greatly on the life of a family for generations. Out from the cultured but impure environment of Ur of the Chaldees Abraham and Sarah were sent to wander up and down the open spaces from Syria to Egypt, there to live a life separated from organized society, and spent, practically, alone with God. In all the ages of the history of our race such a sojourn in the great silences and open spaces of the wilderness has produced saintly characters, walking in daily consciousness of the Presence of the Divine, such as would be difficult to find in the crowded city or busy metropolitan community.

Now we come to the eventide of life for Abraham and Sarah. Again and again the picture has been of the aged Patriarch alone under the shining stars, his feet upon the grassy sward of the wilderness, while the night winds whispered around him, talking face to face with God. Physiologically dead as far as the birth of the seed is concerned, Abraham looked back upon promises which had seemed so wonderful in his youth which now could never be fulfilled. Complainingly he spoke to God and said, "Lord, what wilt Thou with me, seeing that I go childless."

Then, suddenly, came the challenge to Abraham's faith in the specific promise of the seed which set beforehand the birthday of the race and the name by which the child should be called.

That this would involve Divine interposition did not for a moment stagger Abraham's faith, for well he knew the power and influence of the Almighty God.

With the evils of life reduced to a minimum as far as heredity and environment were concerned and by a miracle touch of the Divine Hand Isaac and his seed were born. What a birthday for the race. Adam was born by creation; Seth was born by appointment; Shem was born and Divinely preserved; Isaac was born by miraculous interference—the father of the race, and Jesus was born by Divine Incarnation at once the Redeemer of Israel and the Saviour of mankind.

It becomes a very interesting study to follow the type of life which developed from the birth of Isaac and compare it with older strains of the human family. Wherever the Saxon Israel strain has gone, it has shown the virility and dominance which has raised it superior to every other branch of the human family. Biologists have been following these threads, and have been noting effects from what has been to them the hidden cause, but they are inevitably tracing these effects back to the birth of Isaac, the miracle-born father of the seed.

Even the sons of Keturah born to Abraham after the death of Sarah, when recognised, will be found to share in the physiological benefit.

For our own race we may sing the *Te Deum* because of the heritage of physical life as well as for other benefits received through Isaac, the father of our race.

THE DEDICATION.

There came now an epoch-marking event in the history of the Brith-Ish race, which may well hold our attention for a time.

It is the consecration of the race in Isaac for the task to which it has been called among the families of the earth. For many days Abraham had been dwelling in the land of the Philistines. Everything had gone well with him, and dwelling in spirit in the future he had lived the life of his seed in many directions and many lands as the spirit of prophecy opened out to his vision what should be their future activities and experiences in the earth.

Isaac at home, and Ishmael abroad, both men blessed of God, and each the founder of a race which should occupy the stage of history throughout historic time, furnished to Abraham much on which his mind might dwell. But chiefly his mind would run forward to the time when of his seed through Isaac there should come to the world and to mankind, "A Saviour which is Christ the Lord."

He is mistaken who thinks that there was no Christianity before Christ. If that were the case, how should there ever have been written the fifty-third chapter of Isaiah? Neither was the message of that chapter an unusual thing, for the prophet begins the paragraphs of that chapter by asking, "Who hath believed our preaching?" Christ, the coming Redeemer, was preached from the beginning. Abraham was justified by faith, and the root of that justification was the redemption and atonement which should be wrought out by the coming One whose day Abraham saw, and in whose day he rejoiced.

Thus he dwelt and thus he meditated, thinking again and again what tremendous interests were bound up in the life of Isaac his son. Not only were there tremendous interests as to race and nation, but also as to the coming of the Redeemer and the Redemption. How he worshipped God, who had given to him in that boy the seed.

Now there came upon him without warning the tremendous call recorded in the twenty-second chapter of Genesis:—

> And it came to pass after these things that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.
>
> And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

Ah! what should this mean? What was the sacrifice which God demanded? It was the life of his son, his only Isaac. It was more than that; it was the life of the seed in whose person dwelt all the succeeding generations of Isaac descent. It was more than that even; it was the cutting off that line by which prophecy had informed him the Christ should come, upon whose coming depended the salvation of Abraham, Isaac, and of all the world.

What an offering! What a sacrifice! Never has human father been called upon, nor been in a position to offer such a sacrifice. Never has such a sacrifice been offered except when "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

But, fortified by the Divine Covenant, and by faith in that Covenant and God who made and keeps it, Abraham did not falter for a moment. Thus the record reads:—

> And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son,

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and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

Then on the third day Abraham lifted up his eyes, and saw the place afar off.

And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

THE DIVIDED BURDEN.

And Abraham took the wood of the burnt offering, and laid it upon Isaac his son;

And he took the fire in his hand, and a knife;

AND THEY WENT—BOTH OF THEM—TOGETHER.

What a picture in a word! The glorious father, accompanied by the obedient son, burdened each of them with the necessary accessories of the greatest offering, save one, of all the ages. How beautifully the unity of their progress is attested! "And they went—both of them—together." One in step, one in spirit, one in purpose, to the mount of sacrifice.

ISAAC AND ABRAHAM CONVERSE BY THE WAY.

And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

Again we have the refrain, "So they went—both of them—together."

"And they came to the place which God had told him of." In the second verse we have the statement that God would tell him of the place where he should offer his son. Now we read that they came to the place which God had told him of. Ah! yes. It was the same place, but not perhaps the same telling. God had told him of this place when He had told him of the coming of the greater Son who should be offered by the greater Father. It was that place where the greater Father should go with the greater Son, and there, with no power to intervene, should offer His only begotten Son, "that whosoever believeth in Him should not perish, but have everlasting life."

What a realisation this was!

And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

And Abraham stretched forth his hand, and took the knife to slay his son.

Let us stop there and observe this great thing which was taking place, and which has been so vividly portrayed and preserved in the archives of the Brith-Ish people. What does all this mean?

If it was simply a test of the faith of Abraham, it furnished a wonderful example for all the ages. And so the Scriptures use the example right on to the end.

If it was simply the dedication and offering the young man Isaac, it must always be a matter of interest as literature, and as an illustration of personal surrender for all the ages.

But do not these results seem to fail to explain the whole of the solemn action from beginning to the end of this great tragedy?

Look again.

Hear the voice of God saying, "In Isaac shall thy seed be called." Hear again the command to offer "Thy son, thine ONLY ISAAC." It was not only the boy, it was the race. There was not another Isaac left.

But what was the purpose? Was it that the seed should be slain? Nay; but that the seed should be bound, laid upon the altar, offered to God a living sacrifice, and consecrated, dedicated to the task for which the race was born, and for ever.

Look at that scene, and see attending and participating every generation for the Isaac to the end of time. They come in their hundreds; they come in their millions; they come in their generations; there they are offered for sacrificing service to God for ever.

Thus the Isaac seed became an holy nation, a peculiar people for ever. What does this mean in the history of the birth and dedication of our race? How does this explain in full the facts connected with the devotion with which our race and nations have pursued the course to the death of carrying light and liberty to the end of the earth?

Let the present generation of the Isaac-Israel Brith-Ish people know that in this great sacrifice they, in the loins of their father Isaac, were bound and laid upon the altar, offered and accepted in sacrifice for ever.

Death was not the part the national seed were required to fulfil. Only that they should be dedicated to the service of God and humanity to the death. One only of the seed should die and finish in due time the offering begun by Isaac upon the Hill of Sacrifice hard by the place where the greatest of Isaac's Sons later gave His life for all.

And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

And he said, Lay not thine hand upon the lad, neither do thou any thing unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen.

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 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.

BIBLE STUDENTS' STUDY CLASSES.—XIX.

THE PROPHET EZEKIEL.

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

EZEKIEL XXII.

IT has been remarked that the expression, "The word of the Lord came unto me," marks the utterance of a judgment. There are three in chapter xxi, verses 1, 8 and 18. In this (chapter xxii) there are three more (verses 1, 17 and 23); they all seem to have been spoken within a very short time of each other; but, evidently to enforce their importance in some special phase, each phase ending with the result of the judgment. Here the indictment is that they take pleasure in shedding

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blood. This they have done without any justification, but arbitrarily according to the caprice of their rulers (verse 6); there has been no respect of parents, or the stranger, the widow or the fatherless. Then we have the specification of their crimes; they have despised God's holy things and profaned His Sabbaths. This has led them into evil of such a kind as that of the nations around them. Idolatry leads to a regardless disposition, and tends to lower the morality of the people. The very charges which in chapter xviii were brought against the wicked man are here said to be perpetrated by this people. This demoralisation, making them equally bad as the heathen whom they had dispossessed, will surely bring upon them the time of their punishment.

The punishment of all these crimes hardened their hearts, or the hearts of their children, and seems to have been visited upon them, and yet they turned not to their God; consequently it was concentrated upon them in their ultimate dispersion. "His blood be upon us and upon our children." So terrible must be their lesson. Will they endure through it all? (Deut. xxxiii, 7): "In the days that I shall do this with thee" points surely to their great tribulation to come upon the Jew. Question:—Whether this scattering among the heathen refers to the judgment also, poured upon them because they had so forgotten God as to put the Lord to death? Are they, after their scattering, about to claim their land as if it was their own, and in their own merit? It looks as if all was heading up for this.

We have here judgment upon the Jews under the figure of a smelting furnace; they are gathered as one gathers metals for purification, and their earthiness and worthlessness extracted from them, leaving but that which may be of some use; as the furnace becomes hotter the scum comes up, is gathered and cast away. So apparently will God deal with those who claim their inheritance upon their own merit.

Notwithstanding these terrible trials, likened to this purging process, yet it is also said of the land, "Thou art the land that is not cleansed." Does it not show how utterly man is incapable of reformation in himself? So here the Jew is an object lesson. What would have been the fate of Israel if the Lord had not redeemed His people? Should we have accepted Jesus unless God had loved us with an everlasting love? And may we not go further and say, What would have become of the world if the Lord had not created Israel for His glory? Only a small portion of Israel (a portion of the Jews) has felt the wrath of God to the uttermost. Should we not, then, love Him the more?

EZEKIEL XXIII.

THIS chapter is very like chapter xvi, but it also shows the distinction between Israel (Aholah) and Judah (Aholibah) from the very first. They are both set forth as having equally committed adultery (idolatry) in Egypt. The youth is seen to be the father of the man. How very necessary for parents to take great care in the bringing up of their children lest they imbibe wrong teaching in the nursery of youth. The sin in this relation is first laid to the charge of Israel; that which she inclined after in her young days clung to her even till she came into intimacy with the Assyrian idolatries, and she could not shake it off. Aholah (her own tent or tabernacle), Aholibah (my tent or tabernacle in her), seem also typical of their future. Since Judah was chosen for His Presence, to her is the greater sin. The two kingdoms apparently stood apart even in the land of Egypt (verse 3). The different destinies given by Jacob of Judah and Joseph (Gen. xlix) could not but have brought about a distinction. So we are told when the House of Jacob came out of Egypt, Judah was His sanctuary and Israel His dominion. In Josh. xvii, 14, Joseph aspires to his position, as Gen. xlviii, 19, implied. The dispute we can imagine from Judges i, 1, 2. In the days of Deborah (Judges v) Judah makes himself scarce. In the time of Saul it was (1 Sam. xi, 8) 300,000 of Israel and 30,000 of Judah. Later (xv, 4) 200,000 footmen (of Israel) and 10,000 men of Judah. In David's time the distinction increased to an open breach. The two nations have each their own metropolis (2 Sam. ii, 1—Hebron; *ib.* v, 5). Hebron and Jerusalem. Then 2 Sam. xix, 41–43, and finally the separation in consequence of Solomon's sins (1 Kings xi, 31, 32, 34–36). This severance was allowed and brought about by God Himself (1 Kings xii, 15, 24). Since which time Israel and Judah have never been united, and will not be until Ezek. xxxvii, 15–24, takes place.

The charges in this chapter need not be reiterated in these notes. But we notice the charges against Samaria (Aholah) cease at verse 10; after which it is stated that Judah (Aholibah) was more corrupt. They not only partook of Egyptian and Assyrian, as in the time of Ahaz, but also of Babylonian idolatry.

We see here from verses 10 to 31 the charges are all on Aholibah's shoulders; then a reference is made to her sister. Apparently it is implied from verse 35 that she will have to bear her own sins. From verse 36 both sisters are again spoken of. The punishment of these two is evidently intended to be a witness unto all women (nations) how vile a thing it is in the sight of God that they themselves should be idolaters. So that evidently the cleansing of Israel, both Samaria and Jerusalem, and their ultimately knowing that God is the Lord God, will be as the saving of the world.

TO OUR MANY FRIENDS AND CORRESPONDENTS.

PLEASE accept the thanks of Mrs. Pascoe Goard and myself for the many very kind letters and telegrams which have come during these last days. As it is impossible to reply individually, we beg that this reply through THE NATIONAL MESSAGE will be accepted.

We have felt much cheered by the manifestations of kindness received, and if we have been able to contribute to the welfare of the Movement we are grateful for the privilege.

By the very kind assistance of friends, we have been able to offer to the Federation such services as we have been able to render as a voluntary service, and have not taken anything from the Treasury of the Federation.

We thank all who have made these things possible. For the expenses connected with such a trip abroad, as Mrs. Pascoe Goard and I have been making during the last twenty-one months, are too great to be borne by one person.

It has been the pleasure of these our friends, and of ourselves, to present this service to the work of the Federation.

Trusting that this will be taken as a personal letter to each of our friends,

We remain,
Sincerely yours in the work of the Master,
W. PASCOE GOARD,
MRS. PASCOE GOARD.

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ISRAEL AND JUDAH.
TWO NATIONS ! NO SPIRITUALISING HERE.

"*The mountains of Israel shall be filled with men and cattle.*"

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

A.—ISA. XIV, 1: "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in *their own land.*"

Israel and Judah were eventually to return to their *own land—not to a Church.* Their "own land" was and is Canaan—Palestine.

B.—Isa. xxvii, 6: "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit."

Israel was in captivity at that moment—but was in the future "to blossom and bud, and fill the face of the world with fruit." Wherein can any man be so stupid as to say *Jacob* is the "Christian Church"?

C.—Isa. xlv, 4: "For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name."

Think of it, reader! Israel was in exile while Isaiah was talking, and yet we are told that God called Cyrus for the sake of Jacob and for the sake of Israel, His elect—though at that moment an outcast. Was the Christian Church *in exile?*

D.—Jer. ii, 4: "Hear ye the word of the Lord, O House of Jacob, and all the families of the House of Israel."

Surely Jeremiah is definite in his talk to "the House of Jacob, and *all the families* of the *House of Israel.*" Who is so ignorant as to say the House of Jacob and all the families of Israel were then or are now the Christian Church? No honest man, unless he is very illogical and unbalanced.

E.—Jer. xxx, 3: "For, lo, the days come, saith the Lord, that I will bring again the captivity of my people *Israel and Judah*, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it."

Here we are told that the *two captivities* of Israel and Judah are to return to the land of their fathers, and *they shall possess it.* Has the "Christian Church" ever possessed Palestine since the exile of Israel, 721 B.C.? Never!

Not a word of "the Church," but of the two peoples, Israel and Judah, who are to possess the land of their fathers.

F.—Jer. xxxi, 11: "For I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee . . . for I am a father to Israel, and Ephraim is my *firstborn.*

"He that scattered Israel *will gather him*, and keep him, as a shepherd doth his sheep."

God is a *Father to Israel. Ephraim at the head of all Israel is God's Firstborn.* No talk of Church!

Who is so stupid as to say Ephraim is the Christian Church? And yet millions are asserting that Israel of the Old Testament is the Christian Church of to-day.

G.—Jer. xxxiii, 7: "And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first."

The captivity of Judah and the captivity of Israel are to return. Can this mean the Christian Church? If so, *where is this "Church" to return from and to?*

Let us so translate and see how it looks:—"I will cause the captivity of the Christian Church (Judah) and the captivity of the Christian Church (Israel) to return. How silly! How stupid!

H.—Ezek. xxxvii, 22: "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 I will make them (Israel and Judah) *one nation* in the land." Plain enough for the average simpleton! When was the Christian Church made "*one nation*" in the land of their fathers, upon the mountains of Israel? *Never!* When in the future? *Never!*

But the two nations, Judah and Israel, are to be one in the land, and not "divided into two kingdoms any more at all."

The Christian Church is not referred to in the above quotations. It has no prophetic standing in this connection. But the two historic nations of old—Judah and Israel—have.

THE GARDEN TOMB AT JERUSALEM.
IS IT THE TOMB OF THE RESURRECTION?

BY REV. C. C. DOBSON, M.A., VICAR OF ST. MARY-IN-THE-CASTLE, HASTINGS.

THE first objective of every visitor to Jerusalem is to view the scene of the greatest drama and greatest triumph of the world's history—the Crucifixion and the Resurrection. The Bible clearly states that both events occurred in the same locality, for the tomb of Joseph was "in" or "near" the "place of a skull," or "Calvary." On his arrival in the city the visitor will be directed to a spot not far from the centre of the town, where stands the famous Church of the Holy Sepulchre, and here he will be shown what tradition claims to be Calvary, the Tomb, and also the Tombs of Joseph and Nicodemus. If he happens to arrive there at Easter time, he will be permitted, provided he can manage to squeeze himself into the crowd, to witness the pretended annual miracle of fire springing up in the chapel in proof of the identity of the site.

After a thorough inspection of the site, he will next make his way to the North Gate of the city, the Damascus Gate, where he understands is another site, more recently identified, and especially associated with the name of the late General Gordon.

Here, quite close to the Gate, he will see a grass-covered hillock with a cliff facing the city, which, by its markings and certain cavities in its surface, has the undeniable appearance of a skull. It is called the Skull Hill, and the grassy slope which crowns it is known as Gordon's Calvary. A stone's throw from the summit, on the west slope of the hill, he enters a gate, and finds himself in a quiet garden, bright with flowers and plants, and with a cottage standing near by, where a ready welcome is given him. Near by, in the face of a cliff in the garden, he is shown a rock-hewn tomb, known as the Garden Tomb, thought by many to be the very Tomb of the Resurrection. The quiet surroundings instinctively impress upon the visitor a sense of hallowed reverence, in striking contrast with the ostentation, noise, bustle, and evident superstition of the Church of the Holy Sepulchre, and he has an instinctive feeling that he is on holy ground.

But feelings must be put on one side in a matter of controversy, which is one rather for facts; and what every visitor wants to know is, Which is the true site of the Passion and Resurrection? It is a subject upon which there are deep

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differences of opinion, and upon which leading experts have been found on both sides. The Church of the Holy Sepulchre is the old reputed site, and the claims of the Skull Hill are of more recent date. The arguments for the identification of either must bear the test of the evidence of (1) History, (2) Geography, (3) the Bible narrative.

It will be well first to trace out the story of events at Jerusalem in the early days of Christianity so far as they affect the subject.

In A.D. 70 Jerusalem fell before the armies of the Romans under Titus after one of the most terrible sieges of which history bears record. There are four points of significance connected with this siege which bear upon this subject. First, all Christians had left the city, for they had received Divine instructions to retire to a small Peræan mountain village called Pella, which provided a secure haven for them during the troubles which followed. Secondly, Josephus records that during the siege so many captured Jews were crucified within sight of the walls that sufficient timber could not be obtained to provide all the crosses needed. Thirdly, the whole city was reduced to complete ruin with the exception of three towers, and a portion of the western wall preserved by the Romans for garrison purposes. The ruin was the more complete, especially as regards the Temple, for a rumour spread among the soldiers that jewels and money had been hidden in the masonry, and in eager search for them they tore every stone from its fellow. Fourthly, Josephus tells us that the actual number of killed in this destruction of the city totalled 1,100,000, apart from captives and survivors; a figure which, even if exaggerated, betokens a good-sized city.

In the year A.D. 135 there broke out the great Jewish insurrection under the false Messiah, Barcochba. Up to this date the city had remained waste, probably only a few Jews and Christians being permitted to return and settle ther . The Christians were generally looked upon as Jews by the Romans. Barcochba, however, gathered a large army of Jews from far and wide, and took possession of the ruins, and re-fortified them. The second destruction followed, and this time it was so complete that a plough was driven over the site of the Temple, and it is said that even this very site became afterwards a matter of doubt. The Emperor Hadrian expelled the Jews and forbade them to come even within sight of the city. A new Roman city, named Ælia Capitolina, arose on the spot. A Temple of Jupiter was built on the site of the Temple, and a Temple to Venus over the Tomb of the Resurrection.

Until the beginning of the fourth century the city remained forbidden to the Jews, but this did not include the Christians, for we find a Bishop of Jerusalem. The fact that Hadrian built a Temple over the Tomb of the Resurrection shows that its identity was well known, and his action had the effect—exactly contrary to what he intended—of preserving that identity.

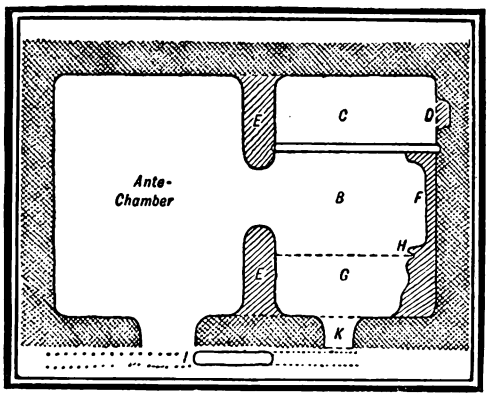


EXTERIOR OF THE GARDEN TOMB, SHOWING THE SPRING OF TWO ARCHES AND COLUMBARIA, OR RECESSES, ABOVE THE ENTRANCE, SUPPOSED TO BE TRACES OF HADRIAN'S TEMPLE OF VENUS.

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We pass on to the time of Constantine the Great, who early in the fourth century legalised the Christian Faith.

Desiring to celebrate the establishment of Christianity in some very marked manner, he decided to erect at Jerusalem a magnificent Church on the site of the Resurrection. The spot was well known, for the old Temple of Venus erected by



GROUND PLAN OF THE INTERIOR OF THE GARDEN TOMB.

Showing—

B. The inner Tomb.
C. Loculus in which Our Lord is thought to have been laid.
D. Head cavity.
E. Low dividing wall.
G. Unfinished Loculus.
I. Trough for rolling stone.
K. Aperture for light.

Hadrian was still standing there, and this he destroyed. Eusebius, the historian, who was his contemporary, gives a very full account of this and a description of this Church. Later historians ascribe the destruction of this Temple of Venus and erection of the Church to his mother, Helena, who in A.D. 326 made a pilgrimage to Jerusalem for the express purpose of finding the sacred Tomb. She is said to have found the Tomb, a rocky cave, under the Temple, and in it three wooden crosses. A sick lady was laid upon each in turn, and on touching one in particular was immediately healed, thus proving it to be the Holy Cross. She claimed also to have found the nails that fastened Our Lord's hands and feet, as well as the tablet bearing Pilate's inscription, and even the spices used at the burial. Portions of this " true Cross " were cut off and distributed broadcast, but the timber always grew again in the night, and the Cross was found whole again in the morning. The Cross became an object of veneration, and thousands of pilgrims visited Jerusalem during the next centuries to see it. Eventually it became the main cause of the Crusades, the object of which was to recover it.

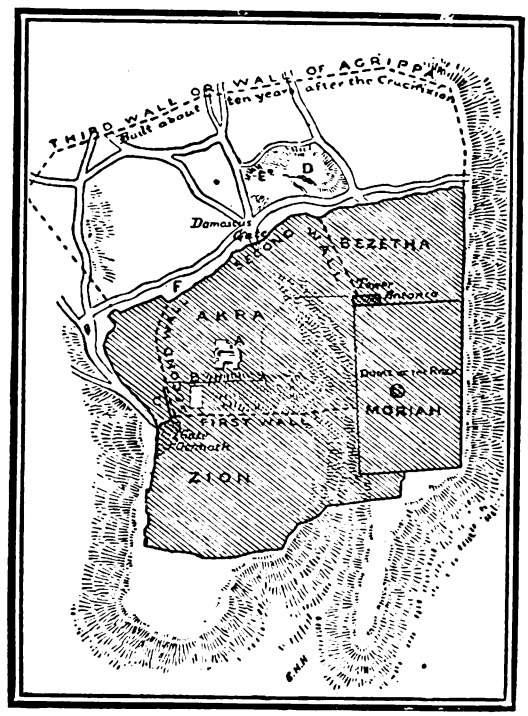
The fact that Eusebius says nothing of this so-called " invention of the Cross " is almost conclusive against the story, but out of the welter of superstition, legend and tradition emerge the undoubted facts that Hadrian's Temple of Venus was destroyed, and a Church built to the Resurrection. The present Church of the Holy Sepulchre is reputed to be on the same spot. If three crosses were actually found, they are just as likely to have been three of the many used by the Romans during the first siege in A.D. 70. The whole story, however, rests mainly upon the records of Socrates, the historian, written a hundred years later, and he expressly qualifies his account by saying he is writing from Constantinople on hearsay only.

We turn next to the evidence of Geography. Calvary, the Bible tells us, was outside the city wall, nor can we imagine a place of execution being within the city. A glance at the map shows that the traditional site lies almost in the middle of the city. Supporters of this site declare that the old wall of the city ran inwards, so that, in the time of Our Lord, the spot lay outside the wall of that time. If this were the case the city would have been far too small to hold any population even approaching the 1,100,000 mentioned by Josephus as having been killed, apart from survivors and captives. Now it is obvious that in considering the respective merits of the traditional site and the Garden Tomb, the question can be decided beyond all doubt if two proofs can be secured. First, that the old wall of the city placed the traditional site within the city, in which case it could not have been the true site. Secondly, the existence of remains of the Temple of Venus at the Garden Tomb would beyond question establish the identity of this Tomb as that of the Resurrection.

From time to time traces of the ancient wall have been laid bare, but these have always been destroyed. A few weeks ago, however, a very clear section of this wall, containing stones of huge size, was laid bare in the process of constructing a new road outside the present north wall. The discovery was made, I understand, by Government officials, and will be carefully preserved from destruction. It proves conclusively that the traditional site must in ancient times, even as to-day, have been within the city and, therefore, could not have been the true site.

Turning to the Garden Tomb, an even more remarkable discovery was made known in the columns of the *Times* on July 24th, 1924. Any photograph of the outside of the Garden Tomb shows clearly the traces of a large building which once stood over the entrance.

The spring of two arches may be seen, sections of a pavement, and parts of a column have also been found. Above the entrance three recesses, known as Columbaria, may be seen.



GROUND PLAN OF JERUSALEM.

Showing—

A. The Traditional site—
The Church of the Holy Sepulchre.
D. The Skull Hill.
E. The Garden Tomb.

It had long been thought that these traces were those of the Temple of Venus, but some further proof was felt to be necessary. The discovery announced in the *Times* was that of a small stone, which was found lying among debris near the entrance by Miss Hussey, the Warden of the Tomb. The stone was viewed by Dr. Brandenburg, a leading authority on rock cuttings, and he at once identified it as a Shrine stone of Venus. It consisted of a Columbarium, such as was common in Venus worship, cut into a cone-shaped stone, the cone being an emblem of Venus. Beside the cone was a column marked with the cypress tree

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with its fruit, an emblem of Adonis. In a letter he wrote subsequently to the *Times* he gave a highly expert explanation of the sixty small holes which had been drilled into the back and sides of the columbarium. He dated the stone in the first century. From the small size of the stone he did not regard it as actually the Shrine of the Venus Temple, but rather as a miniature replica. Another archæologist from Egypt, however, declared it to be the top section of the Shrine itself. It was clear that it was associated with Venus worship, and undoubtedly helps to identify the other traces as those of the Temple of Venus.

We have thus two remarkable recent discoveries, one of which points to the impossibility of the traditional site being the true one, and the other strongly supports the identity of the Garden Tomb.

The critic will at once ask how we can account for the tradition that the present Church of the Holy Sepulchre occupies the site of Constantine's Church, and that this was on the spot where he destroyed the Temple of Venus.

Perhaps the correct explanation lies in the remarkable statement made by a certain pilgrim, St. Willibald, who visited the city *circa* A.D. 730. He declares that the Empress Helena, mother of Constantine, "arranged the place," which she claimed to be that of the Resurrection, "so as to be within the city of Jerusalem," but that it was "formerly outside Jerusalem."

How came he to make this remarkable statement? Coming to Jerusalem with all the enthusiasm of a pilgrim to worship in Constantine's famous Basilica, his whole instinct would have been against inventing such a story. He can only have recorded it because he found it was a fact well-known to Christians in the city, but one which the fame of the Church and its Royal patronage had rendered dangerous to publish abroad.

Assuming this statement, for the moment, to be true, how came Constantine or his mother to suppress the true site outside the city, and select a false site in the city for the Church? This can easily be explained. In A.D. 326 the Temple of Venus was standing over the Garden Tomb, the recognised scene of the Resurrection. This he destroys. The spot is not suitable for a famous Church, since it is outside the walls, and in those troublous times would suffer destruction should there ever be an attack on the city. No ruler would ever have erected such a building outside the walls of a fortified town. A suitable site on a high eminence is chosen or "arranged" within the city. The work of building occupied some years, and great preparations were made for the day of its consecration. As this drew near it was felt that far greater fame would accrue to it if it were thought to be the actual site. Helena comes to the city and plans the finding of the true Cross on the very day the Church is consecrated, and thus claims it as the true site.

We have tested the problem in the light of Geography and History, and both point unmistakably to the Garden Tomb.

It remains to test its form and construction in the light of the Bible narratives. This is too large a subject to be dealt with in the present article, but it has been fully dealt with in a recently-published work, entitled the "Empty Tomb and the Risen Lord,"* in which a full account of the Garden Tomb is given. It may, however, be stated that the Garden Tomb in a remarkable way bears out every detail of the Bible story, and some of its features are unique.

* By Rev. C. C. Dobson, M.A. 3s. 6d. Copies can be obtained from our Book Room.—ED.

ADDRESS BY DR. W. GORNOLD, F.R.A.S.,

AT CENTRAL HALL, WESTMINSTER.

I WANT you to distinguish, at the outset, between prophecy, as we understand it in the Biblical sense, and mere predictive science. You are all well aware of the achievements of modern science, and the facts are well within your purview. You will know that the tendency of modern science is to reduce all its conclusions to some definite law, and one of the most outstanding laws by which science is guided to-day is the law of periodicity. This law of periodicity requires that a certain set of phenomena shall happen at distinct intervals, and that there shall be a certain frequency in the repetition of those phenomena which attains a maximum after a certain number of intervals. So that all natural phenomena are studied under the light, or by the measure of frequency. Perhaps the simplest illustration to explain this is given to us in the orbit of a planet, which is always proportionate to its distance from the sun and therefore to the velocity of the planet in its orbit. It goes round the sun in an elliptical orbit, hypothetically postulated, but not an absolute fact in truth; it reaches its further distance, and goes back again on the other side of the sun. That gives you an idea of the orbit according to the distances of the planets from their central gravitating body. They perform their orbit in different periods. This gives the idea of periodicity.

Now the ancients studied this question of periodicity quite as much as we do, and they took note of the various occursions of the celestial bodies, their coming into conjunction and opposition with one another; and from this they evolved a series of well-defined periods, all of which found their repetition in Scripture prophecy. This perhaps is the inwardness of the statement made by Daniel where before he sets out to prophesy says, "I, Daniel, found out by books the numbers of the years." And thenceforward he defines the epoch, or starting-point in Jewish national history, and from that departs with his great purpose of prophecy. The idea of periodicity creeps in at all times, and is observed in all natural phenomena. Take, for instance, the tides. Years have gone now since the law of tides was discovered, but not perhaps more than 150 years ago mariners had to go very much by the quarters of the moon to find whether they could fetch a port with a high tide or not. They had also to depend very largely upon signals. To-day it is perfectly easy for us to write out the high and low tides at London Bridge, or any other centre, for the year 1926, day by day, and twice a day, giving the exact minute at which high tide will be experienced. That shows that it has been reduced to a science. It is only another illustration of the law of periodicity, because it is controlled entirely by the two periods of the sun and the moon in their daily revolutions about the earth. Similarly we have an attempt to reduce the phenomena of weather into a system, and some attempts have been made by reference to high and low pressures, isobars, and all the rest of it, to predict the weather. But anybody who essays to predict the British weather is certainly in possession of knowledge which has not yet found its way into the Encyclopedia. At all events, I have not come across it.

Still further, this knowledge of periodicities has become almost a fine art in the matter of prediction, and to my certain knowledge the last great war was predicted to the very day,

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August 4th, 1914. It was then said that the war would be Titanic and would last until 1918. It was said also, at the beginning of 1918, and before the last German offensive was made, that hostilities would cease in November—which they did. It was said at the same time—in August, 1914—that during the war the aged monarch, Francis Joseph, would die; that the House of Romanoff would be brought to an end in the midst of the war by a great Russian revolution; that the Hohenzollerns would bite the dust, and that the Kaiser would find refuge in exile. These are only predictions based upon a certain understanding of cosmic symbolism and its application to the measures of time. It shows, at all events, that God works through His works, always by the same way, always by the orderly law of unfoldment. And we trace exactly the same thing in the study of Scripture history, Biblical prophecy, and the realisation, or the out-realisation, of those prophecies in current events. So that discounting as merely ephemeral the vaticinations of those who predict by these means, we now come to consider what is the nature of prophecy.

Now prophecy strikes a very much deeper tone. It strikes really at the root of human nature, and human origin, which is spiritual; and it finds its fulfilment in the eventual, full, free, unfettered liberty of the human soul. Prophecy is not dependent upon a knowledge of human conditions. Those of you who have closely studied the writings of the prophets will know that oft-times they made predictions concerning peoples and countries which were not realised in their day. They were not written for next year's almanack. They made use of great periods. Moreover, "wise men of old spake as they were moved by the Holy Spirit," and therefore they had little consideration of times and seasons. They did not even know the intention and the meaning of the prophecies which they themselves uttered. Take, for instance, the case of Balaam, and the case of Daniel, where he says, "I heard and understood not." And if you will remember it was Ezra who, at a later date by fasting and prayer, obtained from God a fuller interpretation of some of the utterances in the Book of Daniel. Prophecy then is not in itself an expression of the spirit of truth in relation to the development of human affairs. The purpose of prophecy is, as I take it, to set before us a vast scheme which is set there for our contemplation. God is not in a hurry. He will perform His vows. He will bring His work to completion. He will bring all things to perfection. There is not a word that will not be fulfilled. I remember that Ralph Waldo Emerson, in his wonderful essay on "The Idealist," has this sentence, which I think brings out what I wish to express:—

> "The idealist views the world in God. He sees the whole circle of events and of persons and things, not as painfully accumulating act after act: atom by atom in an age creeping past: but as one vast scene painted on the instant by the hand of God for the eternal contemplation of the human soul."

And our modern great scientist, Sir Oliver Lodge, has said this, that "if once we can grasp the idea that the past and the future are actually existing, then we are bound to recognise that they have a controlling influence upon all present action." And so indeed they would if they did co-exist.

There is, of course, that mental attitude in which we see God everywhere, omnipresent; and knowing all, omniscient; and one is tempted to borrow the pagan concept of deity as "One Whose centre is everywhere, and Whose circumference is nowhere," so that God is presently conscious at all points and at all times, and we become, as it were, as to our minds, centre and consciousness within the Divine mind. That seems to harmonise with St. Paul's idea where he says that "we are all members of one body whose head is Christ." Probably the concept that the past and the future is co-existing is a difficult one, but it is made easy to us by the illustration of the ordinary kinematograph, where a film travels from one reel to another and is only exposed at one point; that is all of the film that you see at the time. That which is on your right hand is the undeveloped, or unrevealed future. That which is on your left hand is history; it has passed across the screen; it has been through the screen of your consciousness; you have realised it; it has formed part of the drama of life. That which is on the screen is just the present. If you look at it in that way you can very well see from the point of view of the operator, or the maker of the film, or the dramatist, these two things co-existing—the future and the past. So that we can understand Emerson when he says the whole "painted on the instant by the hand of God for the eternal contemplation of the human soul." It is an infinite study, this work of God, this great creation; but we have an infinity in which to become familiar with it. That is our hope.

Now I want to point out that prophecy, as you have it in Scripture, is a great deal more than intelligent anticipation. It reveals the plan and purpose of the creative mind in a Divine scheme. You know that Christ existed before the foundations of the world. You know that He stood as surety for us before the Father before those foundations were laid. You know that He made certain promises to Abraham, and to the seed of Abraham; and those promises have been partially fulfilled, and are fufilling, and will be wholly fulfilled. Christ said, "Before Abraham was, I am." He made certain promises through the prophet Nathan to King David, a conditional promise, always conditional. "If ye shall obey My word then certain blessings shall come. But if ye disobey My word then certain evils will follow." This is a natural law. There is a spiritual law in the natural world as well as a natural law in the spiritual world. Your mental state will have its physical effect. Thoughts are things. Thought is dynamic power; it takes matter and shapes it to its likeness and use; it is the fire which smelts the metals of which life is composed. Now I say that God promised certain things to King David—one was an Everlasting Kingdom. But Christ said, "I am the root of David," as well as the offspring. "Before Abraham was, I am." He stood surety before the Father for the world which He Himself had created. He was the Word, and by that Word all things were made. He created this world; He stood surety for it, and in the end what do we find? He brings it through to perfection. Christ says, "Father, I have finished the work which Thou gavest Me to do." If we had any need of the proof of the pre-existence of our Saviour before the foundation of the world, and the purpose of His Coming, and, therefore, the purpose of all the prophecies concerning Him, it is to be found in His beautiful prayer in Gethsemane: "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." So that Christ Who came to fulfil all the law and the prophets would have, necessarily, a supreme consciousness of the plan and purpose of all religious institutions and of all prophecy.

Now it was promised that the Holy Spirit would inform

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the minds of Christ's disciples, and all seekers after His truth, concerning the things that were laid up for us and kept hid until the latter days. One of these truths is that of British-Israel identity. The more you study this subject the more you become convinced of its truth. It is a key position to all interpretation. However much we are agreed as to the nature and purpose of the prophecies, it is when we come to the question of interpretation that we all begin to differ. That shows that there is something lacking. Either it is that we have not the true key of interpretation, or that we have not given the prophecies sufficient attention. We have been fumbling with the key in the lock. The lock is there, and it is only a well-directed, steady hand that can use the key intelligently. Therefore, we need to study. What is it that we need to study? Well, we see in these days, in the end of the age, archæology, astronomy, and other departments of science bringing together proof after proof of the integrity of Scripture history and Scripture prophecy. I suggest that there are three keys to the interpretation of the plan and purpose of God. One is the Written Word, another is the Witness in Stone, and the third is the Witness in the Heavens—the Bible, the Pyramid, and Cosmic Symbolism. If we approach the study of these great avenues of knowledge in a teachable and humble spirit, we shall find that they all converge upon a single path, at the end of which is the supreme revelation of God to man, Our Lord Jesus Christ, in Whom alone is the Law made perfect, in Whom is all prophecy fulfilled.

CHAIRMAN'S ADDRESS BY COLONEL EDWARD F. GOSSET,

AT CENTRAL HALL, WESTMINSTER.

(Before giving his address, Colonel Gosset read the following passages of Scripture:—Lev. xxvi, 3, 14–20; Isa. i, 19; Ezek. xxxvi, 29–32; Joel i, 2–4; and ii, 21–27.)

THERE are so many ministers of religion, and others, who take the spiritual side of our belief, that I think it is, perhaps, not inappropriate for a layman to take the material side. Remember, our Saviour Himself said, in connection with the things of this life, "Your Father knoweth that ye have need of these things." Therefore I make no apology for dealing with them.

We are out, as a Federation, to preach and to teach British-Israel Truth, and I want to show you that there is British-Israel Truth in every one of those passages that I have read. Those promises were made to our fathers. They were made to the ancient Israelites, and therefore made to us, for we ourselves are the lineal descendants of ancient Israel. That being so, it is more incumbent upon us to obey the laws of God than for any other nation in the world. Is God withholding the fruits of the earth from us because of our disobedience, think you? There are some arresting facts. Take the case of the apple crop. Practically non-existent in England this year. Take the case of another staple food—plums—practically non-existent. The same is true with regard to the vegetables: the seed was sown in vain. I could give you instance after instance where vegetable seeds were sown, and sometimes there had to be several attempts made because the seeds would not germinate. Those who did raise crops had them devoured by the canker worm, which are just certain kinds of caterpillars. I have seen myself patches of vegetables which have been eaten down to the roots; and I have no doubt that many others have seen the same thing. Take the case of those who are dependent on bee-farming. The bees, so far from being able to collect honey, have, in many cases, had to be fed to keep them alive at all, and many of them have died. Take the case of the cattle disease. How many thousands of cattle have had to be slaughtered because of disease! All these are very arresting facts. Look at the spread of unemployment. What a subject for thought that is! What is the reason for all this? Here are a few facts which will furnish a very adequate reason. We no longer in great measure teach our children the fear of God. Family prayers have nearly died out. The reading of the Bible in the home has died out; but to an appalling extent the preaching of atheism goes on unchecked day by day in our open spaces in the parks. Go into Hyde Park and hear the appalling things that are being said. We tamely let these creatures go on preaching their infamous doctrine. The Communist Sunday Schools, what appalling blasphemies they are teaching the children—parodies on the Lord's Prayer, and the Ten Commandments, and the Apostles' Creed. They would corrupt the morals of our children in these schools, bringing down thus early our British manhood and womanhood into the mire in which they themselves are found. Is there any wonder that the Almighty is angry with us? There will be no hope for us while we tolerate these evils in our midst. You women can rule your households, and we men know it, those of us who are married! You women, you make those of your household put their foot down and stop this thing throughout the length and breadth of the land.

DEATH OF DR. A. B. PROWSE.

LONG AND VALUABLE SERVICE TO THE ROYAL INFIRMARY.

WE regret to state that Dr. Arthur Bancks Prowse died on April 26th, at his residence in Lansdown Place, Clifton. He was one of our most prominent physicians, and will long be remembered for his devotion to the interests of the Royal Infirmary. Born at Milbrook, near Plymouth, on March 27th, 1856, he had reached his 70th year, though, until stricken by the illness which proved fatal, he looked much younger, owing to the way he retained his mental and physical activities.

He was the eldest son of Dr. William Prowse, and a grandson of Dr. James Prowse, who practised for many years in St. James Barton. His early education was received at Amersham Grammar School. Later he entered Amersham Hall, and then, having decided to adopt the profession of his father and grandfather, he became a student of Liverpool School of Medicine. His training was completed at St. Mary's Hospital Medical School, London. In 1877 he qualified as M.R.C.S., took his M.B., with honours in all subjects the following year, and became M.D. of London University in 1881. Meanwhile, he had settled in Bristol, where his ability was speedily recognised.

Dr. Prowse's long association with the Royal Infirmary began in 1883, when he was elected assistant surgeon. A few years earlier the medical staff decided to appoint a Dean of the Faculty, whose duties should be to supervise and arrange the clinical instruction. In 1888, upon Dr. W. H. Spencer resigning the office, Dr. Prowse succeeded him, both as physician and Dean of the Faculty. For 30 years he rendered valuable service in this double capacity, and when he retired

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from it, in 1919, his connection with the Infirmary was retained by his becoming hon. consulting physician. Dr. Prowse's name was also closely linked with Bristol Medical School, because for 17 years he was lecturer on materia medica, pharmacology, and therapeutics, subjects he dealt with to the advantage of all who had the privilege of his teaching. He served the community in many other ways, for he acted as hon. physician to the Blind Women's Home, Clifton, Clifton Creche, and the Blue Maids' Orphanage, Ashley Hill. He was, in addition, a member of the committee of the last-named Home. When the Bristol Medical Association held its annual meeting in Bristol, in 1895, Dr. Prowse filled the office of hon. financial secretary, and his work materially contributed to the success of the gathering. He was, in addition, a member of the Bristol Medico-Chirurgical Society and of the Harveian Society, London. At the outbreak of war he was appointed to the 2nd Southern General Hospital. In June, 1916, when Colonel Paul Bush was called on to do duty in France, the command of that establishment was conferred on Dr. Prowse, with the rank of Lieut.-Colonel. This promotion was not unexpected, because he had long been recognised as an able administrator by those with whom he worked. He had exceptional abilities for the post, and he discharged the onerous duties attached to it in a way which earned the commendation of the War Office, the praise of those associated with him, and the gratitude of the patients who came under his charge.

A Churchman, holding decided opinions which he strictly adhered to, he served as a parish warden of St. Andrew's Church, Clifton, for the long period of 27 years. For the greater part of that time he had the late Mr. Augustine Woodward for a colleague. They united in carrying out many important improvements, notably the raising of a fund by means of which the private owners of many of the pews in the church were bought out, in order to make them free and to prevent the scandal caused by their frequent sale at public auctions. Another matter in which Dr. Prowse was specially concerned was the upkeep of the churchyard. He found it a wilderness, and he left it one of the beauty spots of the city. No man could wish for a more delightful memorial than he raised in this way. It was on his initiative that the trees lining the walk from Victoria Square to Clifton Hill were replenished and trained to form a beautiful avenue, which has a charm at all seasons of the year, and particularly in summer. Although money was urgently needed for other purposes, he also found enough to plant many fine flowering shrubs as a supplementary border inside the railing. Under his fostering care the place became worthy of its old-fashioned title—God's Acre.—*Bristol Times and Mirror.*

A PRINCE IN ISRAEL.

WE have to deplore the loss of one of the most erudite and staunchest of pioneers in the death of our beloved President, Lieut.-Col. Arthur B. Prowse, R.A.M.C. (T.), M.D., F.R.C.S., who was called home on Sunday, April 26th. He had been ill for about five months, but we are thankful to say that his sufferings were not great, and he retained his mental faculties to the end, which found him peacefully waiting.

He was a believer in the Truths for which we stand for nearly 50 years, having known the late E. W. Bird (Philo-Israel), and was an active worker for the Truth the whole time. The Bristol Branch was started in 1910 at a meeting at his house, by a dozen believers, Col. Prowse being appointed President; a position which he had held ever since except for a period during the war, when it was held by the Rev. Philip Young, as Col. Prowse was in charge of the King Edward Hospital here, and was naturally very busy.

He lived to see the Branch increase to 250 subscribing members, largely due to his wise leadership and his ever-ready help. He was singularly courteous in demeanour, beloved by all who knew him, and his whole life was a shining example of an earnest Christian who never wavered in his belief in the Bible and his allegiance to God, and he leaves a gap that it will be difficult to fill.

He was a great student, an authority on the Great Pyramid, about which he wrote many illuminating articles in the *Banner* and NATIONAL MESSAGE, and he was also an authority on Devonshire place names.

The Branch was represented at the funeral by the Rev. M. E. Thorold (Vice-President), Mr. C. F. Waddington (Hon. Secretary), and several members; and a wreath was also sent "In grateful recognition of our President's many services to God, King and Country."

Col. Prowse was a Vice-President of the British-Israel-World Federation, and a member of the Council. He had taken an active part in much of the important work of the Federation. His advice often sought was always sound. We shall miss him greatly. May God comfort his sorrowing family.

THE PRAYER CIRCLE.

OUR Prayer Circle is extending its borders and its influence week by week. The other day we received a request for enrolment from South Africa. No one can think of the condition of things in the world to-day, and in our own beloved British Empire especially, without realising how great is the need for the devout prayers of God's believing Israel. "Blindness in part hath happened unto Israel." Will our members pray very definitely to God that He would be pleased before this year shall close to remove that part blindness, and give unto His chosen people to see clearly, and no longer as through a glass darkly? We are particularly anxious that this should be as far as the shepherds in Israel are concerned; for when their eyes are fully opened, then the day of Israel's awakening is at hand.

VISIT OF MR. HERBERT GARRISON TO ST. ALBANS.

THE British-Israel Branch at St. Albans (Secretary, Mrs. J. T. Wilson) has been favoured by a visit from Mr. Herbert Garrison on April 21st. The Town Hall was secured for a lecture on "Egypt and the Pyramid." Long before the lecture the Hall was filled with an expectant crowd. The Mayor of St. Albans presiding, Mr. Garrison obviously had a very happy time and spoke with great freedom, rising to the heights of dramatic eloquence; the illustrations on the screen adding considerably to his wise observations both on Egypt and the national and international life of to-day. Mr. Garrison evidently knows how to approach the mind and convictions, and his subtle wedging in of British-Israel teaching must have captured the most prejudiced mind before it was aware of it. His visit was a great success. Our members are convinced that another visit would be fruitful in its results.

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THE SECRETARY-GENERAL'S PAGE

THE Secretary-General's lantern lecture, announced in our last issue for May 7th, at Dover Town Hall, had to be postponed to Friday next, May 15th, at 8 p.m., when Lieut.-Col. G. F. A. Smythe is to preside. The subject will be "The Keys and Gates of the World; Where and What They Are; Who Holds Them, and Why?" Tickets may be obtained and seats reserved at Messrs. Murdoch & Co., 27, Biggin Street, Dover.

* * *

We anticipate a full audience at our Headquarters on Tuesday afternoon next, at 2.45. Preceding the lecture by the Rev. Charles W. Cooper, F.G.S., Mrs. Holbein Hendley (one of the Vice-Patrons of the British-Israel-World Federation) will present to the Federation a very beautiful banner which she has most kindly worked, and on which she has spent many months of devoted labour and skill.

Mr. Cooper's lecture will be on "The Precious Stones of the Bible, and their Significance," illustrated by specimens. The lecturer is an authority on the subject. He has written a book on it. A theme of particular interest to all Bible students, it will, we are sure, be made specially illuminating by Mr. Cooper. Major J. Knowles will preside.

* * *

A great audience assembled for the "Send Off" meeting to the Rev. Pascoe and Mrs. Goard, on April 29th, at Central Hall, Westminster. The President of the British-Israel-World Federation (Lord Gisborough) presided, and he was supported by Major Knowles (Deputy President), and a full platform. A presentation of a silk Geneva gown was made to Mr. Goard by Mr. A. R. Heaver, on behalf of the Teaching College; also a leather writing-case by Rev. Joseph Gay, on behalf of the Clerical and Ministerial Association. Shoals of letters and telegrams were received from the many who could not attend, either from illness or distance, all expressing good wishes and gratitude for the great services Mr. Goard had rendered to our Cause; some of the messages were from those who had been announced to speak—the Revs. Gregory Bestall and John Grundy, also the Rev. G. H. Lancaster, who was ill. A summary of the speeches delivered will appear in a future issue. A good company of friends gathered on Friday morning, May 1st, on the platform at Euston Station to say "Au revoir" and "Bon voyage" to the travellers; the party includes Mr. A. R. Heaver, who goes to see something of Canada and to attend the Vancouver Conference, and he may well be congratulated on doing so under such auspices. At Liverpool our friends were met by the Rev. J. J. R. Armitage and Mr. S. E. Steele, who saw them on board the *Montrose*.

* * *

The Rev. Joseph Gay, A.T.S., has visited Manchester, Liverpool, Leeds, Southport and Wigan. He has addressed large and enthusiastic meetings. He preached to a great congregation in the Southport Tabernacle on April 26th. His three days' mission at Leeds was arranged by the Local Association, and the Hon. Secretary, Mr. Snow. The Northern Committee, at a meeting on April 21st, decided to hold an open-air campaign during the summer. A week each at Southport, Liverpool and Manchester has already been arranged. Any other Associations desiring to join in this very important work are invited to communicate with Mr. S. E. Steele, Assistant Commissioner, 380, Edge Lane, Liverpool, at once.

Mr. Gay was the specially invited guest of the North of England Anglo-Israel Council at their Annual Meeting on Easter Monday at Sheffield. After hearing what he had to say concerning the purpose and plans of the B.-I.-W.F. with regard to the North, the Council adopted a resolution pledging support to the Federation and to Mr. Gay to the utmost of their power.

The Associations in the North are invited to order all literature they may need through Mr. Steele, as it is intended to open a Book Depot in Liverpool. This will facilitate the delivery of goods, and will ease the pressure at the London Headquarters.

* * *

Mr. G. P. Stevens, President of our Ealing Branch, writes in enthusiastic terms of Mr. Morey's lecture on "The Great Pyramid and Its Wonderful Secret," on April 21st, to a full house at St. George's Hall. He attributes the increased interest and attendance in no small measure to the brilliant expositions of B.-I. Truth given by Mr. Morey at the monthly meetings of the present session. Mr. Morey speaks again at Ealing on May 12th. On Sunday last he addressed the Chiswick Brotherhood. During this week he has been to High Wycombe and Market Harborough.

* * *

The speakers for the May meetings on 26th and 27th inst. are to be the Revs. Commander Roberts, Arthur Pritchard, Merton Smith, Arthur C. Chambers, J. J. R. Armitage, Philip Young, and Mr. Kendra Baker. The hour for the Annual Meeting of Members and Associates to receive the Report and Balance Sheet has been fixed by the Executive Committee for 6 p.m., on May 27th, at our Headquarters.

* * *

We are asked by the Committee of the Women's Auxiliary to say that Mrs. Garrison has been appointed Hon. Secretary in place of Lady Jackson, who found herself unable to undertake the work. Lady Jackson has very kindly taken in hand the heavy task of arranging and classifying the Library.

* * *

We are very grateful to all those who have so kindly responded to our invitation to forward the amounts promised for our propaganda and general work. We need every ounce of support. Calls are coming in faster than we can fill them. Doors are opening in all directions. We must redouble our efforts to meet the demands upon us. We shall be glad of anything that our readers can do to secure new members for the Federation, and new subscribers for this Journal. Sample copies will gladly be sent to all whose names and addresses are sent to us.

* * *

Mrs. Zoë Bell will speak for the Croydon Branch on Thursday, May 14th, at 3 o'clock, and Mr. H. A. Marchant, of Brighton, the same day, at 8 o'clock.

* * *

Our readers are cordially invited to inspect our well-stocked Book Room 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. 176. Vol. IV. MAY 16, 1925 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 FOUNDATION OF THE KINGDOM.

By Rev. Wm. Pascoe Goard.

In the preceding three articles we have seen the basis of Brith Ish history, the fountain-head of British History.

The beginning of British History is in the history of Abraham, the Brith Ish (Covenant man).

Now in the history of Abraham there breathes an atmosphere of intense spirituality. Above others, he lived the life of faith. In communion with God he was privileged, in that God talked with him face to face. Thus Abraham became the Father of the race and the Father of the Faithful.

But in the vital documents which were prepared and executed, to which Abraham and Sarah were parties, the matters dealt with are chiefly on the material plane. The matters recorded and preserved with such infinite care deal with :—

A.—The Call of Abraham.

The establishment of the original Covenant with Abraham ;

The blessing of Abraham by Melchizedek ;
The promise of Isaac, the seed ;
The birth of Issac, the seed ;
The dedication of Isaac, the seed ;
The multiplication of the seed innumerably.

B.—The Gift of the Land of Palestine.

Of all the land that Abraham could see from the mountain top ;

Of all the land from the river of Egypt to the great river, the River Euphrates, inhabited by the peoples named.

C.—Nations.

Kings.

D.—The Commandments, Statutes and Judgments of the Lord (Gen. xxvi, 5).

Missionary agency, national and ecclesiastical. "In thy seed shall all the families of the earth be blessed."

The possession of the gate of his enemies.

The final heirship of the world.

In all this there is nothing of Heaven. The whole is on the earthly plane. And yet we know that this is not because Abraham had no knowledge of the heavenly. In the fact that Abraham partook of the Lord's Supper as administered to him by Melchizedek, we know that the great doctrines of the Christian faith were known to Abraham. It was not the intention to confuse the matter of foundation laying, in the sacred documents, by introducing into them at that stage the great foundation doctrines which should find the full place in the Scriptures of truth in due time. The school which assumes that, because there is a gradual introduction of doctrine into the Bible, there was a corresponding introduction of doctrine into the world, are most certainly off the beaten track of truth. There are good evidences that the great doctrines which form the Christian faith have been known from the beginning.

The preparation of the Bible has been to make things easy for us to understand in our day, rather than to give us exhaustive information of the details of that far-off day. The assumed ignorance of the first millenniums of the Adamic race has led us astray. Perhaps in many things our later day knowledge halts much short of the knowledge of the early part of the period to which our family of mankind belongs.

In the structure of the Bible, which was destined to grow into such a wonderful temple of truth, it was necessary first to lay for our learning the founda-

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tion truth which, as we see in the preaching of Jesus, is the Gospel of the Kingdom.

Now the Kingdom consists of The King, El Shaddai; the race, called in Abraham; born in Isaac; dedicated in Isaac; erected into a nation under Moses; organized into a Kingdom at Sinai; to whom the Lord said, "Ye shall be unto me a kingdom." The law, "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws." And the land.

These elements enter into the Kingdom, and they are the persons and the things which are dealt with in the records concerning Abraham.

With Isaac it is the same. There is plenty of assurance that Isaac walked with God, and that the spiritual predominated in his life. But still the records stay with the earthly foundation of the Kingdom which was yet to be fully developed in the seed of Abraham, Isaac and Jacob.

Now we come to Jacob.

Illustrated by the stone which he took for his pillow at Bethel, or Luz as it was then called, the foundation of the Kingdom was well and truly laid. The time had now come when upon that foundation might be made to appear the adumbration of that great spiritual temple which should be built through the ages upon the foundation of the Kingdom, the Rock (Petra of Israel).

The introduction of this higher structure, which should be built upon the material foundation of people, land and law, is first made to appear in the dream ladder which Jacob saw.

As the introduction of that spiritual temple which should be built upon the material Kingdom, let us read again this wonderful statement. It is the first opening of the spiritual world to the eyes of Jacob, and also to our eyes who are privileged to travel the pathway of the truth. Thus it is opened, step by step, by the Holy Spirit for our learning. For our learning!

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 pillows, and set it up for a pillar, and poured oil upon the top of it.

And he called the name of that place Beth-el; but the name of that city was called Luz at the first.

And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

So that I come again to my father's house in peace; then shall the Lord be my God:

And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

In this passage we see that Jacob saw the fact of the vision. In part he understood its significance. He saw that it was a manifestation of God to him and his seed. He understood that this was a step forward on his spiritual journey, which would later involve the building of a house for the worship of God. But of the spiritual transformation which should take place in his own life, and in the lives of those who came after, he had no knowledge. His address to God concerned, not a heavenly journey, but an earthly one. His offerings to God were to be not a broken and contrite heart but a tenth of all his material wealth. It was, however, a step in advance. It is a wonderful thing to be consciously brought into contact with God.

So for twenty-one years he went off into Syria; and for twenty years his experience of Divine things halted on the plane to which he had attained. He was taken up with works and home, with wife and children, with cattle and wages; but now at last he turns his footsteps homeward again.

In his journey back to the homeland he came to the Brook Jabbok, and there he was caused to open his eyes, not to new truth, nor to new facts, but to truth and experience which was new to *him*. Mark the distinction here. Truth which is new to us is usually old truth newly discerned by us, as it has been newly discerned by every age and by every person to whom it has been made to appear.

The truth was with Abraham, Isaac and Jacob before the night at the Brook Jabbok. But Jacob saw it for the first time at the Brook Jabbok in as far as what he there saw was new to him. Israel Truth has been with us from the beginning. Let not those who are seeing it for the first time imagine that it is newly come to hand.

The record of the dawning of that phase of truth which came to Jacob at the Brook Jabbok is recorded as follows:—

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

And when he saw that he prevailed not against him he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

And he said unto him, What is thy name? And he said, Jacob.

And he said, thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

From this time forth Jacob's life had become more complex. He still was active in the prosecution of the things of the Kingdom—that is to say, with the race and its future as foretold to his fathers Abraham and Isaac, and to him. He was still much occupied as to the land and the future of his descendants in it. He was still careful in the observance of the commandments, statutes and laws of the Lord, as was Abraham and Isaac before him. But there had now come into his life the conviction that there was also much to be done in the realm of the spiritual; in rightly relating the Kingdom

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Truth to the Gospel of Grace. It was true of Jacob, as it had been of Abraham and Isaac before him, that " the just shall live by faith," that faith which was set forth later so clearly by the Apostle Paul in the Epistle to the Romans.

Up to this time the experience which had come to Jacob was an individual experience. (It probably had not occurred to him that it could be shared by his household.) Now the lesson must be learned that it should become also a racial experience. What had happened in Jacob's life, by which he became Israel, should take place in the life of every one of the race, and in the national life of the people. We must look upon this as the establishment in the organized Israel people what in our dispensation we should call " the Church." Thus all the people were to be lifted to share the " Israel " experience.

And God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments:

And let us arise, and go up to Beth-el; and I will make there an altar unto God, Who answered me in the day of my distress, and was with me in the way which I went.

And they gave unto Jacob all the strange gods which were in their hand, and all their ear-rings which were in their ears; and Jacob hid them under the oak which was by Shechem.

And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

So Jacob came to Luz, which is in the land of Canaan, that is, Beth-el, he and all the people that were with him.

And he built there an altar, and called the place El-beth-el: because there God appeared unto him, when he fled from the face of his brother.

But Deborah, Rebekah's nurse, died, and she was buried beneath Beth-el under an oak; and the name of it was called Allon-bachuth.

And God appeared unto Jacob again, when he came out of Padanaram, and blessed him.

And God said unto him, Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel.

And God said unto 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;

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.

And God went up from him in the place where he talked with him.

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, Beth-el.

From this time forth the Jacob name seems to stand for the material in the Kingdom life of the nation; and the Israel, not the spiritual abstracted from the Kingdom, but the spiritual erected upon the foundation of the Kingdom truth. Thus Our Lord preached first the Gospel of the Kingdom, and then upon that foundation he preached the Gospel of Saving Grace.

The Gospel of the Kingdom alone would be essentially material. The Gospel of Saving Grace alone would be made up essentially of abstractions. The Gospel of Saving Grace founded upon the Gospel of the Kingdom is God's full Gospel to mankind.

There are many to-day who glory in the Gospel of the Kingdom, but who are very impatient when they are called to cross the Brook Jabbok in personal experience. Jacob was content for over twenty years with the vision of the ladder at Luz, which left his nature void of a consciousness of the regenerating power which could promote Jacob to be Israel. His sons and daughters may not move much more rapidly, and one must have patience. But it must be understood by these that God is still putting Himself to the task of wrestling all night with every stubborn son and daughter of Jacob, in the effort to bring him over where he will be indeed fully useful to God and Church and native land. The nation cannot achieve successfully, neither can the individual, until that great change has been wrought in them which will bring God into actual, practical and spiritual relationship with them. The great spiritual revival of the period saved Britain, the nation, from the disaster which overtook the French nation at the time of the French Revolution. There is no other force or power which will save Britain from disaster at this time, when the same spirit is abroad a hundredfold more powerful and destructive than at the time of the French Revolution.

On the other hand, there are many to-day who preach a Gospel the foot of which has no resting-place upon the earth. It is all spiritual, it is all abstract, it is all in the clouds. Let these remember that the Lord in the Patriarchal dispensation, in the Mosaic dispensation, and in the Christian dispensation, has laid the foundation of race, nation, kingdom and country as the basis upon which to erect the great structure of the doctrine of Grace. First that which is natural, afterwards that which is spiritual, is the Divine order.

Jacob came to the Brook Jabbok with his mind entirely taken up with material things. Jacob (Israel) went away from Jabbok with his mind filled with the added things of Grace. So let it be with us, and with our Kingdom nation of the Israel race.

BIBLE STUDENTS' STUDY CLASSES.—XX.

THE PROPHET EZEKIEL.

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

Ezekiel xxiv.

THIS same day is mentioned in 2 Kings xxv, 1, and Jer. lii, 4. Later on the day was kept as a feast (Zech. viii, 19).

Ezekiel is commissioned to announce to his fellow-exiles that the destruction of Jerusalem, so long foretold, was now in actual course of execution, that the siege had actually begun. This he here announces under the parable of a boiling pot. A caldron is to be set on the fire filled with water, pieces of flesh cast into it, and those the choicest pieces, and fuel piled under it that it may boil furiously. The caldron is Jerusalem, the pieces of flesh the inhabitants. The date mentioned is the very day when Nebuchadnezzar, having made all his arrangements for the siege had closed round Jerusalem on every side. How deliberate and apparently without remorse, and yet we know how the loving heart of the Father must have felt, " When He beheld the city He wept." The very choicest of her people; no doubt the very worst. Then the hardening of the others under the weak and stubborn

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Zedekiah had caused sympathy to flee. Verses 6–14 must speak for themselves; the reader cannot but see how every one had become most vile in the sight of a righteous God; the evil was so contagious that all the filth must be deliberately eradicated, lest the horrible disease generated should take root and germinate. No! not a loving God could spare such a "bloody city" (Zeph. iii, 1–7).

The death of Ezekiel's wife took place the same day that he delivered the foregoing prophecy. This event was to signify to the people that the Lord would take from them all that they cherished most; and—owing to the extraordinary nature of the times—quiet lamentation for the dead, according to the usual custom for mourning, would be out of place. Outward signs of grief are in themselves a form of consolation, but to stifle emotion indicates heart-consuming sorrow.

Ezekiel had been employed four years in foretelling the calamities now taking place. He had been utterly disregarded by the inhabitants of Jerusalem, just as much as was Jeremiah, who was prophesying in their very midst. Though treated with apparent respect by his fellow-exiles, it was really with real incredulity. Hence the figure here used (25–27), as in iii, 26, 27, and again xxix, 21, of dumbness would seem to apply to the rebellious House that would not hear, but the opening of the mouth to Israel of many nations (iii, 5, 6).

EZEKIEL XXV.

"The Cambridge Bible," by A. B. Davidson, B.D., LL.D., says:—Chapters xxv–xlviii are Prophecies of the RESTORATION OF THE KINGDOM; xxv–xxxii, against the Nations. The Students' Commentary: Now until the city had been actually taken, the voice of prophecy should cease as far as the Jews were concerned. Hence the intervening series of predictions relating to neighbouring and surrounding nations. After which the prophet's voice is again directed to his countrymen in exile. This accounts for the apparently parenthetical character of the next eight chapters. This series, with one exception, was delivered at the time of the fall of Jerusalem, some shortly before, some shortly after the capture of the city. They were collected together to illustrate their original purpose of warning the nations not to exult in their neighbour's fall. Seven nations are addressed which have had most intercourse with the children of Israel. On their eastern border Moab and Ammon, to the south Edom, on the south-west Philistia, northward Tyre, the merchant city, and the more ancient city Sidon, and lastly, Egypt, the chief of these seven, alternately the scourge and at times the false stay of the Jew. The number *seven* is significant of completeness: seven nations, seven prophecies against Egypt point to the complete overthrow of that Kingdom which was the first world power against the Kingdom of God. The four nations most intimately in intercourse with the Jews are the first dealt with, each one prophecy ending the same: "Ye shall know that I am the Lord."

Verses 1–7: The Ammonites were the most inveterate foes of the descendants of Abraham. In the days of Jephthah we find how cruel the Ammonites were to Israel. Their enmity betrayed itself also in the time of David. The ruins of their cities are remarkable; large buildings divided into apartments, though in ruins, are yet capable of being repaired, but utterly desolate, the Arabs using them as stables for camels and a couching place for their flocks ("Buckingham's Travels in Palestine"; also Lord Claud Hamilton). Rabbah, after its destruction, was rebuilt and called Philadelphia. To-day the Arabs from the East have completed the picture.

Moab and Seir, these both to the south of Ammon, were often confederate against both Israel and Judah. Seir, in xxxv, is identified with Edom. The excellence of these pastures, as well as of Ammon, is the common talk of all who have visited these countries. It only enhances the value of prophecy to see that the inhabitants are but roving Bedouins or Arabs with no settled place. It is remarkable how even their names are no more remembered.

Edom, like the two former, was yet a more inveterate foe of Israel, and finally of Judah. David and other kings conquered them, but in the days of Joram they rebelled and were not again subdued. Under the name of Idumea they were conquered by John Hyrcanus, and compelled to be circumcised and to enter the synagogue of the Jews. In later days Herod the Great, an Idumean, was king over Palestine, passing himself off as a Jew. After the destruction of Jerusalem under Titus, the Edomites went into Arabia, ultimately embracing the religion of Mahomet, and Omar and Teman (Gen. xxxvi, 11, 15) constantly occur as leaders of both Saracens and afterwards of Turks or Ottomans. These two separately, but always Mohammedan, have been ever since A.D. 638 in possession of Palestine, with a very brief period only between, during the Crusades. How real Gen. xxvii, 40, becomes. Lastly, in A.D. 1917, Britain (Israel) conquered the Turk and delivered Jerusalem and Palestine out of their hands, thus fulfilling both Ezek. xxv, 14, and Luke xxi, 24. Philistia, a Hamitic people, distinct from Canaan, were a very strong people, and terrible aggressors of Israel's land whenever they disobeyed God. Hezekiah subdued them, but eventually they were overthrown by Nebuchadnezzar. All these nations, although lost as to their names to-day, are yet in existence, for we find them all taking a most decided part at the time of the final return of Israel to their land (Ps. lxxxiii; Isa. xi, 14; Dan. xi, 41; also Zech. ix, 1–8), where we are told that no oppressor shall pass through their land any more. This is certainly yet to be realised.

THE TWAIN SHALL BE ONE.

IN THOSE DAYS JUDAH WILL WALK WITH ISRAEL.

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

IN previous letters we followed the North Kingdom from 975 B.C. to 721 B.C., when the Assyrians carried Israel of the Ten Tribes into eastern and northern exile.

We also followed Judah, the Southern Kingdom, from 975 B.C. to 585 B.C., when that kingdom was carried away into Babylonia as captives, in the time of Zedekiah, King of Judah, and Nebuchadnezzar, King of Babylon. Then we trailed the Judah peoples from Babylon to Jerusalem about 531 B.C. and to the time of Christ, at which time the Jews were under the Roman Emperor, and ruled over by an Edomite, or Idumæan King appointed by Rome.

Judah rebelled later on, and the might of Rome was turned to the conquering of Judæa and Jerusalem.

Vespasian concentrated his trained Roman troops around the city and began a vigorous warfare. He became Emperor, and his son Titus continued the siege, which was one of the fiercest and most important in the history of the world.

The bravery, heroism, resolute daring, skill, inventive

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genius and endurance of the Jews have never been surpassed, if ever equalled.

Even though for a long time the city was split into three military warring factions, when the Romans tried to breach the city walls they were met and driven back by a united Jerusalem Jewry.

In the year A.D. 70 the city was taken, the temple of Herod was burned, 1,300,000 inhabitants were slain, and the balance were carried into exile as military captives.

Thenceforward the people, called the Jews, began to pass through an experience never equalled by any other nation or people. For 1,800 years they have been driven into the caves, forests, mountains and waste places of the earth.

A man miracle! A race miracle! A nation miracle has been, and is, *the Jew*. We now pass to a consideration of Israel of the North Kingdom.

But it seems wise to give explanation here for the sake of the reading public. The Kingdom of Israel never was composed of Jews, Judaites, or, to be very particular, of *the tribe of Judah*. The Gadites, Asherites, Ephraimites, Reubenites, &c., were never Judaites. There was one tribe of Judah, one tribe of Benjamin, and ten other tribes.

The tribe of Judah and the tribe of Benjamin made up the *Kingdom of Judah*. Hence in a national sense Benjamites could be called Jews, but *tribally never*. Hence while Paul was a Jew nationally, he was a Benjamite tribally, and a Roman imperially. Moreover, Judah was not Israel historically and prophetically after 975 B.C.

Reader, keep these fundamental truths in mind and never call the Israelites of the House of Israel Jews again.

If there were eleven persons of the name of Thomson and one man named Jackson, would it not be silly to call *them all* Jacksons because there was one Jackson in the group of twelve?

Would not a financial man be a fool or a thief if he would claim 12.00 dols. because in a certain 12.00 dols. he had a single dollar? So with this question of North Israel and South Judah.

ONE MORE POINT.

A fractional part of Judah returned from Babylon to Jerusalem in the time of Ezra and Nehemiah. Vast numbers remained in Babylonia, Media and Persia under the Persian kings, until later wars, and the overturning of Empires, scattered them to many parts of the world.

In their scattering over long years large numbers went north and merged with, or settled beside, their brethren of Israel who had formed important groups of nations. In our next we will follow them in the northlands of Asia. But we must first give a little attention to the foretold union of these two Hebrew Houses.

"SEND-OFF" MEETING TO REV. PASCOE GOARD AT THE CENTRAL HALL, WESTMINSTER.

WEDNESDAY AFTERNOON, APRIL 29TH, 1925.

THE meeting began with the singing of the hymn, "O God Our Help in Ages Past," followed by a prayer offered by the Rev. Arthur C. Chambers.

The Chairman, Lord Gisborough, said:—

I think you know this is a special meeting called for a special purpose, namely, to thank one of the members of the Federation who has occupied an extremely important and prominent position in our work, and to whom we owe an enormous debt of gratitude—Rev. Pascoe Goard.

I will merely say that I heartily endorse the idea of this "Send-Off" meeting, whereby we may show the appreciation felt by us all of the tremendously good work done by Mr. Goard. It is difficult to estimate what good may come of his work. Mr. Goard will carry our best wishes with him to that glorious star in the British Tiara—Canada—and this trip will give him time to think over all he has done. He will gain greater ideas, if possible, and an even greater realisation of the opportunities offered to him, so that he and the great Cause he represents may go on to still greater usefulness.

Major Knowles said:—

During the past eighteen months our Movement has made far greater progress than ever before and I think you will agree that it is due to Mr. Goard in no small measure.

I can only say we thank Mr. Goard from the bottom of our hearts for all he has done for us. We wish him a pleasant voyage and a safe return. (Applause.)

The Rev. P. Husband Davies said:—

It is extremely difficult to speak in seconds on the sermon and the amplification before us.

We very heartily join in the purpose and object and spirit of this meeting and we express this afternoon (or try to express) our gratitude and thanks to our friend the Rev. Pascoe Goard. In mentioning his name there will come to most of us this passage: "And they glorified God in him." I am perfectly certain our friend will be willing to accept that.

We have had a great gift: a man of an apostolic mind and prophetic insight, and a man of marvellous spirit and a marvellous knowledge of the Scriptures. He has been MIGHTY in the Scriptures, and if we were to keep on saying "Thank you, thank you" right the way through we should not express all the thanks which are due.

If it be true—and it must be, for Our Lord said it—we can but remember the words of the Lord Jesus Christ when He spake and said, "It is more blessed to give than to receive." Our friend has given us tremendously, and the blessing will be rich upon him.

May I be allowed, seeing my name is what it is, in this expression of thanks to unite the name of Mrs. Goard with that of Mr. Goard. (Applause.)

I think it will be well if we all try to redouble our energy and do more work. The adherents of our Truth are estimated at two millions; well, if each one of the two millions would get another, then, at the end of 1930, there would be 164 million people devoted to our Cause. (Applause.)

The Rev. Arthur C. Chambers said:—

We are here to say farewell and Godspeed—the first, I hope, only for a time—to one who has given God's message to us as a whole and under whose skilful advocacy the work has advanced very much.

We can look out on the broad waters in the increased circulation of our papers and we say "Farewell, but not for ever." We expect he will come back again and help us in our work.

Mr. Goard has a wonderful physique—why, even the onslaught of a motor-car could not permanently affect him. (Laughter.)

He has the mind of a Lawyer.

The heart of a Christian Gentleman.

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The speech of a brother.

The eloquence of an orator.

In him we recognise a brother in Christ, for he has federated us all in the spirit of Christ. We can only say, in Scotch phraseology, "Has't ye back." (Applause.)

The Rev. Lumley Davies said :—

It is a great privilege to be asked to say a few words at a gathering like this. All of us, I presume, have just the same word to say, and that is to wish Godspeed to Mr. Goard.

I am, personally, labouring under a sense of indebtedness and gratitude to Mr. Goard because of the help he has been to me in my study of this great and important question.

I have not much time and I just want to say what it has been that has appealed to me very strongly in Mr. Goard's teaching. He has always emphasised those essential points upon which we may build as on a solid foundation.

I have read a great many books on this great question, but Mr. Goard's teaching has always been so helpful to me personally, because of the great truths ; the solid *foundations* were always emphasised.

I happened to purchase this afternoon a small leaflet, and I am quoting from it because it emphasises precisely what has been my experience in Mr. Goard's teaching :—

"There is no rationalistic criticism of the Bible in this Movement. I regard the question of the Bible, its absolute authority, its entire inspiration, its unequivocal supremacy, as the most vital question in present-day religion."

Without taking your time any further, may I wish Mr. Goard God-speed, and thank him for the help he has personally been to me ?

The Rev. Bretnor Gratton said :—

Mr. President and Friends,—It is a dangerous thing for me to stand up and talk for three minutes, but I do think it is most delightful to feel that we are a gathering called together by a great love of one who has been so used of God in our midst and in our great Mission.

I am sure Mr. Goard does not want us to speak eulogistic words merely ; he would not like it. But we do know him so well that we are sure he can appreciate appreciation, and we have appreciated his work in our midst.

When Mr. Garrison took charge of the organization of the Federation, I felt we had a worthy head of affairs ; and when Mr. Goard came to No. 6, I felt we had got the heart there as well as the head. We have all felt that there was someone who was thinking for us, and someone who was ready to help us at any time ; he has been a joy to those who have had the opportunity to get into constant intercourse with him. And now he is going for a little season only. There will be a vacant chair, and we shall be conscious of it. We shall follow our friend, however, with our thoughts ; follow him through his journey westward, and then back again eastward.

The Rev. W. H. Stuart-Fox, M.A., said :—

Amidst the clamour of many voices, the strife of tongues and columns of press leaders, all calling our attention to different directions, there is one voice—quiet, insistent, convincing—which has for our ears transcended all. It is the voice of prophecy which has called us to get rid of all our misgivings, and it is our brother, Pascoe Goard, who has arisen with this sure word upon his lips.

It is most interesting to realise in reading the Gospels how each of the Evangelists has written of events from a different standpoint. SS. Matthew and Luke, for example, begin their narratives with the Birth of the Lord ; St. John deals with the Eternities ; St. Mark commences straight away with the activities of the Master ; and St. Paul starts with the heart of man. Our friend here has now taught us another beginning, and says, even as the Baptist of old, "*the Kingdom of Heaven* is at hand."

Mr. Pascoe Goard has, with unerring skill, drawn out and gathered together the inspired arguments from the God-given histories, and he has brought them together in a magnificent mosaic portraying the Kingdom of God. We have to thank him for this, and for the assurance that he has given us (with the logic of a tremendous faith) that God cannot be shut up within a written revelation, but is marching through history with His people. (Applause.) So he has laid down a tribute to all scholarship, all science and history, and has revealed to us very clearly that this Kingdom—by Divine revelation—has its supreme glory and magnificence in the British nation. (Applause.) We thank God for his message to us ; we pray that he may be spared long, and that he may be endowed with a fresh spirit of revelation to send out to the world our great national message of service and of destiny. (Applause.)

Capt. A. H. F. Young said :—

You have, by your presence here to-day, indicated your appreciation of, and your gratitude to, one who has a deep knowledge of the Bible as reflected in our nation, namely, Mr. Pascoe Goard, who has given us of himself both verbally and in his writing for THE NATIONAL MESSAGE. There are a few of you who have had the privilege to work with him, and to know the way in which he has "slogged" into the work from first to last, and you can gauge it to a certain extent ; but only a very few, I think, know the strain endured by him, and which has been due to his anxious study and research in order to give you the full benefit, and we are all the more grateful ; and I have much pleasure, therefore, in wishing Mr. and Mrs. Goard God-speed to their Canadian home, and a quick return to this country.

The Rev. F. G. Widdows said :—

I wish to express my thanks and sincere gratitude to our great teacher. I have felt his aid was tremendously helpful in the dissection of the Gospels, in the way in which he brought out the Gospel of the Kingdom in contradistinction to the Gospel of the Atonement. Especially did he draw our attention to the Gospel of St. Matthew, how the Gospel of the Atonement does not appear until after the 13th chapter. Again, in Hebrews, he brought forward in a marvellous manner wonderful hidden truths, and in so concise and condensed a form. We were taught of the eternal Deity of Our Lord Jesus Christ ; His eternal sacrifice, and the offering up of the one Sacrifice for the sins of the whole world, so that there remained no more sacrifice for sin, and so did away with the Mass for the living and the dead. Well, I wish to say that I am personally very grateful for the help I have received. I know Canada fairly well, and especially the Queen City, that beautiful city of Toronto, and there I have many friends who remember me in the days of the past. I hope these will be able to hear Mr. Goard.

I can only say, in conclusion, "Be steadfast, always abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord." "God be with you till we meet again." (Applause.)

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In the absence of Rev. T. E. Grout, Mr. Morey read a message from him as follows :—

"Mr. Goard's illuminating lectures, in addition to his many-sided learning and intellectual honesty, the possession of a faculty of exposition far above the average of lecturers on his great theme, qualify him to be the medium of communication to those of lesser gifts of spiritual discernment. Mr. Goard has, in my opinion, succeeded in bringing together the prophetic Word and the glorious history of our Empire and the destiny of the Anglo-Saxon race so as to find connection, meaning and development where not so long ago some of us at any rate were baffled and mystified, more particularly, perhaps, those of us who were privileged to witness the heroic splendour of our boys, and who were so often compelled to ask, 'Why all this waste?' I do not hesitate in describing Mr. Goard's ministry as indispensable to the student mind; his judicial style and occasional caustic or humorous touches have contributed largely to the undoubted success of the Ministerial Association."

Mr. J. J. Morey, speaking for himself, said :—

A few months ago we had the privilege of hearing a beautiful lecture on Canada from Mr. Goard. Those of you who were here remember how he led us across the Continent, how he painted for us the fertile valleys, and then told us how the prairies were being converted into a vast well-tilled cornfield, yielding food for the people.

I suggest to us that Mr. Goard has done very much the same thing in a higher realm—in the great spaces of the Word of God. He has pointed out to us the towering peaks of truth (some of which we were unable to climb before); the breadth and height of God's Holy Word; and then out to the great prairie lands which *were* only prairie lands to many people, and he has shown us how they are yielding golden wheat for the mind and the soul.

One thing has struck me very forcibly. He is never in a difficulty, but he is able to solve the difficulties of other people. I have been amazed at the breadth of his information, and the reality of his inspiration.

Mr. Herbert Garrison, the Secretary-General, then rose to speak, amidst applause. He said :—

My Lord President, Ladies and Gentlemen,—I must ask you to excuse my voice, I have a severe cold. I have reason to be the saddest man in this audience. I am losing for a time my colleague, my friend and brother.

I am sad, but at the same time I rejoice that the parting is only for a short while, for, with God's grace, he will come back in the autumn and be with us in time for this year's Congress.

Now, good friends, I cannot find words to express my feelings in regard to Mr. Goard, but I feel very grateful that God put it into my heart to bring him to this country in the first instance. My action, I feel, has been abundantly justified, and his coming has been greatly blessed. It will be a joy to you to know that you may still read his articles week by week in THE NATIONAL MESSAGE, for Mr. Goard has left me MSS. to go on with.

I have a great love for Mr. Goard. We are as David and Jonathan; we have never had a cross word, and I don't think it possible that we ever shall. We have worked together in the most perfect harmony and love, and I hope that will go on. I rejoice in his work. It is quite unique. (Applause.)

Rev. David Wynne Evans said :—

I want to say I am here as a personal friend of Mr. Goard. I have known him now for some years. It was just after he arrived in England, I think, that I had the great pleasure and privilege of meeting him, and from that moment I have loved the man and have learned to love him more and more and to value him as a great brother and teacher. In fact, he preached at my church several times soon after the war and I remember one elderly lady who could not remember his name came up to me one day and said, "When are we going to hear that preacher again—I can't quite remember his name, but it was something like *Pastor of God*" (Pascoe Goard). Well, I think that is a very good description of the man. (Applause.) I have found him to be a real pastor of God.

In this Federation we have a spiritual leader who is indeed a Shepherd, and a great work it is of his to lead us to the green pastures. Those of us who attended the Teaching College during these winter months know that. As a humble student I had much to learn from him, I found, and I want to say so publicly this afternoon. I have not always agreed with him, but I felt sometimes convinced against my judgment almost. He never lost his temper, and although I for one put many questions to him, I always had them answered with readiness.

I very much rejoice that he will return. I don't like a "Send-off" where there is no return, but I am here to say that I trust he may be spared on his long journey West, and that the Lord will, in His good time, lead him back, and we may again have the privilege of sitting at his feet. (Applause.)

General Coventry Williams, C.B., said :—

I don't think I need tell anybody here, as you all know, in what high respect I hold Mr. Goard, and I know what great respect and love you have for him.

I have been away for many months and have only just returned. I have been reading THE NATIONAL MESSAGE, however, and it is with increasing appreciation that I realise how wonderful his articles are.

With all the lectures we have had it seems difficult to imagine that anyone can put forward any fresh argument in support of the British-Israel Truth. But our friend here always has *something fresh* to offer us.

Well, I think it is our duty to do what we can to help on the work which is being so nobly done and I look forward to Mr. Goard's safe return later in the year.

The Rev. Joseph Gay said :—

I have just come back from the North of England. I have travelled all night in order to be here this afternoon. I come with a united message from Manchester, Sheffield, Liverpool, Southport, and—last night—Leeds, with one message only, and that is, "God-speed to our good friend, Mr. Goard." With one voice the British-Israel believers say the same words as uttered upon this platform this afternoon. They wish Mr. Goard God-speed, and they want him back again. (Applause.)

If there is one thing which has struck home to me it is that with all his scholarship, with all his invaluable acumen in this work—in the midst of it all, Mr. Pascoe Goard is conspicuous for his piety. I wish to say that the Ministerial Association honoured me by making me their Hon. Secretary, and it devolves on me this afternoon to make Mr. Goard, our beloved teacher, a small presentation on behalf of that Association.

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He knows better than we can tell him the value of that Association to him as well as to us, and we do want him to go away with something he can look at from us. We are going to ask him, therefore, if he will accept this wallet and use it for putting all his valuable papers in. And, my dear Mr. Goard, if you will accept it from us, I ask you to believe that it comes with all the pockets as full as they can possibly be with all the love of our hearts. (Applause—during which the members of the Ministerial Association stood.)

Mr. A. R. Heaver then said :—

I have been asked to speak on behalf of the members of the Teaching College. We have just completed the second of the preliminary sessions, and all who have been privileged to attend these lectures have testified to the great blessings, both spiritually and mentally, which we have received.

Our beloved Pastor has laboured on our behalf without sparing himself, and nothing we can say can express our gratitude. We know, however, that if we can persuade him that many thanksgivings and praises have gone out to the glory of God as a result of these classes, he will be well satisfied. I think we can assure him of that. And some of us have desired to make some tangible gift as an expression of our gratitude. We procured this small token of our respect and gratitude, and I trust, Sir, you will accept it, together with our deep sense of appreciation. (Applause—during which Mr. Goard donned the Geneva gown presented by the Teaching College.)

(To be continued.)

NEBUCHADNEZZAR'S DREAM OF THE GREAT IMAGE AND THE STONE KINGDOM (Dan. ii).

ADDRESS BY MR. JOHN H. TENCH, AT CENTRAL HALL.

DANIEL and his three companions, Hananiah, Mishael and Azariah, were carried captive to Babylon in the third year of Jehoiakim, king of Judah, circa 604 B.C. They were taught in all the learning of the Chaldeans, so that after being well educated Nebuchadnezzar might utilise their knowledge by making them officers in the government of the Babylonish Empire. The king also appointed them a daily provision of his meat and of the wine which he drank. As it was the universal custom of the heathen to consecrate their meats to their idols, and to pour out libations of wine in their honour, Daniel and his three companions steadfastly purposed in their hearts that they would not defile themselves with these meats and drinks, and were permitted by Melzar, the king's butler, just for a trial, to live on pulse and water for ten days, and at the end of that time their countenances appeared fairer and fatter than all the rest which did eat the king's meat. Moreover, the sacred record states, "God gave them knowledge and skill in all learning and wisdom ; and Daniel had understanding in all visions and dreams."

In the second year (circa 603 B.C.) of the reign of Nebuchadnezzar, the sacred narrative informs us, "Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. Then the king commanded to call the magicians, the astrologers, the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. Then spake the Chaldeans to the king in Syriack, O king, live for ever : tell thy servants the dream, and we will shew the interpretation."

Nebuchadnezzar threatened all the wise men with immediate death unless both the dream and its interpretation were disclosed. The four Hebrew children had been taught all the learning of the Chaldeans and would be included in this violent order of death. Daniel and his three companions in this severe trial did what we should also do in like circumstances—they made known their troubles to God :—

"Have we trials and temptations, is there trouble anywhere ?
We should never be discouraged, take it to the Lord in prayer."

"Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Blessed be the name of God for ever and ever : for wisdom and might are His, and He changeth the times and the seasons ; He removeth kings, and setteth up kings ; He giveth wisdom unto the wise, and knowledge to them that know understanding ; He revealeth the deep and secret things ; He knoweth what is in the darkness, and the light dwelleth with Him. I thank Thee and praise Thee, O Thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of Thee."

Daniel was now brought before the king, who said, "Art thou able to make known unto me the dream which I have seen and the interpretation thereof ?" Daniel answered, "The wise men, the astrologers, the magicians, the soothsayers, cannot shew this secret unto the king ; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days."

THE DREAM.

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee ; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors ; and the wind carried them away, that no place was found for them : and the stone that smote the image became a great mountain, and filled the whole earth."

THE INTERPRETATION.

Daniel then interpreted the dream in these words :—"Thou, O king, art a king of kings ; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron ; forasmuch as iron breaketh in pieces and subdueth all things ; and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided ; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry

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clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

THE IMAGE.

The image was composed of various substances. The head was of gold, the breast, shoulders and arms were of silver, the belly and the thighs were of brass, and the legs of iron. But the feet were partly iron and partly clay. The four metals represent the four great Powers of the Times of the Gentiles—Babylon, Medo-Persia, Greece and Rome. "Thou art the head of gold," Daniel said to Nebuchadnezzar, "and after thee shall arise another kingdom inferior to thee." Belshazzar was the last king of Babylon, and on the night of his death "Darius the Median took the kingdom" (Dan. v, 31). In chapter vii this Power, that represented by the silver, is broken by the goat from the west. "And the rough he-goat is the king of Greece." This was Alexander the Great, the Power of brass. It is plain from the New Testament that Rome was the fourth Power to oppress Israel. The fourth kingdom was to have two distinct stages in its career; the first stage was prefigured by the legs of iron, the second stage by the feet of iron and clay. The Roman Empire is the only one known to history that conforms with the description of the fourth kingdom. During the first five hundred years of its existence it was strong as iron, but in A.D. 476 the Roman Empire fell, and this once united Empire was broken up into a number of independent kingdoms representing the feet and ten toes of the image. Napoleon and the Kaiser both attempted to reunite the fragments of the Empire of the Cæsars, but both failed, as had been predicted by Daniel. "Whereas thou sawest iron mixed with miry clay, they shall mingle with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay."

THE FIFTH KINGDOM.

There remains the fifth kingdom, represented by the stone which was destined to be the most important of all. This stone was to be "*cut out without hands*," which must have been done by Almighty God. It evidently occurred when a great catastrophe took place in the history of the world in the days of Peleg, "for in his days was the earth divided" (Gen. x, 25). For a confirmation of this we have only to notice how the Western Hemisphere if reunited with the Eastern would dovetail with it. At this time Britain, the stone "*cut out without hands*," was separated from the mountain of Europe and thus became the *appointed* place for Israel, so "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." Daniel says of this stone kingdom, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

THE SETTING-UP OF THE KINGDOM.

Daniel told the king that "*in the days of these kings the God of heaven shall set up a kingdom*" which shall stand for ever. The kingdom, therefore, that God would set up must have begun to be set up in the days of Nebuchadnezzar himself, for he was one of the kings of the vision! The setting-up of that kingdom, which must have commenced in Nebuchadnezzar's time, must further have been going steadily on ever since his day, for it is to be continuous and stand for ever. Now David's kingdom is to stand for ever, and is also to continue from the day the promise was made to him: "I have made a covenant with My chosen, I have sworn unto David My servant, thy seed will I establish for ever and build up thy throne to all generations." The prophet Amos mentions the restoration of David's Tabernacle and says, "I will raise up his ruins, and I will build it as in the days of old." Both the Scriptures and secular history declare the fact that the sceptre departed from the House of Judah when Zedekiah was deposed by Nebuchadnezzar, and both are agreed that David's sceptre has never been restored to the House of Judah since that time. The Scriptures teach us that God transfers the sceptre from the House of Judah to the House of Israel by the hand of His servant, Jeremiah the planter, to whom God said, "See I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, and to plant." The riddle of Ezekiel xvii throws much light on this setting-up of the kingdom, and is thus explained by Douglas A. Onslow in "The Kingdom of the Lord": "I will also take Zedekiah of the Royal House of David, and will set, or take him to Babylon, I will take of his children a daughter and will plant her [cause her to be taken by the man to whom I have given the commission to plant] in the great and mighty nation of the House of Israel [*the kingdom*], and she shall bear children [consequently she must, when taken to the place where the kingdom of the House of Israel then was, be married to some one], and her successors shall become a powerful Royal House, and under the rule of this Royal House, and under the dominion of this kingdom, shall be found peoples of all nationalities and races; in the dependencies and colonies thereof they shall dwell. And all the nations of the world shall know that I the Lord have brought down the kingdom of the House of Judah, and have exalted the kingdom of the House of Israel, that I have dried up [as a broken-off branch of a tree] the kingdom of the House of Judah, and have made the kingdom of the House of Israel to flourish: I the Lord have spoken and have done it." This interpretation of Ezekiel's riddle is fully confirmed by Irish history and the genealogical tree of our beloved King George. Daniel tells us that this stone kingdom that smote the image became a great mountain and filled the whole earth. He tells us in his seventh chapter that the kingdom of Israel is to fill the whole earth: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him."

THE STONE SMITES THE IMAGE ON HIS FEET.

In the dream we are informed that the stone cut out without hands smote the image upon his feet that were of iron

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and clay, and brake them to pieces. It has already been stated that both Napoleon and the Kaiser attempted to reunite the fragments of the Empire of the Cæsars and failed, as Daniel stated: "Thou sawest iron mixed with miry clay, they shall mingle with the seed of men, but they shall not cleave one to another even as iron is not mixed with clay."

Some years ago I was under the impression that Spain was one of the feet of the great image, but the Lord has removed that impression. I had seen the thing quite imperfectly. The Lord spoke to me and said, "Have you never read the stone which the builders rejected is become the head of the corner; this is the Lord's doing, and it is marvellous in our eyes? And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." I want to recall to your mind the history of Spain. In 1588 Spain fell upon Britain. Philip II gathered together a mighty fleet, which he proudly called "The Invincible Armada," but the God of Hosts was with us, the God of Jacob was our Refuge. He sent one of His hosts—the wind—and more than half of those ships were wrecked on the coasts of Scotland and Ireland, and a large number of the rest of the sailors died from scurvy. When the remnant got back to Spain there was weeping and wailing in almost every family in that land. So, as Our Lord tells us, Spain fell upon the stone and was broken—bruised, but not crushed. Spain became a second-rate Power, but remains a kingdom to this day, and their king—Alphonso—married one of the Royal House of David.

Britain—the stone cut out without hands—falls upon one foot of the great image in 1815 at Waterloo. Napoleon's attempt to restore the Holy Roman Empire fails, his Empire disappears, and France becomes a Republic—the system is changed. The stone cut out without hands falls upon the other foot in 1914, and the great image collapses: "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces *together*, and became like the chaff of the summer threshing-floor." The Empires of Germany, Austria and Turkey have disappeared, the systems are changed, they have become Republics. The forces of the stone, or fifth kingdom, were engaged in breaking in pieces the whole of the great image, for they were seen reducing this image to powder in Mesopotamia, Egypt, Syria, Palestine, Asia Minor, Greece, Italy, France and Belgium, for Israel is God's 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 STONE BECAME A GREAT MOUNTAIN AND FILLED THE WHOLE EARTH."

Prophecy is history foretold, and history is prophecy fulfilled. Britain—the stone cut out without hands from the continent of Europe—has in these latter days become a great mountain, and is well on the way, as the prophecy predicts, to fill the whole earth. To understand this one must compare the areas of the four great Empires which formed the image with the area of the fifth great Empire—the stone kingdom—the British Empire.

The Society for Promoting Christian Knowledge has published a Teachers' Bible, which contains four maps of the Empires which formed the great image. By referring to the best modern geographies, and adding the areas of all the countries contained in those Empires, the dimensions of each can be obtained approximately in square miles:—

Babylonish Empire—head of gold ..	605,000
Medo-Persian Empire—breast and arms of silver	1,359,000
Grecian Empire—belly and thighs of brass	1,757,000
Roman Empire—legs of iron, feet iron and clay	2,375,000
The Stone Kingdom—with the mandated territories	16,769,000

The British Empire is thus 25 times the size of the Babylonian, twelve times the size of the Medo-Persian, ten times the size of the Grecian, and seven times the size of the Roman Empire. Let these striking contrasts be explained by any one who can. The simplest explanation is that Britain is Israel, the kingdom of the Lord, and is steadily fulfilling Israel's destiny of filling the "*whole earth.*" The promise to Abraham and his seed was "that he should be the heir of the world" (Rom. iv, 13). To one people only has it been promised that they should spread over all the earth, and that people is Israel. Alone among the Empires the stone or fifth kingdom is to be perpetual, to continue "as the days of heaven." David's kingdom over Israel is also to stand for ever, so that if these kingdoms are not identical, there will be two everlasting and simultaneously continuing kingdoms on this earth. This kingdom is directed by Almighty God, which accounts for its universality and its lasting for ever, for "The government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this" (Isa. ix, 6, 7).

THE THRONE OF THE LORD.

This stone kingdom has a stone throne, which the Scriptures teach us is not only "The Throne of David," but is also "The Throne of the Lord." The coronation ceremony which took place at Westminster Abbey when our beloved King, George V, was crowned is identical with the ceremony which took place when the young king, Joash, was crowned, as is recorded in 2 Kings xi. Athaliah, the mother of king Ahaziah, when she saw that her son was dead, attempted to murder all the seed royal that she might reign herself. She failed because of God's oath, "I have sworn unto David My servant, thy seed will I establish for ever, and build up thy throne to all generations." So the High Priest, Jehoiada, and his wife, Jehosheba, took Joash, the son of Ahaziah, from among the king's sons which were slain and hid him in the bedchamber from Athaliah, and he was hid in the house of the Lord six years. Then in the seventh year Jehoiada collected a large number of the Levites, the rulers over hundreds with the captains and the guard, and he showed them the king's son. And the guard stood every man with his weapons in his hand round about the king. And Jehoiada 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." And when Athaliah heard the noise of the guard and of the people, she came into the Temple of the Lord, and when she looked, behold, the king stood *by a pillar, as the manner was.* This is Jacob's pillar, which he anointed at Bethel, and which is

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now in Westminster Abbey, and on which the kings of David's line when they are crowned *stand by* or *sit upon*, as the manner was. This throne is reserved for the coronation of our blessed Lord, for "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."

MR. J. J. MOREY AT ST. ALBANS.

ON Wednesday, April 22nd, Mr. Morey paid a visit to St. Albans, when he lectured on "Bible Prophecy and Modern Problems." The Town Hall was secured and a fair audience was present. The lecture was of a very high order indeed, packed full of information, and convincing from start to finish. The writer considers this lecture one of the most excellent briefs of British-Israel Truth he has ever heard. Many present were entire strangers to our teaching and were greatly stirred to know more of it. Mr. Morey did well, for he not only took his hearers over what is familiar elementary ground to us, but on to the relative and logical deductions from evident Scripture teaching.

J. T. W.

ENQUIRERS ANSWERED.

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

S. R. G.: A friend of mine wishes an explanation as to Ezekiel's Temple, particularly concerning the sacrifices and the person of the Prince. Will you kindly give this in NATIONAL MESSAGE under "Enquirers Answered"?

ANSWER: This will be fully dealt with in "Studies in Ezekiel." As this, however, will not be until we arrive at chapter xl, &c., we here give what we consider is the most difficult point to Christians.

It must first of all be remembered that there can be no other Sacrifice for sin than that which has been "once for all" offered by Jesus Christ of Himself upon the Cross.

That the people spoken of in the latter portions of Ezekiel are the nation of Israel, who, we are told in Ezek. xxxvi, 25, have been already cleansed, and are a righteous nation, keeping the truth. Therefore no mention is made of the Atonement, or even of a high priest. The only High Priest has finished all this. "It is finished" on the Cross.

Those sacrifices, here mentioned, are preventative, by a constant calling to mind of their former shortcomings, which shall keep them reverential, grateful, and help them to abominate those things which led them into sin.

The person of the Prince spoken of in xliv, 2, the Lord Jesus, is not spoken of as such here. He is in xliii, 2–7, ready to occupy the Throne, *i.e.*, "to reign over the House of Jacob for ever" (Luke i, 32, 33). He is "David my servant shall be king over them" (Ezek. xxxvii, 24), as also "David my servant shall be their prince for ever" (v. 25). This latter is the Prince spoken of (Ezek. xliv, 3). This one not only offers sacrifices for himself, but also has sons (Ezek. xlvi).

J. R. A. asks: Who are the Armenians? Why are they always being killed by the Turks?

ANSWER: It is a very difficult question to answer, but as far as we can understand they are relics of the Assyrian and Hebrew races who did not pass into Europe. Scripturally Hos. xiii, 13, may be applied to the Hebrew portion, speaking of Ephraim, "He should not stay long in the place of the bringing forth of children." This region was called Albania and Iberia and Media. Looked upon as Arian, dwelling to the south of the Euxine and Caspian.

In Isa. xxvii, 13, they are represented as them *that are ready to perish* (which were lost, R.V.) at the time when the seventh trumpet shall blow, or, in Isa. xi, 11, as the remnant left *from Assyria*, in both cases. So evidently Edom's hand has been most cruel towards his brother Israel, thus causing God's vengeance to come upon Turkey by Britain.

M. B. N. asks: Why call Notes on Ezekiel "Bible Students' Study Classes"? Surely we are not connected with Russellism!

ANSWER: The name has certainly nothing to do with Russellism, which denies the Atonement and also the Deity of the Lord Jesus. It was given in order to draw attention to the Study Classes, originated in connection with Bible Study of British-Israel Truth, wherever a Branch of the Federation wished to organize such a Class.

Thank you for drawing our attention to the similarity, and giving one the opportunity to repudiate any connection.

J. A. C. K. says: Would you kindly inform me why Dr. Seiss and other interpreters of the Futurist School count a "week" (Daniel) as SEVEN YEARS, when they count 1,260 days as *days* = 3½ years; five months as 150 days; 1 year 1 month 1 day 1 hour as = 396 days? It seems to me an unfair method of Scriptural exegesis. What is their justification for such a method?

ANSWER: We can only suppose that futurists, willing enough to allow that the coming of the Saviour was predicted to the day (or year) by Daniel, took as their guide for this Num. xiv, 34, and Ezek. iv, 4–6. This suited them by force of circumstance; but even here many of them have separated the last week (or half week) as suits their view about the Antichrist. But if we may presume, it was the devil's temptation to throw God's people off the scent of the Papal Apostasy. It will not be long, however, before force of circumstances will compel them to accept Papal and Mohammedan, and ultimately Grecian (Russian) concurrently as the completion of 1,260, 1,290 and 1,335 years.

It is the Romanists themselves who have laid the snare, and it is a foolish bird who falls into it. The worst of it is there is some truth in it, as in all error. A typical fulfilment in the time of Luther was the death of the Witnesses. But Scripture is more exactly borne out in the real interpretation which runs concurrent with the Apostasies; these Witnesses are seen metaphoricallly bearing out every feature stated in Rev. xi.

The final heading-up of the three Apostasies as "unclean spirits like frogs," and giving their power as ten kings to the Assyrian beast to come quickly, should not lead us to neglect the Scriptural method of fulfilment.

OBITUARY.

THE many friends on both sides of the Atlantic will regret to learn of the death of Mrs. M. C. Beaumont, of Roehampton, London, who passed peacefully away on March 26th last, after a long illness.

Mrs. Beaumont took a very keen interest in the British-Israel Movement, and was an earnest worker for many years. The British-Israel Truths were handed down by her mother, who was a staunch believer.

The remains were laid to rest beside her parents at Romford, Essex. The Rev. Pascoe Goard assisted at the funeral service. Mrs. Beaumont survived her husband by ten years, he being a victim on the *Lusitania*. There were many beautiful wreaths, which bespoke the affection in which she was held by all who knew her. She leaves four sons and one daughter, to whom we tender our sincere sympathy.

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THE SECRETARY-GENERAL'S PAGE

THE announcement of the death of Admiral of the Fleet Sir F. Doveton Sturdee will have come as a shock to millions of our race. It will be deeply regretted by all our readers who had the privilege of hearing him when presiding at the lecture during our last Congress. We had hoped to have heard him again on our platform. It was he who first told us that evening of the death of his friend and ours—Colonel A. O. Green, with whom he said he had had many talks on British-Israel Truth. We tender our sincere sympathy to Lady Sturdee and her family on their sad bereavement.

* * *

Our next issue being the nearest to Empire Day will contain a recent and particularly pleasing portrait of His Majesty the King, and an article on "Israel's Nation and Company of Nations," also other special items. Extra copies will be printed to meet the expected demand.

* * *

Large gatherings are hoped for on May 26th and 27th, on the occasion of the Annual May Meetings. We expect to publish the programme next week. Our best thanks are tendered to all who have very kindly sent articles for the Sale, which will be conducted by the Women's Auxiliary, in aid of the funds of the British-Israel-World Federation.

* * *

Will members and associates please accept this notification of the Annual Meeting to receive the Report and Financial Statement, on May 27th, at 6 p.m., at our Headquarters, 6, Buckingham Gate, S.W.1 ?

* * *

The South London Branch will meet on Tuesday next, May 19th, at 8 p.m., at 195, Lavender Hill, S.W. Speaker, Mr. W. E. Wallis; subject, "The Kingdom of Israel: Where is It, and What is It?" All are invited.

* * *

Mr. H. A. Marchant is giving a series of lectures for our Worthing Branch, at 71, Rowlands Road, on the second and fourth Wednesdays, at 5.30 p.m., until the end of July.

* * *

Mr. Harrison Hill will give a special afternoon Recital, at our Headquarters, on Tuesday, June 9th. Admission free; all invited.

* * *

The Secretary-General is booked for lectures at the Public Hall, Paignton (Devon), on May 18th, 19th and 20th; chairman, General H. F. Wingate, D.S.O. Also at St. Matthias' Hall, North End, Plymouth, on May 21st, at 8 p.m.; chairman, Vice-Admiral Sir Richard E. Phillimore, K.C.B., K.C.M.G., M.V.O. Tickets may be had and seats reserved at Messrs. Parker & Smith's, Bedford Street, Plymouth. Reserved, 2s.; unreserved, 1s.

* * *

The Rev. J. Bretnor Gratton and Mr. J. J. Morey conducted special meetings at Market Harborough on May 6th, 7th and 8th. Rev. F. Dean, M.A., LL.B. (Rector of Harrington), presided at four of the meetings; the Rev. T. N. R. Griffin, B.A., presided at the last meeting. On Sunday and Monday last Mr. Morey was at Stourbridge. On Thursday, May 28th, at 8 p.m., he will give his next address for beginners in British-Israel at our Headquarters.

The Rev. Joseph Gay is at Liverpool, Blackburn, Bolton, and Rochdale this week. With Mr. D. Davidson he is conducting a mission at Liverpool, May 18th to 22nd.

* * *

Our friends in the North are cordially invited to a picnic at Castleton, Derbyshire, on Saturday, June 13th. Those wishing to join the party are asked to communicate with Mr. Whitten, the Hon. Secretary of the Sheffield Branch.

* * *

A full and successful meeting of the Bath Branch was held at the Red House on May 2nd. Lady Peirse presided. Addresses were delivered by Colonel H. P. P. Leigh, C.I.E., Dr. Thurston, and Mr. Garrison, with an interval for tea and social conversation.

* * *

The Committee of the Women's Auxiliary have a number of matters in hand for the promotion of our Cause. Ladies who are members of the British-Israel-World Federation in all parts are cordially invited to join the Auxiliary. Mrs. Garrison, the Hon. Secretary, will gladly send information.

* * *

Our readers are strongly advised to procure copies of the pamphlets, Nos. 1 and 2, on the Great Pyramid, by Mr. D. Davidson, M.C. Price, only 6d. each; the two for 1s. 2d., postage included. Application should be made to the Covenant Publishing Co., Ltd., 6, Buckingham Gate, S.W. 1.

* * *

We have many enquiries *in re* the Summer School to open at Glastonbury, on July 13th. An interesting time is anticipated. Those who wish to attend should lose no time in making application to Mr. Morey at our Headquarters, 6, Buckingham Gate, S.W. 1.

* * *

We send our very best wishes and warmest greetings to al our friends assembling for the Conference at Vancouver, May 24th to 30th.

* * *

It is with the deepest regret that we learn—as we go to press—of the death of Mr. Massey, Prime Minister of New Zealand, one of the Patrons of the British-Israel-World Federation, and a regular reader of this journal. To the Secretary-General this is a grievous loss of a personal friend; to the Federation it is the loss of a strong supporter and courageous advocate. We propose to make reference to Mr. Massey's character and work in our next issue, and, if possible, we shall present his portrait.

* * *

The Rev. J. B. Gratton writes us suggesting that the clergy and ministers of the Federation should preach on Sunday, May 24th, very definitely on the subject of God's fidelity to His covenant with Abraham, and its realisation in the present British Empire. We feel sure they will do so.

* * *

Mr. J. J. Morey is to give two special lectures at Herne Bay on Monday, May 25th—at 3 in the afternoon, in the Congregational Hall, Mortimer Street, the Rev. A. Markham presiding; at 8 in the evening, in the Parochial Institute, the Rev. J. E. Woodward, M.A., presiding.

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

No. 177. Vol. IV. MAY 23, 1925 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 BRITISH EMPIRE: A NATION AND A COMPANY OF NATIONS.—Gen. xxxv, 11.

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

Of all the results of British history, none is comparable to the creation of this enormous, prosperous, far-flung realm, commonly called the British Empire, but which we, for the purposes of British-Israel teaching, call "a Nation and a Company of Nations"; and it cannot be paralleled by anything in the history of any other State, Kingdom, or Empire.

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

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

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

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

What a far-outreaching, ever-expanding, Empire is ours! From the Orkneys to the Antipodes; from Newfoundland to the Isles of the Caribbees; from the icy shores of the Parry Islands in the far north-west of Canada, to the storm-beaten Campbell Isles in the far south-eastern Pacific; from Labrador to Vancouver and Prince Rupert; from Mackenzie Bay to Halifax; from Norfolk Island, the Three Kings and Whangaroa of North New Zealand to Stewart Island in the South; from Cape Foulwind to Cape Pillar; from the old Britain of the Atlantic to the new Britain of the Pacific; from Calpe's Rock and the zephyr-blown isles of the Mediterranean to the fertile plains of Demarara; from Dan to Beersheba, and beyond both; from Basra to Ur of the Chaldees; from tropic Ceylon to Antarctic Victoria Land; from the Khyber Pass to Cape Comorin; from Assam to Afghanistan; from Bombay to Calcutta and on to Rangoon; from Port Darwin to Cape Howe; from Thursday Island to Cape Leeuwin; from Aden to Fiji; from Hong Kong to the Falkland Islands; from Singapore to Penang and Borneo; from the Zambesi to the Cape of Good Hope; from the Gold Coast to Kano; and from Socotra to Mauritius.

In Newfoundland, the cradle of the Empire, we have, for one thing, iron ore enough to supply the needs

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

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

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

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



Camera Portrait by E. O. Hoppe.

HIS MAJESTY KING GEORGE V.

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

Within the boundaries of the British Empire there are large portions of the Empires of Assyria, Babylonia, Persia and Rome, and those of Alexander, and the great Moguls; the

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oldest countries and the newest states; the sites of some of the most ancient cities, and, for contrast, many of the youngest towns and largest cities of to-day; the greatest ports, finest harbours and the greatest railway lines; many of the highest mountains, richest plains, most wonderful lakes, and some of the longest and most historic rivers; the most extensive wheat areas, and the biggest wheat market; the richest gold, silver, copper, tin, iron and coal mines; the largest fisheries, the greatest forest areas, and rubber and cotton resources, fruit orchards and maize crops.



HIS LATE MAJESTY KING EDWARD VII.



HER LATE MAJESTY QUEEN VICTORIA.

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

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

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

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

The Anglo-Celto-Saxon people provide nearly 90 per cent. of the Christian Missionaries, and nearly 95 per cent. of the money for Missions. They have translated the Scriptures into some 600 languages, and they have circulated nearly one thousand million copies of the Scriptures. They have freed millions of slaves, and paid millions of money to do so.

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

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

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

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

So great has been the expansion of our language that, while in the year 1600 it was spoken by only six millions, it is now spoken by nearly 180,000 millions. At the same rate of increase it will, ere many years, be spoken by 300,000 millions.

The population has grown in a little over three centuries from six millions to some 450,000 millions, all enjoying the measure of freedom agreeing with their several capacities, and governed by laws best suited to their respective conditions. So numerous and diverse are these that our Privy Council has to administer laws more varied than those which have ever come under the cognisance of any tribunal in the history of the world.

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

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

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

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

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

THE EMPIRE'S PRAYER.

A NATIONAL HYMN.

BY THE REV. JAMES MOUNTAIN, D.D.

[COPYRIGHT.]

1.

God bless Britannia! Girt by rolling wave;
Pride of our Fathers—manly, true, and brave:
Pearl of the ocean, Island of the free,
God bless Britannia o'er her land and sea!

Chorus:

God of our Fathers, be near us!
Without Thee our Empire would fail;
But if Thy strong Arm shall uphold us,
Britannia shall ever prevail.

2.

God bless Britannia, with her far-flung strands,
Storm-fretted, snow-bound, or with golden sands!
May all her children in their hearts enshrine
Thy Book, Thine honour, and Thy Name Divine!

3.

God bless Britannia! Free from greed of pelf,
Heeding the warning: "Man, deny thyself!"
High be her purpose, mind and motive pure;
Undimmed her Crown shall then for aye endure.

4.

God bless Britannia! Righteous be her reign;
Mercy and justice sway her vast domain!
All wrongs redressed; true brotherhood benign
All hearts uniting in Thy Truth Divine!

5.

God bless Britannia! Grace and peace be ours!
Grant to us Thine Israel soul-reviving showers!
One Throne, one people, 'neath Thy sovereign sway—
One loyal Empire prays this prayer to-day.

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"IN THEE SHALL ALL THE NATIONS OF THE EARTH BE BLESSED."

By G. E. GOLDSMITH.

"Almighty God . . . grant . . . that we may be a blessing to all mankind."—(EMPIRE COLLECT.)

FEW, if any, of the many thousands who "listened-in" to the reopening of the British Empire Exhibition at Wembley on Saturday, May 9th, could fail to have been deeply impressed by its solemnity and grandeur. But to British-Israelites the occasion was one of great significance, for they recognised in it not merely the reopening of a very successful Exhibition, but something far greater than that, viz., the welding together of the Israel race into one harmonious whole, standing for the principles of right, justice and peace. They see in it, too, the beginning of the fulfilment of the promise made in Isa. lx, 3, "Gentiles shall come to thy light, and kings to the brightness of thy rising"—a promise, be it remembered, made specifically to Israel, though, like many others, it is applicable to Israel's Redeemer.

To the writer it seemed that the keyword of the King-Emperor's speech was "service"—the service that each separate part of this great "commonwealth of nations," and each individual in it, owes to each other and to the whole; the service rendered by the Exhibition to the Empire, by promoting understanding, good fellowship, and commerce between its various parts; and the service which the British Empire alone can and does render to the world. Truly Israel, the "servant nation," is beginning to realise, if not her origin and destiny, at any rate her high calling and responsibility to the rest of the world.

But perhaps the most significant note that was struck that day was in the Empire Collect, recited by the Bishop of London, immediately after the King's speech; and especially the petition, "Grant that we may be a blessing to all mankind." What a wonderful vision those words conjured up before us! As we listened, our thoughts went back over the centuries to that outstanding personality of the Old Testament, Abraham, the friend of God, and we saw him standing or kneeling outside his tent, and receiving the message from God, "I will make of thee a great nation, and I will bless them that bless thee, and curse him that curseth thee: *and in thy seed shall all families of the earth be blessed*" (Gen. xii, 2–3). This promise was repeated after Abraham had passed unscathed through the fiery test of his faith, in which he had proved himself willing to offer up even his son Isaac rather than disobey God, in this way symbolising the dedication of the nation to God's service; and the Lord said to him, "In thy seed shall all the nations of the earth be blessed: because thou hast obeyed My voice" (Gen. xxii, 18). The great significance of this promise is shown by its frequent repetition to Abraham, and also to Isaac and Jacob. We may be sure that Abraham often thought of the great nation that should spring from him, and conjured up visions of what form its blessing to the world would take—he even had a faint glimmering of that greatest of all blessings, the Messiah, who in due time should be born of his seed—but not in his wildest imaginings could he have foreseen the mighty Company of Nations that we call the British Empire. But God saw it, for He is eternal, and with Him is neither past nor future.

Did the Bishop of London, when he repeated the words quoted above, realise their full meaning? Did his mind go back to the great forefather of our race, and did he think for one moment that the answer to our prayer had been given nearly 4,000 years ago: "and thou *shalt* be a blessing"? Sunday by Sunday, as the services of our National Church are said or sung, we claim Abraham as our forefather; now the whole Empire, through its chosen representative, has prayed that God will make us what Abraham's descendants were to be—a blessing to all mankind—and yet, "Who is blind, by My servant? or deaf, as My messenger that I sent?"

But on those of us whose eyes have been opened, and who can trace in the growth of our Empire the faithfulness of God and the working out of His purposes, on us lies the responsibility of seeing that our nation shall prove worthy of her high calling, and by rising to higher and nobler things shall become more truly the servant nation of Jehovah, His instrument for the carrying of His blessings to all the races of mankind.

In A.D. 1 persecution caused the Divine scattering of the Israel seed, now overcrowding is the *vera causa*. His Majesty the King, in replying recently to addresses from the Archbishops, Bishops and Clergy, said: "I am especially glad to hear of your endeavours in connection with Empire settlement. I believe that the Church can render important service in this great work for the material and social well-being of my people both in this country and Overseas." The Bishop of London says: "It is felt that the whole question must be raised to the level of a great ideal, and not regarded merely as a palliative measure for dealing with unemployment. Great Britain has been entrusted with the development of vast portions of the globe for the benefit of mankind, and the surplus population here is needed there."

THE BIBLE IN THE EMPIRE.

WHEN the British Sovereign is crowned at Westminster the Archbishop of Canterbury, in the name of the people, places a Bible in His Majesty's hands, saying, "We present you with this Book, the most valuable thing that the world affords. Here is wisdom; this is the royal law; these are the lively oracles of God."

The British and Foreign Bible Society was founded in 1804 with the single object of placing the Bible, without note or comment, in the hands of every man. It has now published, or circulated, the Bible, or some part of it, in 566 languages. If versions issued by other Societies, or by individuals, be added, some portion at least of the Bible has been translated into 800 languages. Of these versions, 366 are in languages spoken in the British Empire.

In 1800, for the peoples who were then within the Empire, versions of the Holy Scriptures had been made in eleven languages. Seven of these were spoken in Europe, *viz.*, English, Welsh, Irish, Manx, French, Spanish, and Italian; three in India and Ceylon, *viz.*, Dakhini, Tamil, and Sinhalese; and one in the Straits Settlements, *viz.*, Malay. The 366 versions now existing are thus distributed: Europe, 9; Asia (outside India), 14; India, 102; Africa, 143; America, 25; Australasia and Oceania, 73. Of these, 340 have been published, or circulated, by the British and Foreign Bible Society; the remainder by other Societies.

The great majority of these vernaculars had never attained the dignity of even an alphabet until within recent years they were first learnt and reduced to writing by Christian mis-

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sionaries. Even to-day, in many of them there are no books (other than school primers), except some part of the Bible.

The peoples included within the Empire number about 450,000,000. Some part of the Bible has now been made available for 350,000,000 of these. In other words, out of every nine British subjects, seven, if they were able to read, might read the Scriptures in their mother tongue.

The Society's purpose includes not simply the translation, but the circulation of the Scriptures. Its agencies are found in most countries of the world; no part of the British Empire is beyond its sympathies and operations. Its desire to give the Bible to the 385,000,000 non-British peoples has never allowed it to forget its duty towards our own kith and kin. Among English, Welsh, Erse and Gaelic-speaking Britons, at home and overseas, it circulates every year some 1,100,000 volumes of the Scriptures.

The loneliest outpost of the Empire is the island of Tristan da Cunha. For the 120 British inhabitants the Society has given as many Bibles and Testaments as they require.

From a national and Imperial standpoint the importance of such work is obvious. In their Bible, the English-speaking peoples have, as Mr. Asquith declares, "a common possession, a common inheritance, a common storehouse and reservoir of religious thought and teaching." And we are helping to lay the surest foundation of the Commonwealth where we make the Bible the possession of all the subjects of the King.

THE BRITISH COAT OF ARMS.

By Rev. Wm. Pascoe Goard.

Out of the ages there has emerged a nation, the like of which has not been. For many centuries it dwelt at rest in the fastnesses of its Island home, surrounded by the inviolate waters of the North Atlantic seas. During these centuries, and after, she brooded over and controlled the course of events in Europe by watching the balances in which the nations and their combinations are weighed, and from time to time throwing the weight of her sword into the lighter scale and so preserving the balance of power.

About the sixteenth century she became suddenly inspired with newness of life and vigour, and began to overflow from her Island fastnesses to the ends of the earth. From that time forward the story of her life has been the story of the unfolding of an amazing Power, pursuing with winged feet a path of progress so rapid and marvellous as to leave the utmost efforts of the most virile intelligence breathless in the rear.

The attained achievements strike the informed observer with amazement, and the goal already in sight to which her course must of necessity lead her if continued unhindered, when attained, mark her as the instrument of destiny in the hands of God.

It is easy to speak the words which describe or, at least, which name her achievements. It is not hard to tabulate and classify her accomplished results. But when the word has been spoken it is as though the lips had uttered the tokens of mighty arithmetical numbers, such as billions, trillions, quadrillions—the actual measurement and meaning of which the mind is unable to comprehend.

Starting across the Western seas, her pioneers reached the St. Lawrence and ascended to Hechelaga (where Montreal sits in queenly beauty) and to Plymouth Rock on the eastern coast. From thence the steady tramp of her marching hosts has gone westward. Before them the forests have disappeared; the plains have been peopled and caused to bloom like the garden of God; the mountains have opened their passes, and the hosts have come to rest at last on the Pacific coast. What a story has been enacted in this mighty drive across conquest and colonisation of a mighty continent, and how privileged those who have had a part in the mighty movement!

South and westward around the Horn, and south and eastward around the Cape, her hardy sons traversed the island-studded seas and the lonely stretches of oceans until they arrived at the continent of Australia, New Zealand, Tasmania, and the Isles of the Pacific, resting not until they had taken possession of these great heritages and held them for the future of the Race.

South Africa, East Africa, West Africa, each has offered fields for the achievements of this Race, which appears to be driven forward with a Divine internal energy in the face of danger and death to the conquest of the waste heritages of the earth. Thus did she, in a critical age of the world's progress, reach out and take under her control regions which should form the groundwork of nations yet to be; and it was time indeed.

For once again Asia, from whence in ages past the hordes which formed the national basis of the modern nations came, was ready to send forth by hundreds of millions her swarming races. Had she overflowed into America and peopled that immense continent, bringing the Asiatic organization, ideals, faith and practice, with such a balance the scales would have turned against Europe and European civilisation, and the world would have become Asiatic. Had Asia, in addition, colonised the Australasian Islands, the matter would have gone hopelessly against European civilisation. But this Island Race was attentive to its mission as pioneers, and therefore the world was saved from Asiatic domination.

What this means for the ages to come, who has sufficient breadth of vision to say?

Unsatisfied with colonising and nationalising the waste heritages of the earth, this virile Race undertook another task of infinite magnitude. And this "white man's burden" was nothing less than the regeneration of the subject races of mankind.

What a marvellous story is here! One comparison alone is possible, and for the reason that He who used the personality of the Incarnate Son for the salvation of the individual of mankind has so used His chosen people for the uplifting of the nations.

Having this in mind, we may reverently say that the comparison seems in some sense justified that what the influence of the personal Christ has been among the sons of men, that in part has the influence of this peculiar nation been among the subject—sometimes abject—races of mankind.

The story of India from the days of Clive and of Warren Hastings until the present day—the story of a mere handful of men of this race of reputed "obscure origin"—among hundreds of millions of people of a diverse nature, contrary faith, and often hostile temper, and the resultant miracle of their influence on the many alien races and faiths which make up the heterogeneous populations of that teeming land, being seen in their settling down and dwelling at peace together for centuries, and during that time developing such a national

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and communal consciousness, as to cause them seriously to seek to perpetuate the conditions thus induced under a system of united government furnished by the British Raj.

The story of Burmah, whose regeneration seems to have flowed from the life of a single man or family who attained his place by apparent accident, and therein sending out an influence such as might be looked for from a messenger of God. The Malay Peninsula! and so on, and on, with the wonderful story.

Then came the Great War, wherein the Central Empires, jealous of the unique power of colonisation and control manifested by this people of "obscure origin," and covetous of the world-girdling dominion which had developed under that Flag upon which the sun never sets, made supreme effort to overthrow the Power, and to seize the Kingdom and the Empire of this Race.

Disaster, supreme disaster, overtook the nations in the attack upon this people. How great disaster it will be generations before the world can fully know. And therein is the continuation of a marvellous series of events. For in history many peoples have attacked this people, and many times it has appeared that they have been in danger of destruction, but always, as by the hand of destiny, the attacking forces, no matter how numerous, how well-equipped and led, have been stricken down before the face of this marvellously preserved nation.

Out of that hitherto supreme conflict of the ages this people have staggered. Spent with effort, blinded with grief for the many fallen in the bitter struggle, burdened with an accumulation of debt beyond the nightmare fears of the past, they have not yet been able to adjust their mental vision to their own condition and the condition of the nations. But the dust and smoke of the conflict is passing, and the thinking people among them are beginning to catch glimpses of the true balance of matters as it pertains to themselves and to other races and nations, and this is what they are beginning to see.

THEY ARE PROUD OF THEIR DEAD!

And when a person or a nation is proud of the dead, the sting of death has departed, and the joy of death—a very real, and a very poignant joy indeed—takes the place of the dull pain of bereavement.

They have expended their wealth perforce, and therefore cannot charge themselves with foolishness nor weakness. And when wealth is so spent, the Race accepts the inevitable, and passes on without much further concern.

They have expended their wealth under the circumstances wisely; to have done otherwise would have been foolish and dastardly. Therefore their mourning over expended treasures is done.

But what have we here, on the other side of the ledger, where we expected nothing and worse than nothing, namely, an overwhelming balance against us?

Look at the inventory, and try to estimate what it means.

Psychologically. A great part of the Mohammedan world under, or by choice allied to, the British Flag. The remaining portion belonging to the blood-stained Turk, it is a mercy of the Lord to be separated from. What must this mean for the Mohammedan world and the world at large? Let him estimate who can.

Physically. All Egypt under the suzerainty of the Empire and the Sudan linking on to Uganda! Here is a mighty volume in a sentence—nay, many volumes.

Palestine and Mesopotamia. What a mighty portent and event is here! A library in a sentence.

All German Africa and the Islands of the South Pacific.

Ethnologically. All the side branches of Hebrew stock, with the exception of the degenerate descendants of Edom (Esau), which constitute the Turks of to-day.

The branches of the mighty negro and negroid races, excepting such as are under the rule of our Allies.

The races of India and surrounding countries.

Geographically. African Dominion, in part, from East Coast to West Coast, and from the Cape to Cairo.

Asiatic Dominion stretching from Palestine to farther India.

Practical hegemony of the South Pacific, excepting the American Continent.

Such unity of Dominion among the lands colonised as the world has never seen before.

Economically. A million and a half square miles of the richest possessions of the earth thrown into our lap unwished-for, unexpected, and unasked. Untold and inestimable wealth of natural resources, and manhood power beyond counting. What can all these things mean, in the production of real things in which the world's wealth consists, but really life from the dead?

Financially. The unexpected result that the world is showing to-day that while basically wealth consists in usable things, and the resources and power to produce them, the greatest medium of exchange is the credit of that people who have not hesitated to put wealth, life and national continuance in the balances in order to maintain honour and the freedom of the world. It is proving to-day that the written word of that people, backed by their proven faith, is more acceptable than the superscription of another stamped upon the par value of beaten gold.

Towering among the nations as never before, upon a foundation built of faith maintained by sacrifice, this people stands to-day.

And the other peoples of the earth are beginning to wonder and to ask, "Who, then, are these people of 'obscure origin'; whence are they? And to what mighty end are they progressing? Is their nation, and company of nations, an inverted pyramid, ready to topple to its fall?" Germany and her Allies believed such to be the case, and dashed their might against it to accomplish its overthrow, only to themselves be broken. For did not ONE say, "Whosoever shall fall upon this stone shall be broken, but on whomsoever it shall fall it shall grind him to powder," and in speaking thus He spoke of a Throne, the Zion Throne. Whom, then, did He mean?

On the other hand, to what great end is this people progressing? Is it to world-wide hegemony of the nations?

About three thousand five hundred years ago a nation emerged from the obscurity of the ages. For centuries thereafter she lived in the sight of all men, and during those centuries she profoundly affected the life of the then existent nations and of succeeding history. Then she passed into captivity, and beyond the lines of vision of the world's historians.

But she left behind ancient writings which, thrilling with constantly renewed life, have held premier place in the mind of all Christian nations until this day, and still holds and

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promises to hold that place. All ages have reverenced these writings because of their living power. That power is manifested in many directions, among them the manifestation of a constantly unfolding line of prophetic inspiration, which has prewritten the course of the history of the ages. Clear among the prophetic utterances is the constantly reiterated assurance that that same nation which thus emerged, lived and acted upon the nations of its day, and which has so profoundly affected the subsequent course of history, should re-emerge like a river which for a time has found its course underground, and that, emerging under the same continued organization and throne as of old, should thenceforth, by its Royal spirit and righteous dealings, become the arbiter of the destinies of all the nations and races of mankind.

It is ours to show that the cognisance of that ancient nation and the Coat of Arms of the British Empire are one and the same. What the significance of that fact may be, especially as it was neither designed nor sought by the College of Heraldry, it is for the reader to determine.



THE COAT OF ARMS OF BRITAIN; AND OF ISRAEL.

"THE EVERLASTING ARMS."

Deut. xxxiii: "There is none like unto the God of Jeshurun (upright nation), who rideth upon the heaven in thy help, and in his excellency on the sky."

"The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee; and shall say, Destroy them."

"Israel then shall dwell in safety alone (splendid isolation): the fountain of Jacob (St. James) shall be upon a land of corn and wine; also his heavens shall drop down dew."

Of the separate parts of the Coat of Arms the groundwork and centre is

THE SHIELD.

Gen. xv, 1: "Fear not, Abram: I am thy shield, and thy exceeding great reward."

Deut. xxxiii, 29: "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

Supporting the Coat of Arms are

THE LION AND THE UNICORN.

The staging of the introduction of these features of Israel's heraldry is very dramatic.

(*To be continued.*)

MR. GOARD'S ADDRESS AT "SEND-OFF."

(*Continued from page 236.*)

THE REV. PASCOE GOARD then rose, amid applause, to respond to the foregoing speeches, and said: My Lord President and my dear friends,—I have been called to meet some very difficult situations in my time, and this, I think, of its kind, is the most difficult of them all. I thank you on behalf of Mrs. Goard and myself with all my heart for the wonderful demonstration of your kindness, and with all my love—a difficult word for an Englishman to say. I do not under-estimate for a single moment all that this means—from you all and, especially, from my brethren of the clergy and ministry.

Now the question is, just what shall I say to you in return. This, Mr. President, is a visible token of the progress of what I trust is but a beginning.

We ordained ministers of Our Lord, in the various denominations, have met together Monday by Monday, in order to begin, once more, the simple study of the Word of God in its application to the present time; to the nations that are now existing and, especially, to our own nation. Thank God for the beginning of such a class of students. Among them I have been one among my equals. If it is true that I have been able to contribute anything to them, it is equally true that they have fortified me unspeakably in those gatherings.

And then, in regard to this "regalia" (indicating his gown) from the classes of our College: again I welcome it as a visible token of the fact that we have at last broken ground and begun our work.

It was the privilege of the Rev. Merton Smith to work in association with D. L. Moody and to help commence the great Moody Bible School Movement. I believe Mr. Merton Smith was the first professor in connection with that group. Now they are turning out thousands of men and women annually, all trained for the propagation of their particular phase of the Gospel of Our Lord. And that Movement is only a few years old. What will the Movement which has begun at 6, Buckingham Gate produce in the way of Study Classes in the near future?

I believe in time progress of the College Classes from city to city will be made, covering the great centres all with the same lectures, so that the clerical and ministerial brethren and others of the Bible Classes and Study Classes in connection with our great Movement will be able to share therein. I foresee that we shall be obliged to have a peripatetic College. It is a wonderful beginning, and as we look back I am sure we should all thank God very heartily and take courage.

Then those who have stood on this platform this afternoon and spoken to you. Think, for instance, of the work which is being done in the North of England. Mr. Gay is organizing those great centres, and we can confidently look forward to great results.

The Anglo-Saxon people and the great Story which is theirs essentially in the Word of God will prove to all to be one of the great Movements of the age, and let me say that deep in my heart I believe that it is destined to prove the dominating Movement of the age.

There is one ideal meeting-ground for Protestants, and that is the platform this Movement (the B.-I.-W.F.) provides. We are living to-day in troublous times. The conflict is keen, and is waxing more and more keen. God Himself has a centre at which He is rallying His forces. Where is that centre? I believe that centre has its foundation in the

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Kingdom Nation which Jesus preached. It is true that there is to-day no other body of people who understands the doctrine of the Kingdom as do the people of the British-Israel Movement.

These have been wonderful months I have spent among you. It seems only yesterday that I came and yet it seems ten years ago, and really I am not going from amongst you without necessity. Like a runner who has seen the tape stretched across I have viewed the 1st May, the date of sailing. It may not have been wisdom but, with others, I have been putting three or four days into one.

The actual lecturing in the Teaching College has given me much platform work. The average time spent has been five solid hours of lecturing each week for six months. This has been duplicated by the time actually spent on platforms in various missions. Time spent at my desk in the matter of authorship and in the Editorial and correspondence work has equalled as long. The people have come each with his or her question or difficulty. Executive calls have been equal to that which has ever in one year been laid upon me in the long past. That kind of thing cannot be carried on indefinitely, and I have been looking forward with a very great deal of desire to the few weeks of rest, if one can call it so, between this and the autumn work.

In regard to the work which is before you, I believe that God will call upon you to do great things. I believe, my Lord President, that God will call upon this Movement to multiply every effort which is now being put forth. I believe that God is now saying, "SPEAK TO THESE PEOPLE THAT THEY GO FORWARD."

I was privileged to hold a very interesting evening meeting lately under the shadow of the Cathedral of Canterbury. In the chair was one of the Canons of the Cathedral; another Canon sent regrets; the stewards were vergers in the Cathedral, and one-third of the Vicars of the city are absolutely with us. (Applause.) Next week one of the Canons will lecture on the theme, "Britain in the Bible." Now it is significant that at the very heart of the great Church of England this fire is beginning to burn quite warmly. These things are not without meaning. Right here in this centre of Worship, the centre of Law-making, the centre of Administration and, above all, the place of the Throne (it is a wonderful place, there is no other like it in the Empire—in the world), right in the very heart of these important centres God has dropped the British-Israel Movement. I believe we are on the right spot, and I believe we are well on the rising tide of the great Gospel of the Kingdom as Jesus taught it.

Now I will close with this: Our Lord built His doctrines in the form of a Pyramid. He built the foundation broad and straight, absolutely oriented, and this was the Gospel of the Kingdom. In it Israel was the nation, Jehovah the King, and in His Law is the method of administration, the Constitution.

He and His disciples went everywhere preaching the Gospel of the Kingdom. Can you not see that built as the foundation of the Great Pyramid? The next thing He laid down in the course of His Ministry was this: "Whom do men say that I the SON OF MAN am?" (See Matt. xvi.) He stressed the fact of His humanity—this was His own testimony to Himself, "I the Son of Man." He built the Manhood of Jesus upon the Gospel of the Kingdom foundation. Then He went on a step farther: "Whom do ye say that I am?" And through St. Peter came the testimony of revealed truth, "Thou art *Christ*." First, the national basis, then the Manhood of Our Lord, finally, the Deity of Jesus involving the Gospel of the Atonement. "*Then* began Jesus to tell His disciples how the Son of Man must go up to Jerusalem. . . ." On the top there is the Cap-stone—the Gospel of the Second Coming—"for the Son of Man shall come in the glory of His Father with His angels, and then shall He give to every man according to his works." You cannot build from the top downwards; brethren of the ministry, it cannot be done!

Now then, *we* are putting back the old foundation; *we* are uncovering again the Pyramid which Jesus built. This nation has its place in that Gospel. That Gospel has an especial message for this nation. The Apostles were taught the Gospel of the Kingdom first, then the Gospel of the Atonement, and were commanded to "go into all the world." By God's Grace you and I will carry on.

It is God's work. We are contributing towards it, that's all.

In February, 1927 (if God spares me so long), I shall have completed my jubilee from the time I first entered a pulpit, and I desire, very earnestly, to fill out that fifty years of service. If you really want that service, it shall be at your disposal. (Applause.)

It was then proposed by Lord Gisborough, seconded by the Rev. P. Husband Davies, and carried unanimously, "That this Meeting send greetings to the Canadian British-Israel Associations."

The Benediction was pronounced by Mr. Goard, followed by the Doxology and the National Anthem.

THE RIGHT HON. W. F. MASSEY, P.C.

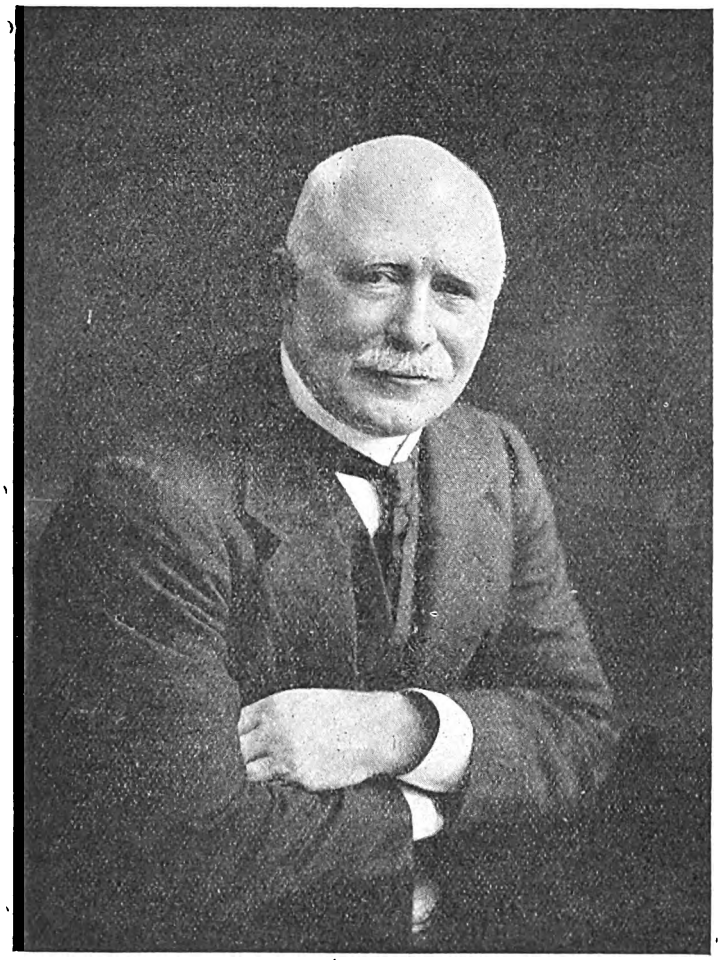
EARL JELLICOE, ex-Governor of New Zealand, recently spoke of the courage which distinguished Mr. Massey in everything he did. Courage was truly an outstanding feature of his character and his career. Lack of moral courage is the trouble with many men to-day. "Dare to be a Daniel" is a much-needed injunction. Mr. Massey was a man of the Bible; it was his chart and compass. Here lies the secret of his success. Through announcements in the Press that he was to preside at one of our Congress meetings, it became widely known that he was a British-Israelite, so that wherever he went while in Britain he was, as he told us, accosted with "We hear, Mr. Massey, that you are a British-Israelite; is that so?" "I am; are you?" he replied. Often the answer was in the affirmative, and when not, it was, "Well, I am interested, tell me about it," and this led to a great number of opportunities for setting forth the Truth, so that while in the Homeland Mr. Massey was a real missioner for British-Israel. Yes, men with the courage of their convictions are always respected, and they become a tower of strength to the Cause they espouse. Mr. Massey's death is a heavy loss to our Federation, of which he was a Patron. He was also President of our Christchurch, N.Z., Branch. Less than two years ago the Rev. Pascoe Goard was a fellow-passenger on the Atlantic voyage, and Mr. Massey sent out a wireless message commending Mr. Goard's addresses and writings. We beg to tender our deepest sympathy to his sorrowing widow and family. By the courtesy of *The Times* we are able to reprint what appeared in that paper about the late Premier:—

"More than thirty years ago a young New Zealand farmer was working in his fields and loading hay on to a wagon. As he stood on top of the stack a farm hand called to him and passed up a telegram pinned fast on a point of his pitchfork.

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The young man stopped his work for a moment, opened the telegram, and, to his great surprise, read an invitation from the farmers of the district asking him to stand as their candidate at the elections that were due at an early date.

"It was thus that William Ferguson Massey entered the political life of his adopted country. He was elected to the House of Representatives in 1894; he was destined to become Prime Minister of the Dominion 16 years later, and by his death the Empire loses a statesman who was in many respects an outstanding figure. His five visits to London to represent New Zealand at Empire Conferences had familiarised him to



THE RIGHT HON. W. F. MASSEY, P.C.

people in this country, and his strong Imperial spirit, his downright honesty and virility had impressed his personality and his high ideals on the whole Empire. He was the only Prime Minister of the Allies who held office throughout the whole period of the war and since the Peace. He was in his thirteenth year as Prime Minister.

Mr. Massey came of hardy Ulster stock. He was born a few miles from Londonderry, on March 26th, 1856. The country of his birth was always a source of pride and satisfaction to him, and all through his career, though a New Zealander of New Zealanders, he would never allow it to be forgotten that he was an Ulsterman. His early education was received at a national school in Londonderry. Meanwhile his parents had emigrated to New Zealand, leaving their son to the upbringing of an uncle; but in 1870, when 14 years of age, young Massey was sent for, and he rejoined his family in New Zealand. There, with his father, he worked at agriculture. After experience in the South Island he ultimately settled at Mangere, near Auckland, and, besides establishing himself as a successful farmer, he soon became a considerable political power among the local farmers. His natural ability, force of character, and general attainments—for from an early age he was a close student of men and books—led to his being chosen as President in 1893 of the New Zealand National Association; and this paved the way for his election in 1894 as Member for Waitemata. Since that date Mr. Massey had sat continuously in the New Zealand Parliament.

"The young politician, after three years' experience, was elected Whip for the Conservative Party, who were then in Opposition, and he held it until 1903, when, on the retirement of Sir William Russell, he was elected Leader of the Party. For nine years he led his Party in Opposition. In 1911 he was returned with sufficient strength to form a Cabinet and take control.

"THE GREAT WAR.

"Probably Mr. Massey's best service for the Empire was his instant call to the people of New Zealand at the outbreak of war to throw the whole weight of their patriotism and resources into the cause of Britain. 'All we have and all we are,' he cabled the Imperial authorities, 'are at the service of the King.' The Dominion's record in the war nobly fulfilled the Prime Minister's pledge. With an able Minister for Defence in Sir James Allen, Mr. Massey threw himself into the thorough organization of the Dominion's resources. It was Mr. Massey himself who also initiated and carried out the system of commandeering under which the Dominion surrendered the whole of its output of produce to the Imperial Government. In August, 1915, Mr. Massey succeeded in bringing about an agreement with Sir Joseph Ward for a National Government, and thus united the greatest political strength throughout the war period. Both leaders came to England during the war twice to attend meetings of the War Cabinet, and it was on these occasions that this country first made Mr. Massey's acquaintance. Afterwards he also came to represent New Zealand at the Peace Conference at Paris.

"In 1923 Mr. Massey paid his last visit to this country, as the Dominion's representative at the Imperial Conference. When he left New Zealand on that occasion he had just completed a most strenuous Session. There is no doubt that his strength then was severely overtaxed, and for some days on the passage to London he showed evidences of the ordeal he had been through. In London, at the Imperial Conference, he did not spare himself, and before he left his doctor, who was then in London, and his friends were seriously afraid of a breakdown.

"Since October last his health had been failing, and towards the end of the year he had had to relinquish his duties and take an absolute rest.

"There were sides to the character of the late statesman with which even those who knew him intimately in this country were probably not acquainted. He was, for instance, a great Bible student and a man of simple Christian faith. A keen reader, he devoted most of his spare hours to the study of selected books, and these with characteristic thoroughness he committed to memory. His wonderful memory was one of his greatest assets.

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"As a Parliamentary debater his methods were direct, vigorous, and 'from the shoulder.' He was singularly unable to employ sarcasm or biting wit. It was this very inability to hurt, even when his opponents had rendered him exceedingly angry, that helped to retain for him the respect and kindly esteem of those from whom he so strongly and even vehemently differed. Labour members of the House of Representatives were always pleased to crack a joke with him at the rising of the House, notwithstanding any characteristically fierce denunciation he may have made of them or their creed.

"Mr. Massey leaves three sons and two daughters. One of his sons, Major Massey, M.C., who is now practising as a solicitor in Auckland, served with distinction with a British regiment, and was severely wounded. Mrs. Massey has been an invalid for some time and was unable to accompany her husband to London on his last visit."

BIBLE STUDENTS' STUDY CLASSES.—XXI.

THE PROPHET EZEKIEL.

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

Ezekiel xxvi.—Prophecies concerning Tyre.

Tyre occupies a most important place in prophecy. On referring to Isa. xxiii, 12, Tyre is called the "daughter of Zidon," and in verse 10 she is called "daughter of Tarshish." Tarshish is a name applied to the ships of Israel in the time of Solomon, and it is found with Kittim in Gen. x, 4, as a son of Javan, a son of Japheth. Then there is also in 1 Chron. vii, 10, a descendant of Benjamin called Tarshish. We know from 1 Chron. vii, 20-27, that long before the Exodus, and no doubt before Israel was enslaved under "the king that knew not Joseph," Ephraimites left Egypt and built three cities in Palestine. We hear nothing of these after, but we do know that "Great Zidon" and "the strong City of Tyre" were not reckoned among the conquests of Joshua, and it is not likely that these cities which were within the allotted possessions of Asher would have remained unmolested if found unfriendly or of Canaanitish origin. But we have two strong links binding Israel with Tyre. There was "the brotherly covenant" (Amos. i. 9; 2 Sam. v, 11; 1 Kings v, 1); then we have a reference in Ezek. xxvii, 6, which says, "the company of the Asherites have made thy benches of ivory, brought out of the isles of Chittim." Again, in verse 12, "Tarshish was thy merchant," so that Tarshish was not Tyre. There was also a mixed population in Tyre of Israel, Dan, Asher and Naphtali, according to Josephus, *Ant.* vii, 3, 2; viii, 3, 4: "Now Solomon sent for an artificer out of Tyre, whose name was Hiram; he was by birth of the tribe of Naphtali on the mother's side (for she was of that tribe), but his father was Ur, of the stock of the Israelites"; compare this with 1 Kings vii, 13, 14: "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." 2 Chron ii, 13-14, has it, "And now I have sent thee a cunning man—the son of a woman of the daughters of Dan, and his father was a man of Tyre." Whence then this mixture? We know that the tribe of Dan, unsatisfied with their allotment (Jud. xviii), launched forth and seized hold of Laish over against Zidon, and called the city Dan after the name of their father. Then, in Ezek. xxvii, 19, Dan also and Javan going to and fro occupied in thy fairs, Javan, Tarshish, Kittim. Gen. x, 4: and Dan, Asher, Naphtali, all together. But the earliest Zidon was a Canaanite, but became dispossessed. History leads us to think that the Phœnicians conquered Zidon. Who these Phœnicians were is a matter of conjecture. Our opinion is that they were the same race as the Shepherd Kings, Shemites, with a strong mixture of Hebrews. They originally came from Babylon or Chaldea, near to the Persian Gulf, where several names are found in ethnographical connection with Sidon and Tyre (or Tzor), see Herodotus i, 153; iv, 241. Rawlinson's migrations were from the plains of Shinar westward, as we find was the case of Abraham into Palestine and Egypt.

These Shemites, whether Hebrew (Peleg) or Abrahamic, came westward, some into Egypt, others Palestine and Greece, mixing with Canaanite Zidon and Japhetic Javan and Tarshish-Israel, Phœnicia embracing the great mercantile or sea-trading communities. Tyre was built after Sidon, and then Troy and Dardanus, in the region now known as the Dardanelles, evidently from Darda (1 Kings iv, 31; 1 Chron. ii, 6), where the comparison is made of the wisdom of Solomon, of the Pharez line of Judah, and the wisdom of the sons of Zerah the Ezraite, the other line from Judah. Why this comparison, except to infer that Solomon's line was at that time pre-eminent, and also to remind us of the existence of this other line.

This latter line came very early into Ireland—Tara (Ulster), as we have seen. These two lines were subsequently connected, as far as the earthly portion, through Zedekiah's daughter. The former carried on what we may call the spiritual line through Jehoiachin (Jechoniah), from whom came Our Lord (Matt. i, 16. 12), as he afterwards married into the line of which Mary came (Luke iii, 23, 27), Salathiel being the connection in both these.

It will be well to recall Isa. xxiii, 7: "Her own feet shall carry her far off to sojourn." This is explained by the fact that Tyre did not go (was not taken) into captivity like Judah or Israel, but fled by her own ships, and came to Tarshish (Isa. xxiii, 5, 10) through Kittim (verse 12); and that Tyre's merchandise and her hire (verse 18) shall be holiness to the Lord, to eat sufficiently and for durable clothing. Isa xxiv, 15, tells us where these people are located. This is Tarshish.

The following is from "The Students' Commentary":—

"The siege of Tyre lasted thirteen years, beginning 585 B.C., about three years after the capture of Jerusalem. While besieging Jerusalem, Nebuchadnezzar had driven Pharaoh Hophra back to the borders of Egypt. Tyre, being thus relieved from a dangerous enemy, was exulting in her own deliverance, and also in her neighbour's (Jerusalem's) ruin, when Ezekiel predicted the calamity about to fall on her. The name Tyre means rock, and was given her in consequence of her position. The island-rock was the heart of Tyre, and the town upon the continent — called 'Old Tyre,' possibly as having been the temporary position of the first settlers—was the outgrowth of the island city. The scanty records of ancient history give no distinct evidence of the capture of insular Tyre by Nebuchadnezzar, but the fact is very probable."

Tyre could not forget that Solomon had deflected part of her trade from the mart of the continental Tyre. Now she rejoiced that Jerusalem was fallen, and her rival no more (xxvi, 2, 3). The land of the living (verse 20) where glory is to be set may be Tarshish, refer to (Isa. xxiii, 18, and xxiv, 15) Britain very reasonably. Tyre was again destroyed by Alexander the Great, but, recovering somewhat, was finally brought to ruins by the Sultan of Egypt, A.D. 1291.

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THE SECRETARY-GENERAL'S PAGE

THE programme for the May Meetings will be found in our advertising pages. It will be noted with pleasure that our President, Lord Gisborough, will preside at the opening meeting, and that our two Deputy Presidents, Lord St. John of Bletsoe and Major J. Knowles, will preside at two of the meetings to follow. As the Central Hall is not available on Wednesday evening, the fourth meeting will be held at our Headquarters at 6, Buckingham Gate, S.W., immediately opposite the side entrance to Buckingham Palace. Members and Associates will please note that the public meeting will be preceded by the Annual Meeting for receiving the Annual Report and Financial Statement for the year 1924. The hour is 6 o'clock.

* * *

The Rev. J. C. Dalrymple will speak on "The Eclipse of the Exodus" for the Manchester Branch of the Federation on May 26th, at 7.45, in the Houldsworth Hall, Deansgate, Manchester. All welcome.

* * *

Our Ulster Branch met on May 11th in Belfast, when Mr. S. Miller lectured on "The Stars and Stripes" to a large audience. Mr. R. C. Blakely presided. Captain Turner made a touching reference to the death of Mr. Massey, Prime Minister of New Zealand, and moved a vote of condolence. This was seconded by Mr. J. Culbert, and passed in silence. Mr. Massey during his last visit sent a cordial and appreciative letter to the Secretary of the Association.

* * *

We hope to see a full audience for Mr. Harrison Hill's Recital at our Headquarters on the afternoon of June 9th. It will consist of original songs, musical sketches and poems at the piano, including new items to be given for the first time. Mr. Hill has appeared many times before members of the Royal Family, and at important civic functions at the Mansion House and the Guildhall.

* * *

The Secretary-General's audience at Dover Town Hall on May 15th included many of the leading people of the town. He will lecture there again (D.V.) in the autumn. This week Mr. Garrison is giving four lectures in Devonshire.

* * *

To meet the wishes of those who require copies of the present number of this journal for sending to their friends we have printed a good supply. Applications should be sent to the Secretary of the Covenant Publishing Co., 6, Buckingham Gate, S.W.1.

* * *

A well-known dignitary of the Church has advised his clergy to make themselves acquainted with British-Israel teaching—excellent advice in view of the way in which the laity are studying it. We know of four Bishops who are keenly interested, and are reading our books—one in England, one in Canada, one in the East, and one in Australia—in addition to some who accept the teaching. It may not be generally known that three past Anglican Bishops in Jerusalem were avowed British-Israelites.

Will donors of articles for the Sale of Work (other than perishable goods) please endeavour to get them in the hands of the Ladies' Auxiliary, 6, Buckingham Gate, S.W.1, not later than Monday next, 25th inst.?

* * *

After filling the Philharmonic Hall, Liverpool, seating nearly 3,000, the Rev. J. J. R. Armitage has engaged the Empire Theatre—one of the largest theatres in the Provinces—for one of his addresses to-morrow (Sunday) afternoon.

* * *

Mr. J. J. Morey had a very successful time at Stourbridge. He preached twice and addressed an afternoon gathering on Sunday, May 10th, and lectured to a good public audience on the following evening. Members of the local Branch are much encouraged.

* * *

Mrs. Holbein Hendley presented an artistic and exquisitely-worked Banner to the Federation at our meeting on May 12th, at Headquarters. In an interesting address she explained the Coronation Chair and Stone, and various symbols on the Banner. Major Knowles and Mr. Garrison voiced the gratitude of the Federation. A vote of thanks to Mrs. Hendley was carried with enthusiasm. The Rev. Chas. W. Cooper, F.G.S., followed with an informative lecture on "The Precious Stones of the Bible." He exhibited a large number of valuable stones which he had collected during many years; several specimens were most beautiful. Mr. Cooper was cordially thanked for his lecture.

* * *

Professor Odlum writes: "We congratulate THE NATIONAL MESSAGE on its array of capable and painstaking writers who, in their contributions, hold closely to the Book, and to the Christ, and show a beautiful spirit of service."

* * *

We are very glad to have an encouraging account of the work of our Winnipeg Branch, from the President (Captain J. H. Edgar, B.Sc., A.M.I.C.E.) and the Secretary (Mr. Norman Thompson, Assoc. Mem. M.E.). The Report presented at the Annual Meeting, on April 23rd, speaks of a record in regard to lectures and attendances. The lecturers were the Revs. E. J. Springett, B.A., Joseph Blackburn, B.A., L.Th., and Messrs. J. Mawson, R. D. Cameron, J. Tye, J. Hill, E. J. Reynolds, and Norman Thompson. Requests for lectures and literature were received from various parts of Manitoba and Saskatchewan, and copies of THE NATIONAL MESSAGE and booklets had been sent in response. Reports of meetings had been published in the Press, which, with good advertising, had attracted new enquirers. Mr. James Mawson and Mr. J. Trowell, the retiring President and Treasurer, were warmly thanked for their devoted labours. Mr. W. A. Taylor, Mr. Tye, Mr. Cameron and Mr. Haggett were thanked for special services. Members were keenly alive to the urgent necessity for redoubled efforts to proclaim Israel Truth and the Gospel of the Kingdom. We send hearty greeting to our Winnipeg friends, and we shall always be glad to hear from them.

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

No. 178. Vol. IV. MAY 30, 1925 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.

EARLY BRITH-ISH HISTORY.

By Rev. Wm. Pascoe Goard.

In the preceding articles we have looked at the foundation, facts and documents which lie at the base of Early British history. The scholar of to-day discounts these things, and declares them to be myth, fable, and folklore. Why is this?

It is because the scholar of to-day is working with the Bible alone, and has lost sight of the people whose history it records. If the people presented in the Bible belong to a vanished race, and if to that degree the Bible has lost its interest as matter-of-fact history, and if the documents recorded in the Bible have lost their force, if the only things that remain are the revelation of God as He was known in the past, and of a system of morals and worship as it existed in the past, then the attitude of modern scholars towards the early Books of the Bible is understandable.

But inasmuch as the people therein introduced are with us still in the Celto-Saxon peoples—as the nation and kingdom therein established is with us still in the British Empire—as the laws therein introduced are still in force as the common law of Britain and of Anglo-Saxondom—as the Divine Being, El Shaddai, Jehovah, is still with us as the God and King of His Israel-British nation—as the prophecies therein made are still in force and are having specific fulfilment among us and in our nation and company of nations to-day—as the charters therein granted are still in force, and constitute the right and title by which we hold dominion over lands and seas—it will be seen that the pitiful estimate of modern scholarship fails utterly to explain the Bible, and to explain the position and development of the Celto-Saxon races.

We bring the Bible and the people together, and lo! the most vital and important of all existing writings are before us. For this purpose and to this end every paragraph of the Bible is required. And in this combination every paragraph of the Bible is explained.

We now come to the Jacob-Israel race in Egypt.

This is a period of the race which has failed to receive the attention necessary to be given to it if we would understand the course of great world affairs.

Seventy souls of this people went down into Egypt.

It is noteworthy that Isaac was in his day the only Isaac; that is to say, the only Saxon. In this first generation from the miracle birth of Isaac the seed had increased to seventy persons. What a remarkable increase was here!

It calls our attention to the fact that the seed should increase by a twofold process: namely, by birth; and by adoption. Under the latter term the process of naturalisation comes into effect.

Perhaps not all the seventy souls were born of Jacob and his sons, and yet it may have been the case that they were.

The process of increase by birth has taken on a wonderful power during the last century and a half. At the time of the War of Independence waged by America there were scarcely Anglo-Saxons enough in the world to make the modern cities of London and New York. Now, after less than a century and a half, there are perhaps a hundred and fifty millions of them.

The increase by naturalisation and by absorption has raised the number in the Kingdom to nearly a third of the human race.

For centuries the Israel people dwelt in the land of Egypt. But they did not all remain there. This period of Israel experience, which is not told in the narrative of the Bible, sent out migrants westward,

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where they founded great states which played an important part in the past history of the nations, and laid foundations which have remained with us to this day. Upon these ethnical foundations many nations and states have been raised during historic time.

Let us take from the prophetic blessing given by the dying Patriarch Jacob to the tribes of Israel as an example.

"The sceptre shall not depart from Judah, nor a law-giver from between his feet until Shiloh come; and unto him shall the gathering of the people be."

How will you reconcile this prophecy concerning Judah with the fact that there was no sceptre in Israel until the time of Saul? And that when the sceptre was provided in Israel it was to Saul, *the Benjamite*, that it was given, and not to Judah.

How, again, explain the fact that before the sceptre was caused to pass from Saul to David, David was separated from his father's House and made the founder of a new House, and that it was to that House for ever that the sceptre was granted?

How, again, explain the fact that the sceptre and House of David departed from the House of Judah at the time of the overthrow of the throne in Jerusalem?

The prophecy seems to call for a more specific and continuous fulfilment than is generally found for it in the history of Israel in Palestine.

What we are about to say now is by way of suggestion. Like other Bible students, we have dwelt long and prayerfully over this prophecy and its fulfilment. It seems that light has come through the study of the free people Israel in Egypt.

The Bible does not give the full detailed history of the Israel people. The period of residence in Egypt is very briefly sketched. Those sections of the people who went elsewhere are not included in Bible history.

We have already instanced the tribe of Dan. The history of the tribe of Dan is given among the other tribes until Dan marched out over the geographical boundaries of Palestine. Then the history of Dan ceases to be recorded in the Bible. This is true of other great bodies of the Israel people.

Recognising such migrations as part of the great Israel movement among the nations, Moses made the Covenant with God for those who were present and also for those who were absent from Sinai.

This consideration leads us to enlarge the scope of our search for the full meaning of the prophecies, among them that which we now have before us regarding the sceptre and Judah. How was this prophecy fulfilled?

Let us go back to that striking description of the birth of twin sons to the Patriarch Judah, and to the tieing of the red cord about the wrist of Zarah. (See Gen. xxxviii, 27–30).

This record is in the nature of vital statistics. It shows the wearer of the scarlet thread, Zarah, to be entitled to the birthright. For this purpose it must have been recorded in the sacred Scriptures. On this ground alone is it intelligible. There is no beauty in the story, no literary desirability. But there hangs upon this testimony vital issues which continued for ages.

Now Pharez took his place in the Israel camp as the head of the tribe of Judah. But to Pharez the sceptre did not come. He took his place under the authority of Moses, who was of the tribe of Levi.

As we have seen, when the kingdom was later erected in Israel, the anointed king was Saul, the Benjamite. We may safely conclude that such would not have been the case, and the fulfilment of the prophecy regarding the sceptre of Judah hung upon the selection.

The sceptre does not seem to have been with Pharez in Israel. Where, then, was the sceptre of Judah?

It was where the record of the birth of the twins would lead us to expect. It was with the heir who bore the scarlet thread upon his hand.

Now Zarah left Egypt, or his descendants did, during the period of Israel's sojourn there. He bent his footsteps back over the route travelled by the fathers, and finally came to the banks of the Dardanelles, there establishing the colony which became the kingdom of Priam, whose capital was Troy.

Passing over some centuries we come to the time when God made Solomon King in Israel in the room of David his father. Here we find an interesting comparison between Solomon and the sons of Zarah-Judah. 1 Kings iv, 29–31:

"And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore.

"And Solomon's wisdom excelled the wisdom OF ALL THE CHILDREN OF THE EAST COUNTRY, and all the wisdom of Egypt.

"For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about."

Now these were the sons of Zarah-Judah with whom Solomon is compared, and they are called the children of the East, apparently. These men were of the same race as Solomon. They were partners in the same Covenant. They had assumed the kingly line long before the Pharez line when the person of David attained it. These were the kings of Troy.

From thence came Brute, and his line in the British Isles. To this branch came the sceptre-holder of the House of David when the sceptre was removed from Jerusalem to the British Isles. (See Milner's chart.)

Thus was the sceptre of Judah set up in the hand of the Knight of the Scarlet Thread, immediately after the death of Jacob, and from that line it has never passed to the present day.

From the tribe of Simeon also there marched a contingent some forty thousand strong during the time of the desert wanderings. This was a contingent nearly equal to that migration which returned from Babylon and founded the nation of the Jews. It must not be thought that these left in rebellion. They were but following the line set for Israel throughout the ages, and which Israel-Britain is following to-day. That is to say, they were following the line of migration to new lands, as God intended that Israel should do, until all the waste heritages of the earth should be filled with Israel stock.

These seem to be the Simonii found by Cæsar on the shores of the English Channel.

As we have seen, the tribe of Dan moved in a body, settling in Greece and the northern shores of the Levant. The Trojan war was fought between the Zarah-Judaites and the Danites, and over a moral question. It is interesting to read how Herodotus presents the beginnings of the Trojan war between the three branches of the people.

Later the whole body of ten-tribed Israel were removed north-eastward to the head-waters of the Euphrates. Then

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the great body of the House of Judah went into captivity, a great body of them joining Israel in her captivity and later migrations. Thence they moved into Europe, and finally reached these Isles.

The point of interest in this study is to make clear that we must go to the time of the sojourn in Egypt in order to see the beginnings of the great streams of the migrations of Israel.

The Zarah line went to Britain by way of Troy. The Pharez line went to Britain by way of Palestine. There they have been united for ages, and are, in the House of David, leading the hosts of Israel to this day.

The sceptre of the tribe of Judah was thus in the hands of Zarah for ages, and thus, being united with the sceptre of the House of David, it shall continue until the Christ shall come. If this is the meaning of "Until Shiloh come," the way is thus made clear.

OUR ROYAL HOUSE AND RACE.

By Rev. Arthur Pritchard, M.A.

ADDRESS AT MAY MEETING.

In the oldest known Apocryphon, known as Ecclesiasticus, there is the grand "Hymn of the Forefathers," which begins with: "Let us now praise famous men, and our fathers that begat us." In it, Jesus, the son of Sirach, marshals about thirty of such worthies before the reader's eyes and, of course, as we might have expected from a mere man, no mention is made of any famous mother in Israel. To make some amends to the sex so slighted, let us now praise famous *women* and the *mothers* that begat us, for though, as a cynic once observed, woman came after man and has been after him ever since, the Bible truth really is that after God "builded" woman He put her *before* man, and in more ways than one she has been before him ever since. Moreover, if in his physical or psychical nature he has anything to be proud of, he, as a rule, owes that excellence more to his mother than to his sire.

The introduction of a human spirit into its physical sheath is not the accidental, haphazardous thing that it may seem, and as so many wrongly suppose, and especially is this the case with super-spirits. The *unseen* have more to do with them than the seen, the invisible world more than the visible. We know that attention to pedigree makes all the difference in the lower creation, but can it be of less importance in the human domain? Just as humans arrange details for their choice animals, so the Powers that be who, under God, have to provide super-men and women in certain epochs and at certain moments of time, arrange everything according to plan.

Our ancestors seem to have believed that everything, whether good or evil, was done *personally* by God; but we now know that He works *instrumentally*, through angels and spirits, and even bacteria, showing His greatness, as a rule, not by doing things directly and summarily, but indirectly and gradually, through the many ranks of beings He is at the same time developing on their own account. It is truly remarkable how often human plans and schemes are set aside in the realm of Providence, and the spirit sent down is only permitted to incarnate itself, perhaps *can* only incarnate itself, after needful delay and adjustment, according to the wonderful Law of Rhythm by which spirit, soul and body, before birth, become harmoniously conjoined for development and service. Herein is the probable reason why so many great mothers of the Bible were kept back, year after year, from bringing forth their still greater sons, and may even account for the eighteen months' or so delay in bringing forth her firstborn which, in a mysterious Providence, seems to have been imposed upon our noble Princess May more than thirty years ago when Prince Albert Victor was so pathetically taken away. Times are in God's hands, and so, apart from the question of the right paternity, the child of Promise and of Prophecy (which I believe the Prince of Wales to be) could not appear until the exact psychological moment had arrived.

Our Hebrew Foremothers.

Well now, leaving you to think out these things at leisure for yourselves, let us now praise a succession of famous *women* and the *mothers* that begat us, and, if it please *you*, revel in the inspiration of noble ancestry. "Let us look unto the rock whence we were hewn . . . and to Sarah that bare us." For indeed we are a Royal race, a Royal diadem in the hand of our God, descended from the racial and spiritual aristocracy of the Lord. Our Royal House is Davidic and our Anglo-Celtic-Saxon Race is Israelitic, our foremother Sarah, like our forefather Abraham, being of the nobility of the Eternal's creating, their names having been changed to signify their Royal claims.

And yet some of the Prayer Book "deformers" wish to expunge their ancestors' names, Abraham and Sarah, Isaac and Rebekah, from the Marriage Service! O Ignorance, masquerading as Learning, how many of such enormities will be committed in thy name!

Now, a Sar was a chief or ruling prince, and Sarah is the feminine of Sar; and Sarah it was who, in God's own rhythmic time, at the advanced age of ninety years, miraculously became the mother of Isaac, the progenitor of our Saxon-Israel race. And God's tenderness was shown in preserving her in life and vigour seven and thirty years after she had given him birth, Isaac's love for his mother being such that he still mourned for her at the end of three years when he brought Rebekah unto his mother's tent.

"Rebekah is the first recorded instance of a woman's immediate appeal to God and the condescending reply." This can be read in Gen. xxv, 22.

Thus Jacob, even as Isaac, was the child, not alone of promise, but of prayer. The four women of Jacob's household, like Sarah and Rebekah, were undoubtedly Shemites of Mesopotamia. Laban, the brother of Rebekah, having bought Rotheus, "a Chaldæan, God-fearing, free-born and noble," who, although of the family of Abraham, had been taken captive and sold as a slave, arranged for him to marry the housemaid Euna, who, in succession, bore to him two daughters, the first being Zilpah (named after the village in which Rotheus had been taken captive), and Bilhah, who was born on one and the self-same day with Rachel. Bilhah naturally became Rachel's companion and handmaid, and Zilpah was Leah's. From these four Shemites have sprung the twelve tribes of Israel, six from Leah and two each from Rachel, Bilhah and Zilpah.

To Rachel's elder son, Joseph, the birthright was divinely given; and from Judah was to spring the Jewish rank and file, and also the Royalties—two distinct branches, one whose future in this world would be very distressing, whereas there would be exaltation and glory for the other branch. It is important that we should look into this rather closely.

The Two Branches from Judah.

Referring to the parting words of Judah in the "Testaments of the twelve Patriarchs," we find that he claims to

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have been obedient to his father in everything, and that the two great blunders of his life were made when he was helplessly intoxicated with wine.

A Canaanite king, wishing to win him for a son-in-law, tempted him with gold and drenched him with alcohol so that he was married to Bath-shua, one of a cursed race, without being aware of it. This was the race descended from Ham and his son Canaan, that would be so much in league with the powers of darkness that Noah prophetically put them under a curse for all time.

Judah never had any joy in her three sons, Er, Onan and Shelah, two of whom died childless, leaving only Shelah to be the progenitor of the Shelonite section of the Judaites, or Jews as they were denominated in after years.

Collating the Bible account and a reference in the Targum, we learn that Judah found a suitable Shemite as a wife for Er, his first-born. Her name was Tamar, of the same family whence Levi obtained his wife, and she is said to have been the daughter of a priest. This being so, we can understand from the law mentioned in Leviticus xxv, 9, why Judah, in his impetuosity, would have burnt her alive instead of stoning her, though when his own greater culpability had been brought home to him, he really pronounced Tamar to be more "virtuous" than himself. Well, because the hapless Tamar was not a Canaanite, Er, under his mother's influence, ignored her—and died; next Onan, although bound by the *lex leviratus* to raise up seed to his brother, refused to do so—and died; then Judah asked her to wait for the youngest son, Shelah, but when old enough he went and married a Canaanite. Thereupon Judah himself was the next of kin, and so, to get her rights (according to the patriarchal custom by which Ruth afterwards became the great-grandmother of David) the ill-used and desperate Tamar, taking her courage in both hands, temporarily discarded her widow's weeds and, as a last expedient, putting on the protective disguise of a Temple devotee that she might "sit in fornication by the gate," according to the degrading Amorite custom of the time (to which brides of all ranks had to submit), she became the mother of Judah's remarkable twins, Perez and Zarah, and, truth being in this instance stranger than fiction, from these most of the Royalties of Europe, if not elsewhere, have demonstrably sprung.

Perez became the ancestor of the Davidic Royalties up to Zedekiah's daughter, Tamar, Teamur or Tea, also, through David and his son Nathan, of the most honoured woman of the human race, Mary, the Virgin Mother of Our Lord. Zarah or Zerah, the twin with the scarlet thread, also began a branch of Judah Royalties, with which the ancient Saxon kings, the pre-Christian British kings, and the ancient Irish kings were lineally connected. And so it is most probable that when the "Divinity which shapes our ends" brought Zedekiah's daughter, the Princess Royal (termed in Ezekiel's riddle, the tender twig) to Eochaidh, chief king of Ireland, about 586 B.C., the two Royal streams became united, and have ever since flowed together in the Royal House of Britain.

The Judah Royalties were the "Sanctuary," the holy or protected branch, but the other conglomerate branch, which bore the name of Judah and its corrupted form Jew, was destined to "misery and iron."

Hence, rightly dividing the word of truth, Jacob said of the former (referring to the Judah-Davidic family, and to them alone), "Thee shall thy brethren praise . . . thy father's sons shall bow down to thee." Whereas, of the latter, Moses said, foreseeing Judah's separation and isolation from the other tribes, "Hear, Lord, the voice of Judah and bring him unto his people." Praise for the pure-blooded Royalties, a prayer for the mixed-blooded rank and file, praise for the Judah Royalties, sitting on the Throne of David, a prayer for the wandering, homeless, persecuted Jews.

MOTHERS IN ISRAEL.

Having dealt at length with the infamous Bath-shua and done bare justice to the character and conduct of the famous Tamar (for she was more sinned against than sinning), let me single out some other famous women. Passing from Judah to David, there were ten generations, and though the mother of David is unnamed, let us praise her who, after bearing seven stalwart sons to Jesse, apparently after a long interval, presented him with an eighth, in her old age, naturally calling the light-haired blue-eyed cherub, David or darling, to whom, being of the line of Perez, was afterwards promised a perpetual House, Throne and Kingdom in the earth.

Incidentally, we may refer to other remarkable prophecies.

1. Concerning the good king, Josiah, who, sixteen generations from David, and within half a century from David's decease, was actually prophesied of by name three centuries before his birth. As his father died when Josiah was only eight years old, we give praise to his mother, Jedidah, or beloved, who would have the moulding of his young life in her own hands.

2. Concerning Cyrus, whose name, meaning, in ancient Persian, The Sun, may not have been his real name, but rather one of honour, though by that name he was prophesied of by Isaiah a century and a half before birth. He it was who was the liberator of the Jews from Babylon; and, if Major Samuel's well-reasoned arguments are to be accepted, his mother was Esther, the beautiful "star" in the Persian firmament, "by whom a nation was preserved from death." If, as some suppose, the Artaxerxes of Ezra is the same as the Ahasuerus of Esther, the ready granting of Nehemiah's petition and the subsequent favourable edicts issued for Jerusalem and the Jews, originating in the love borne by the king for his lovely queen—the peerless Esther—can be readily understood.

3. But there is a prophecy—I know not how many times repeated—by Jeremiah, Ezekiel, and Hosea—of another David who is to have a successful and beneficent rule over the Holy Land in the Christian dispensation; a prophecy which has not yet come true, though, as the way is being surely prepared for it, we, who believe God and the Bible prophecies to be adamantly reliable, shall not be surprised if the great eye-opening fulfilment of the prophecy, given about 2,700 years ago, is literally fulfilled in David, Prince of Wales, 121st in descent from King David, for, as we know, he was called David because his Royal mother knew of a noble family tradition that when there was a David in the Royal House of Britain we should come into possession of Jerusalem.

But, in this address, I am not praising *men*, however worthy, but worthy *women*, and so let us on this, the fifty-eighth anniversary of her birth, particularly render praise to God for the heirs of David's line our beloved Queen has brought forth, and send loyal homage to Queen Mary herself for what she has done for the Empire in her world-wide travels, for the splendid things she did and inspired others to do during the war, for what she has ever been in her home, and for what she is in herself.

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A daughter of Henry VIII made the name of Mary unpopular, but our gracious Queen, inheriting the name from her mother and transmitting it to her daughter, has made it as popular now as Mariamme (or Mariamne, as she is sometimes not so correctly called), "the descendant of a thousand priests and warriors and kings," "a woman of excellent character both for chastity and greatness of soul," made it after her shameful execution by her tyrant husband, Herod the Great, in 28 B.C.

This, by the way, may account for the naming of some of the six or more Marys mentioned in the New Testament, including the greatest of all the women of Israel, the Virgin Mary herself, whom all generations praise by calling her the *blessed* Virgin Mary.

That Queen Mary's own independent descent, like that of the Blessed Virgin herself, is from David, can be seen by all who understand the third chapter of St. Luke's Gospel, and by all who possess Milner's genealogical chart showing the illustrious lineage of the Royal House of Britain.

Mary, daughter of Heli, was the *blessed* mother of great David's greater Son, and maybe, Mary, daughter of Francis, Duke of Teck, is the honoured mother of the long-prophesied "David our Prince," the yet to be appointed earthly head of all the tribes of Israel.

MARY—"DEI GRATIA REGINA."

In the "Coronation Ode," for May 6th, 1910, by the Editor of *Punch*, after alluding to the music of the muffled drum rolling in the solemn requiem of King Edward VII, the people's cry for George V goes up to Heaven—"God keep you in His care." Then the new king is directly told that though the path he has perforce to take at Destiny's high call is "lonely alway" and "lonelier by his loss," he yet has comfort and support for, says Sir Owen Seaman, alluding to Queen Mary:—

> "There is set beside you, near and dear,
> Your Queen and ours, the gentle, brave and wise,
> Fit Consort by the claim we most revere—
> Her English love of home and homely ties."

And these electric words are just as true, thank God, on this fifty-eighth anniversary of Queen Mary's birthday as they were fourteen years ago, when, kneeling in Westminster Abbey, she was solemnly crowned and anointed, that she might be "*Dei Gratia Regina*"—Queen, by the Grace of God. On that 22nd day of June, 1911, the following prayer was offered up all over the land:—

"Almighty God, the fountain of all goodness: Give ear, we beseech Thee, to our prayers, and multiply Thy blessings upon Thy servant Mary, consecrated in Thy Name this day to be our Queen; defend her evermore from all dangers, ghostly and bodily; make her a great example of virtue and piety, and a blessing to this kingdom, through Jesus Christ Our Lord."

Who can deny that that prayer has been abundantly answered! Yet, in these closing years of the Age, constantly menaced by Satanic hosts, seen and unseen, who hate our Royal House, Throne, Kingdom, and Race with a deadly hatred, we need ever to pray:—

> "God save our King and Queen,
> God bless our Prince Serene,
> God guard us all!"

THE BRITISH COAT OF ARMS.—II.

By Rev. Wm. Pascoe Goard.

(*Continued from p. 248.*)

Out from the land of Egypt there had suddenly emerged the whole nation of Israel. Against her Amalek had marched with all his armed hosts; and Amalek had been worsted in the battle, in which he had acquired the bad pre-eminence of being the first to draw the sword against the throne of Jehovah. Upon him had been pronounced the sentence.

"Because the hand of Amalek is against the throne of the Lord, therefore the hand upon the throne of the Lord will have war with Amalek from generation to generation." Through more than a thousand years was this sentence carried out, for Amalek was for ever against the throne of the Lord.

In the Book of Esther the last move in that great conflict is told, when Haman the Agagite (that is to say, the heir apparent to the throne of Amalek, whose king was Agag) attempted in his captivity to destroy the Jews in their kindred captivity, but by the wisdom of Mordecai and the personal influence of Esther turned the victory to the Jews and brought about the final extinction of the Agagites so that from that day Amalek is, as a nation, heard of no more.

The king of Moab was very much disturbed. True, Israel was a kindred nation to the people of Moab, and was in a mood to enter into friendly relationship. But pride prevented Moab, that nation of kindred Hebrew seed, from entering into friendly relationship with a nation which for centuries had been a nation of slaves; meanwhile they feared the power of Israel.

Loath to resort to doubtful battle with a people flushed with victory over Amalek, the king had recourse to spiritism, and desired a prophet to obtain a curse against Israel by Israel's God. From the far east a noted prophet was brought, and he was promised liberal reward if he would, in the name of God, curse Israel. To the heights overlooking the valley in which Israel was encamped the prophet was brought, attended by the king of Moab and his train. Below them in the valley lay the camp of Israel, most impressive to view—a mighty host being encamped within that marvellous far-flung square.

See how it covers all the plain, while on the foothills and the valleys the flocks and herds are at pasture. In the centre of the encampment is the Tabernacle. Over it shines the pillar of fire by night, and spreads the pillar of cloud by day.

Around it in hollow square is encamped the tribe of Levi.

Also in hollow square the other tribes are encamped "far off," around the tribe of Levi and the Temple.

Three tribes, each in its assigned place, are encamped toward the east. Three tribes toward the west, three tribes toward the north, three tribes toward the south.

Each tribe has its banner or house flag.

Each group of three tribes is brigaded under a leading tribe, and for the brigade a standard is displayed. For the first a Man, for the second a Lion, for the third an Ox, for the fourth a Flying Eagle.

In orderly activity the multitudes of Israel are moving briskly about their tasks and duties of the day.

Balaam gazed in wonder and awe upon the spectacle such as could not be duplicated in the earth. Then he spoke: "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?

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For from the tops 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 ('Jeshurun'), and let my last end be like his!" (Numbers xxiii, 7–10).

Numbers xxiii, 17: "And Balak said unto him, What hath the Lord spoken? 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? 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."

Numbers xxiv, 5–10: "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."

Thus we have the outline figures of the Coat of Arms flying as standards over the House of Israel—*the lion, the unicorn* and *the young lion.*

THE MEASURING LINE.

Deut. xxxii, 7–10: "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

"For the Lord's portion is his people: Jacob is the lot of his inheritance. He found him in the waste and howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye."

Psalm xvi: "The Lord is the portion of mine inheritance and of my cup; thou maintainest my lot."

Jer. x, 16: "The portion of Jacob is not like them; for he is the former of all things, and Israel is the rod of his inheritance: The Lord of hosts is his name."

We have "cord" or "measuring line" in the first quotation. "Lot" in the second, and "rod" in the third. All of these are familiar in surveying. Now what is a "lot" but the boundary line of a piece of land or of a country. This begins at a certain point, let us say at the north-east corner, then south it stretches to a given point, thence west to a given point, thence north to a given point, thence east to the point of beginning. Now that line constitutes the lot; it is the measuring line of the inheritance, the instrument of measurement may be a line or a rod. And Israel is the measuring line of God's inheritance, it is the lot of Israel's inheritance, it is the measuring rod of His inheritance; all synonymous phrases or terms. "He hath set the boundaries thereof according to the number of the children of Israel."

Accordingly at the foot of the Crest we have the measuring line of God's and Israel's inheritance.

THE CIRCLE.

We now come to one of the most interesting of the features of the Coat of Arms, the circle which surrounds the shield.

The incident of the ballroom and the kingly hand lifting therefrom the garter has been given such prominence that this has been considered the beginning of the Order of the Garter or of the Circle. But standard authorities declare that while the Order was modified there, it did not originate there. In fact, the dignity and the rites hedging the Order of the Garter about are utterly out of proportion to such a beginning.

The Order of the Circle is commemorated in the ancient insignia of the belt of the earl as well as in the garter.

The beginning of the Order is embedded in the beginning of one of the most magnificent passages of all national literature, whether sacred or profane. We refer to the Israel in the Isles' section of the Book of Isaiah.

Commencing with chapter xl, the prophet centres his attention to what is evidently a colony of Israel people settled in the distant seas, in the Isles. Covering a point of history when the main body, constituting the organised nation were being swept away into captivity, the prophet continues this passage thus: "Keep silence before me O islands, and let the people renew their strength."

Then he instantly proceeds to show the descent of these "few men" of Israel (not that Israel was made up of a few men, but that this colony consisted of but a "few men") from the Patriarch Abraham, the "Jeshurun" man; the "righteous man" whom God called from the East and with whom He made the eternal national covenant. "Who called the righteous man from the east . . ." &c.

"But thou Israel art my servant Jacob whom I have chosen, the seed of Abraham, my friend. . . .

"Behold I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains and beat them small, and shalt make the hills as chaff. When the poor and needy seek water and there is none, and their tongue faileth for thirst, I, the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places and fountains in the midst of valleys . . . I will plant the wilderness. . . ."

Chapter xlii, 6: "I the Lord have called thee in righteousness . . . and give thee for a covenant of the people, for a light of the Gentiles; to open blind eyes to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house. . . .

"Sing unto the Lord a new song, and His praise from the end of the earth" (Land's End—*ultima thule*), "ye that go down to the sea, and all that is therein, the isles and the inhabitants thereof.

"Let the wilderness and the cities thereof sing" (America,

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Australia, &c.) "lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the tops of the mountains.

"Let them give glory unto the Lord and declare his praise in the islands.

"The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war; he shall cry, yea, roar; he shall prevail against his enemies. . . ."

Thus forward goes the inspiration which settles the place, the relationship, mission, and destiny of His kingdom now being established in the isles.

Now, in the first chapter of this mighty Oratorio of History He has set the sign. Clear as the bow earlier set in the heavens, the sign of His physical covenant guaranteeing the continuance of the forces and courses of nature, is this sign of the new unfolding of the Abrahamic covenant. It is this:—

"IT IS HE THAT SITTETH UPON THE CIRCLE OF THE EARTH and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain and spreadeth it out as a tent to dwell in; that bringeth the princes to nothing" (for instance, Napoleon and the Kaiser); "He maketh the *judges of the earth* as vanity."

What can the "*circle of the earth*" mean but the equator? What can the order of the circle mean but world-girdling Dominion? What can the stretching out of the heavens as a tent to dwell in mean but a house which shall embrace all the earth, roofed only by the outspread tent of the heavens?

This is the order of the circle, the significance of the belt of the Saxon Earl, the Garter of the Norman Knight.

"The righteous nation." This feature of the Jeshurun people is well expressed in the inscription upon the world-girdling circle, "Honi soit qui mal y pense"—Evil be to him who evil thinks.

DIEU ET MON DROIT.

Every business man knows the significance of a signature for identification and authority. And this is given by Jeremiah as, first, the seal of the King in the last days and as the signature of the righteous nation in the same last days.

Jer. xxiii, 5–8: "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch and a King shall reign and prosper, and shall execute judgment and justice in the earth.

"In these days Judah shall be saved and Israel shall dwell safely and this is the name whereby he shall be called THE LORD OUR RIGHTEOUSNESS." This in Hebrew is Jehovah Tzidkenu. In Norman French it is inscribed on the Coat of Arms, "Dieu et mon droit."

But, it is objected, this is not an exact translation, for the cases are not alike. Remember, that this is a signature, changing neither with moods and tenses nor with differing cases. It is given in the first person singular form. It is the same thing in statement, but not in the form of signature. It is expressed as to the people, in the third person singular, thus: "This is the heritage of the people of the Lord AND THEIR RIGHTEOUSNESS IS OF ME, SAITH THE LORD" (Isa. liv, last verse).

Jehovah Tzidkenu equals God and my right, and thus is the superscription of the King on Britain's Royal Coat of Arms.

Again, Jer. xxxiii: "In those days and at that time will I cause the Branch of righteousness to grow up unto David and he shall execute judgment and righteousness in the land. In those days shall Judah be saved and Jerusalem shall dwell safely" (mark that sign of the appointed time) "and this is the name wherewith she shall be called" (she, Jerusalem—and to-day there is upon the wall of the court of the King's Justice in Jerusalem this very escutcheon bearing this very signature as there is in the court in every other land where the justice of the King of Great Britain and Ireland and the Dominions overseas is administered) "Jehovah Tzidkenu—God and my right."

"For this, saith the Lord, David shall never want a man to sit upon the throne of the House of Israel." So then the signature is that of a man of the House of David seated upon the throne of the House of Israel.

Read all of this wonderful chapter.

THE DIADEM.

There is much in the Scriptures regarding the royal standing and character of the chosen. "For ye are a chosen generation, a royal priesthood and holy nation, a peculiar people," cried the Apostle. "He hath made us unto our God kings and priests, and we shall reign on the earth," acclaimed the multitude in the wonderful vision of the Revelation. From the time of the calling of Abraham and the birth of Isaac the royalty of the seed has been maintained. The name of Israel indeed is "Prince with God." It would be strange indeed if in the escutcheon of the Royal King and nation there were not the symbol of their royalty. And accordingly we find it crowning the Royal Coat of Arms of Britain (Isaiah xxviii, 5–6): "In that day shall the Lord of Hosts be for a crown of glory and for a diadem of beauty unto the residue of his people. And for a spirit of judgment to him that sitteth in judgment and for strength to them that turn the battle to the gate."

Isaiah lxii, 2–3: "And the Gentiles shall see thy righteousness and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name.

"Thou shalt also be a crown of glory in the hand of the Lord and a Royal Diadem in the hand of thy God."

THE QUARTERINGS ON THE SHIELD.

Look at the shield and see the quarterings on it. The quarterings on a shield show to the observer the owner thereof, for they are the heraldry of the House of the owner of the shield.

So on this shield we see four quarterings. On two of them is painted three young Lions—these stand for England and Wales, numbering six. One is the Lion rampant of Scotland. On the lower left-hand quartering is the Harp which stands for Ireland, and is the House flag of the House of David.

Above the Diadem is exalted the young Lion, which was the latest feature introduced.

Now, let us count these symbols on the quarterings of the shield, and with these the young Lion.

We find—

(i) The Great Lion.
(ii) The six young Lions on the shield.
(iii) The Lion rampant of Scotland.
(iv) The young Lion on the diadem.
(v) The Unicorn—nine Lions and the Unicorn—ten symbols in all.

Added to these we have the Harp, the flag of the House of David. Thus the ten-tribed nation Israel is represented in all

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its tribes and in the House of David is this wonderful Coat of Arms.

How does it come that Britain in this most modern day is using every detail of the Israel heraldry. Is it not because she is Israel and has, therefore, the inherited right to use the heraldry of the Israel nation?

MORAL DECADENCE OF SOCIETY.

THE NEED OF THE HOUR.

BISHOP WELLDON is reported to have said, addressing a meeting at Kingsway Hall in connection with the West London Mission, that society in Great Britain is itself a convincing sign of a moral decadence which would have been held a few years ago to be incredible. Doubtless much evidence may be forthcoming to substantiate the Bishop's words. We do not combat them. It would, however, be well to remind ourselves that the society of which the Bishop speaks is not the only society in this country. We are not going to answer his Lordship further than to point out that the arrest of the decadence, which all right-thinking people must deplore, is to be found along the line of British-Israel Truth. Open the eyes of the people to the truth that they are the chosen people of God, ordained of Him for the ultimate salvation of the world, bring the people with eyes thus opened, to a definite knowledge of Christ, the Saviour of men, as their Saviour, and there will fall upon them such a revulsion of feeling against all things impure and sinful, that they will at once become a holy nation unto the Lord. The need of the hour calls for serious thought, persistent prayer, and sustained effort on the part of all those who call themselves British-Israel believers.

BIBLE STUDENTS' STUDY CLASSES.—XXII.

THE PROPHET EZEKIEL.

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

EZEKIEL XXVII.—A LAMENTATION ON THE FALL OF TYRE.

TYRE is here described as a beautiful full-rigged ship, adorned with all majesty and glory. This is heaped upon her not only as the mart of the world, but also as the principal port of entrance from the west for those bringing goods into Tyre and stating also their principal commodities; then again as the chief port for reception of merchandise from the east and north and south. All nations around brought in their produce for exchange or distribution, all nations known to be in existence taking part in her markets. The isles and coastlands throughout the Ægean, Euxine and Mediterranean, and even beyond, had connection with this wonderful people known as Phœnician. Not only had they trade with Britain, but Herodotus shows us that they circumnavigated the eastern, southern and western coasts of Africa. There were others who formerly competed with them, known to Herodotus as Phoceans and Heneti, or Veneti. These from Phrygia, we are told by Prof. Reinach, of Paris, were among the first colonisers of Britain. Verse 6: As to the Asherites, we have already given our opinion. Verse 10: The Persians were just rising into prominence. Verse 12: Britain had all these commodities said to come from Tarshish. Verse 13: Javan, Tubal and Meshech, these names are oddly enough together here, and again in the last great war. Javan (Zech. ix, 13) against the sons of Zion, and Ezek. xxxviii, xxxix, has Meshech and Tubal. Togarmah, the land of Armenia, gave rise to the Turcoman? Verse 19: Dan and Javan were very early in the field as traders together. Verses 15 and 20: Dedan (Gen. x, 7; xxv, 3).

There were two races, we see, Hamitic and Shemitic; they brought different merchandise. This mixture seems to have been very conspicuous. We see how vast was the trade from Tyre, India, China, Arabia, Sheba and Raamah (verse 22). Yemen also, and Arabia Felix. There was Raamah close by, and also on the Persian Gulf to the south-east of Arabia. Verse 27: All these countries distant and near are stated to have one time shared in her glory; they all participate in her fall. The suburbs, *e.g.*, shipping around and all the smaller boats, subject states to this gorgeous full-rigged ship, making up her retinue now cry bitterly against her. We are told that Nebuchadnezzar built a navy, and with it swept the seas, even planting colonies of Hebrews in Spain, to overthrow his enemies, the Phœnicians. Ships built for commerce could scarcely stand up against those built for war. So, as usual, the weaker take the part of the stronger even against their former benefactor. The more distant the colonies the more surprised they would be at the overthrow of Tyre.

Tyre was a great and powerful city made up of two parts. Old Tyre, on the plain of the mainland, and New Tyre of the two rocky islands joined in one, lying about half a mile from the mainland. Strong on account of her shipping; also, her riches enable her to raise mercenaries for her protection (xxvii, 10, 11), and being strongly fortified she resisted the Assyrian siege for five years, and with success against Shalmaneser, though Assyrian records say that Assurbanipal afterwards conquered it. A few years after the fall of Jerusalem, Nebuchadnezzar for thirteen years nearly wore out his army before effecting its capture. The ancient records say little about this, but *Jos. con Apion* i, 20 Aut. x, 11, sec. 1, state that Nebuchadnezzar made himself master of all Phœnicia. Jerome also asserts that Tyre was taken, and describes the method pursued.

As we have seen, there was a bond of union between Tyre and Israel in the days of David and Solomon as probably from the beginning this would have facilitated the transference of any of Israel into "the appointed place." But when both Israel and Judah destroyed their houses of Baal, we can easily imagine a coldness would betray itself, growing at last, on the part of Tyre, to enmity. This would be augmented in the days of Josiah. At length in Joel iii, 4, 5, and Amos i, 9, 10, we read of Tyrians selling Hebrews to Greeks and Edomites. Tyre was afterwards subjected to the Persian Empire, captured by Alexander, was a large city under the Romans; it was still flourishing in the time of Jerome, still great at the Crusades, but totally destroyed by the Saracens.

Bishop Ellicott, in reference to xxix, 18, shows how hard it was upon Nebuchadnezzar's besiegers, and yet "he had no wages," nevertheless he wrought for God. What a foresight—when we consider what has already been stated—the deportation of Tyre's maritime power by its destruction, brought about that God's plans for the transportation of His people to their appointed place might be further brought about by the flight of Jeremiah with Zedekiah's daughters to Ireland to establish at Tara the throne of the House of David,

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THE CAMP OF ISRAEL: ITS SIGNIFICANCE AND TEACHING.—I.

By Andrew B. Buchanan.

The Camp of Israel constitutes one of the most remarkable studies to be found in the Scriptures. The careful student of this wonderful camp and also the tabernacle associated with it, soon realises that they—separately and collectively—permeate the whole of Bible teaching. No matter what study is taken up, it invariably leads back to the camp. One hardly expects to find in this early stage of history that the central pivot dominating the scene is the centre of our own religion of the present day—Our Lord and Saviour Jesus Christ. Yet this is so as we shall see later in developing the subject. In British-Israel study, it is necessary for us to have a completed picture before our eyes, to enable us to grasp the great beauty and the wonderful way in which God works and governs. In the study before us it will be necessary for us to take several of these panoramic views, which, taken together, make up a vision of mighty grandeur and splendour.

Let us begin at the beginning and let the picture pass before our eyes :—

God.	Abraham.
Adam.	Isaac.
Seth.	Jacob.
Noah.	Israel.
Shem.	

In the twelve sons of Israel we have the formation of this wonderful camp, and let it be noted that Joseph is represented by his two sons.

The lay-out of the camp is described in the second chapter of Numbers, and is shown in Fig. 1.

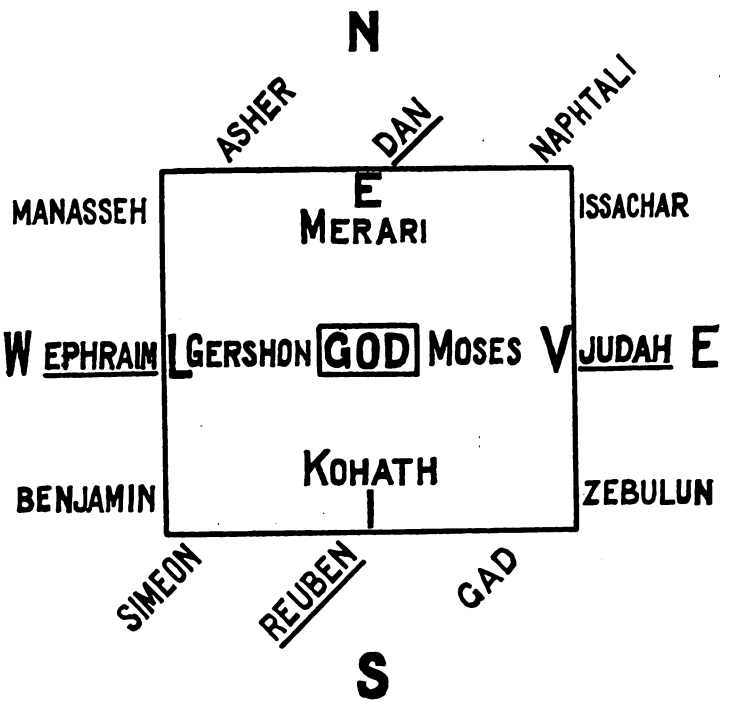


FIG. 1.

Centrally is The Glory of the Lord (Ex. xl, 34). We shall see later that this Glory was nothing less than The Glory of the Lord Jesus Christ. Surrounding The Glory was the tabernacle. We would fain linger by this tabernacle, to dwell on its wonders, glories and beauties, but must pass on. On the outside of the tabernacle were the Levites, with the chief families—Moses, Kohath, Gershon and Merari—facing the four cardinal points of the compass. The camp proper presents a striking formation, three tribes on each side and on each side a standard-bearer. The compass points, tribes and standards are as follows :—

N.	.....	Dan	..... Eagle.
E.	.....	Judah	..... Lion.
S.	.....	Reuben	..... Man.
W.	.....	Ephraim	..... Ox.

The writer is of opinion that the camp was slightly rectangular in form, but for all practical purposes it may be taken as square. As there are several broad principles governing the formation, we must devote some space to it.

The writer, in his special study of the practical things of the Bible, has found out that the Bible is most particular as to detail—startlingly so!

If the form of anything is to be square, the Bible specifically states so. This will be brought out as the subject proceeds.

If we turn to the description of the court of the tabernacle we find that it was 100 cubits long and 50 cubits broad.

Ex. xxvii.

18. "The length of the court shall be an hundred cubits, and the breadth fifty everywhere, and the height five cubits of fine twined linen, and their sockets of brass."

Turn now to the Lord, Sinai and Israel and we find in Ex. xix, 12, 13, that bounds were set to the people. The penalty of violation of these bounds by man or beast was death.

The Camp of Israel had likewise its bounds.

Num. i.

53. "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."

Num. ii.

2. "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."

What is the meaning of "far off"? In a matter of life or death it must be something definite, otherwise how were the people to keep clear of the penalty? We have seen that the bounds of Sinai were the borders of the mountain. We have already stated that the Bible is most particular as to detail. What, then, were the bounds?

Turn to Joshua and the order of the host :—

Joshua iii.

2. "And it came to pass after three days that the officers went through the host;

3. "And they commanded the people saying, When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

4. "Yet there shall be a space between you and it, about two thousand cubits by measure; come not near unto it, that

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ye may know the way by which ye must go; for ye have not passed this way heretofore."

We note that the bounds are to be "by measure." Taking the cubit as being equal to 25 British inches and converting the 2,000 cubits, we get:—

$\frac{2{,}000 \times 25}{12 \times 5{,}280}$ 0.789 mile=say, four-fifths of a mile.

"Far off" now has a definite meaning, and in the light of this great distance, "far" is the only word which could be used. There are many other instances in Scripture where specific words are the only words which could be used when their meaning is thoroughly analysed.

The formation of the camp points to the formation of the square of the old British Army; does the space of 2,000 cubits by measure give also the foundation of the British Navy "keeping station"?

From these considerations we deduce that the front line of the camp must have been 4,100 cubits in length on the north and south sides, and on the east and west sides 4,050 cubits. That is to say, that the front line of the camp was an equal distance all round about the tabernacle. This is important. We have seen that, in general, trespass upon the allotted space meant death. In the deeper study we see also the wonderful provision of God in providing against the spirit of jealousy, for all were equal.

That there was this danger we know, for we read of a rebellion incurred by the spirit of jealousy.

NUM. XVI.

1. "Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On the son of Peleth, sons of Reuben, took men:

2. "And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:

3. "And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore, then, lift ye up yourselves above the congregation of the LORD?

4. "And when Moses heard it he fell upon his face." . . .

Two hundred and fifty princes, famous in the congregation, men of renown. Jealous!

Read the terrible retribution.

Let the British-Israelite take warning, for our work and high calling is

THE
GLORY
OF THE
LORD,

and self must be entirely effaced.

We have been dealing with the general body of the camp, but the Levites were under similar discipline.

In the order of the host we read that:—

Gershon had the care of the Tabernacle, Tent, Coverings and Hangings.

Kohath had the care of the Ark, Table, Candlesticks, Altar and Vessels.

Merari had the care of the Boards, Base and Pillars.

Yet, before the camp could set forward, every man had to stand in his own place until he received his appointment.

NUM. IV.

18. "Cut ye not off the tribe of the families of the Kohathites from among the Levites:

19. "But this do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:

20. "But they shall not go in to see when the holy things are covered, lest they die."

27. "At the appointment of Aaron and his sons, shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service; and ye shall appoint unto them in charge all their burdens."

33. "This is the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest."

We see from these passages a glimpse of God's wonderful ways, the perfect organisation of the camp, provision for all eventualities, and the entire absence of any cause for excuses. No reason for saying, "I thought . . ." No reason for leaving work undone. No reason for thinking others would do the task to be done. No reason for a hitch in the working.

Every man appointed unto his service and to his burden.

We have seen that the intervening space between the tabernacle and the camp was holy so far as the general or national life of the Israelites was concerned. We find, however, that the space could be entered upon in their religious or ecclesiastical side. This is made quite clear in Leviticus, and several of the chapters deal with the matter in the laws of the sacrifices. The following passages should be read with care:—

LEV. XVII.

1. "And the LORD spake unto Moses, saying,

2. "Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them: This is the thing which the LORD hath commanded, saying,

3. "What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp,

4. "And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:

5. "To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace offerings unto the LORD."

7. "And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations."

It is most important to note that the sacrifice was to be offered at the door of the tabernacle and that it was to be offered in the open field. We shall have occasion later to refer to the punishment for neglecting to observe these laws. In reading through the chapter we must also observe that the laws are binding upon the *stranger*. Try now to get the vision of the sacrifice. The Israelite leading forward his offering across the great space, treading with awe his steps on *absolutely holy ground*, straight in front of him the visible

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presence of that GREATER SACRIFICE, to take place so many centuries later on Calvary, the GLORY OF THE LORD.

The stranger also could only offer his sacrifice in that PRESENCE.

In the light of this vision we get a deeper insight into the significance and beauty of that wonderful chapter, Isaiah liii.

In the light of this vision, is it any wonder that the ancient Britons should see that MIGHTY SACRIFICE and welcome with open arms the COMING OF THE LORD?

The formation of the camp is next seen in the Temple of God as built by Solomon. Read the description of the molten sea.

1 KINGS VII.

25. "It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward."

We have a similar description in 2 Chron. iv, 3 and 4, with this further information, that there were two rows of oxen under the lip of the sea. Perhaps the use of the oxen throughout has a deeper significance than appears on the surface. Whether this is the case or not the writer attaches some importance to the fact and draws the attention of the reader to it.

(*To be continued.*)

CORRESPONDENCE.

S.S. Montrose,

May 7th, 1925.

DEAR FRIENDS,—We have just entered the Canadian Sea, geographically called the Gulf of St. Lawrence. It has been a wonderfully fine trip. There was one day of strong wind and heavy sea, which gave a painful experience to those who are not good sailors. Every other day was fine, very fine indeed.

We lay *becalmed* off the south-east point of Newfoundland! A dense fog brooded over the glassy water. It was not deep enough to hide the sunlight which came pouring down from above, but it was deep enough and dense enough to hide ice lying on the water. A temperature of 32 deg. (freezing point) in the surrounding sea water gave warning of ice close aboard. Moreover, the rocks were right ahead. I suppose it was for these reasons that our ship was stopped dead and lay idle and still upon the calm water. An ocean liner becalmed, waiting for a breeze! Sounds something like the "Ancient Mariner" redivivus, does it not?

We noticed the dimensions of this fine 16,400 ton boat, its length and beam. Then we turned to the dimensions of the Ark, which transnavigated the flood. We found the general plan of marine architecture to be very similar; but the Ark was the larger and more stable ship. We also noted that the Ark was built to go—*i.e.*, the Ark "went"—upon the waters. It was not merely a drifter wallowing in the trough of the sea. The guiding power must have been a permanent structure, built "fore and aft" on what was intended to be the bow of the ship; for there was no crew to "trim the yards, nor handle the sails." It took only four men to navigate that ship!—greater in dimensions than the *Montrose*. Modern marine architecture has not improved on the plan used by Noah at the end of the antediluvian period. Modern architecture has not caught up to the skill shown in the Great Pyramid. "Primitive man" showed the greater skill in the field of architecture ashore and afloat when they laboured under Divine direction. So we read and reasoned.

The deck resounds with shouting and laughter as certain hardly contested deck tournaments are played off. Ever and anon the bugle calls us to the table, there to show courage or appetite, as the case may be—or to show an empty seat. It was our good hap to put in an appearance each time.

On Sunday morning a goodly company gathered in the Dining Saloon for worship. The R.C.'s met elsewhere. The ship's orchestra led the song service, and Rev. Pascoe Goard conducted the "Morning Prayer" service of the Book of Common Prayer. All joined heartily, and showed that all the denominations love the ancient English national service, for they were all represented there. Then came the sermon, wherein was presented "Our Lord's introduction of the great fundamental doctrines of Christian faith" as presented in the sixteenth chapter of Matthew.

1. The Gospel of the Kingdom, which Jesus had made the foundation of His doctrine and of that of His Church (see St. Mark i, &c.).

2. *The Son of Manship* of Christ, built as the second course upon this foundation, "I the Son of Man."

3. *The Son of Godship* of Jesus, as testified by St. Peter, revealed to him by the Father and ratified by Jesus. "Thou art the Christ, the Son of the Living God."

4. *The doctrine of the Atonement.*—"From that time *began* Jesus to show unto His disciples that the Son of Man must . . . be killed, and be raised again the third day." Simon Peter's objection to the doctrine of the Atonement was noted, and Our Lord's condemnation of St. Peter for his objection, Our Lord calling St. Peter "Satan."

5. Our Lord's test applied to the Christian ministry. "If any man will be my disciple let him deny himself, and take up his cross and follow Me." It is manifest from the connection in which this test was hurled at the disciples that the "Cross" to be taken up was, and is, the doctrine of the Atonement; or, as St. Paul calls it, "the offence of the Cross."

6. Added to this, Our Lord laid the capstone of the doctrine of the second coming, "For the Son of Man shall come in the glory of His Father with the angels, and then shall He give unto every man according as his work shall be."

Intense interest was manifested and the theme has been the topic of conversation generally during the remainder of the days.

How widely scattered the congregation are! Here are people on the way, returning, chiefly, to St. Louis, U.S.A., California, U.S.A., Winnipeg, Toronto, Vancouver, &c., Alaska, China, India, Manchuria, and so on. So a message so spoken travels widely.

Several have approached me to suggest British-Israel truth, and to wonder about it all. One, a lady missionary of many years' standing, from Japan, began to tell me about it, and about Japan's claim to share. It was at the tea table. I thought it only fair to tell her my connection with the movement, after she had told her story.

Well, we must get our letters posted, so will stop here, wishing you all Godspeed, and we will write again later. Mr. Heaver is a fine sailor and splendid travelling companion.

Yours in the King's Own Service,

WM. PASCOE GOARD.

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THE SECRETARY-GENERAL'S PAGE

A CABLEGRAM was sent to Mrs. Massey tendering to her and her family the sympathy of the Federation in their sad bereavement. The Secretary-General has received the following cable in reply :—"Accept and convey to the British-Israel-World Federation, of which my late husband was proud to be a Patron, our grateful thanks for kind sympathy.—CHRISTINA MASSEY."

* * *

Mr. Edwin Loveless, of Sydney, Australia, writes :—"Mr. W. Hill, of Neutral Bay, Sydney, has passed to his rest. He was one of our oldest members and a cheerful giver. He was a lay preacher of the Church of England, and he always put British-Israel teaching in the front. His light was never hid under a bushel. He lectured for our Branch whenever called upon." We offer our sympathy to Mrs. Hill and her family.

* * *

Notice of our May Meetings was kindly given out by the Vicar of Turnham Green Church, Chiswick, on Sunday last.

* * *

Six working men clubbed together in a certain village and bought a copy of Mr. Davidson's book, "The Great Pyramid, and Its Divine Message," and they are studying it nightly.

* * *

We are glad to be able to publish in our present issue the address by the Rev. Arthur Pritchard, M.A., at our meeting on Tuesday last.

* * *

Mr. Ling will be the speaker at the meeting of the South London Branch on Tuesday, June 2nd, at 8 p.m., at 195, Lavender Hill, S.W.

* * *

Errata :—Page 244 of our last issue, middle of first column should read 180 millions, 300 millions, and 450 millions respectively. Will all those who are kindly sending copies to their friends make the necessary corrections. We are glad to know of the demand for extra numbers of the issue, and that they are being sent to leading people of the land and of the Empire.

* * *

Mr. John H. Tench writes :—"The hard work of both the Editors of THE NATIONAL MESSAGE is much appreciated. Their knowledge of the Scriptures is so profound that it can be truly said of them as St. Paul said to Timothy : 'From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus.' The many other brilliant contributors are most edifying. After having read, marked, learned and inwardly digested THE NATIONAL MESSAGE, I am always glad to send each weekly number to the Darlington Library so that others may benefit by the truth contained therein."

* * *

We are glad to have from Mr. M. Victor Rigby, the Hon. Secretary of our Brisbane (Queensland) Branch, a long and very interesting annual report of the work there. Twenty-three meetings were held during the year 1924. Addresses were delivered by the Revs. Wm. Richer, Ebenezer Fox, M.A., Messrs. C. W. Gregory, W. H. Parker, Arthur Exley, A. G. Calow, T. Moon, F. M. Perry and Wm. Poacher. A great public meeting was held as usual to synchronise with the London Congress gatherings. Large quantities of literature, including copies of this journal, have been obtained from the Covenant Publishing Co., and sold throughout the City of Brisbane and the State of Queensland. Gratitude is expressed for the teaching contained in this journal week by week, and for the intelligence conveyed of the work in Britain and all parts, and for the progress being made in all directions. The Branch mourns the loss of its president, the Rev. Wm. Richer, also Mr. Howard S. Bliss and Mrs. J. P. Wilson. Our good friend, the Rev. Ebenezer Fox, M.A., was unanimously elected president in place of the late Mr. Richer. We wish the new president every blessing and all the members a year of still greater usefulness.

* * *

The Annual Meeting of our Bristol Branch was held on May 20th. The Rev. J. H. Satchell, B.A., presided, and an encouraging report was presented by the Hon. Secretary, Mr. C. F. Waddington. The Secretary-General of the Federation was unable to be present, having a previous engagement at Paignton ; in his place an address was given by Mr. J. J. Morey, and it was keenly appreciated. Mr. Morey took the opportunity of visiting Glastonbury to arrange accommodation for those who are to attend the Summer School there for the week commencing July 13th, when a large party from Bristol will join those from London and other parts.

* * *

The Secretary-General addressed several hundreds of people in Devon last week. On May 18th he lectured at the Public Hall, Paignton, to a splendid audience, under the chairmanship of General H. F. Wingate, D.S.O. ; and again on the following evening, under the chairmanship of the Rev. Vincent J. Leatherdale, M.A. On the afternoon of May 20th he addressed the members and friends of the local Branch. We congratulate Mrs. Bruce, Miss Bellamy, and other Paignton friends on the success of the gatherings. They may depend on our support in a further campaign in the autumn.

* * *

On May 21st, Mr. Garrison lectured to a full audience in St. Matthias Hall, Plymouth, when the chairman was Admiral Sir Richard E. Phillimore, K.C.B., M.V.O., Commander-in-Chief at Plymouth, who was Commander of H.M.S. *Invincible* in the battle off the Falkland Islands and during the bombardment of the Dardanelles ; he was also Beach Master at the landing at Gallipoli in 1915. The lecture had been placed on the Army orders for the day, and the company present included officers and men of both the Navy and the Army, with several clergymen. No one could desire greater appreciation than that shown by this very fine audience. Great praise is due to Miss Glinn, who worked long and devotedly to make the event well-known. Another lecture is promised for Plymouth in the autumn, with others in Torquay, Exeter, Paignton, and Newton Abbot.

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

No. 179. Vol. IV. JUNE 6, 1925 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.

PAST, PRESENT AND FUTURE OF THE BRITISH RACE.

By Rev. Wm. Pascoe Goard.

With a rush of wonderful prophetic insight the great Book of Genesis comes to a conclusion.

Of other Books of the Bible we have said there is nothing like them in all literature, sacred or profane. And we have said the same thing of each of such Books. The fact is that each of these Books of the Bible stands for a specific part of the wonderful story of the faith and of the race to which we belong. The Book of Genesis is well called the Book of beginnings. From the creation of the world down to the beginning and establishment of our race, and of the history of our people, there are revealed beginnings of great movements which have not lost their force, nor reached their end.

Let us look for a few moments at the two wonderful chapters which contain the deathbed prophecies and blessings which the Patriarchs gave to the heads of the tribes of Israel.

First there is a chapter showing the bringing in of the two sons of Joseph among the tribes of Israel. They belong to a generation from which they alone are selected to become tribal heads. Among the sons these two grandsons are brought in and promoted among the tribes as though they had been the sons of Jacob. Let us read the story; for it has a bearing on the division of the Celto-Saxon peoples in these the last days which have come upon us at the end of the age.

And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim

And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession.

And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine.

And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance.

Let particular note be taken of this, for it promotes the grandsons to the inheritance and authority of sons. Moreover, to the tribes of Israel it adds another tribe, so that the twelve tribes became by this act thirteen tribes.

And Israel beheld Joseph's sons, and said, Who are these?

And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them.

Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them.

And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.

And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.

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Not only were the boys promoted to be numbered among the Patriarchs of Israel, and their descendants to be tribes in Israel, but, by the crossing of Jacob's hands, the relationship of each of the boys was assigned in relation to each other. Ephraim, the younger, was preferred before Manasseh, the elder :—

And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

The Angel which redeemed me from all evil, bless the lads ; and let my name be named on them, and the name of my fathers Abraham and Isaac ; and let them grow into a multitude in the midst of the earth.

And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him : and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

And Joseph said unto his father, Not so, my father : for this is the firstborn ; put thy right hand upon his head.

And his father refused, and said, I know it, my son, I know it : he also shall become a people, and he also shall be great : but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh : and he set Ephraim before Manasseh.

Now the great fact that we have to consider was the dividing of the House of Joseph into the two tribes, Ephraim and Manasseh. Really it would not affect the other tribes seriously as to inheritance, for it had been known from the beginning that to Joseph, the eldest son of Rachel, the double portion of the birthright holder would go. It was the double portion that was thus divided between the sons of Joseph.

Later, these two tribes were brigaded in Israel with Benjamin, and theirs was the western position of the camp of Israel. The standard emblem of this brigade of three tribes was the Bull of Ephraim, and under that standard Manasseh and Benjamin served. These became known as the Bull or Angle brigade. They were the Anglo-Saxons of the tribe of Israel. Later, Ephraim became the leading tribe of the ten-tribed House of Israel, and his standard became the standard of the ten-tribed House of Israel. Then the ten-tribed House of Israel became indeed Bull, or Anglo-Saxons.

In the latter days it was foretold that the two sons of Joseph should be separate entities in Israel. The one should be a people and should be great, but the other should be greater than he, and should become a company of nations.

Who can avoid the conclusion that, in the two great divisions of the Celto-Saxon peoples this day, the fulfilment of these very wonderful prophecies should be seen before our eyes ?

It is needless to press the enquiry into detail, although perhaps the facts would warrant it. The great fulfilment is before us in the great people, the United States of America, and in the multitude of nations of the British Empire.

Truly it is a wonderful chapter, having to-day a very wonderful fulfilment.

Read the chapter without a modern realisation of the people in whose history the predictions are having fulfilment, and it will arouse faint interest as a graphically-told scene of ancient days, with little or no bearing upon the present time ; but read it with the fact that its fulfilment is in progress in the Anglo-Saxon world of to-day, and it becomes a stupendous fact which clearly shows the prophetic Message revealed by the Spirit of the living God.

Turn now to the chapter where all the tribal heads are grouped about the Patriarch Israel, to receive from him his last blessing, and to hear from him the foretelling of the position of each of the tribes in the latter days.

First we note tne absolute assurance that the tribes will continue until the coming of the Lord. Not one of them is missing from the roll call of the tribes when the end of the ages comes.

Jacob had much more faith and much clearer knowledge than the modern Bible student, who declares that the tribes have vanished or been swallowed up among the Gentile nations, or even been absorbed by the remnant of the tribe of Judah. Let every Bible student who puts forth such a plea be ashamed. If this be true, then the Prophet Jacob-Israel did not speak by Divine inspiration. But, thank God, the fulfilment is before our eyes. Yet let it be said that the tribes are grouped into two peoples—the House of Judah and the House of Israel, and into many nations as far as the latter are concerned. These are destined to be all welded into one nation again before Our Lord shall reign over them.

But in that one nation, as of old in Israel, every tribe will be found in its place.

In the millennial reign the two tribes, Ephraim and Manasseh, remain separate, and there are the thirteen tribes. But in the Revelation there are but the twelve tribes as before the promotion of the two boys, and the separation of Levi to the priesthood. But the House of Joseph returns and takes the place of Ephraim. Manasseh is named, but Dan is not ; therefore we have a double reason for thinking that the amanuensis wrote that name in place of the name Dan, as Manasseh would be included in the House of Joseph with Ephraim.

The tribes were each to be in place at the end according to the prophecy of Jacob.

Each of the tribes was the subject of a specific blessing or prophecy.

And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

Gather yourselves together, and hear, ye sons of Jacob ; and hearken unto Israel your father.

Reuben—" Unstable as water, thou shalt not excel."—The standard of Reuben is the Man. The meaning of the word is, Behold a son, or Behold the man, the firstborn.

It has been redeemed by the manifestation of Him of Whom it was said " Behold the Man."

Simeon and Levi the cruel—" I will divide them in Jacob, and scatter them in Israel." Their tribal alignment shall be lost in the larger body.

Of Judah, the Lion, we have already spoken in the last number.

Zebulun shall be a maritime people.

Issachar, the servant.

Dan—" Dan shall judge his people as one of the tribes of Israel." From the time that Dan marched out from the borders of Palestine, he has maintained a separate establish-

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ment, and has indeed judged his people. First in Asia Minor, then in Greece, then in Denmark until this day, as one of the tribes of Israel he has judged his people; and the watchword for him has been "I have waited for thy salvation, O Lord."

Gad—"A troop shall overcome him, but he shall overcome at last."

Asher—"He shall yield royal dainties."

"Naphtali—is a hind let loose: he giveth goodly words."

Joseph—(Ephraim and Manasseh united).

Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:

The archers have sorely grieved him, and shot at him, and hated him:

But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel):

Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

What a wonderful picture of the two peoples set forth in the preceding chapter, which, while including the lesser tribes, and in unison with Judah, stands for the bulk of the people of the two branches of the Anglo-Saxon race. Note their colonial expansion in the fruitful bough which runs over the wall. Note the constant attack against them by the archers, and the fact that their bow abode in strength, and that they are Divinely helped and sustained. Note the blessings of the deep which are his. Note the blessings of the womb which assures of his numerical preponderance, and note that they are to the utmost bound of the everlasting hills. The bounds assure extension, and the everlasting, perpetuity.

"Benjamin shall ravin as a wolf." Separate, before he joined the Israel in the Isles, the wolf was his cognisance. Since he came into Britain he has furnished the organizers and leaders in the field of war. Thus we have the twelve tribes brought before us in the last days. The picture where we are able to unravel its lines is startlingly true of the days in which we live. Prophecy of upwards of four thousand years ago is having triumphant fulfilment in this our day.

All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

Thus, with clear unfaltering vision, the prophet sees the onward march of the tribes of Israel through the ages to the end of time, and throughout the lands and continents to the fulfilment of the Abrahamic Covenant that he should be "heir of the world."

Not a tribe is missing from the roster of Israel at the final roll call. All have survived the ages and the dangers of the journey. None of them have "fallen out by the way."

Let it be noticed that we are not here dealing with Covenants conditional or unconditional. We are dealing with prophecy which tells of things *as they are*, not as they might be if conditions are kept, or if conditions are disregarded. The refuge of imaginary conditions in the Covenants which deal with the establishment and perpetuation of Israel, but which cannot be found in the Covenants which deal with that matter, is swept away, and the objector is faced with the prewriting of Israel history, as it then should be, as it now is. One wonders what is the mind of the Holy Spirit (Who inspired the prophecy) regarding those who relegate it to myth, fable, and folklore?

What a wonderful page is this great prophetic passage in early British history. When will the time come that our children will enter fully into their birthright in true God-given history which has been taken from them by the hand of the enemy of our race?

THE KINGDOM OF GOD: ITS MODERN IMPLICATION AND APPLICATION.

By Rev. J. J. R. Armitage.

THE fundamental motive of the British-Israel Federation is to take to all the nations of the world the true conception of God in order that the Kingdom of God might be established upon the earth. In St. Matthew's Gospel we have these words: "Jesus went about all Galilee . . . preaching the Gospel of the Kingdom" (Matt. iv, 23).

The manifesto of the Kingdom is contained in chapters v, vi and vii of the same Gospel.

There are two aspects of the Gospel of Our Lord and Saviour Jesus Christ: (*a*) The Gospel of personal salvation; and (*b*) The Gospel of the Kingdom of God. Out of the Gospel of personal salvation there arises the Gospel of the Kingdom of God. That is quite logical. There are a good many people occupying our pulpits to-day who will not tolerate the idea that we are called upon to interfere with politics, or to dictate terms to any of the political parties. If you cannot apply the processes of logic, of reason, of psychology, of philosophy, to the method, to the life, to all the implications that centre around the term, Jesus Christ—if you cannot do that, then Jesus Christ is not true. In talking about the Gospel of personal salvation, and the Gospel of the Kingdom, we are adopting the policy of every one of the political parties of to-day. Think it out. In every movement there has, first of all, to be the individual belief; then the grouping of the individual believers into communities, into nations.

No man is supposed to be a member of any political party without first of all making himself acquainted with the doctrines of that party, accepting them as the ground of his own intelligent belief. So it is with the Churches—the Wesleyan, the Congregational, the Baptist, the Anglican; there is first of all, or there should be, the personal submission to the ideals for which the Church, or party, may stand. Then the linking up of those like-minded. So in preaching the Gospel of personal salvation, and the Gospel of the Kingdom, we are true to all the processes that have been followed right down through the ages when any new movements have been started. Canon Barnes, now the Bishop of Birmingham, with other men, would seem to imply that they do not want to present to the people of the world the Old Testament God: what they want is the New Testament God. But you cannot have the New Testament God without the Old Testament God. Jesus is the Jehovah of the Old Testament. He is the same yesterday, to-day and for ever. Jesus, being the Jehovah of the Old

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Testament, appeared in time, when men had reached the limit of human endeavour to find out, not only God, but methods of human government. When the world was dark politically, and economically, Christ was manifested to correct the wrong ideas of men. There has been no new idea of God, no new economic, or philosophic, or psychological notion given to the world since the New Testament was written. Every one of the political ideas of to-day are notions that had been tried and found wanting by men in the ages immediately preceding the coming of the Christ. Therefore, in the fulness of the time, when all the movements of human history had worked up to that moment, there came the Christ. God in the form of man, Who was discovered as the Babe born in Bethlehem. Why did He come? His purpose was that everywhere men should accept His teaching; then all the problems of human relationship would be solved.

Every man accepting Christ as Saviour, and Christ as King, and Christ as Prophet, would be in harmony with the Creator, and if every man were in harmony with the Creator, he would be bound to be in harmony with his neighbour, and being in harmony with his neighbour there would be nothing wrong with the world. If you are inclined to be taken up, or in, by the fallacies of Socialism because you think that the present system is rotten to the core, will you please understand that there is nothing inherently wrong with the system. If there is any wrong in the world—and there most assuredly is—that wrong has its origin in the hearts of men. There is nothing that any political party can do as such to touch the motives of men. The motives of men have their origin in something that is unseen; they are inspired, either by God or the devil. What we have to fight against in our politics and in our social relations is the influence of the devil. St. Paul, in his first chapter to the Romans, lays his finger upon the cause of every one of our ancient and modern ills. What a catalogue of infamous practices! Why have we this scourge upon our civilisation? Because men have trampled upon the truth; therefore God gives them over to a reprobate mind to do the things that are not fitting. Our hospitals stand as silent witnesses that God is not to be played with. Man always reaps as he sows. Jesus came to fulfil the promise made to Abraham that in his seed all the nations of the earth should be blessed—that is to say, should be made happy. It is only through that Divine seed the correction can be made which will make that harvest of evil-doing of Romans i impossible.

In our faithful preaching, or rather heralding, of the Gospel of the Kingdom, side by side with our loyal proclamation of Jesus Christ as the Saviour of men, we shall most effectually aid to usher in the rule and reign of Our Lord upon the earth.

ALL PROPHECY IS GIVEN BY INSPIRATION.

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

"*And I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at first*" (Jer. xxxiii, 7).

LET us bear in mind that in our following Israel the North Kingdom and Judah the South Kingdom we left Israel in North Asia and Judah scattered from Jerusalem in A.D. 70. But we also saw that a large portion of Judah remained in Media, Persia and Babylonia.

A portion of Judah had gone north to the regions where Israel was developing into a group of nations under different names.

It was about the time of Israel's most trying experiences in North Asia when Ezekiel uttered the words of the thirty-seventh chapter.

We shall quote:—

"I will make them" (Judah and Israel) "one nation in the land upon the mountains of Israel; and one king shall be to them all: and they shall be no more *two nations*, neither shall they be divided into two kingdoms any more at all" (Ezek. xxxvii, 22).

Here the prophet is talking not of the Church, but of "two nations," of "two kingdoms," and he specifies who they are, as seen in verse 19. They are Israel and Judah. Therefore cut out all "Church" interpretation.

Very important! Israel and Judah are to be united in the land of their fathers, viz., in Palestine.

"And they shall dwell in the land that *I have given unto Jacob my servant, wherein your fathers dwelt*. And they shall dwell therein, even they, and their children, and their children's children for ever" (Ezek. xxxvii, 25).

No talk of Church here. No confusing spiritualising! He talks of Israel and Judah uniting under one King in the *land of their fathers*. They and *their* children are to dwell there permanently.

They are to be a nation, not a Church. No Church is a nation to-day.

In the forty-eighth chapter of Ezekiel we are told that the land of Canaan is to be divided among the twelve tribes, and their territorial bounds are given.

These prophecies are yet to be made good. They have never yet been fulfilled. However, during the war of 1914–1918 Judah aided Israel-Britain to take the land of Canaan from the Turk—Edom. They are now uniting in the land which God gave to their father Jacob. They are now under one King in the land, viz., King George, descended from David. They have over them as Governor a most loyal and capable Briton, who is also a loyal son of Judah. His official Government House is on the top of Mount Olivet, over his palace waves our Canadian flag, the British flag, the glorious old *Union Jack, which means the "Union of Jacob."* And this union is now becoming an accomplished fact. In 975 B.C. Jacob was split into two kingdoms, Israel and Judah. Now, in these latter days, they are uniting again, and their banner, their *testimony* flying over the Government House on Mount Olivet, is called the "Union Jack." Significant of the reunion of the two long-divided brother Houses! This is one of the many proofs *that the prophets were Divinely inspired* to foretell great future events.

THE NATIONAL MESSAGE, to those who know it and really desire to understand the Scriptures, is a paper absolutely unique in its helpfulness. Free from the trammels of the current interpretation of Scripture, it is at liberty to take the Word of God and expound it as it has never been expounded before; and the new light that is thereby thrown upon the Scriptures is most marvellous. Nor is that new light obtained by imagination or by forcing the interpretation, but by the simple, open, straightforward, delightful method of taking the Bible to mean what it says, wherever that method is possible.

To those who seek to know what the Great Book really contains this paper is of the utmost value; no publication of which I have any knowledge can be at all compared with it.

HENRY D. HOUGHTON.

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THE ORIGIN OF THE ENGLISH :

OR

THE DESCENT OF THE COVENANT BIRTHRIGHT BLESSINGS.

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

In the year 2129 B.C. there was dwelling in the populous, wealthy, sacred and royal city of Ur (light), in Chaldea (demons), a remarkable family, descended from Shem (renown), who had preserved the true religion of their ancestors, Shem and Noah (rest). The king of Ur, and most of the inhabitants, were at this time idolaters ; and had even persecuted this righteous family (Josephus, *Antiquities* I, vii, 1). The head of this family was Terah (breath), and to one of his younger sons he gave the remarkable name of Abram, or Father Bull ; *ab* meaning father, and *ram* or *reem* is translated bullock, and bull by Fenton, in Deuteronomy xxxiii, 17. No explanation is given for this striking name. But there is an ancient tradition that Adam, the first human being, was created when Sol was in Taurus (bull). That is, when Adam was created the sun was in that asterism (star cluster) to which Seth (appointed) afterwards gave the name of Shur (bull). This is remarkably confirmed by an invaluable signet seal with cuneiform writing, dug up in Babylonia, and now in the British Museum. It represents a man and woman seated, with a tree bearing two pomegranates, between them. They are eagerly conversing, while behind the woman is a large erect serpent, and the man (Adam) has bull horns on his head. Ball dates it c. 3000 B.C. The ignorant derivation of this bull-horned man from the bull-horned woman, the idol Ashtoreth of the incestuous Moabites, is, of course, impossible. The seal is dated c. 3000 B.C. Moab, the ancestor of the Moabites, was not born till c. 1898 B.C., or some 2,000 years later than the seal ! The bull-horned figure on the signet is a man, the idol Ashtoreth was a female image ! The Bull name of godly Abram had certainly not the remotest connection with the bull-horned idol of the idolatrous descendants of his great nephew Moab (of the father). The probable explanation of Abram's singular name is that Terah gave it in commemoration of the Zodiacal Sign under which the great Father of Mankind was created, as arranged by Terah's godly ancestor Seth. This Temptation signet is engraved in Smith's "*Chaldean Account of Genesis*," and in Ball's "*Monumental Illustrations of the Holy Scriptures*," 1897, No. 28 ; also in Doan's "*Bible Myths*," 1882, p. 9. See article on "Abram's Signet Seal" in the "*Covenant People*."

The Call of Abram.

When Abram was about seventy years of age, he received a Divine Call to leave his country and settle in another. The whole family therefore migrated to Haran, where Terah died. When aged seventy-five, Abram left Haran and gradually migrated to Damascus. Here his wealth, large following and elevated character and renown, procured him a high place in the rule of the city, till he became the chief Governor of Damascus. Here also he obtained his excellent steward, Eleazer. After some years he migrated into Canaan (Genesis xii, 1, 4, 5 ; xv, 2 ; "*Antiquities*.")

Abraham in Canaan.

Abram now entered Canaan, with his nephew Lot, and all their possessions ; and except for two journeys into Egypt, he remained there till he died, and was buried in the Cave of Machpelah at Hebron. See the illustrated account of Machpelah in the *Northern British Israel Review*.

During all these years Abram was distinguished by two great qualities, namely, Faith and Obedience. These he exercised to such an extraordinary degree, perhaps above any other man, that he was designated the Father of the Faithful. And his obedience was put to the severest test, by the command to slay his only son, by Sarah, the child of promise.

When Abram was 99 years old, Jehovah appeared to him and changed his name from Abram (Father Bull) to Abraham (Father of a Multitude). At each stage of Abraham's career, his faith and obedience being tested and found perfect, he received great and precious promises.

Thus, after his first call, Abram received these great Blessings ; at Ur, 1921 B.C. :—

"*I will make of thee a Great Nation ;*
And I will bless thee ;
And make thy name great ;
And thou shalt be a Blessing ;
And I will bless them that bless thee ;
And curse him that curseth thee ;
And in thee shall all families of the earth be blest."

On arriving at Sichem, in Canaan, Jehovah said unto Abram, on His appearing :—

"*Unto thy seed will I give this Land.*"

After Lot's departure from Abram, Jehovah said unto him (Gen. xiii, 14–17) :—

"*Lift up now thine eyes,*
And look from the place where thou art
Northward and Southward, and Eastward and Westward ;
For all the Land which thou seest
To thee will I give it, and to thy Seed for ever.
And I will make thy Seed as the dust of the earth
So that if a man can number the dust of the earth
Then shall thy Seed also be numbered.
Arise, walk through the Land,
In the length of it and the breadth of it ;
For I will give it unto thee."

At Hebron, the Word of Jehovah came unto Abram ; and He brought him forth abroad and said :—

"*Look now toward Heaven,*
And tell the stars if thou be able to number them ;
So shall thy Seed be.
I am Jehovah that brought thee out of Ur of the Chaldees
To give thee this land to inherit it."

In the same day, Jehovah 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."

When he was 99, Jehovah appeared to Abram, and said unto him :—

"*I will make My Covenant between Me and thee,*
And will multiply thee exceedingly.
As for Me, behold My Covenant is with thee,
And thou shalt be a Father of Many Nations.
Neither shall thy name any more be called Abram,
But thy name shall be Abraham ;

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For a Father of Many Nations have I made thee.
And I will make thee exceeding fruitful,
And I will make Nations of thee,
And Kings shall come out of thee.
And I will establish My Covenant between Me and thee and thy Seed after thee in their generations for an everlasting Covenant, to be a God unto thee, and to thy Seed after thee. And I will give unto thee, and to 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. As for Sarai thy wife, she shall be a Mother of Nations; Kings of people shall be of her."

In the plain of Mamre, Jehovah appeared to Abraham, and said:—"*Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him.*"

At Moriah, 1872 B.C., after the offering of Isaac, the Angel-Jehovah said unto Abraham:—"*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 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.*"

ISAAC RECEIVES THE BLESSINGS.

Several times it had been promised to Abraham that his own son, Isaac, by Sarah, should be his Covenant heir, as in a vision, in the King's Dale (Gen. xv, xvii, xxi, xxii). And after the death of Abraham God blessed his son Isaac (xxv, 11). So that the Covenant Blessings, after being given to Abraham, the younger son of Terah, descended to Isaac, the younger son of Abraham.

JACOB RECEIVES THE BLESSINGS.

Jacob said to Esau (being the two sons of Isaac), "*Sell me this day thy Birthright.*" *And he sold his Birthright unto Jacob. Thus Esau despised his Birthright* (Gen. xxv). And the younger obtained it.

JOSEPH RECEIVES THE BIRTHRIGHT.

Jacob had twelve sons, and of these, Joseph, a younger son, was his favourite. When Jacob was about to die, he gave predictive Blessings to his sons. By comparing them together, it is evident that Judah received the Blessings of the Regality and the One Seed—Christ. While Joseph received the Blessing of the Multitudinous Seed, and the other Covenant Blessings. Judah's Blessing occupies some 18 lines, Joseph's 20, Dan 6, Reuben 7, Simeon and Levi 10, Issachar 5, Benjamin 3, Gad 2, Asher 2, Naphtali 2, Zebulun 3.

EPHRAIM AND MANASSEH.

The heirs of Joseph were his two sons, Manasseh and Ephraim. The Covenant Birthright Blessings, which had descended from Abraham, through Isaac and Jacob, to Joseph, were by the inspired Jacob handed on to Joseph's sons. But he predicted the multitudinous Blessings to Ephraim, the younger son (Gen. xlviii, 13–20, 1689 B.C.). These were the last Patriarchs to receive the Covenant Birthright Blessings.

THE TRIBES OF JOSEPH.

The Covenant Birthright Blessings descended, of course, to the Tribes of Joseph; and Moses, on blessing the Tribes, 1451 B.C., at Moab, predicted the larger share to the Tribe of Ephraim:—

"*And they are the ten thousands of Ephraim.*
And they are the thousands of Manasseh" (Deut. xxxiii, 13–17).

EPHRAIM AN EXILE IN MEDIA.

Ephraim, for his idolatry, was expatriated to Media; and even then his position of the Firstborn, and therefore inheritor of the Covenant Birthright Blessings, was maintained; for in Jer. xxxi, 9, is:—

"*I am a Father to Israel*
And Ephraim is my Firstborn."

AT THE END OF THE FORMER DAYS.

It appears from Ezra that even at the end of the Former Days, the position of the Birthright was the same, for in 1 Chron. v, 2, we read:—

"*But the Birthright was Joseph's.*"

Thus it appears that for 1196 years the Covenant Birthright Blessings appertained to Joseph.

EPHRAIM IN THE LATTER DAYS, A.D. 33.

At the close of His earthly Ministry, when it was evident that the Jews would finally reject their Messiah, Christ solemnly declared to them: "*The Kingdom of God shall be taken from you* (Judah) *and given to a Nation* (Ephraim) *bringing forth the fruits thereof*" (Matt. xxi, 43). Christ does not name either nation; but the context shows that by "you" He meant Judah, and by the expression "bring forth the fruits," He evidently meant Ephraim, which means fruit bearing. Thus, by using the figure paronomasia, which Isaiah so frequently does, Christ shows that the Kingdom would be given to that very Ephraim, upon whom, according to the *Old Testament*, the Covenant Birthright Blessings would descend!

THE APOSTLE PAUL'S TESTIMONY, A.D. 60.

Paul, the Apostle of Gentilised Israel, and founder of the Christian Church in Britain, Ephraim's home, actually quotes Jacob's Blessing upon Ephraim, in Romans xi, 25. Jacob says that Ephraim shall become a "*fulness of nations*" (margin). Paul says Israel shall be saved, when the *fulness of the nations* be come in.

THE PERIOD OF FULFILMENT.

It is plainly stated when Ephraim is to receive his Birthright. Jacob says it will be "*in the Last Days.*" That is in the last part of the Latter Days. When Jacob blessed Joseph's sons, he crossed his arms, and thus made a St. Andrew's cross, or X, the Greek letter Chi, the initial letter in Χριστος or Christ. The Christian Father Tertullian says that Jacob blessed these Patriarchs under the initial of Christ's name, to show that their descendants would only receive the Blessings when a Christian people. This special Cross is the national emblem of Scotland. The exact period has, therefore, arrived when Ephraim is to be found in full enjoyment of these Covenant Birthright Blessings.

EPHRAIM IN ENGLAND.

What nation then can represent Ephraim? Under what modern name is Ephraim now hidden? In examining these Blessings, we find that they consist practically of Multiplicity, Dominion, Spirituality. The proposed Nation must therefore possess these three qualifications. To take the most important first,—Spirituality. As Tertullian says, "Ephraim will be found professing and exercising pure Christianity." As Hosea prophesies of him at this period:—

Ephraim: "*What have I to do any more with idols?*"
Messiah: "*I have heard and observed him.*"

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Ephraim : " *I am like a green fir tree.*"
Messiah : " *From Me is thy fruit found* " (xiv, 8).

This definition of Ephraim in the Latter Day excludes all Popish Nations, as France, Austria, Spain, Portugal, Belgium, Southern Germany, Southern Ireland, Italy, for they are filled with idols and idolaters. They have never nationally put away their Popish idols. Russia and Greece, &c., are steeped in picture-worshipping idolatry. All heathen and Mohammedan countries reject Christ, even nominally.

There only remains England. At the Reformation she nationally put away Popish idolatry ; her enormous, unprecedented printing, publishing, translating of the Word of God ; her enormous world-wide Missionary work ; her world-wide charities, with her unparalleled Christian work of every kind, prove her national Spirituality.

As to her Multiplicity, at the time when she nationally exclaimed, " What have I to do any more with (Popish) idols ?" her population was some seven millions. The present population of her Capital alone is about seven millions ! That of her overseas Dominions is reckoned by millions ; while her populations are increasing. In Multiplicity therefore the English exactly answer to the prophetic Ephraim ; and no other people do.

The third item in Ephraim's Prophetic Blessing is Dominion. As to this there can be no question. No Sovereign that ever existed has ruled over a Dominion so enormously vast as King George V does at the present day. And it still shows signs of increasing !

THE SCRIPTURAL CONCLUSION.

The Covenant Birthright Blessings have been traced from Abraham to Ephraim. They consist of the three vast essentials —Multiplicity, Dominion, Spirituality. It has been shown that the English are in the actual possession of these very Blessings, promised to Ephraim in the Latter Days.

The only righteous conclusion, therefore, that can, logically or Scripturally, be come to is, that Ephraim is in England ; and the origin of the English is discovered. And this arises from the great Scriptural Truth, *viz.*, that God does not promise to one people and give the fulfilment of that promise to another and quite different people.

Hath He spoken, and shall He not make it good ? (Numbers xxiii, 19).

The Gifts and Calling of God are without repentance (Rom. xi, 29).

The gift of the Birthright was given to Ephraim ; therefore, whosoever possesses it must be Ephraim. Thus is proved from Holy Scripture the Biblical Truth of the Israelitish Origin of the English People.

ADDRESS AT THE CENTRAL HALL.

BY REV. PHILIP YOUNG, L.Th. (Chairman).

THOSE of you who were here this afternoon had the advantage of hearing the Rev. Dr. Dinsdale Young ; and if you enjoyed his fine address as much as I did, then you enjoyed it very much indeed. It was a very fine pronouncement, and I could not, for a single moment, endeavour to imitate it. I was indeed glad to be present when he took the chair this afternoon. We believe that this work is the work of God ; and if it were not the work of God, it never could have prospered in the way it has, so we ask God's blessing upon each meeting. We ask that the power of the Holy Spirit may be present with us, with the speakers and with the hearers. We honour the Father, and we honour the Son, yes, and we honour the Holy Spirit in the prayers we offer. We pray that the Holy Spirit may be present, and that the unseen forces which come from Him may play upon all our hearts.

Now there is no question whatever, to those who have studied the subject, that Great Britain is referred to again and again in the Old Testament prophecy. It may seem strange to some that it should be mentioned. To me it would be a very strange thing if Great Britain were not brought out in the prophecies.

Take one of the problems of to-day which is taxing the minds of our statesmen, and will yet tax them—I mean the great Eastern question. How did the Eastern question begin ? It began with Mohammed in the year 622 at the so-called flight of Mohammed. He died in A.D. 632, and it was then, after his death, that his followers began that marvellous career of conquest which took in the whole of the world at that time known, until in the minds of the people it was indeed thought that the whole of Europe would succumb to the arms of the Mohammedans. Holy Scripture, centuries before, had outlined the very destiny which the Mohammedans pursued in their wonderful career of conquest, and right onward until there came not only the point when the Turks or Mohammedans reached their highest point ; but, according to the teaching of Holy Scripture, there came the debacle and the subsiding of that persecuting Power which still exists, but which is doomed. God has said, " I will lay My vengeance upon Edom by the hand of My people Israel," which is the Turk. At one time Great Britain strove to hold back the disintegration of the Turkish Empire, probably quite wisely. Perhaps the psychological moment had not arrived when the Turkish Power was to collapse. But the time is coming when that Power will cease to be, and it will cease by the hand of Great Britain. If you read the ninth chapter of Daniel, and the thirty-seventh and thirty-eighth chapters of Ezekiel, you will see how Holy Scripture has mapped out for us this great and wonderful plan of God. I want you to feel that just as the Holy Scripture speaks of Mohammedan Power so does it speak of Israel throughout, and with such power that no one with an unprejudiced mind can read the Old Testament Scriptures without seeing that there is one nation, and one nation only, which is fulfilling to the very letter every requirement of prophecy, whose history is simply following out the line of prophetic development.

THE PRAYER CIRCLE.

O ! LORD God, by Whose almighty power all things were made, Whose guiding and controlling hand has never ceased ; since Thou, in Thy merciful Providence, hast led Thy chosen Israel through all her eventful years, and hast brought her even unto this day, vouchsafe, we beseech Thee, to hear us as we pray, and give to us an increasing faith which, aided by Thy eternal love, shall bring our people to a knowledge of their destiny in Christ, that they may be for salvation unto the uttermost ends of the earth, through Jesus Christ Our Lord. Amen.

" Rejoice evermore. Pray without ceasing, in everything give thanks : for this is the will of God in Christ Jesus concerning you."—1 Thess. v, 16-18.

" Faithful is He that calleth you, who also will do it. Brethren, pray for us."—1 Thess. v, 24, 25.

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THE CAMP OF ISRAEL: ITS SIGNIFICANCE AND TEACHING.—II.

By ANDREW B. BUCHANAN.

IN our first article we discussed fully the formation of the camp proper. In this article we propose to view the camp from the standpoint of the four standard-bearers.

We turn our attention first of all to Ezekiel and the four living creatures, and to assist the reader Fig. 2 has been prepared.*

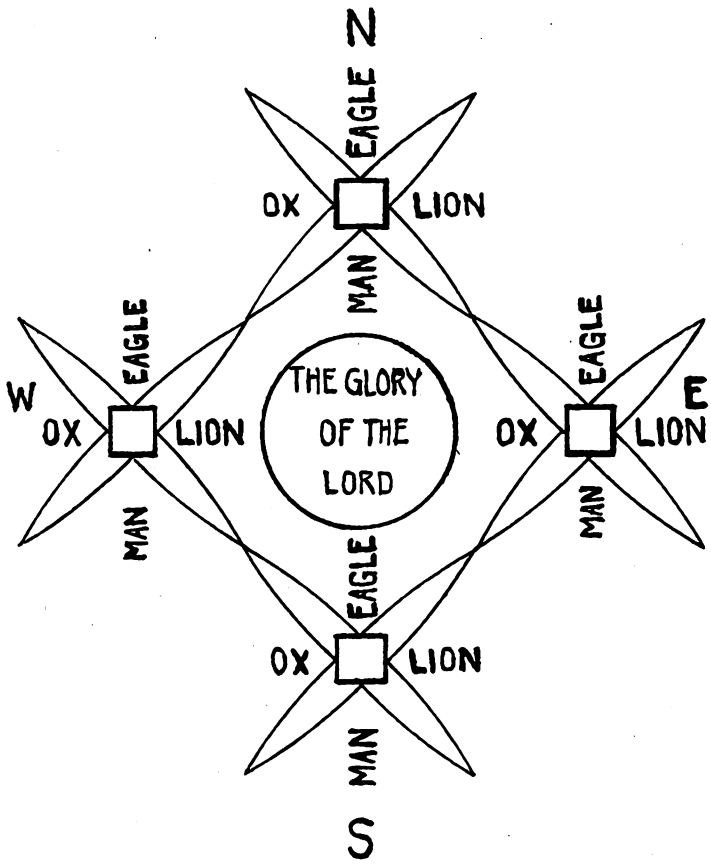


FIG. 2.

EZEK. I.

6. "And every one had four faces, and every one had four wings."

10. "As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle."

Compare this formation with Fig. 1 of the camp.

11. "Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

12. "And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went."

Study Fig. 2.

We do not know who these representatives of Israel were, are, and will be, but our attention is directed to the centre of them.

26. "And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.

27. "And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28. "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the Glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake."

THE GLORY OF THE LORD.

Refer to Ex. xl, 34; 1 Kings viii, 11; 2 Chron. v, 14.

Go back now to Sinai.

EX. XXIV.

10. "And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness."

That the God of Israel forms the centre of the four living creatures we know, for it is ratified in:—

EZEK. X.

20. "This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims.

21. "Every one had four faces apiece, and every one had four wings; and the likeness of the hands of a man was under their wings.

22. "And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearance and themselves: they went every one straight forward."

Let your thoughts for a moment go back to the camp, and linger on the order of sacrifice and what it meant to the Israelite, then turn to:—

ISA. XLIII.

1. "But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine."

3. "For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee."

The New Testament takes us further along this line of study.

COL. I.

12. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

14. "In whom we have redemption through his blood, even the forgiveness of sins:

15. "Who is the image of the invisible God, the firstborn of every creature:

* It must be distinctly understood that, in the light of our present knowledge, the diagrams accompanying these articles must be taken as purely diagrammatic, and only as an effort to assist the reader.

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16. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17. "And he is before all things, and by him all things consist."

REV. XXII.

13. "I am Alpha and Omega, the beginning and the end, the first and the last."

16. "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."

Let the reader compare the description of the God of Israel in the midst of the four living creatures as given in Ezek. viii, 2, with the description of Jesus as given in:—

REV. I.

14. "His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

15. "And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters."

This study of the standard-bearing tribes of the Camp of Israel, as embodied in the four living creatures, has shown us: that the centre of the camp was the Glory of the LORD, that the Glory of the LORD was the LORD GOD of Israel, that the LORD GOD of Israel was the Redeemer of Israel, that the Redeemer of Israel is Our LORD and Saviour Jesus Christ.

We meet these four living creatures at the destruction of Jerusalem, as described in the first eleven chapters of Ezekiel. We have seen that they are associated with the Glory of the LORD. The Glory of the LORD is about to depart from Jerusalem. Why?

EZEK. VIII.

8. "Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

9. "And he said unto me, Go in, and behold the wicked abominations that they do here.

10. "So I went in and saw: and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.

11. "And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up."

Read through the story and then go back to the Camp of Israel, and the order of the offerings of sacrifice. The sacrifice was to be in the open field and at the door of the Tabernacle.

So the Glory of the LORD went up from the house and stood over the threshold—lingering. Then:—

EZEK. XI.

23. "And the Glory of the LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the city."

What a tragedy!

In the light of these passages the tremendous force of the pleading cry of Christ comes full upon us:—

MATT. XXIII.

37. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

We shall meet these four living creatures again when we return to Ezekiel.

The standard-bearing tribes of the Camp of Israel are shown to us in a new form in the Revelation:—

REV. IV.

6. "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.

7. "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."

REV. V.

6. "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."

In the midst of the camp, in the midst of the four living creatures, so in the midst of the four beasts before the THRONE, there is—THE GLORY OF THE LORD.

(*To be continued.*)

BIBLE STUDENTS' STUDY CLASSES.—XXIII.

THE PROPHET EZEKIEL.

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

EZEKIEL XXVIII.—THE KING OF TYRUS BOTH A TYPE AND A WARNING.

THE King of Tyrus is evidently the ruling spirit which has led on and inspired the Prince of Tyre. Notice the language it ascribes to him, the attribute of having been chief among the high ones in Eden, the garden of God. His perfection falls short of the covering that was upon the breast of the Hebrew High Priest who had Urim and Thummim.

If we are right in our opinion, the idea put forward here is that every world power has its god, such as in Dan. x, 20, "Prince of Persia," "Prince of Grecia"—"Michael, your Prince." The Leader of Israel is the "Angel of the Covenant." His representative was the High Priest of the nation, his symbol of authority the Urim and Thummim. This is seen on the High Priest's breast, the breastplate with which he asks counsel of God. This picture here represented then leads us to the conclusion that here was a very near assimilation on the part of the King of Tyre with God's appointment for Israel. Put it in this way. Israel, from the very first of their entry into Egypt (or may be before in some individual cases), has been filtering away from the main body. Sidon, Tyre, and the coast districts of Asia Minor, have been their halting-places, even to Troy. Sidon and Tyre their emporium cities, but latterly Tyre. The hold on these places and the leading talents of these Israelites gave them the importance of being the most prominent traders; and the mixed people whom they ingratiated themselves amongst became known as Phœnicians, Phoceans, Æolians, Ionians, &c. Probably the descendants of Rachel, Manasseh and Ephraim, with Benjamin, held themselves distinct or apart, knowing the blessings promised by Jacob and Moses would come

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eventually to them. A good deal may be conjecture, but history such as we have it and Scripture itself leads us to this supposition.

Satan, Israel's adversary, would do his best to lift up those who possessed such an advantageous position for commerce with pride of position, and cause them to assume that what they had gotten was of their own intellect and wisdom. Little did they think, however, that the blessings would be taken from them and given to a people dwelling before the Lord, that this people unto whom had come the whole of Israel might have food sufficient always, and also durable clothing. Read Isa. xxiii and xxiv with this view in mind. Tyre's position, commerce, prosperity and power is given to Israel, who will then, by that time, know how to use it for the service of Almighty God; and He shall reign over His Ancients gloriously.

But Israel's position is not to be as that of the world powers, all for self or gold. They shall not have a leader such as Satan, but the Lord Jesus Christ is to be their exemplar and Great Leader.

In the early histories of Greece we come across in Athens, Lacedemonia, Ionia, Æolia, Miletus, &c., a system of Prytaneum. This is carried into Italy, formed of twelve lictors (or rulers), and yet we read of first only *four*, then "*ten* tribes," or communities, going to form the Panionum (*comp.* Herodotus, Rawlinson's, vol. 1, p. 280 *seq.*). No doubt this system was carried with them to Etruria, and we know into Britain. Twelve was a sacred number, but these twelve did not mean to represent that all twelve tribes were with them present, any more than is the case in Ezra and Nehemiah (Ezra vi, 17, &c.).

When Israel came first into Britain they seem to have had only nine tribes or their representatives, acknowledged on the breastplate of the Druidical High Priest, only nine. Speaking of plates of gold, *Crania Britannica*, p. 80, ch. v, says: "One of large size discovered on the breast of a skeleton in a barrow near Stonehenge bears much general resemblance to what must have been the form of the breastplate of the Jewish High Priest." In a note: "This is nearly square, lozenge-shaped plate, measuring seven by six inches. It is ornamented with indented lines, forming a series of lozenges one within the other, the central lozenge being divided into nine equal spaces of the same form, whilst the interval between the two outer is filled with zigzag lines. There is a perforation in two corners of the plate by means of which it might have been attached to the dress, or suspended from the shoulders. With this were several other gold ornaments," &c., &c.

In Ezek. xxviii nine stones are mentioned—Sardius, Topaz, Diamond, Beryl, Onyx, Jasper, Sapphire, Emerald, Carbuncle—and gold, as if the use of these was in order to get gain.

The stones in the breastplate of the High Priest were in a setting of gold, of blue, and of purple, and of scarlet, and of fine twined linen. The stones were as follows (Exod. xxviii):—

First row	Sardius,	Topaz,	Carbuncle	Gold inclosing.
Second row	Emerald,	Sapphire,	Diamond,	
Third row	Ligure,	Agate,	Amethyst,	
Fourth row	Beryl,	Onyx,	Jasper,	

The Order of the Tribes from Num. ii:—

East side ..	.. Judah,	Issachar,	Zebulun,
South side ..	.. Reuben,	Simeon,	Gad,
West side ..	.. Ephraim,	Manasseh,	Benjamin,
North side ..	.. Dan,	Asher,	Naphtali.

In Ezek. xxviii: The third row of Exod. xxviii is conspicuous by its absence.

We suggest therefore that the Rachel contingency—Ephraim, Manasseh and Benjamin—are conspicuous also by their tribal absence, though of individuals there may be many. This, then, to our mind, is borne out by the eightieth Psalm, where Ephraim, Benjamin and Manasseh have a spiritual office allotted to them of bringing Israel to God. Then, in Zech. vi, 6, and Rev. vi, 2, the white horse has this function appointed to it. These came later into Britain as Angles, Saxons, Normans.

We can well imagine that these Israelites, having left the service of God in joining themselves to Baal and the gods of the heathen, were, notwithstanding, lifted up with pride and fell into the leadership of Satan, just as Rome afterwards did. The capture of ancient Tyre, therefore, broke their power, and these fled and were scattered into Spain and some coming eventually to Britain. These had looked upon themselves as wiser than Daniel, and, as for God, had they not done without Him? Now, remember that from Num. xxxiv, the land promised to Israel reaches up to about 120 miles north of Damascus; Mount Hor, Hamath, Ziphron, Hazar-enan, *i.e.*, to the thirty-fourth degree latitude. Tyre is said to dwell in the mountain of God. "Thou art the anointed cherub that covereth"—"I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub." All this portion was in possession of the Tyrian kingdom, covering the whole of Palestine. Num. xxxiii, 51-56, describes what God would do to His people if they mixed with these heathen nations, which we see from what has been stated that they did.

Verse 20.—Zidon, originally built by Canaanites, was captured by the Phœnicians, whom we imagine were of the same family as the Shepherd Kings, *i.e.*, children of Heber, Shemites. These increased by Israelites, who subsequently built Tyre. Warned not to allow the Canaanites to dwell amongst them, they nevertheless were inattentive to the Divine Word, and therefore their punishment has been that these Zidonians were, and have been, "pricks in their eyes and thorns in their sides" ever since. As colonists they were known under the generic term, Phœnicians. Ever since, even from the earliest records, we read of these "Sinn Feiners." Everyone recognises two races, two creeds, two dialects, in Ireland. And the very threat here issued (verse 23), "For I will send into her (Zidon) pestilence, and blood in her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side." We can but hope that the end of this is come, or is soon coming, when there shall be "no more the Canaanite in the House of the Lord" (Zech. xiv, 21). We trust this may come about by their conversion to the Lord God of Israel.

THE BRITISH EMPIRE EXHIBITION.

THE Exhibition at Wembley was opened for the second year by His Majesty the King on Saturday, May 9th, in the presence of a vast audience which crowded the Stadium. Tens of thousands also heard His Majesty's speech through the wireless. The speech had a British-Israelite flavour about it. That was inevitable, as no one can really deliver a worthy oration on the Empire without expressing himself in terms of B.-I. Our Truth is the key which fits the lock every time. We rejoice in the promise of a successful run for the Exhibition.

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NUGGETS OF TRUTH.

By J. G.

DR. T. R. GLOVER, the scholarly Cambridge orator, addressing a large assembly at Bloomsbury the other day, said, in the course of a very forceful speech, "God has no loose ends in His Universe." How true that is none can realise so much as a British-Israel believer. If, however, the ten-tribed Israel be for ever lost, if British-Israel Truth be but "a superstition," "a pretentious but empty theory," then God has at least left one very serious loose end in His Universe which will affect it both in the realm of physical science and of religious belief.

* * *

A TROUBLESOME OBSTRUCTIONIST.—Such was Sanballat, who did his level best to prevent Nehemiah from rebuilding the wall of Jerusalem. His children have survived him. The spirit of the obstructionist is abroad in every department of life almost. Nowhere is it more persistently operative than in the religious world. If any Nehemiah feels it in his heart to build the wall of Jerusalem, there will be many Sanballats ready to do more than shake their heads to discourage him, and that simply because he does not belong to their little sect. Sanballat on the outside can do a great deal of mischief, as those who are strenuously upholding the Cause for which the B.-I.-W.F. stands can testify; but his power of mischief is not to be compared with the power of Sanballat on the inside.

* * *

The first civil polity given to the children of Israel was a pure theocracy. God was pleased to establish over His chosen people a close and more immediate authority of His own. Surely no people on this earth were ever so favoured before or since. But they thought that the theocracy was not good for them, and it was not; and that simply because they could not rise to that height of spirituality which such a theocracy demanded. Hence God did the next best thing for them after showing them, through Saul, the depths to which kingship might descend, by giving them a king after His own heart, whose throne should be established for ever, and by means of which, in the latter days, that theocracy may be again restored in the Son of God, ruling in righteousness upon the throne of David His Father, causing His people, by the New Covenant in His own blood, by the atonement of His own sacrifice, to reach those spiritual heights which a pure theocracy always demands.

* * *

TAKE HEART.

"Every day is a fresh beginning,
Listen, my soul, to the glad refrain,
And, spite of old sorrow and older sinning,
And puzzles forecasted, and possible pain,
Take heart with the day and begin again."

* * *

THE WEAVER.

"Behind our life the Weaver stands,
And works His wondrous will;
We leave it in His all-wise hands,
And trust His perfect skill.
Should mystery enshroud His plan,
And our short sight be dim,
We will not try the whole to scan,
But leave each thread with Him."

ENQUIRERS ANSWERED.

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

C. W. C.—We are glad to welcome one who is evidently searching into the ethnology of our race. Although the British-Israel-World Federation accepts Mr. Hannay's "European and Other Race Origins," where he confirms our views, it does not necessarily support all his conclusions.

1. As to the Goth, the evidence given from inscriptions and found in Dr. George Moore's "Saxons of East and West" is very much more to the point. Here Goth, Dan and Sakai are seen to be all one race. Mr. Hannay himself admits that these Misrayim, whom he designates Massagetis and Goths, settled in the very region of the Beth-Khumri, Beth-Sak, Sakhi, and Sak-Geloths, in the neighbourhood of the Araxes. Since, however, the whole Hebrew race had been in Misrayim, or the Delta Egyptian sphere, six centuries previously, we can understand that Herodotus, whom he quotes from, may have assumed them to be Egyptian. We remember Moses was called an Egyptian.

2. Herodotus does mention Germanian as a Persian tribe (I, 265, 425, Rawlinson's; *see note also*; Pliny, Strato, Ptolemy). They did not cross our route, but more likely were a barrier which hedged up our way that Israel could not return. The German Keltic and the German Gothic seem to be two different races, the Low and the High. The one arriving in Europe at the time or subsequent to the Keltic migration, the other with the Gothic. The distinction of race is not necessarily philological, but principally craniological. Israel had mixed himself among the Gentiles, Gomer especially. (Hos. i, 3; viii, 8; ix, 17.)

3. We could never see any affinity between Prussians and Arabs. To our mind Arabs are mainly Ishmaelites.

4. Canon Tristram's assertion is that red sandstone similar to the Coronation Stone specimen is found in Palestine, not far from Bethel or Luz. Prof. Geikie is speaking of Iona when he says, "There is no sandstone on it." Here is no contradiction.

5. The discolouration of the human race is very much a matter of habit, soil, food, and living. We find this worked out for us in Job xxx, 3-8, 30; Lam. iv, 8; v, 10. Jews of the dispersion under Nebuchadnezzar, who migrated into Cochin China, are black. We have no other ethnologica evidence in regard to the Adamic race on this point.

6. The story of Genesis i, 1, may include many different formations or species. Genesis i, 2, tells us that prior to the Adamic creation all these former things had passed. The earth *became* without form and void, &c. Verse 3 is our creation, *de novo*.

H. L. B. remarks: "There is one point I would like to mention about our being Israel and not Gentiles, as so many clergy insist. Jerusalem was to be trodden down by the Gentiles until the times of the Gentiles were fulfilled. Jerusalem has never been trodden down by the British; therefore, how can we be Gentiles? However, you have probably noticed this before, though I have not read it anywhere."

ANSWER: It has been mentioned constantly, but it is so convincing that it may be mentioned over and over again. The remarkable thing also is that the land of Israel was taken out of the hands of the Turk exactly when seven times, or 2,520 years, had passed since Nebuchadnezzar took Jechoniah into captivity with the princes, and Daniel, Shadrach, Meshach and Abednego.

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THE SECRETARY-GENERAL'S PAGE

WE would remind our readers of the Musical Lecture Recital to be given on Tuesday afternoon next, June 9th, at three o'clock, at our Headquarters, 6, Buckingham Gate, opposite the side entrance to Buckingham Palace, by Mr. Harrison Hill, when a full audience may be anticipated. The synopsis includes :—" Wit and Humour of the British Race ; Unique Qualities of the Briton ; Humour Lightens Life ; Gives Sense of Proportion ; Helped to Win the War ; British Humour in Song and Story ; Clean as the Sunshine ; Humour a Gift of God."

* * *

The Rev. W. W. Lucas, M.A., Deputation Secretary for "The Lord's Day Observance Society," will give a lecture at our Headquarters on the afternoon of Thursday, June 18th, at 2.45, on "The Lord's Day and National Life."

* * *

The Summer School at Glastonbury, organized by the B.-I.-W.F., will open on July 13th, and continue throughout the week. In addition to the classes and meetings, excursions will be made to interesting places in the district. A large party from Bristol will join the company on Saturday, July 18th, when a special meeting will be held.

* * *

All our readers are asked to note in their diaries the date for the opening of the next Congress in the Central Hall, Westminster—October 12th—and to reserve that week for the meetings now being arranged ; afternoon and evening each day.

* * *

We tender our thanks to all our many correspondents who have written their congratulations on THE NATIONAL MESSAGE for May 23rd, and we are glad that so many are ordering extra copies for their friends.

* * *

Our last letter from the Rev. Pascoe Goard tells of good meetings in Toronto and Calgary. We shall hope to hear soon of the Conference in Vancouver, to which we cabled our greetings and good wishes. Mr. A. R. Heaver, who is with Mr. Goard, writes interesting accounts of the voyage and the railway journeys.

* * *

A largely-attended meeting of the Council of the British-Israel-World Federation, under the Presidency of Lord Gisborough, was held at our Headquarters on the forenoon of May 27th, when the Annual Report and the Financial Statement for the year 1924 were submitted by the Secretary-General and the Financial Secretary respectively. Mr. H. Kendra Baker, President of the Hindhead Branch, was elected a member of the Council in place of the late Colonel Prowse.

* * *

The Annual Meeting of Members and Associates took place on May 27th, at 6 p.m., at our Headquarters. There was an excellent attendance. Lord Gisborough presided, and he was supported by Major J. Knowles, one of the Deputy Presidents. The Annual Report was read by the Secretary-General. It was frequently punctuated with applause, and unanimously adopted with acclamation, as was also the Financial Statement presented by Colonel Vincent Wright, D.S.O., the Financial Secretary. Gratitude to Almighty God for what had been accomplished, with perfect harmony and enthusiasm, pervaded the proceedings. On behalf of the whole staff we wish to thank the President and all those who spoke words of appreciation and encouragement.

* * *

The Public May Meetings were held as follows :—May 26th, Afternoon—Chairman, Lord Gisborough ; speakers, the Rev. Arthur Pritchard, M.A., and the Rev. Arthur C. Chambers. Evening—Chairman, Major J. Knowles ; speakers, the Rev. Merton Smith, and the Rev. J. J. R. Armitage. May 27th, Afternoon—Chairman, Lord St. John of Bletsoe ; speakers, the Rev. Philip Young, L.Th., Mr. H. Kendra Baker, and Dr. Stephens, of New York. Evening—Chairman, Mr. Herbert Garrison ; speakers, the Rev. Commander Roberts, and the Rev. W. E. Woodhams Denham.

A Sale of useful articles and comestibles was conducted by the Women's Auxiliary, to whom we tender our best thanks for their devoted labours.

* * *

Two excellent meetings were held at Herne Bay on May 25th. In the afternoon Mr. J. J. Morey lectured in the Congregational Hall, under the chairmanship of the Rev. A. Markham, Wesleyan Minister ; and in the evening Mr. Morey addressed a large gathering in the Parochial Hall, when the Vicar—the Rev. J. E. Woodward—presided. Every seat was occupied at each meeting, and much enthusiasm was shown.

The foundation of our work in Herne Bay was well and truly laid by our good friend and veteran, the Rev. Commander Roberts, who, during several years, rendered devoted service in this district, thus paving the way for the present advance by the Federation.

* * *

On May 28th Mr. Morey addressed a large and very interested company of enquirers at our Headquarters. On June 2nd he addressed a Drawing Room Meeting, kindly arranged by Mrs. Zoë Bell at her residence in Eaton Square. On June 4th he was announced to lecture at Bexhill-on-Sea. To-morrow (Sunday) afternoon he addresses the Catford P.S.A. On June 8th and 9th he gives two lectures for our Portsmouth Branch. On June 10th he addresses a Drawing Room Meeting at Thames Ditton.

* * *

We were glad to give a large number of our members the privilege of viewing from our Headquarters the wonderful procession in connection with the funeral of the late Earl of Ypres on May 26th, which took about an hour to pass the house.

* * *

We acknowledge with thanks several donations, including one of 16s. sent anonymously. We need hardly say that every contribution is most welcome ; a continuous inflow is necessary in order to meet all the demands for meetings, propaganda, &c., &c.

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

No. 180. Vol. IV. JUNE 13, 1925 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.

EXODUS—HISTORY, NOT FICTION.

By Rev. Wm. Pascoe Goard.

We now open a second book of early Brith-Ish History —the Book of Exodus. If this book be not true history—well, it remains a very marvellously well-preserved book. Great scenes are staged in it, and the descriptions of such scenes have such clearness and vitality that one seems to be present eyewitnesses of the events described. As literature it stands above all other descriptive literature to be found on the shelves of any and all libraries outside of the companion books of the Bible. As ancient literature it is sublime. It stands far above the highest peak of anything of the kind to be found in modern writings.

The colours are so well preserved. The language is so majestic. The descriptions are so true to nature. The personalities stand out in such bold relief. The transcendental manifestations are so exalted and so holy. The movement of the characters individually, in companies, and in the mass, is so perfectly organized. It is a four thousand years' old marvel.

"What beautiful folklore! What wonderful symbolism! What sublime myths containing exalted teaching!" says the scholar who denies the historicity of the Book.

So it will be seen that there is *something* for the man who holds that Exodus is not at all true history—but is very wonderful literature.

Well! well! A feast of fat things and wines upon the lees well refined has been provided; He has, indeed, "prepared a table for us in the wilderness," and invited us all to the feast. But a section approach the table and say, "Very beautiful, very sumptuous, very desirable, IF IT WERE ONLY REAL; but these are but shadow things, with no reality nor substance in them; there is beauty to the sight, there is fragrance to the smell, but there is no reality here to satisfy hunger; we will sit and enjoy the beauty and the fragrance, but we will not delude ourselves with the thought that we can eat and be satisfied of 'that which is good'; nay! this is not true history, it is but folklore skilfully collected and edited in post-captivity days, and coloured to make it look like a real feast of history!"

This may be the right of every misanthrope, singly or collectively; but it is not fair that he should scatter his unfaith in the minds of others, and by well-known means force them to be deceived with such jargon. 'Tis true there is not to-day the pillory and the stake. Force is applied to the mind in more refined ways. But it is applied nevertheless. It is applied by the capture of seats in colleges and universities, by men and schools who deny the reality of these matters. It is applied by the authority of schools, colleges and universities, which compel theological students to absorb certain brands of teaching. It is applied by debarring from pulpits and livings those who will not accept the false assumption of "faked" Scriptures. Thus a generation has been raised who have had their faith in the historic Scriptures destroyed with deliberate intention.

But we turn to the fifty-fifth chapter of Isaiah and read aloud with uplifted voice, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

"Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

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" 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."

And in response to the invitation we will come to the Word of God as to that which is most real. For " heaven and earth shall pass away, but my word shall not pass away."

We find, then, true history in the books of the Bible, all of them. And what wonderful history it is ! It brings to view the historic fact that God and Israel have met face to face, and that God and Israel have been united in the most holy bonds of matrimony for ever. " For thy Maker is thy husband, and thy Redeemer the Holy One of Israel."

Yes, says one. We agree the Bible is true history, but the people whose history is written in the Bible—Israel—have passed from the stage of world activities for ever. This is the dispensation of the Gentiles ; and Israel is gone, all except the Jews, which are the remnant of Judah.

" O fools, and slow of heart to believe all that the prophets have spoken." These are the words of Our Lord to the half-doubting, half-believing disciples : " ALL THAT THE PROPHETS HAVE SPOKEN." Then Israel is not cast away. Israel has not been superseded by the Gentiles. Israel is in existence as a nation, and the House of David is to-day ruling over it ; Israel is busy fulfilling the prophecies and preparing for the coming of Jesus Christ, the King of Israel. The people of whom the history was written is in existence still in the Celto-Saxon world, and the histories and prophecies of the Bible are of the most vital importance to her to-day. Therefore, with fullness of faith, as the people concerned in these early books of the Bible, and whose movements are still going forward in accordance with the teaching of the early books of the Bible, we approach the feast provided of God for us. We find real history, living prophecy, vital and enduring covenants, and blessing without measure in these most sacred books.

Standing in full view in the second book of the Bible is one of the most impressive personalities of all history—Moses, the man of God.

Is this an historic personage ? Even to raise the question at this time of day seems to be literary lunacy. So deeply has the personality of this man engraved itself upon the scroll of history, so widely has his personality been written of in the literatures of the races, the faiths, the law codes of the world, that to deny the fact of his personality is to render meaningless such a vast aggregation of literature as to put the matter beyond question.

We look at this from the standpoint of the after ages, millenniums away. Early writers, such as the Hebrew writers of the time of the Captivities, and still earlier of the time of David the King, and Solomon his son, the wisest of men, were within the very historic period dominated by the personality of Moses.

In London to-day it is possible to gain access to documents of the time of the Conqueror, and of Richard, and of John. There can be no doubt as to the historicity of these persons. But Ezra and Solomon and David were not further from the time of Moses, and these knew that he was indeed an historic person. It seems tragic that it should be necessary to spend time in arguing for such self-evident facts.

We are even brought into touch with the day in which the archæologists of Judah found the book of the law in the handwriting of Moses. Ferrar Fenton points out that this is what caused the excitement, and brought about the revival of faith in the time of Josiah, the King of Judah. They found the book. And we have the record of their finding it. This brings us very closely into touch with the hand of Moses, the man of God. Some scholars suggest that the book so found was faked and not real. This is a statement made without a shadow of support in known fact. It may be regarded as that type of critical substitution for unpalatable truth which has grown so rankly in the gardens of certain types of critics with a set purpose in view, namely, the discrediting of the Bible.

Think of the great men of the period of Moses. Of the Pharaoh of the Oppression, for instance. The effects of his activities have not fully died out to this day. But of his personality we have not a very clear conception. It is possible that his mummy is in existence. This is not to be attributed to him nor to his works, however, but to the efforts of those menials who embalmed his body.

We have no mummy of Moses ; but we have the clear-cut conception of his personality, which has marched down through the ages with majestic tread. The law of the highest form of civilisation is built upon the foundation he laid. The worship of the purest faith which has come down to us through the ages is carried forward according to the principles he laid down ; the national organization of the earth's mightiest and purest race is a continuation of the organization he put into force. The teaching of Prophets and Apostles, and of Our Lord, is an unfolding of the Gospel which he proclaimed to all the world through the ages.

Into the life of the world this man has entered for ages in such a way that to deny his historicity is to deny the sunlight. This may be done with conviction by a man that is born blind. But it would be lunacy by a man born with ordinary vision. Therefore we say that to deny the historicity of Moses is literary lunacy, or mental perversity.

How his figure stands out before us ! With Abraham, Isaac and Jacob as predecessors in the background of history, he marches forth from the pages of Exodus wonderful and commanding.

Forty years a student in Egypt, trained in the Palace as the son of Pharaoh's daughter, trained in all the knowledge of the Egyptians ; knowing therefore the book of the dead, and all that it foreshadowed, from that source, at least, acquainted with the Message of the Pyramid and with its bearings upon the history of his race and people ; knowing the Messianic prophecies as they were known in Egypt at that time ; trained in statecraft, and in political economy as practised in Egypt ; learned in all the knowledge of the Egyptians ; at forty years old he was master of what the schools of Egypt could teach him.

Forty years in the desert.

With all the learning of the Egyptians stored in his mind, what a ripe scholarship would that be which followed such a graduation, with such a period for further study and reflection !

To-day in the desert, where Moses kept the sheep of Jethro, there stands a solitary Christian monastery. In it was preserved the oldest of the Biblical manuscripts. What an oasis in that desert, which was and is filled with ignorance and false faith. During the time of Moses there was one man—learned, cultured, reflective—to be found in that desert. Doubtless he constantly meditated, and constantly observed and enquired, as the student would do, regarding all the things which filled his mind and heart, with the crudities all gone, with the wheat of knowledge winnowed from all chaff, what a ripe

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scholar have we here at the end of forty years in the wilderness.

And now God met and revealed Himself to Moses.

This was the crowning point of the preparation of Moses for his most important mission in the world. To this point God had been leading him from the day of his birth, now eighty years gone past. With all that man could give to him of knowledge and training; with all that he could make of that knowledge by forty years of communion with self, nature, and with God; he was ready for the illumination which came to him by personal revelation of, and contact with, God. A true Brith-Ish leader indeed!

This must indeed be the crowning point of every successful worker in the Lord's vineyard. Especially must it be the crowning fact in equipment for the leaders of God's people.

We must leave the discussion of that revelation to another issue.

ADDRESS AT THE CENTRAL HALL.

By Rev. James Mountain, D.D.

I FEEL it an honour to stand upon this platform to-day, and I must say I feel it a great responsibility to address such a large and such an influential congregation as is now before me.

I was speaking to a lady of South Kensington, and she said, "I understand that you are to speak at the British-Israel Congress." I said, "Yes, that is so." And she said, "Will you put it into one sentence as to what this British-Israel Movement is?" Shall I just pass on to you what I told her? "British-Israel is a Movement which contends that God is fulfilling certain great national prophecies as contained in the Old Testament, and that He is fulfilling them to-day in and through the British Empire." I think that that is a succinct declaration of our principles. We do need to contend for the Bible. We do need to contend for the Cross, and to contend for the faith which was once delivered to the saints. I call upon myself in my maturity of eighty-two years, as I would call upon every one here to-day, let us place ourselves at the feet of our Heavenly Father, and with the Bible in our hands, and the love of Christ in our hearts, let us go out to fight the good fight of faith, and to lay hold of eternal life.

I am a firm believer in the British-Israel Truth. I believe in it on four grounds—Biblical, Historical, Archæological, and Linguistic. I do not hesitate to say that after studying the matter for twenty-five years I have never hesitated for one moment to express my belief in its teaching. There are four stages that every important movement in this country has to pass through, and the British-Israel Movement has been no exception.

First of all, there was the stage of indifference. When it was first propagated, people were startled, surprised, and amazed. What is it? Are we all Jews? I never heard such nonsense, people said. And as the Movement was not started by the most eminent men, and particularly as it was not "Made in Germany" at some German University, people regarded it with suspicion and with indifference. "It is beneath contempt; I cannot waste time upon it!" That was the first stage.

The second stage was abuse. There came the time when people began to study the subject. Students here and there began to accept it; and they were met with abuse, they were met with offensive expressions—faddists, hair-brained fanatics, crazy. Why, those were some of the mildest terms that they had to suffer. We were misunderstood and misrepresented, and every endeavour was made to laugh us out of our convictions.

The third stage was opposition. We are in that stage now. Men and women began to see the Truth, they welcomed it, and they proclaimed it. You cannot hide a Truth like this once you see it. Unreasoning opposition has sprung up. Public opposition from pulpit and platform. We are prepared to meet it and do not fear the issue.

The last stage is acceptance. The Truth is spreading. Honest men and women are accepting and confessing it, and acknowledging it before the world.

Let me ask you to do four things. (1) Study the literature of the subject, and especially the Bible. (2) Be ready to confess and to teach the Truth; never be ashamed to confess it. (3) Support Mr. Garrison and those who are with him to the utmost of your ability. (4) Pray for God's blessing upon the work; it is there where our power is felt. Do not let it be an idle boast that we inherit the great promises and prophecies of the Ten Tribes. Let it be prayer which will bring us to the feet of God in fear and adoration. Let us humbly contend for the Bible as the Word of the Living God.

EMPIRE DAY IN LIVERPOOL.

THE Rev. J. J. R. Armitage arranged a monster demonstration in the Empire Theatre at 3 p.m. on Sunday, May 24th. About 3,000 present, every available space being occupied, while quite 1,000 applicants for admission could not be accommodated.

Mr. A. E. Jacob, M.P., presided. He said these patriotic services were held, not in any spirit of boastfulness, but in profound gratitude to God *for choosing our race* to be the channel for spreading peace, prosperity, and civilisation throughout the world.

Mr. Armitage spoke of two great dangers with which we are faced—the attack on the principles of the Reformation by those who were in league with the Church of Rome, and the Revolutionaries, whose spiritual home was in Russia, who were attacking our patriotism. He declared this England shall not submit either to Rome or to Moscow. The following resolution was enthusiastically passed unanimously:—

"This meeting, remembering that the greatness of the British Empire is directly due to the religious and political principles embodied in the Protestant Reformation, urges on the Archbishops and Bishops of the Church of England to reject every suggestion to reintroduce mediæval superstitions and pagan notions into the worship and teaching of the Anglican Church; and also calls on the Government to use every means to stem the tide of revolutionary Socialist and anti-Christian propaganda in the Empire.

"This England shall not submit either to Rome or to Moscow."

"Rule Britannia" and "Land of Hope and Glory" were sung by the entire audience standing, led by the Walton Madrigal Society, a choir of about 80 voices, who also led the hymns and gave musical selections.

One who was present told the writer that the lecture was one of the finest British-Israel lectures he had ever heard.

S. E. S.

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A BIT OF BRITISH RED.

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

ON the west coast of North Africa, between French Guinea and Liberia, is a large patch of British territory known as Sierra Leone, with an area of 30,000 sq. miles and a population of about 2,000,000. These people are a mixed multitude, among whom are found the Timni, Sulima, Susu, Mendi, Faula, Syrians and Europeans.

The British built a fort towards the close of the seventeenth century, but did not seriously begin to improve the country until 1787, when Dr. Henry Smeathman began a colony to aid the negroes, many of whom had been in slavery in the United States. He began with about 400 negroes and 60 Europeans.

In 1788 Neinbana, a Timni chief, sold to Captain John Taylor, R.M., a strip of land "for the use of the free community of settlers, their heirs and successors, lately arrived from England, and *under the protection of the British Government.*"

This was not a successful enterprise, and in 1791 Dr. Alexander Falconbridge laid out a new settlement called Granville's Town. A company was formed for the control of the settlement. It was named the "Sierra Leone Company," the chairman of which was Henry Thornton.

In 1792 John Clarkson, a lieutenant in the British Navy, and brother of Thomas Clarkson, the slave trade abolitionist, brought to the colony 1,100 negroes from Nova Scotia.

In 1794 this new settlement (then called Freetown) was plundered by the French. Its British Governor at that time was Macaulay, the father of Lord Macaulay.

In 1807 the company handed over its right to the British Crown. In that year Britain declared the slave trade illegal. In 22 years there were 17 governors, chiefly because of the unhealthy state of that region.

Little by little British rule extended, mostly because the adjoining populations wished to come under fixed and safe rule, as the British always has been, when the real spirit of the British Government was truly represented by the colonial and protectorate governors.

Sierra Leone is well provided with woods, and water, which from the highlands of the eastern hinterlands provides many rivers and valuable streams.

The climate is torrid, but more healthful and suitable to the white population in the highlands.

The Atlantic seaboard is furnished with important islands of great value, much of the island area being the silt from the elevated lands, carried to the sea by the six chief rivers.

The chief rock material of value is the highland granite and red sandstone.

The rainfall is heavy. A fall of 144 inches in the year would be called a dry season. The actual fall is from 150 to 180; and 203 inches have been reached. December, January, February and March are the dry months, during which time there are many dust storms. The prevailing winds are from the north-east, which means that the people must have their share of hot winds from the great African interior.

There are many valuable woods, such as the date, bamboo, palmyra, coco, dom and oil palms. Along the rivers in the lowlands the mangroves flourish. Vast areas are covered with baobab, bread fruit, corkwood and silk-cotton trees. The African oak or teak, rosewood, ebony, tamarind, cam-wood and odum, the wood of which resists the ravages of the termites or white ants, flourish. The coffee and cotton plants belong to the country, and do well.

These woods, with their fruits and other products, give a large export trade, and employment to many of the natives.

Many animals abound in Sierra Leone, such as the elephant, leopard, panther, antelope, monkey, buffalo, wild hog, bush goat, sloth, hippopotamus, mantee, crocodile and beaver.

Some of the birds are hawk, parrot, owl, woodpecker, kingfisher, green pigeon, magpie, the honey-sucker, canary, wild duck, geese and partridges.

Many fish abound in the rivers, lakes and along the Atlantic coast. . . . There is a governor, assisted by an executive and a legislative council. The common law of England prevails, as in most parts of the British Empire. *Fundamentally it is the Law of Mount Sinai.*

There are many schools largely carried on by the Christian denominations, aided and inspected by the Government. Provision is also made so that the Mahommedans may have schools for their own children.

Freetown is the headquarters for the British Army in West Africa. In addition, the Colony provides its own militia, known as the "West African Frontier Force."

All units did their work well in the late war, and proved a strength to Britain in her time of struggle against barbarism.

Sierra Leone is one more country helping to run a red line around this old earth for the safety of many.

BIBLE STUDENTS' STUDY CLASSES.—XXIV.

THE PROPHET EZEKIEL.

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

EZEKIEL XXIX.—GOD'S JUDGMENTS UPON EGYPT.

ON comparing the year with xxvi, 1, we find these prophecies to the nations do not follow consecutively as to time; but more as to local nearness to the Jews themselves. Judah was undergoing besiegement, but Jerusalem was not yet taken. Jeremiah (xxxvii, 5) utters his prophecy against Egypt, because Pharaoh Hophra had raised the hopes of the Jews by making as if he would assist them. This was the first time Egypt had attempted such a thing since their defeat at Carchemish. On comparing this chapter itself, we find, at verse 17, the prophet breaks the sequence with a purpose, and this break extends to xxx, 9, which will be seen; this xxx, 9, apparently leading us momentarily to the end of Gentile powers.

Chapter xxix, to verse 16.—The first of these prophecies was delivered about three months before those against Tyre (xxvi, 1). In the tenth year Jerusalem had been besieged, but not yet taken; Egypt is embodied in her Pharaoh figured as a great dragon (crocodile) lying in the midst of her rivers. This animal, according to local circumstances, was worshipped, in some cases being embalmed after death, or it was abhorred or venerated, sometimes regarded as terrible; by some, however, it became an easy prey if assailed with skill and courage, the method apparently ending by leading him by a hook in his jaws (verse 4)—this all a very fit image of an Egyptian monarch who many times was feared and worshipped, whilst at other times he was easily led by his idolatrous priests and rendered quite powerless. At the time of this prophecy Sais was the Royal city, situate in the midst of the branches of the Delta. Hophra was intensely proud of his position and considered it impossible to dispossess him. He is known also as Apries.

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The river was at all times a source of fertility and wealth to Egypt, but more especially so under the Saite dynasty. The desolation of the whole land from Migdol, two miles from Suez, unto Syene, the most southern town of Egypt on the borders of Ethiopia, is here under consideration.

Egypt deceived Judah by the pretence to assist her, whilst Pharaoh has his own motive in going against Tyre and Cyprus; and when Judah would have been thankful for his help, he proved to be a broken reed, therefore (verse 8) the complete overthrow of Egypt by their being scattered forty years. This period seems to be that under Amosis, when during his reign we are dependent upon Egyptian history solely from Greek writings. These apparently misplace the events of this thirty-eight years as if they occurred forty years before. "The many anecdotes the Greek authors tell of this Amosis (Aahmes II, 564-526 B.C.) are all untrustworthy . . . all these stories are chronologically impossible." (*History of Egypt*, Wendel.) The period here alluded to agrees with the Scriptural date of the overthrow of Egypt under Nebuchadnezzar, and, as we are told, Egypt was to be his reward for his service against Tyre. If, as supposed, Nebuchadnezzar came against Tyre in 583 B.C., but had not captured it until thirteen years after, this must have been 570 B.C.

The twenty-seventh year of Jehoiachin would be 568 B.C., and this allows two years for the Babylonians to recover somewhat from their tremendous efforts. He is here said to have taken her multitude (verse 19), *i.e.*, leaving to Aahmes but few to reign over. He took also her spoil as well as her prey. Since he transported her multitude, we may yet hear one day of some tablet being unearthed telling of their return.

Verse 21.—"In that day will I cause the horn of the House of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them, and they shall know that I am the Lord."

"In that day" may refer to the commencement of the siege of Tyre, 583 B.C. The siege of Tyre would be contemplated before by such an expert as Nebuchadnezzar; he had no doubt built his navy, and given his instructions that they were to intercept the ships of Tyre in order to recover her treasures. These, however, we see from Isa. xxiii, 18, were already safe. The sojourn of Jeremiah in Egypt was probably much less than three years. Considering the favour he received from Nebuchadnezzar's officers, it is easy to assume that he and Baruch and others escaped straight to Ireland, probably through Joppa, in which case he might have had a little time in Palestine. We are indebted to the historical episode of Court Gebelin, also to the Cochin MSS., as narrated by the Rev. Charles Forster. "Assyrian Monuments," p. 332, *seq.* According to this record, Nebuchadnezzar, from before Tyre, sent a fleet and army along the Phœnician settlements in Africa to Spain, in command of one of his generals, an Ionian Prince, named Firouz or Pyrrhus. With this expedition he embarked, with their own consent, not as captives but as emigrants, a large body of Jews and Israelites, of the tribes of Judah and Benjamin, of Simeon and the Levites, for the purpose of settling them in the South of Spain, obviously with maritime and commercial views. Now this statement so far is Jewish history only, and is to be treated with the reserve attaching, by general consent of the learned, to everything considered Rabbinical. Fortunately, however, for the interests of the truth, the Cochin history proceeds to deal with alleged facts . . . It relates that the four tribes spoken of formed cities in Spain—Luzica, Toletua, Makkeda and Ascalon. These cities remain at this day. This proof forms internal evidence which is most convincing, and is supported in "D'Auville's Atlas."

Here, then, we have a way opened to Jeremiah, as he seems to have foretold. Jer. xvii, 12-14: 'A glorious high throne from the beginning is the place of our sanctuary. O Lord, the hope of Israel, all that forsake thee shall be ashamed, 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."

So that, come into Spain, the Phœnician ships could easily bring him into Britain.

THE CAMP OF ISRAEL: ITS SIGNIFICANCE AND TEACHING.—III.

By Andrew B. Buchanan.

Our field of study now leads us into the future, and for this purpose we must return to Ezekiel. From the fortieth chapter to the end of the Book we have a wonderful story of that which is to come, with certain definite measurements. We note that the cubit is increased by an handbreadth and termed a great cubit. Six of these great cubits are known as a reed. To be consistent with former articles, we take the sacred cubit as being equal to 25 British inches and the handbreadth equal to 4 inches, thus giving us a great cubit of 29 inches.* Six of these cubits gives a reed equal to 14 ft. 6 in.

In the future Jerusalem we find that there is to be a holy oblation, 25,000 reeds long by 25,000 reeds broad, approximately 70 miles square. Of this there is to be a holy portion, 25,000 reeds long by 10,000 reeds broad (70 by 28 miles), in the midst of which is the Sanctuary, 500 reeds long and 500 reeds broad (1½ miles square), and in the centre of the Sanctuary The House, 100 cubits long and 100 cubits broad.

Also a place for the Levites, 25,000 reeds long by 10,000 reeds broad.

And a possession for the city, 25,000 reeds long by 5,000 reeds broad (70 by 14 miles), in the midst of which is the city, 4,500 reeds long by 4,500 reeds broad (12½ miles square).

The prophet now sees the return of the four living creatures coming by way of the east.

Ezek. xliii.

1. "Afterward he brought me to the gate, even the gate that looketh toward the east:

2. "And, behold, the Glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters; and the earth shined with his glory.

3. "And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar: and I fell upon my face.

4. "And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east.

5. "So the spirit took me up, and brought me into the inner court; and, behold, the Glory of the Lord filled the house."

This has an important bearing on what follows.

The holy portion of the oblation is reserved for the sons of Zadok. Why?

* Why not take the sacred cubit to be the original cubit + the handbreadth = 25 Pyramid inches?—*Ed.*

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EZEK. XLIV.

15. "But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the LORD GOD:"

The Levites are relegated to an inferior position, and have a place of their own. Why?

12. "Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the LORD GOD, and they shall bear their iniquity."

We cannot *spiritualise* this oblation, for we are dealing with earthly things.

22. "Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before."

In Heaven "there is neither marriage nor giving in marriage."

So the sons of Zadok, the Levites and maidens of the seed of the house of Israel, *must be found*. We British-Israelites are often asked if we know which tribe we belong to. Let Ezekiel furnish the answer, together with the answers of the New Testament:—

MATT. X.

29. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30. "But the very hairs of your head are all numbered.

31. "Fear ye not therefore, ye are of more value than many sparrows."

What wonderful care!

Let our hearts rejoice with gladness that we belong to a tribe at all.

In the holy portion the people shall worship at the east gate of THE HOUSE, in the midst of which is THE GLORY OF THE LORD. (Ezek. xlvi, 3.)

Note also that the stranger shall have equal inheritance with the Israelite. (Ezek. xlvii, 22, 23.)

We have dealt with the holy portion, and the Levites' portion in the holy oblation. We must now turn our attention to the city, and we find there the formation of the Camp of Israel. Twelve gates, twelve tribes, and three tribes each on north, south, east and west.

EZEK. XLVIII.

30. "And these are the goings out of the city on the north side, four thousand and five hundred measures.

31. "And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

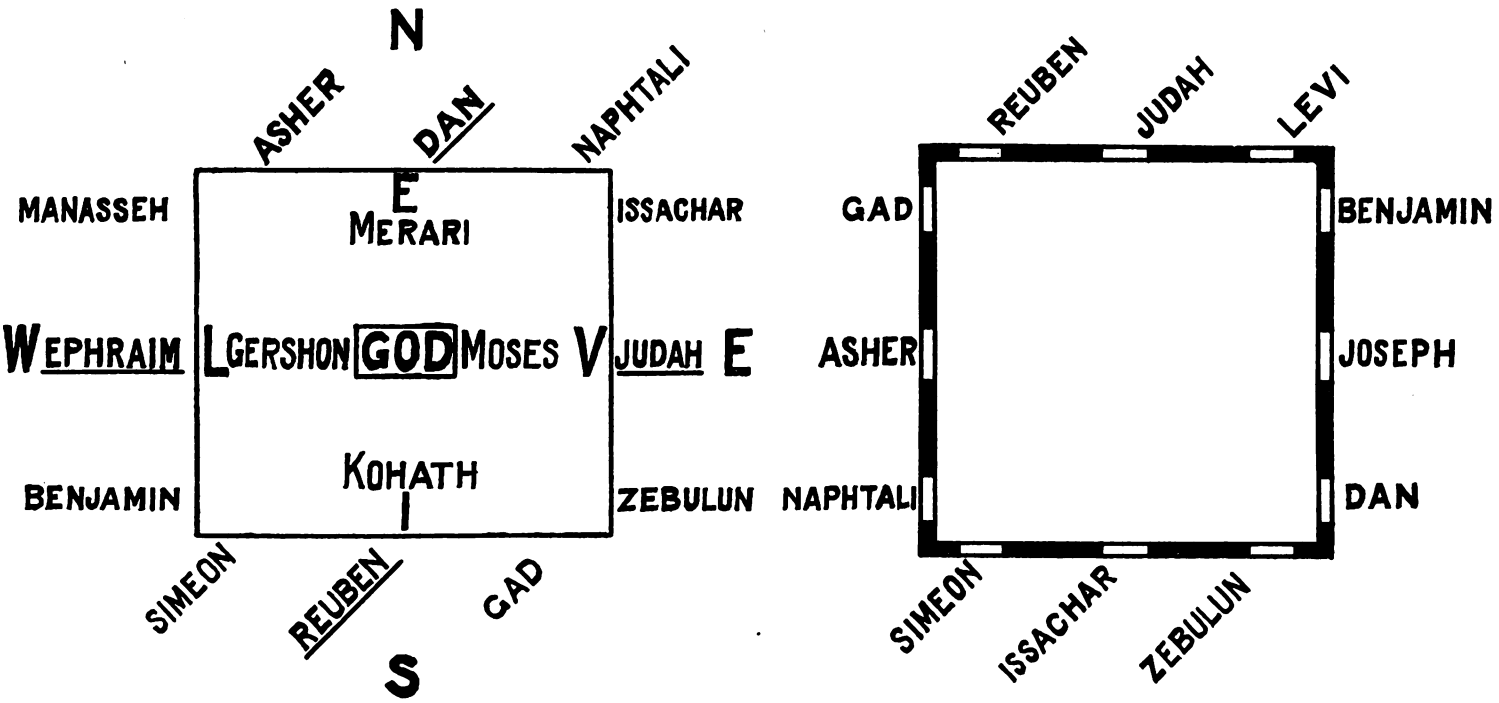


FIG. 3.

32. "And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33. "And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34. "At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

35. "It was round about eighteen thousand measures: and the name of the city from that day shall be, the LORD is there."

The formation of the city is similar to the camp, but the distribution of the tribes is entirely different. In Fig. 3 we have shown the camp and the city side by side for comparison.

The reader will notice striking differences between the two. We find that there is nothing in the centre of the city, but we have already pointed out that THE GLORY OF THE LORD is in

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the midst of the HOUSE, which, like the city, forms part of the holy oblation. Further, the name of the city shall be "the LORD is there."

We also find that Levi does not surround the city, but has charge of one of the northern gates.

We next find that there are no standard-bearers on the southern and western sides, that Dan has been transferred from the north to the east, and that Reuben and Judah have been transferred to the north.

We further find that the actual twelve sons of Israel are all in charge of the gates, and we note that Joseph is in the east. The careful student who has been following up this subject will observe that the eastern side seems to be the place of honour. For confirmation of this turn to the description of the EAST gate of the HOUSE. It is reserved for the PRINCE, and is only opened in His presence. Further, the people worship at that gate. It seems fitting, therefore, that Joseph should be in the east, and, going still deeper into the subject, perhaps we can see the reason for the transfer of Judah to the north.

Lastly, we find that Ephraim and Manasseh do not form part of the city. True, they have their portion in the land, but, in view of the tremendous importance of Ephraim in the Israel Camp, we must seek for some reason for his exclusion from the city.

Where, then, do Ephraim and Manasseh come in?

Perhaps the thirteenth chapter of St. Matthew will clear our vision and entirely open up our field of study. We find there a series of seven parables—four, and three—with a strong demarcation line between. These parables are:—

THE SOWER. THE GRAIN OF MUSTARD SEED.
THE TARES. THE LEAVEN.

ST. MATT. XIII.

43. "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." *

THE HID TREASURE. THE DRAW NET.
THE PEARL OF GREAT PRICE.

To get a proper understanding of these parables we must get right back to the beginning of things.

In the first chapters of Genesis we have the creation of Adam and Eve.

In the first chapters of Genesis the devil appears, and then began the ages-long conflict, which will ultimately end in Satan's destruction.

Let the first picture pass before us again:—

GOD. ISAAC.
ADAM. JACOB—ISRAEL.
SETH. THE TWELVE TRIBES, THE
NOAH. DESCENDANTS OF ISRAEL.
SHEM. THE CAMP.
ABRAHAM.

To that people God said:—

EX. XIX.

5. "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:

6. "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."

DEUT. VII.

6. "For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth."

1 PETER II.

9. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:"

Note the tremendous significance of the "ye shall be" and the "ye are."

In these passages we have the wonderful story; a kingdom of priests to shew forth His Glory. Isn't the shewing forth of His Glory the conversion of souls?

This, then, is the purpose of God, *from which no deviation can take place.*

Israel split up into two kingdoms, Israel and Judah. Both defected from God, and did not shew forth His praises. Both will ultimately come together again *and shew forth His praises*, for that is God's purpose.

Our Lord came to claim His kingdom.

The Jews rejected Him.

The Church was then delegated to carry on the work.

The Church cannot complete that work, for it is the mission of Israel.

* The writer is indebted to the Rev. J. Anderson Watt, M.A., F.R.G.S., who, in his Bible Classes many years ago, pointed out this dividing line separating the parables.

CHELTENHAM BRANCH.

Two interesting and most instructive meetings were held by the Cheltenham Branch at the Y.M.C.A., May 28th. The members were glad to welcome the Rev. J. Gay as a deputation from the B.-I.-W.F., he having previously attended the inaugural meetings of the Branch.

In the afternoon Mr. Gay referred in detail to the covenants and promises of God as follows:—

First Covenant with Adam (Gen. xiii, 14–17).
Second Covenant with Abraham (Gen. xxii, 15–18).
Third Promise to David (2 Sam. viii, 16).
Fourth, Covenant on Mount Sinai.
Fifth, The Atonement.

The speaker showed to us in a clear and convincing manner that these promises in most cases were unconditional. How glorious a thing it was to know that our God is faithful—that all the promises He gave in the wonderful far-off days have been and are still being fulfilled before our eyes.

In the evening the line was taken that the appearances of the Second Person of the Trinity in Old Testament times were real but not permanent, but in the Incarnation of the Son of God became permanent—"A body hast Thou prepared for Me." In that body He ascended into heaven. He cannot be considered as belonging to any nationality although He took upon Himself our nature. The last hour was occupied with an interesting exchange of views and all members present were much helped and encouraged as a result of Mr. Gay's visit, which we hope may soon be repeated.

H. C.

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MAY MEETING,

TUESDAY EVENING, MAY 26TH.

MAJOR J. KNOWLES, O.B.E., Chairman, said :—Before we proceed with our meeting to-night I feel it incumbent upon me to make reference to the impressive ceremony which has taken place this afternoon in Westminster Abbey in connection with the funeral of that great man and soldier, Field-Marshal the Earl of Ypres. I served under him in two wars, viz., in South Africa and in France, and I know something of his splendid services to our country. I feel, therefore, I should like to pay my personal tribute to his memory, publicly, this evening. (Hear, hear.)

There is another Field-Marshal of the British Army in the public eye at the present moment, one with whom I had the privilege to serve and to whom I should like to refer for a moment—I mean Field-Marshal Lord Plumer. (Applause.) He is succeeding Sir Herbert Samuel in Palestine, as you know, and I think you will agree with me that the task is likely to prove an arduous one. Sir Herbert Samuel's task has been most difficult, rendered more so by the fact that he is, himself, a Jew. He has been much criticised, and people have said that he had been on more than one occasion a little "down" on his own people. This is not surprising, perhaps. It is what one might psychologically expect—that is, if a judgment had to be given on a question involving two sides, it would fall against, rather than for, one's own interests.

Now, Lord Plumer is absolutely detached, and has proved his great ability not only as a soldier but as an administrator. As you know, he was one of the most successful Commanders in the Great War. During the three years or more when I was on his staff I never knew him to make a mistake. He stands, absolutely, in the first rank as an administrator. Whilst in Malta he did a great work. When he was appointed Governor, affairs in Malta were in a very critical state. When he left, he did so in a blaze of triumph, and everyone said he was the best Governor they had ever had, and they were all deeply sorry to lose him.

In Palestine he will want all his tact and ability in dealing with the peoples with whom he will come into contact. Moreover, he is likely to have a very difficult time, as the Bolshevists will make difficulties for him.

We have only to read our papers day by day to see that great events are in course of preparation, and the forces of evil are already ranging themselves against those of right.

In the *Morning Post*, dated March 2nd, we read that, despite assurances of the new Soviet War Lord, the Moscow Government is extremely pacifist, and that the Red Army has been decreased to 510,000 effectives, Soviet agents have lately visited Austria-Hungary and Czecho-Slovakia for the purpose of purchasing ammunition and other military material.

In Prague, the Soviet agents have ordered 100 truck-loads of medicaments and ligatures for Army dressing stations and hospitals, and in Hungary they are purchasing horses for the Red Army. If their intentions are really pacific, why spend so much in preparing for war? Then, on the 9th March, we read that speeches hostile to Great Britain were made by Chicherin and others at every stage of the journey from Moscow to Tiflis, made by the Soviet executive for its session at the latter town.

Their numerous lectures and public statements with which they have been regaling the Russian public in the last few months have evidently had one purpose only, viz., the "exposure" of British Imperialism and the most violent abuse of British statesmen.

At Baku, on March 2nd, Chicherin said: "Baku is the citadel of Bolshevism. It is the Soviet land stretched out to Asia. Via Baku we are sending out to the East new ideas. The idea of a struggle for a liberation of the Western, *i.e.*, British Imperialism. Baku is our principal arm against England, for England has realised that the awakening of the East which we are working for is her chief danger. In Baku we held the first Congress of Eastern nations which terrified England, and awakened in the Eastern peoples the hope that Soviet Russia will help them in their stuggle against Western Imperialism.

"England is, already, foreseeing the moment of her downfall!"

Let me read you an extract from the Press recently :—

"THE WHITE TERROR.

"BOLSHEVIST CALL TO PALESTINE 'COMRADES.'

"Zinovieff has evidently decided to devote his attention in the near future to Palestine in order to 'attack British Imperialism in one of its most vulnerable spots,' writes our Russian Correspondent.

"In the latest appeal issued by the Communist Internationale to the 'world proletariat,' the Eastern Bureau of Zinovieff's organization says :—

"'The question of doing away with the robber, imperialistic policy of British rule in Palestine is one of burning actuality, and it is only the Palestine Communist Party that can successfully expose the hypocrisy and perfidy of the British robbers. All the reactionary forces of Palestine, including the British police and the Jewish Socialists, are now united in their efforts to crush the Palestine Communist Party.

"'Comrades! Rally to the assistance of the Nationalist Arab movement, which is fighting the Anglo-Zionist occupation of Palestine! Down with the White Terror! Long Live the Communist Party of Palestine!'"

Such statements as these, read in conjunction with chapters xxxviii and xxxix of Ezekiel, in which the invasion of Palestine by Russian hordes is foretold, should surely convince any unprejudiced mind that we are living in the last days of this dispensation.

The thought of war is always dreadful; but there are times when it is unavoidable. Such a time, of course, occurred in August, 1914, when we entered the war on the side of right and to protect the weak. In the next war we shall be no less on the side of right, and we shall not be the aggressors; though we may have to fight, as we did in the last war, with our backs to the wall, we British-Israelites will have no uncertainty as to the ultimate issue, for we know that our Saviour and our King will come to our aid at the crisis of the battle, and we shall be saved.

We can then look forward to a glorious reign when, to quote from a book recently written by a certain Dr. E. E. Fournier d'Albe, called "Quo Vadimus":—

"The earth will be under one government, and one language will be written and understood or even spoken all over the globe, and all the world will be young. There will be no death from disease, and almost any sort of injury will be curable."

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THE LATE ADMIRAL OF THE FLEET SIR F. C. DOVETON STURDEE, BART., G.C.B., K.C.B., C.V.O.

Who presided at the lecture by the Secretary-General at the Congress in October last.

OBITUARY.

A MOTHER IN ISRAEL.

BY the death of Mrs. Augusta Waddington, widow of the late Dr. Frank Waddington, of Leeds, the Federation has lost one of its most devoted members. From her childhood had she known and believed in the great Truth we hold, for her father, the late W. M. H. Young, Mus.Doc., who was organist of Lincoln Cathedral for over 40 years, was one of the earliest to accept the good news taught by the late Edward Hine. All her life she was assiduous in propaganda amongst friends and acquaintances, and many converts are due to her efforts. Her husband also was a staunch believer and supporter of our work. She had five sons and one daughter, the latter also having passed on ahead at the age of 21, a loss that her mother never quite got over. She was a brilliant pianist right up to within a few weeks of her death, and was indeed a gifted, conscientious and devoted mother, as may be realised from the fact that all her sons are believers, and three of them—Mr. Cecil at Bristol, Dr. Eric at Stockport, and the Rev. Guy at Bradford—are engaged in active work for the Truth in either organisation or lecturing or writing. It may also be interesting to record that her two brothers, Rev. Philip Young and Captain A. H. F. Young, are also actively working for the Federation.

Her loss will long be regretted, not only by her relatives, but by numerous friends she made in the course of a long and active life. She was 73 at her death.

May she rest in peace!

THE LATE REV. HUGH PRICE HUGHES, M.A., ON ISRAEL.

"IT was evidently the purpose of the Almighty to isolate the Hebrew race for a time, in order that they might be educated for their great mission as the religious teachers of mankind. Nobody in our party seemed to have had previously the least idea how steep and long was the climb from the Plain below to Jerusalem. It was the manifest intention of God that until Israel was ready for the destined work they should be entirely separated from the rest of the human race, taking no share in the ordinary controversies and changes of human history. We know how the stiff-necked, rebellious children of Jacob again and again defeated the purpose of God, but the more you realise the extreme elevation and isolation of the mountain range of Judæa, the more you will understand one of the methods used by Jehovah in preparing Israel for their work in this world. Well does Karl Ritter say of Palestine that 'Nature and the course of history show that here, from the beginning onwards, there cannot be talk of any chance.' Now I realise, as nothing but such a visit to the primitive home of Israel could have taught me, the meaning of certain famous passages in the Old Testament. In the nineteenth chapter of the Book of Exodus and in the fourth verse we read, 'Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself.' In that brief, poetic sentence we are emphatically taught how God brought the Children of Israel out of Egypt, separated them from the rest of the human race, and bare them, as on the wings of an eagle, to a lofty eyrie at the top of the mountain range of Judæa, far away from the great nations of antiquity, that on this isolated spot they might be prepared for the work to which He had called them. The same momentous truth is repeated at greater length in the thirty-second chapter of the Book of Deuteronomy. Let me quote the famous passage, as rendered in the Revised Version, beginning at the ninth verse, 'The Lord's portion is His people; Jacob is the lot of His inheritance. He found him in a desert land, and in the waste howling wilderness, He compassed him about, He cared for him, He kept him as the apple of His eye; as an eagle that stirreth up her nest, that fluttereth over her young, He spread abroad His wings, He took them, He bare them on His pinions.' How impressively are we taught here that in the case of nations, as well as in the case of individuals, isolation and solitude are sometimes the necessary conditions of future and highest service. In the present day we live too much in crowds, we have too little of that solitude which John Stuart Mill realised was one of the necessary conditions of an effective life."

Let us realise the importance of right planning, right thinking, and right doing, and give our thought to practical things.

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OPEN AIR CAMPAIGN.

IT is our purpose to enter upon an Open Air Campaign during the months of June, July, August and September. Will the Associations of the North take note? We shall be pleased to receive applications from them for our services. In writing to Mr. Steele, 380, Edge Lane, Liverpool, will they please notify the week most convenient to them, and we will endeavour to comply with their request? It would be as well, to save disappointment and unnecessary delay, if they would mention an alternative week for fear lest the one they have selected should be already booked.

We are also laying our plans for the Autumn and Winter. Will the Associations consider now the advisability of a week or ten days' mission, and communicate with us forthwith at No. 6, Buckingham Gate? We can then book our missioners and lecturers early, and so get a thoroughly good selection.

Mr. Gay is now taking bookings for his Grand Recital of Isaiah, with musical accompaniments, as given before a large audience at the Central Hall, Westminster, last March. He will be pleased to give full particulars on application.

ANNUAL MEETING: BRISTOL BRANCH.

THE twelfth annual meeting of this Branch was held at Fortt's, in Queen's Road, on Wednesday, May 20th, at 4 p.m., the chair being taken by the Rev. J. H. Satchell, B.A., Vice-President, a large number of members and friends being present. Feeling references were made to the late Lieut.-Col. A. B. Prowse, President of the Branch for many years, and a vote of condolence with the relatives was passed, the members standing in silence.

The Secretary reported that considerable progress had, by the grace of God, been made during the year ended on March 31st last. There had been 42 public lectures given by the Branch, at which the Revs. Pascoe Goard, Woodhams Denham, P. Young, R. G. F. Waddington, J. J. R. Armitage, and Joseph Gay, and Messrs. Hesketh and Morey had done great work in educating our people, and Mr. Garrison had also given one of his fine lantern lectures. The Rev. M. E. Thorold and the Secretary had also given addresses in suburban districts; and the demand for more was always with us. Sixty-three new members had been enrolled, and the total at the end of the year was 249. Since then several more had joined and the total was 255 now. Besides the growth of this Branch we had started well on its way the Nailsea Branch, which, under the able secretaryship of Mrs. T. Dent Gardiner, had now 25 members of its own.

All this increased work had been reflected in the accounts, which balanced at £366 16s. 6d., as against £188 1s. 7d. the previous year. The sale of books and leaflets, &c., had gone up from £18 to £30 at the bookstall presided over by Mrs. Waddington. The Branch had also presented 20 guineas to Headquarters for the purchase of a bookcase. And they had been enabled, thanks to the good offices of Colonel E. W. Lennard, to establish the nucleus of a British-Israel library on one of the shelves in the library of the Bristol Branch of the Royal Colonial Institute, and to supply the reading room with THE NATIONAL MESSAGE weekly.

Donations were earnestly solicited to wipe out the small deficit and provide a fund to enable them to carry out an intensive propaganda next winter; at least £100 was asked for.

The report and accounts were duly adopted, and after the transaction of other necessary business the meeting resolved into tea and conversazione, during which musical items were excellently rendered by Mr. Palmer's string orchestra. After a pleasant hour thus spent Mr. J. J. Morey gave the meeting a most excellent and illuminating address, taking as his main subject the very vital question as to what was the *first* message that the disciples were instructed by Christ to preach, and to whom. This message threw a flood of light on the British-Israel position. He was cordially thanked for his very able address, and the meeting closed with the Benediction and the National Anthem.

MR. D. DAVIDSON, M.C., AT LIVERPOOL.

CROWDED audiences greeted Mr. Davidson at the Common Hall each evening from May 18th to 22nd; on two evenings "standing room only" was the order. His plain exposition and rendering of the scientific problems of the measurements of the Great Pyramid and their evident relation to the British Race, simplified by diagrams and explanations with the aid of a black-board, was a revelation, and maintained the intense interest of his audience for one and a-quarter to one and three-quarter hours each evening. He was preceded on three evenings by the Rev. Joseph Gay, who gave a well-reasoned and effective explanation of B.-I. Truth and what we stood for. We have reason to believe that several who attended to hear about the Pyramid, but knew nothing of the connection of Britain with Israel, were greatly impressed by the words of Mr. Gay, verified by Mr. Davidson. Over £5 worth of literature was bought. A very hearty vote of thanks was accorded to Mr. Davidson.

UR OF THE CHALDEES.

"THE excavators in Mesopotamia are still bringing forth from the city of Abraham treasure which enables us more correctly to appreciate life in Ur of the Chaldees in ancient days. The joint expedition of the British Museum and the Museum of the University of Pennsylvania has reported discoveries of great importance, which seem to prepare us for an ever-enlarging estimate of the developments of art and industry in and around Ur, in days long antecedent to those in which the 'father of the faithful' entered upon his western pilgrimage. Last year the excavators laid bare the Ziggurat of Ur, the huge tower of the Moon-god, set up about 2300 B.C.; now they report the discovery, carved in relief upon a limestone slab, of the portrait of Ur-Engur, the royal builder, with his own record of his building achievements. . . . In one scene of the stela, the Moon-god Nannar is seen seated upon his throne, and receiving the worship of the king, to whom he commits the work of building a shrine, by holding in his hand the measuring line and rod of the architect. Other details, eloquent of the practices of nations from whom Israel of old learned lessons in idolatry, are plainly indicated, and one seems to be in very clear relations with the time when, with a deep earnestness, there came to the chosen people words of caution by the mouth of Moses against worshipping sun, moon, or stars, and serving divinities such as ruled among neighbouring nationalities. From all such discoveries one fact stands out; and that is, that a whole heaven of difference separated the religion of Israel from the abominations of surrounding peoples."

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CORRESPONDENCE.

To the Editor.

I AM a member of the Adelaide Branch of the British-Israel Federation, and as such I would be pleased to see some answer to, or comment upon, the following subject in your columns.

"The Bible reveals so many things—there is no other Book in all the world that contains so very much in so little." And so the object of my enquiry is a very small portion of Scripture indeed, but to me it appears to mean so much.

Now, the President of our Adelaide Branch, at one of our meetings, said that after the period known as the Reformation England never looked back; and is not that remark quite true? Did not England at that period throw off the power of Rome and return to the fundamental beliefs of the Early British Church?

I have beside me, as I write, a book on English coinage; open at a page bearing an illustration of the sovereign (the "unite") of James I of England; a coin having this inscription: "Jacobus, by the Grace of God, King of Britain, France, and Ireland," and on the reverse: "Faciam eos in gentem unam" (I will make them one nation).

Prof. Saintsbury says: "The Authorised Version is the greatest monument by far of Jacobean prose"; he goes on to say that the authors (that is, "translators") "*summonod*" by the first Stuart King of England had "more than merely *human* good sense of purpose"! (These remarks are from "A Short History of English Literature," by Prof. Saintsbury.)

In the Dedicatory Epistle to the Authorised Verson we see that James took a personal interest in the translation; the translation was not made and *then* "presented" to him; on the contrary, James is stated as being the "principal Mover and Author of the work."

I may venture to say that the period of the Reformation was one of absolute crisis for the British nation. All spiritual truth had been crushed and squeezed out of the people by the heel of Papal power; the people, as a nation, were starving; they had been offered the stones of blind Romish authority in place of the True Bread!

Has not God given us some notification of this time? *I* think so.... "Yet now hear, O Jacob my servant; and Israel, whom I have chosen, thus saith the Lord who made thee, ... who will help thee; fear not, ... for I will pour water upon him that is thirsty, and streams upon the dry ground.... One shall say I am the Lord's, and another shall *call himself by the name of Jacob;* and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." (It was in the year 1603, when James of Scotland became James I of England, that the cross of St. Andrew was joined with the cross of St. George, forming our Union Jack. It was *then* that we *first* "placed upon our foreheads the Name of the Father and the Name of His Son" (Rev. xiv, 1).

Was not the time of the Reformation that time when the spirit was poured upon the thirsty? When the dry ground was indeed watered?

Watered both by the Spirit of the Lord in His Word, and by the blood of His martyrs, who died that we might read the truth!

Wycliffe, indeed, did not die a martyr's death, but his bones were dug up and burnt and scattered by the Roman Catholics, and John Huss, his friend and follower, was burnt at the stake; Tyndale was strangled, then burnt; John Rogers was burnt alive by Queen Mary. All these brave men helped to give us our Authorised Version.

Certainly the Bible was known before the reign of James I; but, as I understand, only by the very few. There was a version sanctioned by Henry VIII, and another by Elizabeth, but these are not in everyday use in every British home to-day as is the Authorised Version.

To me it seems that this forty-fourth chapter of Isaiah is a plain notification of that period known in history as the Reformation.

The sign of that time was to be when "one shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord." Again we see in this forty-fourth chapter:—

"They that fashion a graven image are all of them vanity; and their delectable things shall not profit.... He maketh a graven image and falleth down thereto, he falleth down and prayeth unto it, 'Deliver me, for thou art my god.' ... And thus saith the Lord ... who is with me? that frustrateth the tokens of the liars?"

At the time of the Reformation the liars and idolaters were cast out of England; and though Roman Catholic monarchs reigned, for short periods, after the time of James I, the *Papal power* never came into force again.

Wycliffe, Tyndale, Rogers, James I, and the fifty-four ecclesiastics who "compared the labours of the many worthy men who went before them," surely *did* have more than merely human good sense of purpose, as Prof. Saintsbury says? Surely God's Hand was guiding them in all they did? And does not God's wondrous Word give us warning of troublous times, and tell us of all great events?

If we can only read His Word aright!

And of this same time, when the Papal power ruled England, God tells us that "He feedeth on ashes, a deceived heart turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?"

(Is not this the very soul of British-Israel crying out?)

But then, "Remember these things, O Jacob and Israel." Yes, indeed, remember them; be not deceived again, nor take a lie into your right hand! For now God says, "I have blotted out, as a thick cloud, thy transgressions, and, as a thick cloud, thy sins: return unto Me; for I have redeemed thee"!

Now let us continue the quotation on the reverse of that sovereign of James I: "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; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them; so they shall be My people and I will be their God."

In the reign of James I all this came to pass; the people were cleansed from their sins, and the idolaters were overthrown; but was not James the first representative on the English throne of the line of David?

I would be pleased and most interested to hear someone else's view on this subject.

Sincerely yours,

A. BARCLAY.

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THE SECRETARY-GENERAL'S PAGE

WE shall hope to see a large audience on Thursday afternoon next, June 18th, at our Headquarters, to hear the address by the Rev. W. W. Lucas, M.A., on "The Lord's Day and National Life."

* * *

On Tuesday, June 23rd, the Prince of Wales' Birthday, we celebrate the first Anniversary of the Opening of our Headquarters, 6, Buckingham Gate, S.W., by meetings to be held here in the afternoon at 2.45, when our President, Lord Gisborough, will preside, and addresses will be delivered by the Rev. W. H. Stuart-Fox, M.A., Major J. Knowles, Deputy President, and Mr. Herbert Garrison, Secretary-General; and in the evening, at 8 o'clock, when Mr. J. J. Morey will give an address on "The Second Coming of Christ, and what it means for Britain." Our readers are cordially invited to attend and to bring their friends.

* * *

Mr. David Davidson and Mr. Herbert Garrison have been invited by a well-known London Literary Club to dine, and thereafter deliver addresses on the Great Pyramid.

* * *

We are delighted to welcome back from Switzerland our good friend, Mr. J. Arthur Jutsum, the Honorary Treasurer of the B.-I.-W.F. since its inauguration. He has had a long illness, and for several months has, by doctor's orders, been living at an altitude of 7,000 ft. We are thankful to say he has made a splendid recovery. He is eager to help our Cause in every way possible, and we hope to see him often at Number 6.

* * *

The Rev. Joseph Gay is carrying on his activities in the North of England, and laying, we believe, good foundations. He was present recently at the induction of the new minister of the Gorton Congregational Church, Manchester. There are many British-Israelites in this Church. The Chairman introduced Mr. Gay as the Organizer for the British-Israel Federation in the North, and this gave him an opportunity he was not slow to seize.

* * *

Our Great Yarmouth Branch has just held the Annual Meeting, Mr. J. H. Rix, the President, in the chair. Mr. J. J. Hall, the Hon. Sec., reported a threefold growth of income, great increase of interest, and a disposal of more than a hundredweight of literature in a few months. The Committee and Officers were re-elected. The Rev. F. Aston gave an address.

* * *

We regret to hear that our friend, Mr. Graham Coltart, one of the Scottish B.-I. veterans, is suffering from rather serious fractures through a fall. We are requested to ask for the prayers of our readers on his behalf. May God sustain our friend, and spare him to us.

* * *

Mr. Morey had good meetings at Bexhill and Catford. This week he is at Portsmouth, Southsea and Thames Ditton. To-morrow, and on Sunday, June 21st, he speaks at the Men's Meetings at the Parish Church, Stratford, E.

We are grateful for further donations for our work, including £10 and £5 sent anonymously, and we gladly welcome a number of new members. If all our readers would join the Federation we should be able to extend our borders and occupy many new fields.

* * *

All patriots and right-thinking people are grateful to the Government for excluding alien Communists, but what about the Communists in our midst? We hear disquieting things regarding their evil work. We must unite to combat their machinations, and nothing can equal B.-I. teaching for doing this.

* * *

The Dearborn Independent, for May 23rd, has a remarkable article of nine columns on "Where are Israel's Lost Tribes?" It is based on interviews with the Rev. Pascoe Goard and Mr. Garrison. By the most conservative calculation it will be read by at least a million people in view of the enormous circulation the paper enjoys. We are already receiving many enquiries as the result of this article.

* * *

A correspondent in Wellington, New Zealand, sends us the following excerpt from a paper published in the U.S.A.:—"The union of the British Dominions, 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 be a union of great peoples, all of whom have everything to gain by peace. The British Empire, almost if not quite, monopolises such trade essentials as nickel, cobalt, asbestos, mica, rubber, diamonds, and produces half the world's wool. Americans have control of petroleum, hemp, cotton, sulphur, copper, tobacco. For the main, 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 and freedom of trade. It would make for the more rapid development of Australia, New Zealand, and South Africa. It would gradually weld all English-speaking people together for better things."

* * *

Our active and enthusiastic member in Montevideo, Mr. C. B. Evans, frequently writes most interesting letters and striking articles on British-Israel to South American papers. We have just received one in which he embodies a large part of an illuminating address given by the Rev. Pascoe Goard in the Central Hall.

* * *

Dr. Horace Sworder and the Secretary-General are announced to lecture for the Croydon Branch on Thursday this week. The former in the afternoon at 3 o'clock, and the latter in the evening at 8 o'clock; the meetings are being held at the Y.M.C.A., North End, Croydon.

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

No. 181. Vol. IV. JUNE 20, 1925 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 APPEARETH TO MOSES.

By Rev. Wm. Pascoe Goard.

Exod. iii, 1: "Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb."

Again and again we find such passages as this included in the carefully-prepared text of the early Scriptures. They come in so naturally that it is manifestly a part of the original text.

If we were dealing with mythical literature, time and place would be of no importance, but the fact that the literature of the early Scriptures follows so naturally the chronological order, and traverses so naturally the pathway taken by individuals and by the Israel people, preserving also the proper sequence of events, it shows we are dealing with veritable history.

Moses is now at the end of his second period of forty years. He is also at the beginning of that final period of forty years during which the training of his lifetime shall blossom into useful activity, the end of which will never come.

The final preparation for his great task is in the conjunction between himself and God, and the alliance entered into between them there for the delivery of God's people from Egypt and for the organizing and establishing them to be His Kingdom Nation among the nations of the earth. The record reads as follows:—

And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the

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God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt:

And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God.

With the details of this great statement we need not concern ourselves in this article.

The important fact is that God appeared unto Moses and took him into partnership with Himself.

Let it be remembered that we are not talking ecclesiastically, neither are we endeavouring at this moment to infuse life into the Churchman's faith—although that is of infinite importance—but we are talking of Moses the statesman, about to be sent upon a diplomatic mission to the Pharaoh of Egypt with a demand backed by an ultimatum that he should lift the hand of oppression from the people Israel, grant to them freedom of conscience to worship God in their own appointed way, and freedom to depart from the land of Egypt.

This was essentially a national matter, a secular matter belonging to the realm of statesmanship and government. Let it be remembered that it was in this connection with the nation's life that God revealed Himself to Moses. Later on the priesthood was organized; the Tabernacle erected; and the form of worship established; and God manifested Himself in connection with the ecclesiastical organization of the nation. But His primary manifestation of Himself to Moses was in connection with national secular things.

The mission from the human standpoint would be judged a hopeless one. Two aged men from the desert, with no following, with no human influence, armed only with a rod, suddenly appeared before the Pharaoh of Egypt with the startling demand we have indicated.

All the dignity, national organization, and military power of Egypt stood behind Pharaoh when he refused the demand of the two aged men. But God and Moses were greater than Pharaoh and all Egypt, and ultimately Pharaoh was compelled to let the people go.

This was the first embassy in connection with British national history. The success of the mission absolutely depended upon the ambassador being supported by the authority and power of God. It should stand as the representative embassy in the realm of British diplomacy through all the ages. It is as vital that the statesmen of Britain should be directly in contact with God, and move under His direction, as that the spiritual leaders of the nation should be so.

It is not necessary to stress this matter further; but the whole weight of Divine inspiration is focused upon this point in this, the beginning of Brith-Ish diplomacy and statesmanship.

We now come to a second study of a similar character, namely, God revealing Himself to the nation Israel. The most graphic description of this historic event is given in the nineteenth and twentieth chapters of Exodus. Again the record in this most carefully-prepared statement presents to us the time or date, the place and the circumstances of this event. Thus we read as to date, "In the third month, when the children of Israel were gone forth out of the land of Egypt" (the date of which Exodus is known), "the same day came they into the wilderness of Sinai." As to place, it is the wilderness of Sinai, "For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount." As to circumstances, it conjoined with the series of events which had been progressing for the three preceding months.

The object of their arrival was that they may be now organized into God's Kingdom Nation, which kingdom must of necessity include three elements, namely, the nation, the king, and the law. As to the nation, the matter is dealt with in the following quotation:—

> 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 the nation took its place in the Kingdom of God.

Now we have the descent of Jehovah to make everlasting conjunction with His nation as the King of Israel set forth in the following striking words:—

> And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.
>
> And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.
>
> And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.
>
> And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.
>
> And the Lord came down upon mount Sinai, on the top of the mount; and the Lord called Moses up to the top of the mount; and Moses went up.

Finally, having arrived and made conjunction with His nation, we have now the statement of the principles of that law, the eternal law of righteousness, by which He would administer His authority in the nation.

We return to the consideration of God's revelation of Himself to the nation collectively. What we desire to say in connection with this matter will be the heart of our message in this article.

We have already seen that God revealed Himself to Moses

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individually after a long period of special preparation on the part of Moses.

We are now to see that God revealed Himself, and it was intended for a perpetual revelation to Israel the nation after the race of which the nation was now to be organized had been in training as a race for four hundred years.

Again let me entreat the reader to remember that we are not dealing with the ordinary " spiritual " phase of this matter. We are dealing with it from the national standpoint as the very heart of the political and statesmanship life of the nation. It was to the secular body that Jehovah revealed Himself at Sinai. For the purposes of this revelation there was no temple, nor tabernacle; no priesthood, nor sacrifice; and no form of worship. It was a great convocation of the nation Israel.

The principles uttered by God were not couched in the form of the doctrines of the Gospel of Grace, but they were couched in the form of those legal principles which lie at the basis of the organized life of the nation.

It is the heart and soul of the message we bring that the national life of Britain must be brought back into harmony with the laws of God, and into living contact with His Person, before we can recover the state of peace and prosperity which should be the normal condition of God's Kingdom Nation.

The Free Churches of the nation Israel have based their activities and offered as the reason for their existence the preaching of the doctrine that the individual should be brought into right relationship with God. It is a truth which none can gainsay. It is a truth proclaimed by the Established and Free Churches alike to-day; it is a truth which was illustrated in the individual experience of Moses at the burning bush. But we wish most emphatically to point out that the individual contact with God cannot take the place, nor provide the experience of the nation's contact with God in its community life. If every individual in the nation lived in constant conscious contact with God this would not produce the experience which can only come by the nation as a nation approaching the Throne of the Eternal.

It used to be the glory of the Established Church that it led the nation as a nation in its worship of God, and directed the statesmanship of the nation to the great fact that the ultimate authority in the national life and the one director of the nation's policy is Jehovah, the God and King of Israel.

With the loss of its national message, which should constantly enforce this vital thing as a daily necessity in the nation's life, the National Church has lost very largely the spirit and power of its message to the people. It is necessary that the Free Churches should take up the national phase of God's message to His people, for not otherwise can they carry on the full Gospel of Our Lord and His Apostles. First, He and they preached and established the Gospel of the Kingdom, which is the national Gospel of Israel; then upon that foundation they built the superstructure of the Gospel of Grace.

It is necessary, vitally necessary, that the English Church shoud infuse again the old life and inspiration into the glorious liturgy which so wonderfully expresses the nation's aspirations Godwards, and having aroused the nation once more to consciousness of its vital connection with Jehovah its King, to press home, as Jesus did, upon the foundation of Kingdom truth the Gospel of individual salvation.

To this end it will be well to read your Scriptures, which tell of great national Holy Convocations and great national approaches to God.

It will be well to consider most carefully the overpowering spiritual influence which rested upon the nation as in its community life it thus waited upon its God. Nothing else can take its place; no individual experience can possibly bring such influence and blessing into the consciousness of the people.

It will be well to read again and again in Biblical and modern British history how God moved out of His place to save Israel from approaching armies and impending disaster. It will be a triumph indeed when the Established Church and the Free Churches join hand in hand to bring about a day of Holy Convocation for the nation, when unitedly it shall approach the Throne of God. Pray God that we do not wait for the day of overwhelming disaster before this most desirable end is realised.

But we have spoken as though this were the duty of the Church alone. Let the supreme head and secular ministers of our nation realise that it was Moses the administrator, and later on the kings of David's line, who sent forth the call and gathered the nation to meet its God.

Let the Ministers of the Cabinet, the Privy Council, the Members of the House of Lords, and of the House of Commons, the Administrators of the Departments, remember, what is an undoubted fact, that they are in very deed the Ministers of Jehovah and are responsible directly to Him.

In their hands is the honour of His Name. In their hands is the safety of His people. In their hands is the prosperity of His nation. In their hands is the progress of that great mission, national and ecclesiastical, which He has undertaken in the earth. Their success will entirely depend, and their responsibility be fulfilled, upon their practical and vital connection with Jehovah, Who manifested Himself to His nation Israel at Sinai, and Who has dwelt with and hovered over that nation ever since, and will do to the end of time.

THE MODERNIST CONTROVERSY.

THE General Assembly of the Presbyterian Church, sitting as a High Court at Columbus, Ohio, has given its decision in the Modernist-Fundamentalist controversy, which, in the opinion of many ministers, threatens to split the Presbyterian Church from top to bottom. The decision was a victory for the Fundamentalists, for the Court held that the Presbytery of New York had acted wrongly in licensing ministers who would not affirm their belief in the virgin birth of Christ, and that the New York Synod had erred in failing to sustain complaints against the Presbytery. The Court declared that belief in the virgin birth was an indispensable qualification for the Presbyterian ministry. Though the Assembly's decision affects directly only the Presbyterian Church, practically all the Evangelical Churches in the United States will be more or less affected, so widespread is the Modernist-Fundamentalist controversy.

The truth of God is more to be coveted than the finest gold.

* * *

Prejudice is rooted in ignorance; it always shuts the door. Throw open the mind to receive light. The truth at all costs.

* * *

Persecution, slander, misrepresentation, only partially succeed for a time. Satan generally overreaches himself, and in the end defeats his own objects.

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"DAYS OF HIGH ADVENTURE."

The hymn referred to in "Days of High Adventure"—August 16th, 1924—is as follows (printed by request):—

HOW MANY SHEEP ARE STRAYING?

How many sheep are straying,
Lost from the Saviour's fold?
Upon the lonely mountain
They shiver with the cold.
Within the tangled thickets,
Where poison vines do creep,
And over rocky ledges
Wander the poor lost sheep.

Oh! who will go to find them?
Who, for the Saviour's sake,
Will search, with tireless patience,
Through briar and thro' brake?
Unheeding thirst or hunger,
Who still, from day to day,
Will seek, as for a treasure,
The sheep that go astray?

Say, will you seek to find them?
From pleasant bowers of ease,
Will you go forth determined
To find the "least of these"?
For still the Saviour calls them,
And looks across the wold,
And still He holds wide open
The door into His fold.

How sweet 'twould be at evening,
If you and I could say,
"Good Shepherd, we've been seeking
The sheep that went astray.
Heartsore and faint with hunger,
We heard them making moan,
And, lo! we come at nightfall
And bear them safely home."

Chorus.

Oh, come, let us go and find them,
In the paths of death they roam;
At the close of the day, 'tis sweet to say,
"I have brought some lost one home."

ADDRESSES AT THE CENTRAL HALL.

BY REV. CANON C. J. HOLLIS, M.A. (*Chairman*).

MAY I say this afternoon how very glad I am to have the privilege and the pleasure of presiding at this meeting. It gives me an opportunity to give a reason of the faith that is in me.

We must begin by keeping absolutely clear the distinction between the House of Israel (the ten tribes) and the House of Judah (the one tribe, with its attendant smaller tribes). It is perfectly hopeless to discuss this subject without keeping that perfectly clear.

See in how many essential features we have inherited the unconditional promises to Abraham, Isaac and Jacob. It is unthinkable that, at this eleventh hour, another great nation, or company of nations, should be found to replace us and do the work that we are doing in the world.

We do possess the gate of our enemies; we do evangelise the world; we do emancipate the slave; we do lend and not borrow; we do dwell alone, in a very real sense, and are not reckoned among the nations. We are indeed a nation, and a company of nations, in a sense that has never been true of any other people.

Then the deliverance of Jerusalem. That is a deeply interesting and significant fact. Jerusalem—trodden underfoot of the Gentiles until the times of the Gentile should be fulfilled—through our arms has been delivered. Thus prophecy has been fulfilled before our eyes. That is an epoch-making event, and we want to drive it home whenever and wherever we can. To the British people is committed the territory between the great river and the river Euphrates. In all this, and a great deal more, we have the fulfilment of prophecy.

Now, does this Truth for which we stand affect adversely one single article of our faith? our message to the sinner? or our loyalty to the Saviour? Not one atom. It only buttresses them, and amplifies them, and gives them new life and power. As a Churchman, does it affect my allegiance to my ecclesiastical superiors, or to the doctrine and the discipline of my Church? Not one atom. To me, as a Briton, does it weaken or impair my patriotism? It only fans it to a flame.

British-Israel Truth sends a man to his Bible. It deliberately stakes all that it says upon the Word of God. It is a veritable champion of the integrity of Holy Scripture. It makes the Bible live and hang together as it never did before. It takes the Bible and it hands it to the young people of to-day as true and trustworthy, free from the disintegrating and discrediting teaching of the modernist and higher criticism.

It is jealous to promote the glory of God, and to proclaim His faithfulness to His promises.

It proclaims Jesus as King of the world, as well as Saviour of sinners. It yearns to advance His kingdom and re-introduce His laws. It seeks—I do not mean to say that it is alone in seeking—to advance the return of the King. It supports foreign missions and the evangelisation of the heathen world. It fosters a fervent patriotism and a passionate loyalty to the throne of our king.

It purifies, ennobles and consolidates the Empire, and leads not to boastfulness and vainglory, but to earnest heart-searching that we may not prove unworthy of our goodly heritage.

Lord Salisbury once said, "If you want to understand foreign policy, study a big map."

If you want to understand and get the whole blessing out of British-Israel Truth, study a big map. It is not enough to look at a map of the British Isles; it is not enough to look at a map of Europe; you must look at a map of the world. See what parts are marked out in red on that map, and then say to yourselves, "What hath God wrought, and what is His will?"

Think more about this Truth; we all need that; pray more about it; study it more; believe it more fervently; and proclaim it whenever you can.

BY REV. W. H. STUART-FOX.

ST. PAUL, the Apostle, said that Christ was made a minister of the circumcision to confirm the promises made unto the fathers. There are certain higher critics who deny that, and their negation is quite logical, because how can Christ fulfil the promises that were made to mythical characters? How can

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God fulfil the promises made to His dream children? I can never understand how any man can be living in vital fellowship with the Lord Jesus Christ, and yet rob Him of the crown of His deity, or attribute to Him the mistakes of fallibility.

Thomas Carlyle once said, "History emerging from the eternal is a true epic poem; it is a universal Divine Scripture." We can never understand history unless we realise that it is *His story*, Christ's story. When we look into the face of Christ, and then glance along the corridors of time, we realise that every people has its place, every nation has its work to do, and its impression to make upon the life of the human race. The grouping of the nations is not an accident; it is the outworking of a great Divine purpose. I want to lead you along this line of thought. Over the Cross of Christ there is written an inscription in three languages—Hebrew and Greek and Latin—representing three great civilisations which God was about to fuse into a mighty instrument to carry on His world purpose. The Cross is the meeting-place of all the ages and of all the races. Hebrew prophecy and Greek philosophy find their union in the Incarnation of Jesus Christ. The Old Testament shines with a light that is flung back from a higher revelation than that which had yet been given, pointing to the triumph of God and righteousness, complete and universal, in a disorganized and distracted world. Parallel with this great movement of religion amongst the Hebrews was another movement—an intellectual movement, the movement of Greek philosophy, intellectual, but at the same time intensely religious. For centuries the Hebrew prophet had ceased to speak, and the Hebrew people were waiting for something without which their history would fail, their dreams and aims and aspirations would be unsatisfied. At the same time Greek philosophy had come to a stone wall. Plato said, "We pray for a god, or super-man, who will open our eyes, and who will lead us out of darkness into light." Well, that philosophic hope died down, as we know, into darkness and despair in the days of the Epicureans and Stoics. Then there came the dawn with the birth of Jesus Christ. Plato had seen partial visions of the power behind all things. He called it the *Logos*. John, the Apostle, takes that word, and he baptised it with a Christian meaning. He sees in the Incarnate Christ the fulfilment of the Messianic prediction, and he sees also the higher dreams of the Greek philosopher met and satisfied.

But God wanted another type of mind to carry on His purpose—that was the Roman type, the mind disciplined to law and order, the governing mind. Roman law was a bond of unity in the Empire, which brought security because of its uniformity. The meanest Roman citizen who was a freeman of Rome knew that he could appeal to the majesty of Roman law, and it would not be denied him. Paul, himself a freeman of Rome, said, "I appeal unto Cæsar." This type of mind was captured by Jesus Christ. "I am the Way," said Jesus; and He wanted the Roman mind to prepare the way. "I am the Truth," said Jesus; and He wanted the Hebrew mind to reveal the Truth. "I am the Life," said Jesus; and He wanted the Greek mind, the Greek language, the Greek culture, illumined by the Truth, to express the very joy of living. At the Cross these three streams of history met. Their three languages united to proclaim Jesus Christ as King. At the Cross we have the foregleam of that wonderful vision which was vouchsafed to the seer of Patmos, when he saw the Imperial city coming down from God out of Heaven, and nations bringing their glory and their honour unto it, the triumphant apocalypse of the Kingdom of God on earth. This Kingdom of God is given to a nation bringing forth the fruits thereof. To whom are the nations in their darkness looking for the light? To whom are they stretching out their hands for the Bread of Life? Surely to that girdle of Anglo-Saxon humanity that God has bound round His earth. (Acts xvii, 26, 27.) It is not that we say that the Anglo-Saxon is any better than any other man. It is that God has committed to us His Divine oracles—the oracle of His Gospel of Salvation, and the oracle of His Gospel of the Kingdom.

ISRAEL THE NATION, NOT ISRAEL THE CHURCH.

By Professor Edward Odlum, M.A., B.Sc., F.R.G.S.

We have shown many things concerning the people Israel, the nation Israel, the nation Judah, and the coming Israel kingdom under final, perfect rule.

Here are some of the items emphasized:—

(1) To Abraham, Isaac, Jacob and his heirs, the Land of Promise was given "for an everlasting possession."

(2) The heirs of these three patriarchs are in possession of the whole Promised Land to-day.

(3) The nations and families of the earth were to be blessed in the Abrahamic seed. The world has been blessed in the Hebrew Semitic seed down through the ages.

(4) The covenants made with Abraham, Isaac and Jacob were made unconditional covenants, *through Divine promise and human obedience*. These covenants largely related to material and national blessing; and the spiritual side was the basis of the material covenants, as made concrete in the life of the Israel people and nations.

(5) The Judah Tribe gave David to all Israel of the Twelve Tribes, and the Lord took David and his House out of Judah to make David and his descendants the *Royal Line for ever*.

To David was given the rule over the House of Israel for ever—no talk of the *house of the Church, but of the house, nation, or kingdom of Israel for ever*.

(6) And when the Lord made David and his House the perpetual rulers of, and over Israel—all Israel—He also made a very remarkable covenant with Israel.

Even though at that moment Israel and David were at peace, and in a most prosperous and successful condition, the Lord told David and Israel that He would shift them from Canaan *to a prepared place*, to a place of safety where they would be safe from their enemies to a very considerable extent.

(7) To the Israel people were given the "blessings of the deep" in the last days; also the riches of the everlasting hills; and immense wealth, so that they would lend and not borrow.

Take the clearly-marked Israel peoples to-day, such as Britain in the Atlantic and the major British Dominions Overseas, with the United States, and we see some things of great value.

The shipping of the world, that is, the *blessings of the deep*, is in their possession to the extent of about 90 per cent. of the world's total.

The nations of the earth are debtors to Britain and the United States, both Israel people nationally and in race.

(8) Israel, the nation, went from Canaan far north and east between 750 and 721 B.C., and never returned, officially, until 1917, when Israel-Britain took possession of their own land under General Allenby. During the process, that part of Judah that had not merged with Israel 2,000 years ago, joined Allenby

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and helped to win back their old homeland from the Turk, their brother Edom the robber, and long-time murderer Esau.

(9) Before Christ, in the north lands of the Israel exile, the Israel peoples began to organize, make nations, scatter, settle, rebuild, swarm, and move eastward, westward, south-eastward, and northward. Hence, in our quest, we find them in the British Isles, to which the Divine magnetic pull drew, and to which the Divine urge pushed them.

As Britons, Angles, Saxons, Danes, Jutes, Norse, Getæ, Frisians, and many others, these wonderful Israel peoples transported themselves to our fathers' homeland of Great Britain and Ireland.

From this safe seat, this "prepared place," hosts of colonies of the *covenant men*, the Brit-Ish, went out into the big world, possessed waste lands, and began to make the desert blossom as the rose.

(10) In Europe they were known as Scythæ, Skuthai, Skolotoi, Getæ, Massagetæ, Goths, Guthoni, Cherusci, Senones, Ostrogoths, Visigoths, Yute or Jutes, Dans or Danes, Norsemen, Frisians, and Bretons, and finally Angli or Angles, Saxons, English, Scots, Irish, Walians or Welsh, and now they are one great people, the *British or Men of the Covenant*.

A WHITE AUSTRALIA.

"A WHITE Australia is what Australia wants. If the mother country doesn't wake up to this fact, the question will cease to be a domestic ideal—it will become an Imperial catastrophe."

These are the words with which Mr. Seymour Hicks concludes a deeply interesting article on his recent tour in Australia, which appeared in the *Daily Mail*, May 9th. He is of the opinion that the chances for the right sort of people in Australia are very great indeed. Here is a country as large as the U.S.A. with less than six millions of people in it. That is, of course, as Mr. Hicks says, "a very disquieting fact." "You cannot have a desirable country with millions of good square miles lying idle for ever; sooner or later something is going to happen." The British-Israelite believer will heartily concur in that remark. The Lord God Almighty has not given unto His chosen Israel the waste places of the earth for any other purpose than that they should be occupied for Him and for His Anointed. If British-Israel does not fulfil her destiny, and that speedily, it will not only become an "Imperial catastrophe," but a world catastrophe. Crowded as we are in these islands, forty-five millions of us, the vast majority in a space not half the size of the land of these islands, with a vast continent peopled with less than six millions, it is a shame and a crime for which God's people must give an account unto the Lord one day. Our Federation would have more than justified its existence if it could only get our statesmen to see how vital it is to the future of the whole world that every facility should be given to our sons and daughters, hearing the call which their father Abraham heard long years ago, "Get thee out of thy country, and from thy kindred, and from thy father's house." It was the lure of the sea—the lure of the unknown—which brought Israel's sons to these shores. It was the lure of the sea—the lure of the unknown—which sent forth our fathers to the distant places of the earth where the British Empire has been built up—a veritable Commonwealth of Nations.

The lure of the sea—the lure of the unknown—is upon us yet. Let our rulers, our legislators, our religious leaders, encourage our sons and our daughters to respond whole-heartedly to the call.

J. G.

THE CAMP OF ISRAEL: ITS SIGNIFICANCE AND TEACHING—IV.

BY ANDREW B. BUCHANAN.

HAVING briefly traced the kingdom from its beginning, we now return to the parables.

In the opinion of the writer the first four parables are applicable to the times before and after the first coming of Our Lord.

ST. MATT. XIII.

37. "He answered and said unto them, He that soweth the good seed is the Son of man;

38. "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39. "The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels."

In the Mustard Seed we have the stunted growth of the kingdom and the Church.

In the Leaven we have the corruptive influence exerted on the kingdom and the Church.*

Both the work of the devil.

The Church cannot convert the world, it can only carry on.

This is made clear by the following passages:—

ST. MATT. XXIV.

37. "But as the days of Noe were, so shall also the coming of the Son of man be.

38. "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39. "And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

ST. LUKE XVIII.

8. "I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?"

Look around the world to-day and we find that these things are so.

Only the coming of the LORD will save us.

"Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

We see therefore the effect of the first four parables on the kingdom.

Let us consider the effect of the last three parables on the kingdom.

In the HID TREASURE we have Israel, its eyes opened, in its senses; Ephraim [Israel], the younger son, ready to return to THE FATHER; at the time when:—

"Israel shall cry unto me, My God, we know thee."

In the PEARL OF GREAT PRICE we have Judah, its eyes likewise opened, finding the GREAT PEARL for which it has been searching all these many years. The elder brother, pleading his long years of searching and service.

* Not necessarily the Editor's view. As leaven in its effective working, so is the Kingdom of Heaven in the three constituent nationalities composing the Kingdom.

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In this light we can see the marvellous beauty of that wonderful answer :—

". . . Son, thou art ever with me, and all that I have is thine."

In the DRAW NET we have the union of Israel and Judah, out into the world completing their work which was given to them on Sinai. Out into the world converting the nations, for the NET "gathered of every kind."

Then cometh the end of the age.

In the third chapter of Jeremiah we have God pleading for the return of "backsliding Israel," the representative return of Israel to Zion, the promise of pastors to "feed you with knowledge and understanding," then :—

JER. III.

18. "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."

22. ". . . Behold, we come unto thee ; for thou art the LORD our God."

We note that Judah and Israel are to be united in the land of the north, and we know that the land of the north is Britain.

The thirty-seventh chapter of Ezekiel enlarges the vision in the joining of the two sticks :—

EZEK. XXXVII.

16. "Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions : then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions :

17. "And join them one to another into one stick ; and they shall become one in thine hand."

19. "Say unto them, Thus saith the LORD GOD ; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand."

22. "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 : "

One nation ! One kingdom !

Go back to the command :—

"And ye shall be unto me *a kingdom* of priests, and *an holy nation*. . . ."

We have traced the union of Israel and Judah through the latter parables of St. Matt. xiii on to the two sticks of Ezekiel xxxvii.

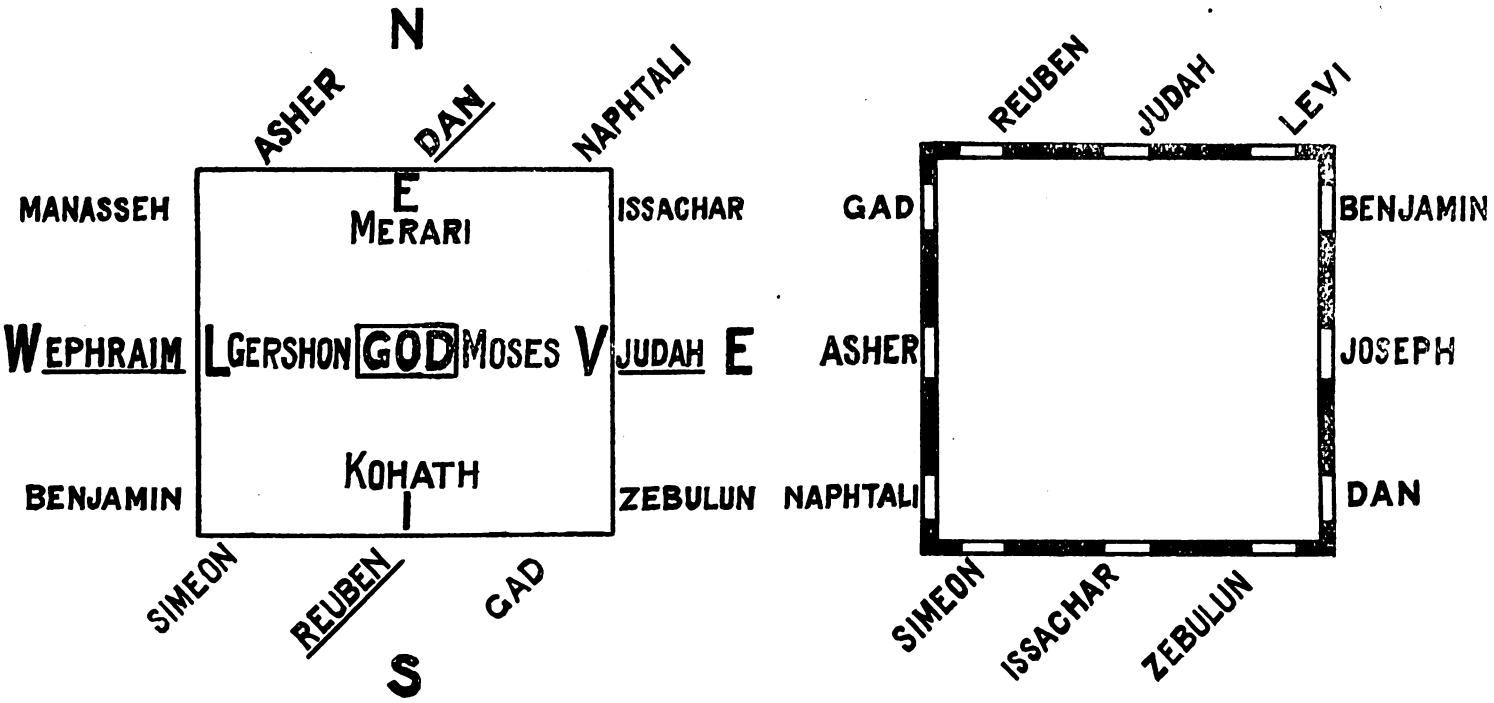


FIG. 3.

Refer now to Fig. 3 and the displacement of Ephraim and Manasseh in the future city, and the position of Joseph.

Verse 16 informs us that the stick of Ephraim is to be written, "For Joseph."

Verse 19 informs us that it is the stick of Joseph, which is in the hand of Ephraim, that is to be joined to Judah.

Ephraim and Manasseh are the tribal descendants of Joseph ; hence they are merged in the House of Joseph when Joseph takes his own place amongst the tribes in the future city.

We bring this part of the study to a close by going back to the Temple of God as built by Solomon. We find that there were two PILLARS in the porch of the Temple—one on the right hand and one on the left hand. These were joined together by nets and chain work. The writer considers that these PILLARS were to be representative of Israel and Judah. Through

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these PILLARS the Israelite and the stranger came to the Temple, where dwelt THE GLORY OF THE LORD.

In 1 Kings and in Jeremiah we are told that the PILLARS were each 18 cubits high.

In 2 Chronicles we are told that the two PILLARS were 35 cubits high.

Is this symbolic of the joining of Israel and Judah in the two sticks just discussed?

In the record of the PILLARS in Chronicles there would appear to be a shortage of one cubit.

Is this on purpose and symbolic of:—

PSALM CXVIII.

22. "The stone which the builders refused is become the head stone of the corner.

23. "This is the LORD'S doing; it is marvellous in our eyes"?

In a previous article we pointed out that these PILLARS are to be restored to Jerusalem BY THE LORD.

To our mind they form the entrance to the porch of the HOUSE as described by Ezekiel and discussed in Section III.

EZEK. XL.

49. " . . .: and there were pillars by the posts, one on this side, and another on that side."

In this Temple the mode of worship is ordered alike for the Israelite *and the stranger.*

Are these PILLARS symbolic of the united Israel and Judah, the DRAW NET, the Kingdom of Priests shewing forth His praises, bringing in all kinds so that they may behold the HOUSE in which dwells THE GLORY OF THE LORD?

In the lifetime of Our Lord the command was, to preach the Gospel of the kingdom to the lost sheep of the House of Israel.

After His Resurrection the command was, to go into all the world and preach the Gospel to every creature.

It is the story of the old camp, the stranger coming into the kingdom through the sacrifice, but now through the CROSS.

"In those days" when Israel and Judah are united, shewing forth His praises, "the heathen *shall know* that I am the LORD, the Holy One in Israel."

(*To be continued.*)

BIBLE STUDENTS' STUDY CLASSES.—XXV.

THE PROPHET EZEKIEL.

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

EZEKIEL XXX.

IT will strike the careful reader that there is an interpolation commencing with xxix, 17, going on to xxx, 9. This we interpret as having to do with what is called in xxx, 3, as "the time of the heathen." This, as revealed afterwards to Nebuchadnezzar, was to be "seven times," or 2,520 years, from the transference of David's Throne until its prominent action takes place in the deliverance of Egypt. So, we have related first, the event of the passing of Tyre, which gave opportunity for Jeremiah to go into a northern land (Jer. xv, 10–16; xvii, 12–14); then the fact that "the horn of the House of Israel is to bud forth" *in that day* indefinitely, but ending in xxx, 9, *in that day.* Egypt is broken by Nebuchadnezzar, described as "the sword shall come upon Egypt and great pain upon Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down." This is the beginning of her troubles, which shall not end until THAT DAY, when "messengers shall go forth from me in ships to make the careless Ethiopians afraid, and great pain shall be upon them as in the day of Egypt."

Synchronous with the Gentile rule over Palestine (Jerusalem) should be the degradation of Egypt. It was a land promised to Abraham's seed, and when the time appointed to the House of David's eclipse has come, these MESSENGERS (Isa. xviii) from Me in ships should come into Egypt (Isa. xix, 20) as a saviour and a strong one to deliver her also. Then Egypt and Ethiopia should be redeemed (Isa. xliii, 3). This actually took place in A.D. 1882, and Egypt is in process of redemption. We take the "messengers from me in ships" to mean the British fleet which bombarded Alexandria and took over charge of all the land to the east of the Nile; eventually, 35 years after, these "messengers" delivered Jerusalem, December 9th, 1917. The subject matter concerning "the horn of Israel" being ended with verse 9, the prophet returns, saying, "I will also make the multitude of Egypt to cease by the hand of Nebuchadnezzar, King of Babylon" (verse 10) . . . "they shall destroy the land . . . and fill it with slain."

So we are not surprised to hear that all that is known of Egypt for the next forty years is wrapped up in Grecian unauthentic tales. The expression (verse 12), "And I will make her rivers dry," is probably metaphorical, and alludes to the depopulation that took place. It appears that from about this time foreign rulers were over the Egyptians. Grecian colonies overwhelmed the land (consult Wendel, p. 133). Noph is Memphis (Hos. ix, 6); Pathros is Upper Egypt; Zoan or Tanis the modern Sin, the bulwark of Egypt as far as Pelusium; No is Thebes; Aven, On or Heliopolis, the city of the Sun; Pi-beseth, Bubastos; modern Zagazig, Tehaphnehes, mentioned in Jer. ii, 16; xliii, 8; xlvi, 14, where "the royal palace of the Jew's daughter" was. The purpose of the overthrow of all these was that they should know that Jehovah was the Lord.

The parenthesis (xxix, 17, to xxx, 9) and the continuation of subject matter begun in chapter xxix as to the time, delivered in that year, being now ended, the prophet has an additional word to utter from the Lord. This about three months after, when the judgments upon Egypt are again resumed. It was three months before the capture of Jerusalem. Pharaoh Hophra's attempt on Jerusalem had failed, and the Egyptians driven back to their own country (Jer. xxxvii, 5), as there recorded, and Nebuchadnezzar had returned. The ineffectual attempts of Pharaoh Hophra to conquer Palestine after his repulse in the time of Josiah at Carchemish is quickly followed by "the terror of the nations" conquering all Egypt.

Magasthenes and Berosus relate how Nebuchadnezzar, on his conquest of Egypt, sent great numbers into captivity to Babylon; others doubtless took refuge in Ethiopia, Lydia and surrounding countries. The kind of desolation that took place being as usual under other cases; they were plundered, rendered impotent, and placed in subjection.

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ARAB AND BRITON "AS TWINS."

IN their eagerness to express their loyalty to Great Britain and desire to co-operate with the British Government, the President of the National Party, Sheikh Suleiman Faroukhy, speaking on behalf of the Arab Deputation at an important meeting held at Government House, Jerusalem, April 21st, said: "Our interests compel us and claim from us to co-operate with Great Britain *as twins*."—*Palestine Weekly*, May 1st.

This expression struck me as being very remarkable. Probably the Arab Sheikh had nothing more in mind than the desire to express the hope to see a very close, fraternal and intimate relationship come into existence between the Arabs of Palestine and the Government.

Up to the present time the Arabs have held aloof and regarded the Government with distrust and declined to meet their advances in regard to co-operation, allowing their prejudices and fears in regard to the working out of the Balfour Declaration to cause misunderstanding and dislike. The Arab Press, full of the insidious and poisonous "propaganda" spirit, is largely responsible for the unhappy relationship which has existed. However, a change for the better in public opinion seems lately to have taken place. The Arabs have had time to see that the Jews, who are making for themselves a "National Home" in Palestine, are not stealing the land or turning them out of their holdings, and, moreover, that the capital the Jews are bringing in and the steady improvement and rehabilitation of the land cannot but react favourably upon themselves.

The memorable and important meeting at Government House in April was arranged to allow them an opportunity (denied them in London) of interviewing the Secretary of State for the Colonies, the Right Hon. L. S. Amery, whose visit to Palestine augurs well for a better understanding beween Arab and Briton, and the promotion of a "twin"-like co-operation in future.

I do not suppose that Mr. Amery or the Deputation that made it attached any particular significance to the expression "as twins," but to a British-Israel observer how significant! Britain in Palestine! unconsciously fulfilling her destined rôle, hears the cry of her *brother*—the far cry of kindred blood; for *Have we not Abraham to our father?*

The auspicious moment arrived when Mr. Amery declared: "The desire of the Government throughout was to be perfectly fair to *every* section of the Palestine community and to co-operate with *each*."

The time is now approaching that the Lord shall bring His own
From "utmost parts of Heaven" or of earth where they be gone.
It is His will to pardon, He will graciously "restore"
The scattered "flock" of Israel unto His land once more.
(Deut. xxx, 4, 5; Isa. xlix, 6; Mic. ii, 12.)

For though Thy people Israel as "sand" be by the sea,
A "remnant" only shall return, the rest consumed be.
For He shall rule in justice, He shall melt the heart of stone,
And gather out a people, *unified* and really "*one*."
(Isa. x, 22, 23; Zech. xii, 9; Ezek. xxii, 20, 22; John. xi, 52.)

Verses from "Things to Come" a paraphrastic rendering of the Pre-millennial "Coming" and the *Restoration* of *Israel* to the Promised Land, to be published shortly by the Covenant Publishing Company.

MRS. GHOSN-EL-HOWIE.

GREEK & HEBREW CONNECTIONS—XXVIII.

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

GENESIS I.—In this chapter we find that the beginning of the day is reckoned from the evening. This plan is illustrated by Æschylus in his play of *Agamemnon*, 273, 287.

Numbers xxii, 6: Among the ancient records, Macrobius says he found many cities and people devoted in this way. The Greeks, therefore, endeavoured to persuade the gods of their enemies to come over to their party. Virgil intimates that Troy was destroyed only because the tutelary gods had forsaken. "All the gods by whose assistance the empire had hitherto been preserved forsook their altars and their temples" (*Æneid* ii, 351). And it was on this account that the Greeks employed all their artifice to steal away the Palladium, on which they believed the safety of Troy depended.

Genesis vi, 1: Dr. Wall says that powerful men allied themselves with inferior women, from whom sprung the renowned heroes of antiquity, of whom the Greeks made their gods.

Genesis ix, 17: Greeks as well as Hebrews have ever considered the rainbow as a Divine token or portent, and have even deified it, as the goddess Iris, and made it the messenger (angel) of the gods. Homer, speaking of the figures on Agamemnon's breastplate, says there were three dragons, whose colours were "like to the rainbow, which the son of Saturn has placed in the clouds as a sign to mankind in various languages. Some have considered that the ancient Greek writers gave this epithet to man from some tradition of the confusion and multiplication of tongues at Babel, and understand it as implying the whole human race, God having given the bow as a sign to all the descendants of Noah" (*Iliad* xi, 27).

Genesis xi, 4: It was probably from a disguised representation of the Hebrew text that the Greek poets took their fable of the giants waging war with the gods, piling up Pelion upon Ossa.

Genesis xv, 10: Sacrifices were thus divided even from very remote antiquity. Homer notices that "they cut the quarters, and cover them with the fat; dividing them into two, they place the raw flesh upon them" (*Iliad* i, 460).

Numbers xxiii, 19: So also the Greeks would not allow that their supreme god Zeus could be caught in a falsity. Hence Æschylus says in *Prometheus Vinctus*, 1,068:—

"The mouth of Zeus knows not to frame a lie
But every word finds full accomplishment."

Numbers xxix, 1: So, also in imitation of the Hebrews, the Greeks began their year with sacrifices and festivities.

Numbers xxxiii, 11; Deuteronomy xix, 9: Among the Greeks also were various asylums for the safe refuge of criminals, when pursued; in imitation of the Hebrews.

Acts vi, 39: Some have thought that they saw a parallel to these words in the speech of the Greek Diomed, when, seeing Ares associated with Hector oppose the Grecians, he judged further opposition vain, and desired his troops to retire from the battle.

"Protected always from some power Divine;
And Ares attends this moment at his side
In form a man; Ye therefore still retire
But facing still your foes: nor battle rage
However fierce yet fruitless with the gods."
—*Cowper.*

Numbers xxi, 27: These Moshelim were the same in all

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probability as the Poetœ among the Greeks, who were esteemed as Divine persons, and who had their name from "know," understood, whose poems celebrated past transactions and especially those which concerned the military history of their nation.

Leviticus xxvi, 1½; Joshua xxxiv, 26; xviii, 7; 1 Samuel vi, 18; vii, 12: When Jason and his companions were about to sail from Greece, in quest of the golden fleece (Aries), we discern them, as a previous act of religion, erecting a stone base pedestal or altar which could only have consisted of rude stones like those of the Patriarchs. A black stone was venerated in the temple of Ares.

Numbers v, 29, 17: In the old ballad of the "Boy and the Mantle," the cup has this office; which is the kulikomanteia divining cup) of the Greeks.

WHERE THE JORDAN RISES.

"THE Jordan is assembled in the northern end of the basin of Huleh, under a mysterious curtain of tall, tangled water-plants. Into that ancient and impenetrable place of hiding and blending enter many little springs and brooks, but the main sources of the river are three.

The first and the longest is the Hasbâni, a strong, foaming stream that comes down with a roar from the western slope of Hermon. We cross it by the double-arch bridge, looking down upon thickets of oleander, willow, tamarisk and woodbine.

The second and largest source springs from the rounded hill of Tel-el-Kâdi, the supposed site of the ancient city of Dan, the northern border of Israel.

The third and most impressive of the sources of Jordan is at Bâniyâs, on one of the foothills of Hermon. Our path thither leads us up from Dan, through high green meadows, shaded by oak-trees, sprinkled with innumerable blossoming shrubs and bushes, and looking down upon the lower fields, blue with lupins and vetches, or golden with yellow chrysanthemums, beneath which the red glow of the clover is dimly burning like a secret fire.

Presently we come, by way of a broad, natural terrace and past the friendly olive-grove, where our own tents are standing, to a deep ravine, filled to the brim with luxuriant verdure of trees and vines and ferns. Into this green cleft a little river, dancing and singing, suddenly plunges and disappears, and from beneath the veil of moist and trembling leaves we hear the sound of its wild joy—a fracas of leaping, laughing waters.

Under the shadow of trembling poplars and broad-boughed sycamores, amid the lush greenery of wild figs and grapes, bracken and briony and morning-glory, drooping maidenhair and flower-laden styrax, the hundred rills swiftly run together and flow away with one impulse—a full-grown little river.

There is an immemorial charm about the place. Mysteries of grove and fountain, of cave and hilltop, bewitch it with the magic of Nature's life, ever springing and passing, flowering and fading, basking in the open sunlight, and hiding in the secret places of the earth.

Here at Paneas, after the city had been rebuilt by Philip the Tetrarch and renamed after him and his Imperial master, there came one day a Peasant of Galilee, who taught His disciples to draw near to Nature, not with fierce revelry and superstitious awe, but with tranquil confidence and calm joy. The goatfoot god, the god of panic, the great god Pan, reigns no more besides the upper springs of Jordan. The name that we remember here, the name that makes the message of flowing stream and sheltering tree and singing bird more clear and cool and sweet to our hearts, is the name of Jesus of Nazareth.

The little town of Bâniyâs, with its two-score houses built of stones from the ancient ruins and huddled within the broken walls of the citadel, is the ancient site of Cæsarea Philippi. In the happy days that we spend here, rejoicing in the most beautiful of all our camps in the Holy Land, and yielding ourselves to the full charm of the out-of-doors more perfectly expressed than we had ever thought to find it in Palestine—in this little paradise of friendly trees and fragrant flowers,

'At snowy Hermon's foot,
Amid the music of his waterfalls'—

the thought of Jesus is like the presence of a comrade, while the memories of human grandeur and transience, of man's long toil, unceasing conflict, vain pride and futile despair, visit us only as flickering ghosts."

HENRY VAN DYKE,
"*Out-of-doors in the Holy Land.*"

THAT YE MAY ABOUND IN HOPE.

BY W. B. WALLACE.

"NOW the God of Hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Rom. xv, 13).

With that verse as text I listened on a recent Sabbath to a most interesting and profitable sermon, the thoughts of the hearers being exclusively directed to the individual aspect of the message. Is there not, however, a wider application of the same words, since Paul's Epistle is not exclusively directed to one individual? To the average Christian to-day without the knowledge of British-Israel Truth, what joy or peace or hope is possible as the vision ranges over the international situation? Is it not rather the case that to such there is a feeling of dismay, if not of despair, as world conditions are surveyed? In verse 4 of that same chapter we have the following: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Again, from the 13th verse we learn that joy and peace are conditioned on believing. This is undoubtedly true for the individual. Joy and peace inwardly are only possible in the personal sense by believing in the Lord Jesus Christ as Saviour.

Similarly, in a national sense, joy and peace and abounding hope are only possible by believing "whatsoever things were written aforetime for our learning." Among these things written aforetime, we see from verse 8 of the same chapter, are "the promises made unto the fathers," and these the Apostle assures us Jesus Christ was made a minister of the circumcision to confirm.

Moreover, it is the "Truth of God" in the promises made to the fathers that is confirmed by Jesus Christ. Many of these promises have already been fulfilled in the Anglo-Saxon peoples, not because of their deserving such favours at the hand of God, but because when those promises were made to the fathers aforetime they were the Truth of God which cannot fail. What of those promises remain at this day unfulfilled will just as surely be fulfilled, so in accepting "the comfort of the Scriptures" (verse 4) we might have hope, while in believing whatsoever things were written aforetime for our learning in a national sense, we may abound in hope Nationally, is there any other source of hope?

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CORRESPONDENCE.

S.S. Montrose,

May 9th, 1925.

MY DEAR FRIENDS,—We have now crossed the Canadian Sea, usually called the Gulf of St. Lawrence. What a stretch of water and panorama of land it is! It is in extent somewhat in the form of a rough triangle. The base of it is Newfoundland. The apex of it is the St. Lawrence River. Across the base line it is approximately 500 miles. The Strait of Belle Isle gives entrance at the north; the narrows between Newfoundland and Nova Scotia give entrance at the south. From the base line to the apex is also about 500 miles. Into this stretch of water jut capes and peninsulas. In it are many islands, one containing the whole Province of Prince Edward Island, with a parliament and government of its own.

And now we are in the mighty river. The current eddies around obstructions, showing its strength. Against it the good ship thrusts bravely, and bears us along. The shores are lined with farms, hamlets, villages, towns, and the wharves harbour much shipping, from ocean ships to fishing boats.

We left Quebec early this morning, having a good view of city, citadel and the historic Plains of Abraham. Then came the great structure, the Quebec bridge, which carries the railroad from side to side. A train rushed across. It was of the usual Canadian order, which dwarfs the British trains. But it was dwarfed in turn by the structure of the bridge and looked like a toy train.

Now our ship thrusts towards the mighty centre span. Our giant ship, with lofty decks, still loftier bridge, and towering masts, seems to be too tall by half to pass under it. Yet the bridge does not open. We are clustered at the bow watching the approach. See, the bridge is not half way up our masts; it will not even clear the bridge; yet the ship drives on. Cries of alarm are heard. "There will be an awful smash," the people say; and still the bridge remains closed, and no one is in sight to open it.

I said to Mrs. Goard and Mr. Heaver, "Don't be alarmed; watch. You will see the whole structure rise to give us passage."

On we went. Now the bridge is rising! Up it goes, climbing faster than a sailor could ascend the shrouds. Up, above the ship's bridge; up, above the masts; the people hold their breath for a crash. Some declare the tops of the masts touched the bridge; over the foremast, over the funnels; over the main mast; we are past!

And now the bridge drops back again. Sighting by the masts we see it lower down to the funnels, down to the boat davits, down to the upper deck level. What a wonderful thing!

Of course, the bridge has not moved one inch, although our eyes declare it did. It was but the adjustment of the lines of perspective produced by the forward motion of the ship. Twenty feet good was left clear above the tops of our masts.

So we learn that even seeing is not always to be believing.

Look over there at the land. The cliff is as high as that on the South Coast of England. It is lined with houses and towns, which stand out boldly. Behind the cliff line, more or less distant, the tops of trees show up, crowning a second rise. See, the trees thus showing begin to move. They take up their march parallel to us, behind the houses and farms. We can just see their tops, like the heads of troops marching. They go past farm and church and town. It is a wonderful sight. One wonders where they are going to. Again we know it for an optical illusion, and a very beautiful one. The trees may wave a welcome in the wind, but they do not march, our eyesight notwithstanding. Again it is one of the pageants arranged by the Creator to interest the traveller. Earth and sea, cloud and sunlight, noon and evening, night and morning, all bringing new and living beauty.

So we push our way up the mighty river.

And what a river! On to Lake Ontario, an inland sea. On by Niagara and the Canals to Erie, another inland sea; still on by St. Clair River, and Lake, to Huron, still another inland sea; and again on by the Sault Ste. Marie to Lake Superior, a final inland sea, which takes a swift Clyde-built boat two days and nights to traverse, to Port Arthur and the end of navigation.

But we leave the ship at Montreal.

As our fathers would have said, "The Lord have you in His keeping," and have us also as we journey towards the Western Gate of Empire—Vancouver, on the Pacific Coast.

Sincerely yours, WM. PASCOE GOARD.

ENQUIRERS ANSWERED.

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

"M. H.M." asks: "Am I right in joining the League of Nations?"

ANSWER.—It is always very hard to resist what upon the face of it appears to be a very right motive. But in this case we must go deeper into the matter. Is it possible to have Peace amongst the nations until this Peace is signed at Jerusalem? (Hag. ii, 9.) This can only come through the Lord Jesus Christ. Here, then, we have our answer. Who is "the Prince of Peace"? Isa. ix, 6, gives us the key. The whole context (chapter viii) leads us up to the struggle of resistance by the World Power. This points to a Confederacy, such as "the League of Nations." This Association we are warned against joining, but we are also told to sanctify the Lord of Hosts, and He shall be our Sanctuary, or House of Defence.

There is sense in this, for God's Word has not left us without a witness. He has appointed the only true League, "The Nation and the Company of Nations." We must trust His Word. See the goal round which the battle rages. "Unto Us a Child is born, unto Us a Son is given."

THE PRINCE OF PEACE.

Of course, before His appearance, the nations will rage, the kings of the earth will stand up against the Lord, and against His Anointed. (Ps. ii.)

Sit thou on My right hand until I make THINE enemies thy footstool. (Ps. cx.) The Rod of thy strength shall come out of Zion. Not from the League of Nations.

During the last two or three days "The Southern States" have been putting forth their appeal for support of their cause to the League of Nations. If they should be so foolish as to encourage the appeal? At once there is a fire kindled of hatred and revenge.

Twenty-three Roman Catholic Delegates against eight Protestant. This is the proportion, though may be not exact.

"If the United States, which has not joined the League, is with us for the Peace of the world, what could resist this moral union of all Anglo-Saxon People?"

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THE SECRETARY-GENERAL'S PAGE

WE hope for full audiences on Tuesday next, June 23rd, afternoon and evening, at our Headquarters—6, Buckingham Gate, S.W.—when we celebrate the first Anniversary of the Opening thereof. Particulars were given in our last issue.

* * *

We have several letters from o r members in South Africa, telling of the wonderful success of the tour of the Prince of Wales, and with our correspondents we rejoice at the excellent effect it is having in promoting good feeling and a better understanding between Dutch and British. The Secretary-General has received warm and pressing invitations to visit South Africa for lectures and meetings as early as possible. Unfortunately he is unable to leave his work here at present, but it is hoped that one of our speakers may perhaps be able to go.

* * *

Mr. W. J. R. Hutcheson, President of our Adelaide Branch (South Australia), writes: "We are delighted with THE NATIONAL MESSAGE. It has such a fine, broad outlook, and the writers of the various articles have such a clear and attractive way, that the Journal must be doing untold good."

* * *

Mr. E. J. Reynolds, addressing our Winnipeg Branch, spoke very highly of the aims and purposes of the Federation. He emphasised the duty of Canada to the Empire, and praised the work of the great Canadian leaders and patriots of the past.

* * *

We have enjoyed the privilege of pleasant converse with Dr. John W. Stephens, of New York, who spent a few days in London last month, and who addressed us briefly at one of our May Meetings. He had not been in England since 1920, when he was one of the speakers at our first Congress. He paid a number of visits to our Book Room, and purchased a large quantity of B.-I. literature. He intends to make special efforts on behalf of our Cause in America, particularly in New York.

* * *

A certain Vicar who has become greatly impressed with British-Israel, and with articles by Mr. T. W. Plant, has spent some days with our friend at Doncaster, tracing the migrations of Israel and listening to expositions of Identity teaching.

* * *

We understand that Liverpool claims to be the first B.-I. Association formed in the Provinces, date 1874. Sheffield probably comes next, date 1878.

* * *

The Rev. J. J. R. Armitage writes: "Is God as purposeful and as powerful in these days as He was in the days of old? Has He ever revealed His purposes to men? Is there any plan behind all the apparent chaos of to-day? An unqualified 'Yes' may be given as answer to each of these questions, and by means of THE NATIONAL MESSAGE those who will may, week by week, learn how the God of Abraham, Isaac and Jacob, the God of the living, is, through His Covenant people, the British Nation, marching on towards the clearly-defined goal revealed in the Bible—the establishment of His Kingdom among men. THE NATIONAL MESSAGE ought to be read by every Bible student."

*

Mr. W. G. Riches (Hon. Secretary of our Portsmouth Branch) writes: "You will be pleased to know that Mr. Morey's meetings here on June 8th and 9th were very successful. They were well attended, in spite of the hot weather. Great interest was shown. The address on 'Prophecy' was keenly enjoyed and set all thinking. A large number of new enquirers were present. We enjoyed a great spiritual uplift, and are encouraged to carry on. The afternoon meetings at Southsea were also well attended. Mr. W. A. Jordan, who has recently returned from Hong Kong, presided. A number of new members were enrolled."

* * *

By invitation of the Vicar of Stratford, Mr. Morey addressed the Men's Meeting at the Parish Church on Sunday afternoon last, and he is to give another address there to-morrow afternoon. On Sunday afternoon, June 28th, at three o'clock, he will give an address to men at our Headquarters. This has been specially arranged for the convenience of men who find it difficult to attend at any other time.

* * *

Dr. Horace Sworder gave an interesting address for our Croydon Branch on the afternoon of June 11th. Mr. Herbert Garrison was the speaker at the evening meeting on the same date. Mr. T. Ernest Hill presided. The hall was crowded, while some were listening through open doors.

* * *

The New Zealand and South Seas Exhibition opens at Dunedin in November next, and will continue until April, 1926. The Hon. Secretary of our Branch there has sent for a good supply of literature.

* * *

We thank Mrs. Catherine Wiseman for an interesting picture of "Joseph Entertaining His Brethren"; and we thank Mrs. Periam Hawkins for 250 copies of her useful book, "The British-Israel A.B.C.," presented to the Women's Auxiliary for sale on behalf of the Federation funds. Those who would like copies of this book, at 1s. 2d. post free, and who wish at the same time to help our Cause, are invited to communicate with Mrs. Garrison, Honorary Secretary, Women's Auxiliary, British-Israel-World Federation, 6, Buckingham Gate, S.W. 1.

* * *

We would again remind all those who contemplate joining the party for Glastonbury on July 13th that it is necessary to lose no time in making known their wishes, so that arrangements can be made *re* accommodation. The meetings will continue throughout the week. Programmes will be ready shortly.

* * *

Acknowledgment is hereby gratefully made of the following anonymous donations: £10; £1 10s.; 12s.; "C.K.B.," A Thankoffering, £5.

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

No. 182 Vol. IV. JUNE 27. 1925 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 KINGDOM BASIS OF THE PAULINE WRITINGS.

By Rev. Wm. Pascoe Goard.

"Other foundation can no man lay but that which is laid—which is Christ Jesus; if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, that they shall declare it, for every man's work shall be tried as by fire." "If any man's work shall be burnt up he shall suffer loss, yet he, himself, shall be saved yet so as by fire."

It is quite manifest that the Apostle Paul built upon the foundation laid by Christ, and that foundation was the preaching of the Gospel of the Kingdom; and the adoption of its laws so clearly made manifest in the Sermon on the Mount.

It is true the Apostle Paul does not set forth at large the Gospel of the Kingdom in his writings. He assumes it as a doctrine already stated in the Gospels and well known.

The basis of all his writings is the Gospel of the Kingdom. Thus he founds the great doctrine of justification by faith on the covenant made with Abraham, the founder of that selected race descended through Isaac and Jacob to whom God said at Sinai, "Ye shall be unto me a Kingdom . . ."

Let us take, for instance, the Epistle to the Romans. In that Epistle the Gospel of justification by faith stands out very clearly, and to it the preachers of that great evangel of justification by faith have made constant appeal. The Church has been well acquainted with those chapters which deal with that doctrine, but it has not known what to do with the rest of the Epistle because of the fact that it has lost sight of the doctrine of the Kingdom. Therefore, in the mind of most Bible students the Epistle to the Romans stands out, not as a complete unity, but as a production fragmentarily understood. Let us see if we can reconstruct, with the aid of the Gospel of the Kingdom, the unity of the Epistle to the Romans.

We find there is an ethnological basis to this Epistle, and that it brings before the reader three divisions of people.

The first ethnological division is the "Jew."

The second division is "Israel."

The third division is "Rome."

The first two of these divisions are branches of the "good olive tree." The third division, Rome, is a cutting out of a wild olive tree. The latter is grafted into the good olive tree among the other branches.

The Epistle examines the standing and character of the two national branches, and issues a solemn warning against the possible presumption of the grafted-in cutting from the wild olive tree, lest it should assume pre-eminence among the branches. It was a very prophetic warning.

Let us now turn to the first section of Romans, in which St. Paul analyses the standing of the Jew and develops the doctrine of justification by faith in connection with that analysis. This section of the Epistle to the Romans embraces the first eight chapters. In order to illustrate the direct reference of this great section of the Epistle we quote from the second chapter of Romans:—

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 in the law.

Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

Thou that sayest a man should not commit adultery, dost

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thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

For the name of God is blasphemed among the Gentiles through you, as it is written.

We have the abrupt introduction of the second division of the people, viz., Israel, in chapter ix.

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.

These are Israelites called in Isaac, and in Isaac alone, who is the father of the Saxon race. In this connection (in chapter ix) the Apostle Paul introduces the great Kingdom doctrine of the election of race as distinguished from what he also terms (in chapter xi, 5) "the election of grace." We may interject the remark that the election of race is God's election of the seed of Abraham, Isaac and Jacob to form the basis of His Kingdom. The election of grace, on the other hand, is our election of Jesus Christ to be our personal Saviour and our King.

The Jew is honoured in this Epistle as having been the custodian of the oracles of God, and in connection with that fact the development of the great doctrine of "Justification by Faith."

Israel is honoured on the other hand by the development of the great doctrine of election, first the election of race and then the election of grace. This is always the Divine order of procedure. What, then, is the race so elected, and who are they who compose it? They are those Israelites, the seed of Abraham and Sarah descended through Isaac, and thence through Jacob, "As it is written, Jacob have I loved, but Esau have I hated" (chapter ix, 13); thence to the ten-tribed House of Israel described in Jeremiah xviii, 6, as "clay in the hands of the potter," and therein distinguished from Judah, which is also described in Jeremiah xix as a finished earthen bottle which cannot be remodelled or re-made. Verse 21 in chapter ix of Romans takes up Jeremiah's figure of the potter and the clay, while verse 25 of the same chapter takes up the story of Hosea as follows:—

As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

Turning to Hosea, chapter ii, it will be seen that this message and prophecy was made not concerning Judah, but concerning Israel of the ten tribes. Although, to make assurance doubly sure, he now refers to Isaiah (chapter x, 20–23) and quotes as follows:—

And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth.

The remnant shall return, even the remnant of Jacob, unto the mighty God.

For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness.

For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land.

There is no room for doubt left as to whom the Apostle is referring under the name "Israel"; it is not a synonym for the Jew as used in the first section, but designates Israel of the ten tribes.

We now have in chapter x the remarkable testimony to Israel's zeal for God, her earnest desire to establish her own righteousness, and the fact that she is without knowledge of God. We have also Paul's very remarkable prayer for Israel's salvation. In this connection we have the wonderful presentation of Christ, the "end of the law for righteousness to everyone that believeth." In this passage the Israelite is also called the Greek, the Israelitish origin of whom was well understood in the Apostle's day.

Then comes the question in chapter xi: "I say then, Hath God cast away his people? God forbid. For I also am an Israelite; of the seed of Abraham, of the tribe of Benjamin." Again he gives an identification of Israel with the ten-tribed House to whom Elijah the prophet was sent, and in connection with that declares that as there were 7,000 men in Israel in Elijah's day whose knee had not bent to Baal, even so in the Israel of the Apostle's day there remained a remnant of the election of grace who were true to the worship of Jehovah. Already in chapter x the Apostle has taken up the question of Christian missions to absent Israel.

Now let us compare these two ethnological divisions in the Epistle to the Romans. The genealogical descent of the Jews is well known, being clearly stated both in Ezra and Nehemiah—they are the descendants of Judah and those families of Judah which were carried captive by Nebuchadnezzar, King of Babylon. They were, therefore, not the descendants of ten-tribed Israel.

Having been Divinely placed in charge of the Temple and of the oracles of God, as we have seen in the passage already quoted, they knew the Law and were teachers of it. The testimony of the Apostle is that "they held the truth in unrighteousness."

It is historic that they knew Our Lord from His birth at Bethlehem to the morning of the Resurrection. In the Divine Providence both the rulers and the people of the Jews were kept completely informed of Him from the cradle to the grave.

It is historic that they rejected Him both as to His Person and His Gospel, and were the agents which brought about His death. Contrasting this with Israel of the second section of the Epistle to the Romans (chapters ix and xi) we find that the latter were descendants of ten-tribed Israel to whom Hosea wrote his message. We find that they had not the law or the knowledge of God, that yet "they have a zeal of God, but not according to knowledge," that they had never heard of Our Lord, for the Apostle exclaims, "How shall they believe on him of whom they have not heard?" and that they lived in a distant land to whom missionaries must be sent.

Most manifestly, therefore, these must be two peoples. They are the two branches of the good olive tree.

There is now introduced to us the third section, viz., the

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Gentiles of non-Israel stock. Read Romans xi, 13 to 24. Especially pay attention to verse 17: "And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree." This most clearly establishes the fact that the non-Israel Gentile descends from another genealogical tree than that of Israel.

Now in connection with the Jew is developed the great doctrine of justification by faith, and in connection with Israel is developed the great doctrine of election, BUT IN CONNECTION WITH GENTILE ROME IS DEVELOPED THE GREAT WARNING AGAINST ARROGANCE AND PRESUMPTION. "BOAST NOT AGAINST THE BRANCHES. BUT IF THOU BOAST, THOU BEAREST NOT THE ROOT, BUT THE ROOT THEE."

How prophetic was this warning and how necessary, for non-Israel-Gentile-Rome is carrying on in Israel-Britain to-day a determined effort to dominate the branches and to make Israel believe that the cutting from the wild olive, which was graffed in among the branches "contrary to nature," is the "root which bears the olive tree of the Kingdom."

The warning is continued in verse 19:—

Thou wilt say then, The branches were broken off, that I might be graffed in.

Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

For if God spared not the natural branches, take heed lest he also spare not thee.

And this vivid section ends with verse 24, thus:—

"For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be graffed into their own olive tree?"

Now comes the wonderful explanation of the blindness in part which has happened to Israel; but the assurance in regard to Israel is this: "As touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance."

From the beginning of chapter xii we have those strong chapters of exhortation which sweep forward to the end.

Viewed thus, with a Kingdom basis, the Epistle to the Romans has a perfect unity, a wonderful order, and a meaning so clearly stated that it cannot be misunderstood. It is built upon the foundation of the prophets and upon the teaching of Our Lord, Who laid the foundation in the Gospel of the Kingdom.

ISRAEL IN THE NEW TESTAMENT.

By A. W. MARRIS.

WE are at times accused by those who do not see eye-to-eye with us in the revelation of our Identity of concentrating our minds on the Old Testament and ignoring the New Testament; of wilfully blinding ourselves to the Gospel of Grace which, it is claimed, has abolished the Selection of Race on which our reading of God's Word is based.

It may be true that we persistently direct attention to the Old Testament, because therein are the great Charters of our Race; there is the beginning of our National History; there are the Laws and the Statutes under which we ought nationally to live, and move, and have our being, and the Christ did not abrogate one word of them, and until they are realised one is not in a position to properly appreciate the additional Glories of Grace to Israel and all mankind that the New Testament reveals.

The Old Testament more particularly deals, may we say with the national growth and history of the people chosen by God to be His national servants and to fulfil His purposes. The New Testament more particularly deals with the message and work that nation is to proclaim and perform; with the spiritual or soul-life of that nation; and reveals that out of the infinite riches of His Grace that same soul-life is available to all the human race. Whosoever will may come and receive the gift of Eternal Life through the merit of, and by faith in, the life, the death, the resurrection of Our Blessed Lord and Saviour, Jesus the Christ; may become sons of the Living God through faith. It makes clear, too, that the choice for service does not in itself confer the gift of Eternal Life; however vast and overwhelming are the riches of racial selection, the supreme gifts, Salvation and Eternal Life, the breaking of the power of cancelled sin, re-creation into the very likeness of the Father, must be accepted by individual Israelite, Gentile, Barbarian, Jew, in penitence and contrition at the foot of the Cross.

The Christ is the national Redeemer of Israel, the Christ is the individual Saviour of each and every son of man who believeth in Him, and we do not confuse these distinct purposes of Our Lord.

With this clearly in mind let us see what the New Testament has to say. Does it abolish national Israel, abrogate the promises, nullify the whole tenor of Old Testament teaching, reduce Israel to the level of other peoples, or does it carry Israel on to a higher glory?

We believe that Almighty God is about to do a new thing at the end of the age, and that purpose is illumined, and Israel's position in it, in the pages of the New Testament.

Space will not permit of more than a rapid survey to show Israel's continuance. Her developing glory must be left to further studies. To demonstrate that national Israel does continue in the New Testament is to strike a blow at the Modernist, the so-called Higher Critic, and all who declare the Old Testament obsolete, for if the New Testament continues to deal with national Israel, it demonstrates that both books, Old and New, are sequential, supplementary, complementary one to the other. Without the Old Testament revelation of Israel, its creation, selection, duties, purpose, history, we cannot possibly understand New Testament references thereto, and so, uncomprehending, befogged, and hopelessly confused, some might consign the New Testament to that same dustbin to which the critics would consign the Old.

Read the last chapter of the Old Testament—

"Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings. . . . Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments."

Israel and the God-given law are almost the last words of that Book. Now take the first chapter of the New Testament—

"The book of the generation of Jesus Christ the son of David the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob"—Jacob whose name was changed to Israel. Abraham, Isaac, Jacob, linked up at once to the Sun of Righteousness, Jesus Christ, to Whom Malachi referred. Read verse 22: "Now all this was done that it might be fulfilled which was spoken of the Lord by the Prophet." Who? The prophet of Israel, Isaiah, who in chapter vii, 14, declared:

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"Behold a virgin shall conceive and bear a son and shall call His name Immanuel."

Pass to Matth. ii, 5: "For thus it is written by the prophet." Who? The prophet of Israel (Micah v, 2), "But thou Bethlehem-Ephratah though thou be little among the thousands of Judah yet out of thee shall he come forth unto me that is to be ruler in Israel."

In Israel? What Israel? None other than that Israel of the Old Testament, the national Israel to whom the prophets spake, that dwelt in Samaria when Micah proclaimed his "Word of the Lord which he saw concerning Samaria and Jerusalem."

But in the New Testament does not "Israel" mean the Christian Church as our ecclesiastics have so constantly taught? No; there was no Christian Church in the world when Isaiah predicted the Virgin birth to Israel; there was no Christian Church in the world when Malachi predicted the rising of the Sun of Righteousness on Israel; there was no Christian Church in the world when Micah predicted the coming from Bethlehem of the Ruler in Israel; no Christian Church in the world when these prophecies were fulfilled; no Christian Church when the chief priests and scribes quoted Micah to Herod, but there was national Israel in existence, though lost to history, but apparently known to the priests and scribes even then, as later to Josephus, and to the Apostles, and John (vii, 35) tells us that the Jews asked:—

"Will He go unto the dispersed among the Gentiles."

Even the word "Church" does not occur in the Bible until Christ speaks of building His church on the recognition expressed by Peter in Matthew xvi, 16: "Thou art the Christ, the Son of the Living God," the church's one foundation, acknowledgment of the Divinity of Our Lord.

So, right from the opening of the New Testament, Israel of the Old Testament comes to view with the birth of Him Who "shall rule My people Israel."

Is it so in the other Gospels? St. Mark commences: "The beginning of the gospel of Jesus Christ, the Son of God, as it is written in the Prophets."

Again, we ask, what Prophets? Malachi iii, 1: "Behold, I will send my messenger, and he shall prepare the way before me." Isaiah xl, 3: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God."

So the Israel Prophets introduce the coming of the Messiah here, and so St. Mark declares the coming of that messenger and voice in the person of John the Baptist.

How beautiful is St. Luke's story of the foretold birth of John the Baptist; reading it, pause at the sixteenth verse, where the angel said: "Many of the children of Israel shall he turn to the Lord their God . . . to make ready a people prepared for the Lord."

Who was this angel? Verse 19 tells us: "I am Gabriel that stand in the presence of God." "Children of Israel": This may apply to the Jews, who certainly are of Israel; but can they, as the Christ found them, be described as "a people prepared for the Lord"? Surely, that description fits better to Israel established in the Isles, and Israel dispersed among the Gentiles, for it was those very purposes that had been their preparation, and Gabriel is quoting Malachi.

Pass now to the Annunciation to Mary, the Mother of Jesus. The same Gabriel, who stood in the presence of God, speaks:—

"Thou shalt bring forth a son and shalt call His name Jesus. He shall be great and shall be called 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."

Could language be plainer, more precise? Could Jesus be more absolutely identified with Israel, the house of Jacob?

"Out of thee (Bethlehem) shall come he forth unto me that is to be Ruler in Israel."

"He shall reign over the house of Jacob for ever."

To attempt to apply this to a church is to violate reason, to abolish the meaning of words. Could the throne be more clearly defined?—"the throne of His father David." Did David ever rule over a Christian Church?

Or, if you still strive to make Israel a spiritual Israel, you are limiting His spiritual kingdom to His house of Jacob, and are in worse dilemma than ever.

This annunciation by Gabriel, who stands in the presence of God, lifts material, literal, secular, national Israel, together with the literal, material, secular throne of the Kingdom, straight from the Old Testament into the very beginning of the New, and he who denies it WILL not see, but is deliberately and wilfully blind.

And if we believe Almighty God at all, what else but this continuance can we expect? how could it be otherwise?

Turn to 2 Samuel vii, 16, where Nathan conveys God's rejection of the purpose of David to build Him a house, and nominates David's son as the builder.

"He shall build an house for My Name, and I will stablish *the throne* of his kingdom *for ever*."

Then the declaration that iniquity shall be punished by the stripes of men: "But My mercy shall not depart . . . and thine house and thy kingdom shall be established *for ever* before thee, *My throne* shall be established *for ever*."

There is the "for ever" kingship, throne and kingdom, that Gabriel's annunciation refers to, which "the Lord God shall give to Mary's Son, Jesus." It is the same "for ever" kingdom of Daniel, the kingdom of the vision of the five great empires. "In the days of these kings shall the God of Heaven set up a kingdom that shall never be destroyed . . . ." that shall fill the whole earth, "and it shall be *for ever*"; nor should it be left to any other people, neither Christian Church, nor Gentile race.

(To be continued.)

"ALL THIS LAND WILL I GIVE THEE."

IN PALESTINE.

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

WISHING to go down to Jericho, I secured a buggy, three horses, a dragoman and a driver. We started at an early hour from the Jaffa gate on the west side of Jerusalem, drove around the north wall, and then turned south along the east wall.

From the Jericho gate we drove down into the Kedron Valley and came to the Tomb of Absalom, David's handsome son with a selfish, traitor's heart.

It is not far from Gethsemane at the other side of the Kedron. In olden days the Jewish people were so incensed at the faithless Absalom that, as they passed the tomb, each would throw a stone at it, and they continued this process till the tomb was covered and lost.

After a long period a search was made to discover the

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spot, and many tons of stones were removed before it was found. It is well kept, and protected by authority from further destruction.

Absalom despised the Commandment, "Honour thy father and thy mother," and so he paid the death penalty.

We went on to, and through, Bethany, saw the home of Mary and Martha, and the Tomb of Lazarus, who, after being raised from the grave, went at a later date with Joseph of Arimathea and others to Britain, according to old history.

In the course of our journey we arrived at the "Inn of the Good Samaritan," had some water from the old well, and saw a most interesting thing happen.

A man—an Arab—was "separating the sheep from the goats." One old goat seemed determined to go with the sheep, but the Arab would *not allow it to pass*. He hit him on the head with a stone, made him blink and lick his lips, and turned him off with the others to the place for the goats.

When we got down to the Dead Sea, I told my dragoman to offer the big fat Arab Jehu five dollars to drown himself in the salt water. The driver took to the joke readily, and with much fun stripped off, leaped into the water, and floated like a bit of cork in a tub of ordinary fresh water. He did not and could not sink. And, of course, he did not earn the five dollars.

The great Dead Sea and the plains of ancient Sodom and Gomorrah are a barren stretch, and cheerless to behold.

However, the writer joins others in saying that this large region, long under curse, will yet be a region of vast wealth, where oil, asphalt and mineral products will be found in great abundance.

We had luncheon by the Dead Sea, and drove up to Jericho, after visiting the place at the Jordan River where John baptised Jesus. Of course we took a small boat, went out on the Jordan, filled a bottle with water from that famous river, and brought some to Canada.

We reached Jericho, had a good supper, a good bed and breakfast, and visited old Gilgal, and ancient Jericho, where I managed to dig out some bits of pottery which came home with me.

Gilgal was the place where Joshua and Israel landed when they crossed the Jordan, as they came down from Mount Pisgah. From Gilgal they besieged Jericho, and then climbed up 3,800 ft. to attack ancient Hai and Bethel or Luz, about ten miles north of Jerusalem. Gilgal was the centre of the worship of Baal at that time.

The Lower Jordan and the Dead Sea plains are very hot much of the year. The land and Dead Sea are 1,300 ft. below the level of the Mediterranean Sea. As Jerusalem is 2,600 ft. above sea level and Jericho 1,300 ft. below, we had to drive down 3,900 ft. in our rickety old buggy. As we were all in good humour we enjoyed the trip. The next day we retraced our steps and took in other sights of interest.

Across east of the Jordan are the lands of the three ancient nations—Moab, Ammon and Esau. Moab and Ammon were the sons of Lot, and Edom was the son of Isaac and brother of Jacob. North of these three, and on the east of the Jordan, were the tribes of Reuben, Gad, and the half tribe of Manasseh. They occupied the land of Bashan until carried into captivity about 750 B.C. before the tribes west of the Jordan went into exile 721 B.C. It was on the mountains of Moab, east of the Jordan, where Moses died.

THE CAMP OF ISRAEL: ITS SIGNIFICANCE AND TEACHING.—V.

By Andrew B. Buchanan.

Our studies so far have led us to see the significance and teaching of the Camp of Israel relative to this earth.

But the significance and teaching go beyond this earth.

Rev. xxi.

1. "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.

2. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

10. "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,

11. "Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

12. "And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

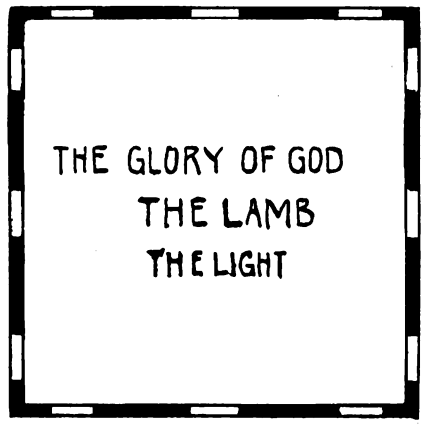


FIG. 4

13. "On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14. "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

16. "And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal."

22. "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23. "And the city had no need of the sun . . ."

No need of the sun!

Can we imagine our earth without the sun, in all its health giving properties, glory, beauty and light? Yet, beyond this earth of ours, almost at the close of God's Word, we are brought right back to the beginning of things, before even the sun and the moon and the stars were made.

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GEN. I.

3. "And God said, Let there be light: and there was light.

4. "And God saw the light, that it was good: and God divided the light from the darkness.

5. "And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day."

Yes, night betokens darkness, and out of darkness God made light.

How fitting that "evening" should come before "morning" in "And the evening and the morning were the first day."

"And the city had no need of the sun, neither of the moon, to shine in it; for the Glory of God. . . ."

The GLORY OF GOD!

We have seen that this has been the whole theme of the wonderful story of this wonderful Camp.

THE GLORY OF GOD in the midst of
- THE CAMP.
- THE TEMPLE.
- THE FOUR LIVING CREATURES.
- THE FOUR BEASTS BEFORE THE THRONE.
- THE FUTURE TEMPLE.
- THE NEW JERUSALEM.

And the presence of the Lamb.

In the old Camp, THE GLORY OF GOD, the visible presence of that GREAT SACRIFICE in the midst of all the sacrifices.

Here, in the midst of the city, THE FINISHED SACRIFICE, THE LAMB.

So the vision of the Camp of Israel is completed.

"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."

DELUSIONS OF SCIENCE.

BY DR. W. GORNOLD.

IN continuation of the very trenchant criticism levelled against the romancers of modern science ("falsely so called"—St. Paul),* I wish to add a few facts regarding the true position of astronomical science. The latter word is from *scio*—I know; not in any way connected with imagination or conjecture. When Professor Huxley extolled the use of the scientific imagination in his famous "Essays on Controverted Subjects," he did not advocate its extension into the realm of romance. Science says that Bible students have no grounds for the use of prophetic periods that are not astronomical. One of these is the "time" of 360 days which is the authorised use of "a day for a year, a year for a day" (Ezek. iv, 6). It can be shown, however, that this period of "time" has a distinctly scientific basis. It is, of course, known to be something in the nature of a compromise between the lunar year of 354 days and the solar year of 365, but it is more than this. The moon's revolution about the earth is 27.321581 days, and there are thirteen possible revolutions in the course of the year, which amount to 355.180553 days. Adding this to the revolution of the earth about the sun, which is 365.242264 days, a solar year, and dividing by 2, we get the average period of the two bodies, namely, 360.211408 days. This we may call the revolutional average. The lunation is 29.5305881 days, and there are twelve in the course of the year, making 354.3670372 days. Adding this to the solar year as above, and dividing by 2, we get the synodical average of 359.8046506 days. Then for the average of both the revolutional and synodical years we get an average of 360.008029 days, showing a fractional difference which does not amount to a whole day in 120 years. It appears, therefore, that the inspired record gives a very close argument for the use of the 360 day period. It may have been from an approximation of this sort that the ancients divide the circle into 360 degrees. The sun's apparent motion is 360 degrees in 365, etc., days, and on the principle that all circles are equal, we may alternatively use periods of 27.3, 29.5, 354.3, 355.2, 360, and 365.24 as equivalents.

Another point that arises for comment is the fact that there is no such thing as light, as we sense it, outside the earth's atmosphere. What we call a star or a planet, is the earth end of a pencil of rays coming from that body and manifesting as a "light" image at the point where it impinges upon the earth's atmosphere. The extent of the atmosphere is variously stated, but undoubtedly the thickness of the concave atmospheric lens is of great importance when we come to a question of the distances and apparent sizes of bodies. Science leads us to understand that we are dealing with the images of stars and planets, and not with those bodies themselves. Your millions of miles and your thousands of light-years are resolved into merely relative size at the uniform distance of the thickness of the earth's atmosphere. The apparent diameters of the sun and the moon are approximately the same, but we know that the moon is nearer to the earth than is the sun because its body is interposed between the sun and earth at the time of an eclipse, and the optical law that all bodies appear of the same dimensions at a distance of thirty-seven times their own diameters, establishes the actual relations of the sun and moon. In regard to the stars, we only know that they are more distant than either the sun or moon, and that they constitute the screen against which we measure the motions of our luminaries. As to their actual distances we have no means of knowing anything. As light images they are all at the same distance from us, namely, at the distance of the earth's atmospheric limit. If we argue anything as to distance from appearance we have to argue that they are all of the same size at different distances, or that they are all of different sizes at the same distance.

We are told that light travels in straight lines, and that the luminosity of the disc of the sun is as great at its limb as at its centre. We are also told that the time required for a complete transit of the apparent body of the sun over the meridian of a place is 2 min. 22 secs. (mean value). The cause of this apparent transit of the sun over the meridian is the rotation of the earth on its axis. The estimated mean circumference of the earth at the equator is 25,064 miles. Consequently about 1,000 miles of the earth's circumference passes under the sun in the course of an hour, and by simple proportion of 1,000 x 2·36/60, we get a value of 39.4 miles for the apparent diameter of the sun, equal to an arc of 32.3 in. If we bring the various facts together, this is what we arrive at, but it is very far from what science would have us believe.

Then we come to the Keplerian theory of the elliptical orbits of the planets. From the variation of the velocity of a planet in its orbit, the theory that orbital velocity was proportionate to distance from the centre, the idea of the elliptical

*See p. 214, N.M., May 2, 1925.

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orbit first arose. It really did not carry us any further than the epicycles of Ptolemy, which appeared to satisfy all the phenomena, and he lacked only the scientific means of effecting exact measurements. But after the Keplerian theory had been wholly adopted by astronomers, Sir William Herschel discovered the fact of the sun's proper motion in space, and bang went the whole dynamical theory based on the elliptical orbits, for the simple reason that one body cannot describe an ellipse around another moving body without getting left behind in space. Relatively to a stationary sun the planets may be said to perform elliptical revolutions, but in regard to a moving sun they can only describe something in the nature of a cycloidal curve, similar to that described by any point on the circumference of a wheel whose axle is moving forward. It is an arc very closely approximating to the semi-ellipse. At all events, the astronomer cannot simultaneously teach as *facts* the proper motion of the sun in space and the elliptical orbits of the planets.

The theory of Einstein does not help us even a little towards a solution of the main problem. It only tends to vitiate all conclusions hitherto arrived at from observations made on the theory of the transmission of light in straight lines. Einstein requires that light rays are subject to gravitation. There is, of course, nothing new in the idea that we are living in a universe of relativity, and it may be said that this idea of relativity best describes the whole of our science. It is true from a certain standpoint but false from another, as we have seen. Doubtless St. Paul, who warned us of "science falsely so called," had a clear perception of this relativity, for he says: "Now we see as through a glass, darkly; but then, face to face, and shall know all things, even as we are known."

Let me here quote the verdict of a man of superior scientific attainments and of undoubted integrity, Sir William Ramsay who, in his address at the Albert Hall, in 1923, said: "I am only too ready to believe in the laws of nature, but I do not know them. What are these laws of nature? Of all the truths that I was taught at College fifty-five years ago, expressing the nature of light, electricity, heat and sound, there is nothing left which a scientific man could now recite to his admiring and credulous pupils without exposing himself to ridicule as an ignorant pretender of knowledge, as repeating the out-worn patter of an antiquated teaching. The Modernist is no more than a survival from a remote past."

Where, then, are the facts of science? Comparative study reveals only a shifting orthodoxy which has merely an ephemeral expression. It is an airy structure built upon the shifting sands of time. The Truth is unalterable and imperishable, and it is built upon the Rock of Revelation, which is the Word of God.

BIBLE STUDENTS' STUDY CLASSES.—XXVI.

THE PROPHET EZEKIEL.

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

EZEKIEL XXXI.

"WHOM ART THOU LIKE IN THY GREATNESS?"

TWO months after the above utterances concerning Egypt, she is reminded of the great nations which, until lately, had been powerful and stately as majestic trees. They all now lie among the uncircumcised, as Tyre does (xxviii, 10). These trees are represented as flourishing in "the Garden of God," for they were all of His planting, but it is Assyria especially to whom Egypt's attention is drawn. Here was a conquering Power that had exalted itself even as the cedars in Lebanon, alluding, no doubt, to the "shadowing shroud" position Assyria occupied for a short time in his four centuries of world supremacy. This position Egypt had often envied, but more recently that Israel had attained to it under David and Solomon.

It is remarkable that, although this chapter is addressed to Egypt, only the first, second and eighteenth verses directly apply to her, the rest alluding to Assyria's haughtiness and fall. Verses 3–9 speak of her greatness, and 10–14 of her fall. It must be recalled that Tyre is also represented as being in Eden, the Garden of God, as here (verses 9–16, and 18) Assyria and all the trees Assyria towered over exalting herself in her pride, are said to be in Eden. The figure "waters" and "deep," representing the *peoples* or *multitudes*, who went to swell his branches so that all smaller nationalities sought his protection, or, being conquered by him, remained under his shadow. These cedars (nations) clustering around could not hide him. The picture confined to Lebanon probably is because of the luxurious stateliness and development of the cedars here. There were many great and powerful nations, but none compared to Egypt and Assyria until God had appointed "the terrible of the nations." Assyria prepared the way, and now Nebuchadnezzar reaps the glory. But the culmination of Assyria's glory was his vain boast against God in the time of Hezekiah, and his glorying in having taken Samaria into captivity. As Assyria had been raised by the streams of subject nations and his prosperity had fed the nations around him, so now his branches are broken off, his boughs giving way by the receding of these tributary waters (nations), they have gone from under his shadow, and he is left a prey to the mighty conqueror. As Hades has swallowed up the great nations, so it would swallow up Assyria and Egypt. So, "To whom art thou like in glory and in greatness among the trees of Eden?. . . thou shalt lie in the midst of the . . . slain with the sword."

EZEKIEL XXXII.

A LAMENTATION FOR PHARAOH, KING OF EGYPT.

The date here is about one year and seven months after the destruction of Jerusalem. In the meantime had occurred the murder of Gedaliah and the flight of the Jews into Egypt (Jer. xli–xliii). Jeremiah, who had been forced to go with them, foretold their ruin (xliv) in a prophecy contemporaneous with the present.

Now follows the lamentation. All those once-conquering or devouring nations were likened to lions. Egypt, however, glorying in his waters as his strength, is justly figured as a crocodile (dragon, *marg.*) coming up out of the rivers into which he had plunged. Had he been satisfied and remained it might have been different. But now his unnatural position, contending with lions, would be overcome, the dead bodies come forth with him would be cast upon the land, and he and his multitude exposed as prey to the beasts of the field and fowls of the air. The heaps of his slain should fill the valleys and rivers, and be even piled up to the mountains.

The metaphor here used (7, 8): "I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee and set darkness upon thy land, saith the Lord God." The passing away of any kingdom is owing to God's withdrawal of wisdom, know-

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ledge and intelligence; all counsellors receive their gifts from Him. "By me kings rule and princes decree justice." He darkens their counsel and puts an end to their ability. So this metaphor is constantly used (Joel ii, 10; Isa. xiii, 10, 13; xxiv, 23; Luke xxi, 25, 26; Rev. vi, 12-16; also Ezek. xxx, 18).

Verse 14 seems to be looking forward to the time when Egypt shall no more be trodden down, or be badly governed; when there shall be an overflow of peace and joy under a God-fearing rule. The smiting and the desolation seem to refer to Isa. xix, 22, and Joel iii, 18.

Verse 17: Evidently the revelation was not all at one hearing, as verse 1, though in the same month. Egypt is but one of the many nations brought down to Hades. In Jer. xxv we find an enumeration of the then present nations thatwere to fall under the yoke of Babylon. Here, from verse 22,we have a record of those which had already fallen or were passed away. Assyria, Elam, Meshech and Tubal; Edom also, and the princes of the North, Tyre and Zidon. Elam must at one time have been a very strong Power, for Assurbanipal makes it one of his proudest boasts that he had conquered Elam in the vicinity of Persia and Media.

The Tyrians and Syrians are also meant. There is an allusion to the custom of burying their weapons with the heroes. Seven nations with Egypt, as it were a perfect symbol of completion. The knowledge that Egypt was only one of these seven may have been some comfort.

BRITISH-ISRAEL TEACHING.

BY REV. J. BRETNOR GRATTON.

WHEN the Lord Jesus, the Messiah, was on earth, He came to establish the Kingdom of God. He came as foretold in Sacred Scriptures. Born of a Virgin, in Bethlehem of Judea, He came to the Jews, a people who had been marvellously preserved and placed as a nation with a wonderful amount of autonomy, notwithstanding they were under Roman rule. He is never called a Jew in Scripture, but the Son of David, and the House of David was separated from Judah by a special covenant. Yet He came to "His own," in the sense that the Jews represented Judah at that time in the Holy Land. Yet it is recorded, "His own received Him not." Why was this? The greatest reason was because they had "made the word of God of non-effect by their traditions." They had "literalised" the Scriptures in a wrong way, and were looking for a right thing at the wrong time. They were longing for a deliverance from the Roman yoke, instead of a Redeemer from the yoke of sin. They were busy saving themselves by their religious observances and needed no Redeemer; but they coveted temporal power and dominion. History is repeating itself, but with somewhat of a change in attitude. The Modern Church, speaking broadly, is spiritualising Scripture and refusing to accept as literal the prophecies of Scripture. The effect is the same as in Christ's day; it prevents the reception of the real truth.

There is a spiritual message—a message of the "grace of God which bringeth Salvation to all men." There is also a literal message which has to do with the means which God is using to bring in the spiritual message effectively to all nations.

The Bible is the history of the nation which God has been preparing from the days of Noah for the carrying out of this work. No other nation is mentioned in Scripture except as it comes into contact, or conflict, with the chosen nation. If only Bible readers could grasp this fact, it would considerably change their understanding of the Book. Marvellous things are said of this nation, which in no sense could be said of the Church. The Church must be considered as a separate entity, with a call, commission and consummation of its own. The time will come when Nation and Church will be identical, but the Church of this dispensation is being formed out of all peoples, nations, and tongues, and with a specific end in view, to live and reign with Christ in the "age to come."

The emphasis must be put where Christ put it—"the Kingdom of God shall be given to a NATION" (Matt. xxi, 43). What can be more reasonable than to believe that that nation is the nation which God has been preparing during the last 4,000 years? If God has been preparing it, surely a record of the process was necessary. That record is in the Book.

We are often met with the question, "If your teaching be true, why has it not been known before now?" Quite a reasonable question, but the answer is reasonable and complete. If the nation had not lost its identity, it would have hindered its training and development. If other nations had known the character and future of this nation, the way of training and discipline would have been more difficult than it has been. In God's wisdom, the times of punishment have synchronised with the times of training, and now the time of disclosure has come. The partial blindness spoken of by the Apostle Paul must now go, and the nation-servant must be made to see. Will Christians see it? Or will the words of Christ to the Pharisees be applicable to the modern Church, "If ye were blind ye should have no sin, but now ye say, we see; therefore, your sin remaineth"? (John ix, 41). It is a solemn thing to be a Minister of the Gospel, but it is a terrible calamity for a Minister not to see the truth and not to credit his Lord's word.

The nation is now recognised in the Anglo-Saxon peoples. The key fits the lock. The truth is clear. The final phases of that nation s relationships with the opposing nations are upon us. The evil elements in the nation will be summarily dealt with; the purifying of the nation will be accomplished, and when God is sanctified in His people, will not the nations see it?

If only all our missionaries saw this truth, with what greater hope and confidence would they prosecute their work. The forces of hell are gathering, not only opposing Christianity, but utterly misrepresenting the nation. Tell it out, ye missionaries, that God is about to deliver and bless this nation; that nothing but blessing can come to heathen peoples through His nation Israel.

THE MITHRAIC SPELÆUM OF ST. CLEMENT IN ROME.

BY M. D. MACEWAN.

IT has been suggested that some readers of THE NATIONAL MESSAGE would be interested to hear of a visit I have just paid to the ancient Church of St. Clement in Rome. This church is situated in the Via St. Giovanni, very close to the Coliseum, which was built, by the way, by sixty thousand Jewish slaves. The St. Clement Church is the most ancient Christian church in Rome. The original building on which the other buildings were built upon was an Etruscan structure, either a palace or temple. We saw the original walls of huge stones, put together without cement 600 B.C. The house of St. Clement was built

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upon that foundation; he is believed to have belonged to a great family; it is supposed to the Imperial family of the Flavians. He became a Christian, and was banished to the Crimea by Trajan, where he suffered martyrdom for his faith about the year A.D. 100.

It is said that St. Paul lodged with him in his house, underneath the present church. It must have been a large house, judging from what we saw; one of the rooms had been converted by Clement into a small rounded chapel, evidently a place of worship. We saw there the remains of a beautiful stucco ceiling in a simple design of squares, ornamented with a Tudor rose in the centres, and others with daisies. It was most wonderful to know that St. Paul had actually looked on this ceiling, and on the floor covered with small terra-cotta tiles in the herring-bone pattern. This house and the ancient Christian church above it were discovered by Father Mullory, O.P., in 1858, and it is owing to his enthusiastic research work we have the opportunity of seeing these wonderful old buildings.

The whole place was under water till 1914; now the waters have been turned away, and run into the Coliseum in pipes.

We listened to the sound of these "mysterious waters of Rome" as they rushed along in the underground darkness. The original building is considered by some archæologists to have been the Palace of Tarquin the Proud.

Soon after 1 B.C. the house of Clement was turned into a Mithraic temple.

In the less sacred chamber of the Mithraic Spelæum there is actually a doorway between the little chapel of Clement and the Mithraic second chamber. This doorway was filled up at the time when they made the Mithraic temple. This Mithraic worship became very popular in Rome; it was the religion of Zoroaster, the friend of Daniel, and, in contrast to the pagan religions of the times, it was a moral religion, and came from Persia, where we know many of the ten tribes had settled. A colony of Jews or Israelites founded the kingdom of Parthia; they were followers of Zoroastrianism. But this is a digression from my subject.

Many of the Roman soldiers were Mithrites; it appealed to them as soldiers; Mithras fought against sin, which the serpent represented. Their teaching was practically the law of Moses. This Mithraic temple of Rome is the most perfect specimen discovered so far. They are at the present time engaged in excavating one at the Caracalla Baths, but we were not allowed to see it.

In the St. Clement one there are two chambers. In the most sacred chamber the ceiling represents a cave or grotto, the roof being very low, and the place is lighted by one round opening in the centre; this was covered richly with mosaics.

In the centre of this chamber stone platforms run up on either side of a narrow aisle. These platforms were originally covered with marbles.

The worshippers sat, or reclined, upon them. There was a statue of Apollo as the sun god at the entrance of this aisle. In the centre of this aisle is a curious square block of white marble, rather high, on the top ornamented with two heads of men—perhaps representing the seasons. On the front panel of this altar is a finely-carved bas-relief of Mithras. On the left, at the top of this panel, is the sun, and Mithras is turned back looking up at the sun. He is depicted as a youth, wearing the usual pointed cap on his head. In one hand he is holding a knife, with which he is in the act of killing a sacrificial animal, with his other hand he points to the sun. On the right side of the altar the bas-relief is of the same figure, holding in his hand a lighted torch.

On the left side is the same figure again, this time holding the torch downwards, thus beautifully expressing the rising and setting sun.

On the back panel there was a bas-relief of an enormous serpent.

On either side of this decorated marble altar or ark were two holes, like ovens, for the sacred fire—always kept burning. The writing over the front panel has been translated by a Belgian Professor, who is the greatest authority on the Mithraic cult. It is, roughly speaking, "Genories Cladnis Pater," "The Head of Heads"; that is the highest order of the Mithrics. There were seven degrees of priests, and the highest in order was the Pope of this religion.

In the end of the temple opposite this altar was a basilica, in which, in a niche, stood a small image in white marble of a man standing on a piece of rock; this was Mithras, representing the sun. Opposite to him, at the other end of the temple, was a statue of Apollo as the sun god. Underneath this image, in the niche, was a square lid covering a small tank, in which the blood of the animal slain in sacrifice was placed.

With this blood the people were baptised. It was usually a sheep or wild boar, very rarely a bull, that was sacrificed, unless some great public calamity had taken place. In the second chamber of the Mithraic Spelæum you can see the signs of the seven degrees of priesthood carved all round on the stone walls in squares, from the smaller to the larger.

When the services took place the people waited outside; only the priests entered the temple at all, and only the high priest, with two or three other priests to assist him in the mysteries of their rites, the first chamber.

The Mithraic religion remained in force until the fourth century, when it was proscribed by the Emperor Constantine, and then, unlike Christianity, it died out, having no life under persecution.

After the downfall of Mithraicism the Christians took possession of the house of Clement, and at once set to work to build a Christian church, which they dedicated to the martyred St. Clement, whom the Roman Catholics look upon now as the first Pope after Peter.

This church, probably the earliest built, must have been most beautiful. The Christians helped themselves freely to the massive pillars of marble and to the other treasures of the pagan world. Many of these things found their way to Rome from Babylon, Greece, and Palestine. How exquisite this ancient work was one can judge of by the specimens we find here and there in other buildings in Rome.

The early church was destroyed by an earthquake, and the whole building was filled up with broken marbles and rubbish, and the present church built on the top. This is a most beautiful church; the treasures of the old one were removed to the new one, and there we saw the exquisite small pillars which belonged to the *baldachino* of the altar in the ancient basilica of the old church. The work upon these two pillars is so beautiful; around the pillars are delicately-carved bunches of grapes, and leaves and flowers twining around the slender columns of white marble.

Probably the work of Israelitish captives, B.C., the marble choir, with its ambos and most lovely Paschal candlestick, is also most decidedly of the same period. I must not

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forget to mention the frescoes which have been brought to light on the walls of the lower church. They form an interesting link between the art of the Catacombs and that of the fourth century, being a great advance on the art of the Catacombs which we had just seen; so much freer in movement and beauty of design.

It is an interesting speculation to consider just how much ancient Rome was indebted to the Hebrews coming in from the countries of Greece, Persia—not to speak of the Etruscans themselves. They were brought in as slaves, and as slaves they built, did the ironwork of the chariots, the fine gold and silver work for which Rome was famous, especially the gold—Nero's golden house. They entered the army, and through the treachery of the Roman soldiers in letting the Goths—so-called barbarians—into the city gates, Imperial Rome fell—"and great was the fall thereof."

BIBLICAL BIOGRAPHY.

BY J. G.

ADAM THE FIRST.

TRAVEL the world with the Bible in your hand, and you will have received a most liberal education. If you should lack opportunity for travel, then traverse the fertile ground of biography, of the good and great, with the Bible in your hand, and, again, you will have received a most liberal education.

The overwhelmingly predominant feature of the Bible is biographical. The rehearsal of individual lives culminates in the recital of the life of a nation to which, for the most part, these individuals belonged, and towards which all of them sustained a very clearly defined relationship. It is our purpose in this series of articles to confirm through the independent lives of patriarchs, prophets, apostles, and seers, the British-Israel position.

The first on the list, of course, is Adam, whom we may call, fixing upon the main, tragic, event of his life, the Disobedient.

The first chapter of Genesis gives a hint as though, prior to the coming of Adam, mankind, the crown and completion of universal creation, did already exist, but if so, this creation perished (verse 2). Gen. i, 26-28: "So God created man in His own image, in the image of God created He him, male and female created He them." The mistake which has been made it seems to us is this—that we have regarded the first two chapters of Genesis as two separate accounts of the same thing, whereas the one records universal creation, COSMIC; the other a special creation, ADAMIC. In the Cosmic, the law of God is very specific (chapter i, verse 9). In the latter it becomes restrictive along a special line (chapter ii, verse 17).

"Let us make man in our image." That is important. Of Adam we read: "God breathed into his nostrils the breath of life, and he became a living soul." Was this a new feature in this special creation? We cannot tell. All we know is that it is so stated with regard to the creation of Adam. He was made a living soul. Henceforth, man is a soul, and has a body. "Let us make man in our own image." This must ever remain an adequate explanation and final cause for the creation of this world. To multiply His own gracious, loving, sinless image and personality in the world must ever be a worthy reason for the Lord God Almighty selecting Adam and testing Adam in the Garden of Eden, and from the tragic fall of Adam working with infinite patience, born of eternal love, for the redemption of the children of Adam. We surely need no further reason for the happenings of our day, for the choice of our own race in Israel, for the world of nations all round about, than this truth of God's blessed Book: "The first man Adam was made a living soul; the last Adam was made a quickening spirit" (1 Cor. xv, 45). "For as in Adam all die; even so in Christ shall all be made alive" (1 Cor. xv, 22).

Though Adam and Eve appear before us full-grown, they are, nevertheless, children. Their innocence is the innocence of childhood. Their impetuosity is the impetuosity of childhood. Like the child they cannot wait for the thing they want until the Divine parent gives it; they must have it immediately they want it. They yield to the tempter as readily and as easily as the child yields to-day when confronted with some choice morsel which its undisciplined mind desires and heart longs for. The simple way in which the woman believes the word of the serpent; and the still more simple fashion in which the man throws the whole blame of his disobedience upon the woman, and, incidentally, upon God Himself, since it was God who had given her to him, is all indicative of childhood. Discipline in these two new lovers was scarcely to be expected; but their lack of discipline was the devil's principal weapon for the destruction of God's image in them—the new man and the new woman. It was a diabolical attempt to destroy not the man merely, that were too small a prize; but the image of God in the man, thus sealing home upon the eternal His own Nemesis. Lack of discipline in the heart of man still remains the devil's principal weapon against the Lord God Almighty. In this respect, though we are full-grown men and women, we are but children.

Obedience is the great law of life. Learn how to obey and you will learn how to live. The one follows as a resultant of the other. Every act of obedience is a discipline of the soul which makes paradise more and more real. That is the story of Adam and Eve in the Garden of Eden. The seed of Adam was good seed. From it came the seed of Abraham, the founder of our race, the progenitor of our people; but it was undisciplined, and in consequence was victimised by the father of lies, who has been largely responsible for drenching the subsequent ages in human blood.

This lack of discipline in Adam and Eve is very excusable; in Israel of long ago, and more so in Israel of to-day, it is not only inexcusable but tragically criminal. "This is the condemnation that light has come into the world and men loved darkness rather than the light because their deeds were evil." It was refusal to discipline the life according to the light which had come upon them, which constituted their condemnation. It constitutes man's condemnation now. This has been the trouble all along the line. Israel failed in self-discipline; she is failing just there to-day.

But Adam's disobedience was a challenge to God's Divine justice. The Garden of Eden was a partnership, was it not? God gave him large possessions in it; but man wanted entire possession. He chafed under anything suggestive of limitation and restraint. At the moment, he could not dispute the claim with his fellow, so he disputed it with God. The tempter knew where to strike in. He was successfully tempted on the score of equality. "Ye shall be as gods," said the devil. There is no doubt that the satanic argument was retailed to Adam by

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the woman with all the added force of her own personality. Adam's fatal act of disobedience was not so much a violation of authority as a violation of justice. That was why it was so fatal. "It is not," writes Dr. Matheson, "the dependant forgetting the respect due to his master; it is the partner ignoring his contract, the associate breaking his bond, the sharer of dual rights attempting to encroach upon the rights of the other." The voice of Eden in this regard has always been clamorous. The kingdom of Israel was divided in the days of Rehoboam because Solomon in his later years violated his contract with God (1 Kings xi, 9-13). He was unjust to the Almighty. This is a factor which will account for everything which has ever happened since. It is a factor which accounts for the happenings of to-day. The parable of the wicked husbandmen sets forth this truth in terms of Christ. The wicked husbandmen violated their contract in their hearts, hence the acts of violation which followed. They transgressed, they crossed over (as the word signifies), to ground which did not belong to them.

Examine the genesis of the captivities, and it will drive you back to Eden; to that disobedience, strong proof of the lack of self-discipline, which was not so much a violation of authority, as a violation of justice. In the kingdom of God, we have this self-same partnership—God legislates and Israel administers. But Israel said, and is saying, "I want to do both." If that were merely a violation of authority, God would know what to do, and He would do it; and in the doing of it the whole story of the world's history would have to be re-written. Punishment, of course, must fall upon the children of disobedience, but that unfortunately does not end the disobedience. No! It is a matter of justice as between man and God, Israel and God, the world and God. "While we were yet sinners Christ died for us." There you have the conduct of God revealed towards the children of disobedience. It was violated justice which demanded such a sacrifice. It is this sacrifice offered once and for all to take away transgression which has restored the partnership of Eden. In mercy God sent forth these disobedient children from the Garden lest they should take of the tree of Life, and so make sin immortal in the human seed. Before they went forth, however, God made His first covenant with man, and the covenant He made that day was immediately operative.

Satanic seed was in Cain, but the seed of the kingdom was in Abel. Alas! that in the first conflict the seed of the kingdom went down before the seed of Satan, but it survived in Seth and triumphed in Enoch. Down went the seed of the kingdom once more in the peoples of Noah's time. Again it survived in Noah himself. Thus does the battle alternate throughout Israel's chequered career, but the campaign is assured in the ultimate triumph of good.

Harmony and happiness are largely dependent upon right thinking.

* * *

"The mind is a field, a garden, a storehouse, a telegraph station, a clearing-house."



BRITISH-ISRAEL PICNIC TO CASTLETON, JUNE 13TH. LIVERPOOL, MANCHESTER, SHEFFIELD AND SOUTHPORT ASSOCIATIONS.

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THE SECRETARY-GENERAL'S PAGE

ERRATUM.—Page 292 of our last issue, second column, second paragraph, should read, "between the river of Egypt, and the great river, the river Euphrates."

* * *

The Rev. W. W. Lucas, M.A., gave an address at our Headquarters, on June 18th, on "The Lord's Day and National Life." Several questions were asked and answered. The Secretary-General presided.

* * *

The Conference at Vancouver last month was, we are glad to learn, a great success. A report, received just as we go to press, shall appear in our next issue.

* * *

In re the earliest British-Israel Associations in the Provinces to which reference was made last week, the Rev. Commander Roberts says that the Bristol and Clifton Association was formed in 1875-6. Mr. H. Beckwith writes :—"In either 1874 or 1875—the former year, I think—we formed an Anglo-Israel Association in Southampton, held regular meetings, and had a fairly prosperous society. Of the first Committee, Mr. James Aldridge, Mr. Walton Adams and myself still remain, loyal and enthusiastic in the Cause of our glorious Truth, and in our way still bearing witness to its value. This may elicit testimony from other veterans, and prove how our Truth holds when once it is grasped."

* * *

The Rev. J. Bretnor Gratton visited Northampton on June 18th and gave two addresses in the Abington Square Hall. The Rev. Albert F. Hall presided in the afternoon, and William Barringer, Esq., in the evening. Considering the time of the year the audiences were excellent. It is intended that further meetings shall be held as soon as may be.

* * *

By kind invitation of the Rev. Canon Hollis, M.A., Rural Dean, and Mrs. Hollis, a Garden Meeting will be held at Holy Trinity Vicarage, Worthing, on Thursday, July 2nd, at 4 p.m. Addresses will be delivered by the Rev. Canon Hollis, the Rev. Philip Young, L.Th., the Rev. W. E. Woodhams Denham, and the Rev. Merton Smith. Tea will be provided at sixpence. If the weather should be wet, the meeting and tea will be held in the Vicarage.

* * *

We have received the following report from our Bradford Branch :—"The Annual General Meeting was held in the Church House. The President, the Rev. R. G. F. Waddington, M.A., presided. In reviewing the year's work, he spoke with gratitude for the interest that had been aroused in the city. Of a really first-class syllabus, the outstanding lectures were those given by Mr. Herbert Garrison, the Revs. Pascoe Goard, Merton Smith, and Joseph Gay. We have great hopes of a sub-Branch at Bingley, under the able leadership of Mr. Foster Beaver, who, with his wife, is most enthusiastic. The officers were re-elected *en bloc*. Many nice things were said of those who have tried to make the Branch a success. The Treasurer reported a small deficit on the year's working, but before the close of the meeting there was a credit balance. The opening meeting of the next session was fixed for Friday, October 16th. Mr. Foster Beaver extended a hearty invitation to all members to a Garden Party at his residence on July 13th next, to meet the Rev. J. J. R. Armitage."

* * *

We acknowledge, with best thanks, the following anonymous donations :—T. O., £5 ; Glas., £2 ; Anon., 16s. ; Anon., 10s. ; P. S. M., 10s. ; J. H., 3s.

* * *

PRAYER CIRCLE.

A short Prayer Meeting for the Staff, and all members and their friends who care to join, is held at 12 noon daily at our Headquarters. Those of our Prayer Circle who cannot attend will, no doubt, reserve that time so far as possible for intercession, wherever they may be.

* * *

REQUIREMENT.

"We live by Faith ; but Faith is not the slave
Of text and legend. Reason's voice and God's,
Nature's and Duty's, never are at odds.
What asks our Father of His children, save
Justice and mercy and humility,
A reasonable service of good deeds,
Pure living, tenderest of human needs,
Reverence and trust, and prayer for light to see
The Master's footprints in our daily ways ?
No knotted scourge nor sacrificial knife,
But the calm beauty of an ordered life,
Whose very breathing is unworded praise !—
A life that stands as all true lives have stood,
Firm-rooted in the faith that God is good."

—*Whittier.*

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The South London Branch will meet at 195, Lavender Hill, S.W., on Tuesday, July 7th, at 8 p.m. Speaker, Mr. Tester. Subject, "Britain's National Anthem." All friends welcome.

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Mr. Morey addressed the Men's Meeting at Stratford Parish Church on Sunday afternoon last. On July 2nd and July 7th he is addressing Drawing Room Meetings in London.

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Mr. E. Turner, of Rugby, has addressed the Leicester Branch on "Circumstantial Evidence." The Rev. C. M. Stuart-King addressed the Stourbridge Branch on June 9th.

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The Annual Meeting of the Southport Branch took place on June 9th, when the Rev. J. C. Dalrymple presided, and addresses were delivered by the Revs. J. J. R. Armitage and Joseph Gay.

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It is with deep regret we have to record the death of Mrs. Leigh, wife of Col. H. P. P. Leigh, C.I.E., President of our Bath Branch, to whom we tender our sincere sympathy. Mrs. Leigh had been in ill health for a considerable period.

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