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"Ye are My Witnesses" Isaiah 43:10

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"THY (ABRAHAMS) SEED SHALL POSSESS THE GATE OF HIS ENEMIES" GEN. 22:17

"HIS (ISRAELS) SEED SHALL BE IN MANY WATERS" NUMB. 24:7

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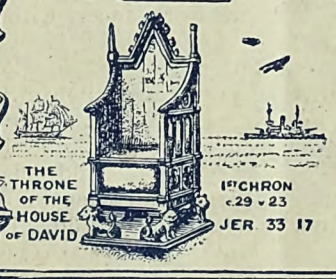
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M.S. # 235—760 July—Dec. 1926

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"THE BANNER OF ISRAEL" AND "THE COVENANT PEOPLE"





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J.J.HALL 1921

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THE NATIONAL

MESSAGE & BANNER

The Official Weekly Journal of the British-Israel-World Federation.

INCORPORATING "THE BANNER OF ISRAEL" AND "THE COVENANT PEOPLE."

No. 235. Vol. V. JULY 3, 1926 Price 2d.

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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.]

THE MANIFESTATION OF THE SONS OF GOD.

By the Rev. Wm. Pascoe Goard.

"The whole creation . . . waiting for the manifestation of the sons of God."

This is a point of history not yet reached but which shall be reached with the same certainty and by as sure a Divine law as that which gives warrant to the expectation of the sunrise to-morrow morning.

The earth is peopled by the sons of Adam.

The sons of Adam are subject to the influence of the angel hosts "which kept not their first estate." Under the effects of that influence sons of Adam have become the sons of their father, the devil.

The sons of Adam are also subject to the influence of the Holy Ghost. Under the influence of the Holy Ghost sons of Adam have become the sons of God.

The time is rapidly coming when the sons of Adam will all be found by adoption either sons of the devil or sons of God.

The sons of Adam will not, as such, carry on beyond the chronological period of seven thousand years, through which we are making our way as through a probationary period.

We shall not allow our thoughts to follow along the line of those who become the sons of the devil. We shall make enquiry as to the matter of the sons of God.

Who are the sons of God?

The Scriptures are very definite on this matter and there is no excuse for our falling into confusion.

The Bible most plainly tells us that, to begin with, Adam was the son of God. "Which was the son of Adam, which was the son of God."

Next we find that the Seth seed are reckoned as the sons of God. Thus we have the line of descent, but not the full roster of the sons of God for the antidiluvian period. The line includes:

God.
Adam.
Seth.
.....
Noah
Shem.
.....
Abraham.
Isaac.
Israel.

What multitudes there were who lived and died in the faith during these ages we have no knowledge. They at least became few indeed at the time of the flood, when only eight persons were brought over the flood to re-establish the sons of God in the earth.

After the flood we have the full list of all the heads of the three families established by the sons of Noah.

From these is selected one branch, and through this branch there descends the scarlet line of the covenant holders to Abraham.

What many or few there were who lived and died in the faith, the sons of God, during these antidiluvian and Noahic ages we do not know, as the record is silent regarding the matter.

From among the sons of Abraham, but one was counted as the "seed." This was Isaac, the father of the Saxon race.

From among the two sons of Isaac, Jacob was selected to carry forward the line of the sons of God through the succeeding ages of the world.

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Of his seed the Lord declared "Israel is my first-born son." This terminology runs right through the Scriptures down to the New Testament. John cries, "Behold what manner of love the father hath bestowed upon us that we should be called the sons of God."

Now we come to the generation of the twelve sons of Israel.

Seventy strong they went down into Egypt.

A great multitude capable of being organised into a nation they came forth out of Egypt.

Millions strong, they were divided into two kingdoms later.

Millions strong they were scattered out among the nations, and established in these islands during many centuries.

They at last became a nation and a company of nations, plus a great people in these latter days.

To them are being given "the heathen for an inheritance and the uttermost parts of the earth for a possession."

To them shall finally come all the Kingdoms of the world.

This is the earthly side of the development of the sons of God.

But this does not at all fill out "the manifestation of the sons of God." Here we see the sons of God "marching past" a given point. This they have been doing now for upwards of six thousand years and the end of the procession is not yet in sight. At the rate of a generation every thirty years they have been passing, passing, passing, passing, endlessly through the millenniums. The head of the procession has been out of sight for thousands of years. The end of the procession is not yet in sight, but it will suddenly take wing together at the coming of the Lord.

A small company of the contemporary part of the procession, of which we form a part, is all that is manifest to our eyes. The great body is visible only to the eyes of God, and perhaps to those who have gone before.

In the Israel ranks are all that were formerly won to the Israel faith, and who in the latter Christian days have been won to the Christian faith. All these have been enrolled as the sons of God.

The ranks have been depleted from time to time, as one and another have fallen out and have joined the ranks of the sons of the devil.

Let us now think of that great reservoir of human life which is gradually gathering its forces before the throne of God in the heavens.

Every person of all the past that has kept the faith, and has died in union with God and with the fathers is there. It is a mighty multitude. Adam and Seth, Noah and Shem, Abraham and Isaac and Jacob, and all the succeeding ranks of the chosen race. Besides these every one of every generation of every race who has died in the faith and service of God.

By and by these shall be manifested to the whole creation of the earth, returning to their former habitation, their birth place, to take up the dominion originally given to Adam; and by him lost almost as soon as it was given, through sin. What a day it will be for earth and heaven when they are manifested.

In a former article we have dealt with the return of the sons of God, elsewhere spoken of as the return of our Lord, accompanied with all the saints, in order to free the earth and the heavens connected with it from the dominion of Satan, which dominion he seized when he formerly invaded the earth at the beginning of the Adamic era.

Let us look at the hosts of the sons of God who shall thus be made manifest, and for the manifestation of whom all creation groaneth and is in pain.

Leading them is the SON OF MAN.

It is well that we should remark that all through the great work of the incarnation our Lord has not used His Divinity to succour Himself. What He has accomplished He has accomplished as the Son of Man. For others His Divine power has been ever at hand. For His creatures God in all His manifestations is ever ready to show Himself strong. But it is axiomatic, "He saved others; Himself He cannot save."

Therefore when He returns it is as "the root and offspring of David." When He heads the armies of the sons of God to take up the march earthward it is that it might be fulfilled which was spoken to Mary in the annunciation, and spoken in substance in many other Scriptures, by the lips of other prophets, "God shall give to Him the throne of His father David and He shall reign over the House of Jacob for ever."

Taking the lead of the armies of heaven, He rides upon the white horse clad in garments dipped in blood.

Surrounding His person are the hundred and forty and four thousand who were "redeemed from among men; the first fruits unto God and to the Lamb."

It would seem that these are they who rose with Christ at the time of His resurrection. Christ is the first fruit. "These are the first fruits unto God and to the Lamb." "These follow the Lamb whithersoever He goeth."

For their march past and for their triumphant burst of music see Rev. xiv. 1-5.

Now in order of generations come the antidiluvian host of the sons of God. How terribly their ranks were thinned by the gross living of the antidiluvian age. But those who march under the ancient leaders are men who made their way out of great temptation, and in the resistance they developed a strength which makes of them a body of the sons of God of which their great leader well may be proud.

Next come the Noahic seed under the banners of the three patriarchs of that age. It is to be feared that the banner of Ham is carried, not in the hand of the Patriarch himself. He fell on evil courses and offended with unusual grossness. But the absence will not be because of the specific act, but because of the spirit which rejected the atonement with such bitterness, that he took pains to prevent the great father of the race from acting further in the capacity of the High Priest of the race.

From among the sons of Ham the gospel of the Kingdom and of grace has made many a conquest. They are the remnants of a numerous seed.

Japheth has a well represented following. They are not of a high order. The flashing light of a high spirituality does not shine forth from their ranks as it might have done. But they are there in the armies of heaven, numerous in following.

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The Shem seed shine forth with great lustre as they fall into the great procession. The banner of the Covenant, the Brith, is in the hand of their leader. The unbroken strain of the covenant-bearing seed is in their ranks. Their banner, and that of the whole Noahic age, is in the hand of Shem the great leader, who shines forth in the armies of God, a glorious personality.

The Shem House leads the ranks of all the Noahic seed in the great line of marching armies of the skies as they take their way earthward for the great manifestation of the sons of God.

Now comes the Patriarch Abraham.

What a place he holds in the great procession! The banner of the "Brith," or Covenant is in his hand, and with him and his seed it is established for ever.

Following him is Isaac.

How the personality of this miracle-born man stands out among the worthies of the armies of God. He is the first of the devoted seed whose one business in life throughout all their generations is to carry on the purposes of the Brith, or Covenant. In him was offered upon Mount Moriah, not only himself, but all the succeeding Saxon seed throughout all their generations, and in all their ramifications, down through the pages of history.

Following him is great Israel.

Isaac stands for *the natural birth* of the person and of the race. Israel stands for *the regeneration or rebirth of the race*. The son of Isaac, called Jacob, came to the brook Jabbok, still Jacob the supplanter.

But at Jabbok there wrestled with him till the break of day an angel, the angel of Jehovah. While Jacob resisted, nothing was accomplished. But when Jacob, wounded and helpless, simply clung and prayed for a blessing, nay, for *the* blessing, then came the transformation of character within, and the change of name without. Jacob the supplanter became Israel "ruling with God."

Later at Bethel the individual experience of Jacob became the race experience, when his household shared in the blessing and the title. And from that day forward the race of Jacob became the House of Israel.

Followed by His twelve stalwart sons, these take up the line of procession, and their accumulating hosts furnish a wonderful contribution to the armies of heaven.

Here now is a stately personage:—Moses, "and he was king in Jeshurum."

He is attended as of yore by Aaron and Hur.

The tribes of Israel follow their leaders, and as they file past we see that they are keeping the order set for them in the first chapters of the book of Numbers, which sets out the scheme of Israel organisation in camp and on the march.

There goes the Ark of the Covenant, accompanied by the Levites.

There go the three-tribed brigades of Israel, four of them, armies of the living God.

And the succeeding generations of them follow each other.

Now comes the Head of the house of David; David the King, and Solomon his son of glorious memory.

Now under different leaders come the Armies of Israel, and the Armies of Judah.

And now there begins to appear in the ranks of the marching host, Israel in the Isles. How they sing the glory of the highest from the isles of the sea. More and more does this contingent swell in numbers as the generations pass along.

Jews, from the nation of the Jews, now for the first time, appear in the ranks. Marshalled by their priesthood, and led by such leaders as the Maccabees and others who have been worthy. But their numbers are at no time large, comparatively, for they were never a major portion of the Israel people.

Now come the various groups of Israel during the Christian era:—Parthians, Medes, Elamites, dwellers in Mesopotamia, and so forth.

Men of Dan from Grecia and elsewhere.

Scythians from the rivers of Europe.

Britons from the Isles of the Blessed.

And finally from Israel in the latter days comes a worthy host, called by many names.

Finally the host of the redeemed from every nation and people and kindred and tongue who have come into the Israel sheepfold through Jesus Christ, the open door.

OUR MESSAGE FOR THE JEWS.

(Notes of a sermon preached by the Rev. C. W. Cooper, F.G.S., St. Paul's Church, Canonbury, on behalf of the British Society for the Propagation of the Gospel among the Jews.)

I AM glad to give my testimony to the value of the work which this Society is doing among the Jews in the great seaport towns of the world, e.g., at Haifa, in Palestine, where stands Mount Carmel, the gate to the Promised Land. At this spot are to be found the termini of the Egypt, Sinai and Palestine Railway and the Beyrout-Damascus Railway. Here thousands of Jews pass weekly and are being influenced by the loving labours of the missionaries of this Society.

Similar work is being done in Vienna, where Jewish men and women of high rank are being won for Jesus Christ. In Poland, where the Society has established itself among a Jewish population of 1¼ millions, they find what their London sister Society is finding in other parts, a wonderful and new welcome given to Christian missionaries and their Gospel message.

Truly the opportunity for doing Christian work among the Jews of all the world has greatly changed in late years, and is making a new claim upon the prayers and gifts of God's people. It is this new activity and receptivity, the budding of the fig tree, together with the conviction of the near return of our Lord, that is increasingly occupying the minds of Christian people with the Jewish problem.

There are three outstanding facts about work among the Jews which should be noted.

1. It must be admitted that Christian missions to Jews are still unpopular.

The majority of Christians, like non-Christians, continue

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to retain for various reasons a deep dislike to the Jews, and maintain a prejudice which prevents the active interest every Christian should show in the work of sending to them the message of the Gospel.

2. In spite of this prejudice, however, it is an evident fact that the Jewish problem is increasingly filling the minds of many of the Lord's people. The Balfour declaration has, rightly or wrongly, forced the Jewish question into prominence. Over 2,000 Jews per month are returning to Palestine, and the Zionist movement has done much to force the whole Jewish problem upon the attention of true Christians the world over.

3. It is God's great plan to restore the twelve tribes of Israel. This is made plain in the gospels and in the Book of Revelation, quite apart from the prophecies of the Old Testament. "Ye shall sit upon twelve thrones, judging the twelve tribes of Israel," said our Lord to His disciples.

The fourth and fifth chapters of Revelation distinctly refer to this, and the names of the whole twelve tribes are engraven upon the twelve gates of the new Jerusalem.

Every truly converted Jew is a monument of God's grace, a victory for the work of the Holy Spirit. How much more then ought every Christian to pray for these people, and approve of the efforts being made to win them for Jesus Christ.

It is clear to me that the Christian Church is called to preach the gospel to the Jew, and no amount of prejudice can alter the situation. For nineteen centuries the Church has neglected the task, but it is clearly God's purpose to bring them again into His kingdom.

The prophet Jonah was called to preach repentance to the people of Nineveh, and it seemed to him such a strange command to preach to Israel's enemies that he refused and ran away. But instruments which God intends to use for His purposes cannot escape His hand nor thwart His plans, so Jonah was miraculously brought back and told a second time to go to Nineveh.

His wonderful deliverance led to his repentance, and at length he obeyed, and to his surprise the Ninevites repented and God stayed His threatened judgment.

The Church has for centuries evaded God's command to take the Gospel to the Jews, and it may be that now He is calling the second time; if we respond we may yet see the almighty power of God bringing them into His kingdom.

Most evangelicals are agreed that we are nearing the second coming of Jesus Christ, when the words of Romans xi. will be fulfilled, and the blindness will be taken away from Israel, and the broken off branch will be grafted again into the Israel tree.

I want now to submit a great matter to all the friends of this Society. I do so with some diffidence, but it has been laid upon my heart to do so. The slowness and the difficulty of work among the Jews is well known to us all. Is there a remedy?

It may be some of you read in the Hibbert Journal recently of a very important Jewish conference held in New York to discuss the claims of Jesus Christ to be the Messiah. You must acknowledge that of itself such a conference was of the utmost significance. Another outstanding fact is that a statement has lately been issued from the Jewish University at Jerusalem to the effect that "Jews must lay aside the teaching that Jesus Christ was a mythical person, and must recognise Him as an historic character and a great spiritual leader, having the doctrines of the Hebrew prophets."

This statement has startled the whole Jewish world, and Jewish teachers are beginning to teach the truth about Jesus Christ. In a book published by Rabbi Wise, of New York, it is stated that the Jews cannot accept Jesus Christ as their Messiah for the reason that "the Jews look for a Messiah who will come with a national message and to set up a national kingdom."

Hitherto the Church has not taught this. They have taught that Christ's kingdom is a spiritual Kingdom only. I submit that the subject of the kingdom and kingship of Christ is very imperfectly understood by the clergy, and many inconsistent statements thereon are being made.

If only the Church could see and teach the real truth that Christ came with a national message to national Israel it seems clear the Jews would welcome His message, would own Him as their King and come into His kingdom. I earnestly appeal for a more consistent consideration of this subject for herein lies a wonderful opportunity of approaching the Jews of to-day. It is well known to you how the ten tribes of Israel went into captivity and became lost to the world. You know also that when Nebuchadnezzar sacked Jerusalem and took Judah captive to Babylon the reigning Royal House came to an end, and although they later returned, it was without a king, and without Urim and Thummim. Also, when Christ came the Jews officially rejected Him, and were for a season cast aside as our Lord stated in Matt. xxi. 43, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

Alongside with this stands the plain prophecy of Daniel ii. 44, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed . . . and it shall stand for ever."

Note, "In the days of these kings." If this be true, it cannot be a spiritual kingdom which began to be set up during the period indicated. God's kingdom already existed when Christ came, and must still be standing, for it must stand for ever. In Luke xix. 11 to 27 we read a parable Jesus spoke, "because they thought that the kingdom of God should immediately appear. A certain nobleman went into a far country to receive for himself a kingdom, and to return." This is exactly what happened to Jesus at His ascension as related in Rev. iv. and v. I believe those two chapters are a liberal account of what took place in Heaven immediately after Christ ascended. He received His kingship, and you may there read of all the twelve tribes and brigades of Israel, including men of every kindred, tongue and nation, all redeemed by His blood, acclaiming Him King of kings and Lord of lords.

In the next chapter Christ begins to open the seals of the book of the future, the book which had been sealed to Daniel, and the rest of the book relates what would take place in Heaven and earth e'er our Lord returns to reign over His kingdom. Evangelicals believe the prophecies of the Old Testament must and will be literally fulfilled. The Jews believe the same, but they have failed to recognize the kingdom. We believe that kingdom came into existence long, long ago; it appears in the dream of

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Nebuchadnezzar; it is prominent in the teaching of Christ, and it is to-day in the world being prepared for the coming of its King. A learned divine and a Jewish millionaire were discussing the question as to the Hebrew origin of the British race, a fact for which there is much reliable evidence, a fact I believe to be true, and one which I believe ere long English scholarship will be challenged to deny. The Jew was convinced by the arguments used, and expressed the opinion that this is the one truth that can stay the bitter antagonism of the communistic Jew towards the British race. If they can be convinced that we are of the same blood as themselves they will listen to our Gospel, and will consider whether, after all, God has carried out His great covenant promises made to Israel in the British people. British-Israel truth claims that the kingdom promised to the seed of Abraham exists to-day under the flag of the British Empire, and only awaits Jew and Gentile to come into it through Christ the door, by accepting His redemption and His kingship. I believe that if Jewish missionaries could go out with this great truth they would win the Jewish people in this generation and so prepare a united kingdom for the coming of Christ the King.

"THE REDEEMER—THE REDEEMED."

BY HENRY D. HOUGHTON.

III.

BUT what is the redeeming of Israel? Most assuredly it is something above and beyond anything taught in our churches.

It is not the bringing back of Israel to God's favour for her to be a wicked, sinful, rebellious people as of yore.

It is eventually and finally THE CONVERSION OF THE WHOLE NATION! Please set that down. There are no clearer statements in the whole of God's Word than these.

The whole nation, men, women, children are to be brought to know God, actually, really and experimentally.

"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*" (this is not man reforming, but a work done by God alone). . . . "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.*" Jer. xxxi. 33, 34. And in the whole of this great company there is not a single exception mentioned.

All this is spoken of "*The house of Israel.*" Some, however, think that Judah is included because of what is said in verse 31.

He would, however, be a bold man that suggested that these words were spoken or predicted of pure Gentiles. God does, however, take out of the Gentiles a people for His name, but this passage does not refer to them. It says "*The House of Israel.*"

Again, God says through Ezekiel (xxxix. 7), "So will I make My holy name known *in the midst of My people Israel; and I will not let them pollute My holy name any more.*"

Again, God speaking through Jeremiah xxxii. 39, 40, says, "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 put My fear in their hearts, that they shall not depart from Me.*" Here is God at work!

Again in Ezekiel. "Then *will I* sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, *will I* cleanse you. A new heart also *will I* give you, and a new spirit *will I* put within you: and *I will* take away the stony heart out of your flesh, and *I will* give you an heart of flesh. And *I will* put My spirit within you, *and cause you to walk in My statutes, and ye shall keep My judgments and do them.*"

And this cannot mean the Christian Church, for it goes on, "And ye shall dwell in the land that I gave to your fathers." Ezek. xxxvi. 25, 28.

Nor is this an experience which only one in ten thousand may enter into, but it is the settled ordinary condition *of every one in the nation*!

Faith is not mentioned as a condition; love is not, and even hope is not!

There is no condition of any kind either stated or implied. It is a work to be accomplished by God just as much as when He made the world. And it is as sure and as certain as the world He made.

Further, it is not because all the bad are destroyed, and only the one in ten thousand left. That would be a strange redeeming of Israel.

Oh, no! Make no mistake, God is going to make His saints out of His sinners! And the achievement will be so notable that God will get to Himself greater renown by it than by anything the world has ever known.

In this short quotation God seven times declares that this work is His own: "WILL I;" "I WILL." This is the "I will" of God and no man may break it or hinder it.

If only those of extraordinary faith entered in, few would partake! But *all* partake, ALL are sharers; and it comes at a certain pre-arranged time: "THEN," or as some passages say, "*In that day.*"

Now turn to Hosea ii. 19: "*And I will betroth thee unto Me for ever:*" (this is Israel, the Ten Tribed house as proved by vv. 1, 2.) "Yea, *I will betroth thee unto Me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto Me in faithfulness: and thou shalt know the Lord.*"

Again, the "*I wills*" of God, showing what He is going to do, whether man pleases or not: and even despite our misunderstanding and our unbelief.

Redemption! What is it? May I suggest that it is more than individual salvation inasmuch as the nation is greater than the individual.

Salvation is to and for the individual. Redemption is to and for the nation.

Redemption in its first phase was seen at Calvary. *In its last phase it is Salvation to every individual in the nation!* (To the Gentiles as well as Israel, Salvation is offered to the individual, and all who accept are joined to Israel and become part and parcel of Israel wherever they may be).

Take the single saved individual, multiply him by ten

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thousand, by ten million, estimate the nation more exactly and minutely than in any census ever taken, leaving out not a single one, *there you have redemption in its fullest meaning, and come to full accomplishment.*

Do you wonder that God Himself goes into raptures of joy at its contemplation?

And man would if he knew it and believed it. But it is coming in the future if the Word of God is true.

Listen to these tremendous words of God. *"In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found."* Jer. L., 20.

An absolutely staggering statement. Most assuredly this is something beyond the commonly received interpretation; and it comes to both houses; most clearly showing that God is speaking of the literal houses of Israel and Judah.

Now Christ's mission was to bring in that righteousness.

The angel that spoke to Daniel referring to the purpose of our Lord's coming said it was *"To finish the transgression, and to make an end of sins"* (will you note that, please?) *"and to make reconciliation for iniquity;"* that part we have understood, but I greatly question whether we have understood the closing words: "AND TO BRING IN EVERLASTING RIGHTEOUSNESS."

Now it would be of no use to announce that Christ was going to bring in everlasting righteousness in Heaven! *It is upon this earth!*

These were not Daniel's words. They were the words of the heavenly visitant who came to give him skill and understanding.

Isaiah lx. 21 says, *"Thy people also shall be all righteous, they shall inherit the land for ever"* (F. Fenton says, "Shall conquer the earth") *"the branch of My planting, the work of My hands,* THAT I MAY BE GLORIFIED." Notice it is "Thy people."

This cannot mean heaven; that cannot be conquered; and its inhabitants are already righteous. It is an announcement of the redeeming of God's ancient people. ALL MADE RIGHTEOUS!

If this is so we may now understand those very forceful words in Isaiah xlv. 17, *"But Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end."*

Now the word "Redeemed" means all that. And the last verse of the chapter nearly takes our breath away by the tremendous nature of its claim.

"In the Lord shall all the seed of Israel be justified and shall glory."

That is not my statement! *It is the word of the Living God!*

"All the seed of Israel." Think of it. There we have redemption in full operation. The writer to the Hebrews (mark who it is to, *The Hebrews*) referring to our Lord's sacrifice of Himself, says in chapter ix. 12, "Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, *having obtained eternal redemption for us.*" Marvellous words indeed. Is it possible that their full meaning has escaped us?

The promise came to Zion 2,000 years ago, "Thus saith the Lord, Ye have sold yourselves for nought; *and ye shall be redeemed without money.*" Isa. lii. 3.

And Isaiah lxii. 12, speaking of the same people, says: *"And they shall call them the holy people, the redeemed of the Lord."*

And chapter li. 11 says: "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; . . . they shall obtain gladness and joy; and sorrow and mourning shall flee away."

Isaiah lx. 16 says that Israel shall know that He is both their Saviour and their Redeemer.

"And thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty one of Jacob." This is a promise of the future not yet fully realised.

And chapter xlix. 26 says that the whole of the world shall know of it. "I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh: . . . *and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob."*

Saviour individually; Redeemer of the nation; and all flesh to know it!

As to the time of trial which we have to go through beforehand, and in preparation for it, the Scriptures are not silent; but the end is assured.

If our evangelists could really see what all this means *and believed it,* it would be the greatest eye-opener they ever had.

These are not promises to a few individuals of strong and exceptional faith as they teach; THEY ARE PROMISES TO A WHOLE NATION, A WHOLE WICKED NATION, MEN, WOMEN, CHILDREN!

Say you, "It will take hundreds of years to accomplish this! Indeed it would if man had to do the work. But he has not! *God does it, and does it in His own way!*

But someone says, "How?" Even that is not a secret altogether hidden from us in the Word. *It may be known!*

So then, Christ the Redeemer has indeed come to redeem Israel, exactly as the two disciples thought, though they were in error as to the manner of the redeeming: *and most decidedly He has done the work He came to do*: and with that also He was "The Lamb of God which taketh away the sin of the world."

While seeing and acknowledging the latter, let us rejoice with unbounded joy in the former, for God Himself does so, and calls upon all creation to join Him.

"O Israel, thou shalt not be forgotten of Me . . . return unto Me; *for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing ye mountains, O forest, and every tree therein:"* (and here is the cause of the rejoicing), *"for the Lord hath redeemed Jacob, and glorified Himself in Israel."* Isaiah xliv. 21-23.

Most assuredly this has not yet been completely fulfilled. But as truly as God is faithful it will be, even down to the last jot and tittle. And it is quite possible that it is so near, that there are thousands in Israel now alive who will live to see it, go through it, and glory in it.

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BOOKS I HAVE READ.

"OUR RACE—ITS ORIGIN AND ITS DESTINY."

BY PROFESSOR C. A. L. TOTTEN, M.A., U.S.A.

PROF. C. Piazzi Smyth, late Astronomer-Royal for Scotland, writes in the introduction: "British-Israel truth causes the Bible to become for the Neo-Israelite Anglo-Saxons of America and Great Britain with her Colonies, as it was for the tribes of Israel of old, an infallible book for their national guidance in politics—as well as a collection of inspired instructions for each individual soul in religion."

In his "Processional," Prof. Totten, voicing Israel's entreaty to the Lord God of Hosts, says, "Be with us through these coming years and give us faith instead of fears."

"It was out of 'Israel' that such heroes as Joshua, Jephtha, Samson and Gideon arose, such prophets as Hosea, Nahum and Jonah, and such spirits as Samuel. The genius of such a race could not be crushed by any trial and captivity, and we have every reason to believe that the very object contemplated in their deportation, and entire removal from direct Mosaic influence, prepared them all the better for their later and far grander mission among men."

"'The special error of Judah,' 'they saw not that there were to be *two* comings and that the first was but for suffering. They looked for purely *temporal* blessings, but when; in a meek and lowly Saviour they found only *spiritual* ones they crucified Him, and went out among all nations desolate. But "blindness too has fallen upon Israel in part," for here we find the circumstances just reversed. Upon the sons of Joseph, ruling as chief among the nations of the modern world, we find the *temporal* blessings, literally as foretold, poured out and running over. And yet we find them blind unto the Rock whence they are hewn, proclaiming themselves everywhere as Gentiles, and as only in the possession of the purely *spiritual* gifts that come of Christianity alone.' 'The spirit of that age was *temporal*.' 'The genius of our own age . . . is just the reverse. We *spiritualise* almost every text.'"

There are at least sixty-nine important prophecies put forth as arguments by the Church for the establishment of the Messiah's identity—prophecies in the Old Testament and fulfilments in the New. And as such with other Christians we accept them.

"Now in the same liberal spirit, and to the same *literal degree*, may it be demanded that such scriptures as concern the 'Birthright' shall be balanced against *facts*. Surely if the *spiritual* part of the promises made to the patriarchs require such *literal initiation* into reality, those which are purely *temporal* may expect *as much*! And certainly those who lay so much stress upon the accuracy with with which the Messianic predictions were fulfilled cannot condemn as unwarranted the faith of those who find Lost Israel, and identify her, by as many texts interpreted in the same manner. Nor may those who base *their* hopes of redemption and forgiveness upon the *Saviour* thus identified, *consistently* decline to accept a similar group of texts identifying *Israel*, even though the Israel so found should be their own Anglo-Saxon selves!"

. . . . . .

"Christ's message was unto 'the lost sheep of the house of Israel!' And His disciples still long to find them! 'Where, oh where, are the Hebrew children?' They have sung in every land. But they have not found them. Strange paradox—A NATION searching for ITSELF!" Meanwhile, "Israel is as thoroughly 'lost' to Judah as she is to all the rest of mankind; aye, she is unto herself!"

. . . But "the day has come when they *must* find 'the missing tribes,' or else remain for ever at the 'weeping place.'"

. . . . . .

During Mr. Hine's visit of some months' duration to Prof. Totten the latter had frequent occasion to examine and consult the former's large Bible. The "Israel" passages were underlined in *red*, the "Judah" passages in *blue*, and the "Gentile" world passages in *green* ink. The red passages largely predominate and only about one eighth of the whole Bible has any real bearing on the Gentiles. It follows that not to understand the distinction of Israel from Judah is positively to misunderstand seven eighths of the Bible . . . the very understanding of this difference is THE KEY by which almost the entire Bible becomes intelligible, and I cannot state too strongly that the man who has not yet seen that Israel of the Scriptures is totally distinct from the Jewish people is yet in the very infancy, the mere alphabet, of Bible study, and that, to this day, the meaning of fully seven eighths of the Bible is completely shut to his understanding. For a short and powerful description of the difference between Israel and Judah, given forth by God Himself, refer to Isa. lxv. 13-15.

"Therefore thus saith the Lord God, behold, my servants (Israel) shall eat, but ye (Judah) shall be hungry; behold, my servants (Israel) shall drink, but ye (Judah) shall be thirsty; behold, my servants (Israel) shall rejoice, but ye (Judah) shall be ashamed; behold, my servants (Israel) shall sing for joy of heart, but ye (Judah) shall cry for sorrow of heart, and shall howl for vexation of spirit; and ye (Judah) shall leave your name for a curse (Jer. xxiv. 9) unto (not on but to be used by) My chosen (Israel): for the Lord God shall slay thee (Judah) [was Titus the instrument in 70 A.D.?] and call His servants [Israel] by another name."

. . . . . .

"There is no spiritualism about the curse (!) which has pursued our brethren of Judah for full eighteen hundred years! . . .Why, therefore, should we longer seek to find in Israel's promises merely *spiritual* meanings and sever from the 'Birthright,' which more than all was meant by Jacob to be *temporal*, its very substance?"

THE SCEPTRE AND THE BIRTHRIGHT.

The "sceptre" was given to Judah (Gen. xlix. 10-12) and the "Birthright" to Joseph and his two sons (Gen. xlix. 22-26).

"Intimately joined, yet ever separate, the 'Sceptre' and the 'Birthright' have come down the stream of time. Not since these blessings were first uttered at the bedside of the dying patriarch, have they halted, changed, or faltered. Judah's 'Royal Remnant,' Ephraim's 'Company of Nations,' Manasseh's 'Great People,' stand before the earth possessed of them; England and America inherit them, and He whose right they are for ever cometh shortly! Plain as these demonstrations are, but few have seen and fewer still have heeded them (Dan. xii. 10)."

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"The separation of America from the old country must have been as deeply imbedded in the councils of Divine Providence as the earlier separation of the *twain*—Ephraim and Manasseh, and the tribes their fellows—was from that of Judah (2 Chron. x. and xi. 4); for of all the incidents in modern history 'this thing' pre-eminently seems to have been 'done by God.'"

. . . "If Israel be not Britain, and if America is not Manasseh—'The Thirteenth Tribe of Thirteen-Tribed Israel,' separated *from* her, yet *of* her, and with her own destiny involved in that of the fraternal nation—then in the coming conflicts of the world, all Anglo-Saxon institutions are doomed to go down, and a true Israel will occupy their hard-won place."

QUANDARIES AND COGITATIONS.

"If Israel was to be sifted like wheat, and yet not a single grain lost, where are the grains?"

If God is just, and mindful of the Promises and Oaths, how is it that (when centuries after Israel was *lost* the PROPHETS say that Backsliding Israel had justified herself more than Treacherous Judah) Israel is said, by some of our teachers, to be, and to have been then, utterly consumed?

Beginning at Moses and all the prophets, does not a plain reading of the clear promises and of the oaths demand a literal fulfilment?

If the marks which demonstrated the manifestation of the "Man of Sorrows" are patent to the willing searcher for the truth, how much more should we expect those which are to identify a vast, chosen, literal seed of Abraham, and of Lost Israel, to be cumulative and patent?

Is not "Israel" to-day as "blind to the Rock whence she is hewn," as Judah was, eighteen centuries ago, to literal predictions?

Judah was then to inherit a *spiritual* Christ, and rejected Him because she wanted a temporal ruler. How are the tables turned upon *us*, who criticise the Jews so severely, since we—actually called in Isaac's name, and in possession of all the Birthmarks—still persist in calling ourselves Gentiles, and only spiritual children of Abraham!

In Bunyan's touching autobiography he tells us how merely the hope that perhaps the English people might be of the "lost children of Israel" burned in his heart.

In his "Grace Abounding to the Chief of Sinners," this remarkable man, "who combined a higher order of intellect with deep spirituality of mind than any other Englishman," says: "Another thought came into my mind, *whether we were of the Israelites or no*? For finding in the Scriptures that they were once the peculiar people of God, thought I, *if I were of* THIS RACE, *my soul must needs be happy*?"

He then describes with pathos his disappointment when his unenlightened father coldly dismissed his question. Had he but lived in *our* day, how differently might that answer have been given! A.P.

Our readers are reminded of the Summer Convention at Glastonbury, fixed for the week commencing Monday, August 9th. All who wish to attend are invited to write to Mr. Morey at 6, Buckingham Gate, S.W.1.

BY SEA AND LAND.

BY THE REV. WM. PASCOE GOARD.

How wonderfully the world is organised for travel and enjoyment on sea and land. How wonderfully the people who travel form themselves into temporary families and contribute to each others enjoyment.

The great steamships are palaces afloat. The army of men and women whose duties are to do the things which will make the traveller forget that he or she is alone and to contribute to the social enjoyment of all, are all that could be desired. There is nothing an hardship. Everything that can be thought of is supplied and the people forget the loneliness and the strangeness in good fellowship and mutual help.

I have a growing list of friends among the officers and stewards of the ships. The captain meets me with his hand out and a smile of welcome. The stewards are sure to have among them someone to say, "Good morning, Mr. ——. Glad that we are to have you with us again this trip." The passengers soon make acquaintance and it is ten to one but there are old friends among them. So for ten days we settle down to the home life of the ship.

The sea furnishes at all times the chief entertainment. It has so many moods, so many expressions upon its face; so many motions in its gambolling with the breezes, the winds, the tides and currents of the seas.

The ship itself has a "way" of its own. You will hear members of the crew talking of it, you will hear the old travellers talking of it. It is compared with other ships and always there is an individuality. Moreover the ship will cause you to feel that individuality. There is that in its ryhthm which grips the nervous system, and soon makes the life of the ship a part of the personal experience of the traveller as he walks the decks, enjoys the games, hides from the company of his fellows for a time in distress of *mal-de-mer;* or lies at ease in his comfortable bed. Never for a moment can he separate himself from the personality of the ship. I have travelled upon many ships and have never found two which have affected me alike.

People get to love certain ships, and feel that they are in the warm clasp of a friend, nay of a motherly fabric which is affectionate and warm. People get to dislike other ships and feel that they are in the grip of an individuality which is peevish and irritating; or restless and vindictive; at times positively malign.

Seafaring folk believe that when a ship is made and launched, there take up residence in it some kind of being which gives to the ship its character, and to a degree settles its manner of action under the control of its crew. Ships do queer things at times, and no man can account for their individual actions. Solomon appeared to understand this when he declared that one of the things he could not fathom was "the way of a ship in the sea."

Well, those fine boats which ply under the house flag of the C.P.S. are very homelike and comfortable. They sooth the weary to sleep, and they invite the restless to play and to enjoyment. They are at home on the seas, and are hail-fellow-well-met with the waters in all the moods of ocean. This is the almost universal experience we have had in crossing and recrossing the stormy north Atlantic.

Once we crossed on a ship which for six days battled

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with wind and sea in their grandest and most terrible mood. It was a struggle between the ship and the elements all the time. There was a quarrel between the ship and the seas, and the heaving, bucking, and tossing was out of all reason. The crew cursed the ship for an ugly tempered brute, who made her own rough weather even when the sea was calm, and swore that she was always at daggers drawn with the waters.

But of the homely fleet of sixteen thousand tonners of the C.P.S. they have the warmest words to say.

So, we have crossed once more! First we threaded the Irish sea. Glorious weather made the trip a delight, thus far, for all. The coast of the Emerald Isle lay bathed in sunlight, as calm and peaceful as though the island had never known any kind of unrest, political or otherwise. The islands stood out clear and distinct as jewels in the corsage of the sea.

The coasts of Britain, north England and south Scotland opened out as a most lovely panorama. The visits to the harbours of Belfast and Greenock were hours of interest and beauty to be long remembered.

Then came the swing out into the dusky waters of the North Atlantic, and the steady swing of the ship across the sea.

The climates of the sea make an interesting study. There is the shore climate of the British Isles. Then the "muggy" weather of the gulf stream. After that the cold of the northern current which washes the eastern slope of the banks of Newfoundland.

The grey curtain of fog settles down upon the waters here, very frequently, and when it lifts what wonders it has at times to reveal.

One wonders what has been going on up in the arctic circle this year, which has sent down such a quantity of ancient ice. The ice has been coming down in fields of enormous extent, and in bergs of unusual size and height. One field of heavy ice is said to have been several hundred square miles in extent. It was thickly peopled with the seal folk. As the ships went their careful way through the ice field, the seals looked up and barked at the passengers who leant over the rail to watch the unusual zoological display.

The towering bergs made the great ship look like a cock-boat by comparison. Surely there has been some upheaval in the lonely seas of the north which has sent down the mighty and ancient ice bergs, to cause wonder to the traveller and to give suggestion of siesmic or other disturbance in the frozen seas?

Then came the gulf, and the mighty river. Sailing, sailing, sailing, past island and headland; past cities, towns, and villages of the shore line. Among these are ancient Quebec and Montreal.

What a country which can furnish a coastline of provinces as large as European countries which are passed by in turn, often without a glimpse of them from the ship.

The Province of Prince Edward Island lies snugly in an elbow of the mighty gulf. The waters of the gulf lave the shores of the two eastern mainland provinces. But we pass them by almost unseen.

Thus we enter the great empire province of Quebec, and there at Montreal our feet touch the land of Canada once more.

Now we are met by the servants of the State. Customs, immigration, quarantine, telegraph and cable, railroad servants, all at the disposal of the traveller, all courteous, all helpful. We are passed from one on to the other. Our baggage is taken in charge for us. We are conducted to our waiting carriage, dropped at the door of our hotel, or at the station of our road.

Here again our servants are waiting. Men to assign us our sleeping accommodation, at the stipulated charge, men to shew us to our car, and to our seats in the car, men to bring our hand baggage, and to place it at our feet. Everything is done quietly, efficiently, according to standardised custom. What a glory is mutual service; how helpful to receive it at the time and place of need, how relieving when it is automatically discharged as soon as the particular service is rendered.

I once went into New York city. I had never been there before, and I had no guide. I thought: "I will see how few words it is necessary to speak in this strange city in order to become located in my room at my hotel.

Stepping from the train a "red hat" boy (porter) took my impedimenta. I said to him "taxi."

He led me to the taxi rank and saw me installed. I said to the manager of the taxi rank, "McAlpin." This was the name of the hotel to which I wished to go, but the whereabouts of which I did not know. He mentioned the amount of the fare, which I paid. The driver took me to the hotel. The house boys received me at the door and conducted me to the registry desk. I picked up the pen and signed the register. The clerk said, "Bath, I suppose, sir," to which I answered by a nod of the head. He assigned me a number, gave the key to the boy, who took me to the elevator, led the way to my room, placed my luggage, received his tip, all in silence, and then he left me to myself. Thus I was installed in my room at my hotel in New York through the use of only two words. Thus are things organised throughout the great C.P.S. and C.P.R. and other systems, and the traveller can scarcely go astray.

Well, a visit to the Publicity Agent of the system for information up to date, and then we were in the luxurious sleeper, ready for the rhythmic sleep on the train with the wheels beating time to a lullaby for the weary traveller. To sleep, Montreal. Awakening, Toronto. Where has the night and the hundreds of miles gone?

Good-bye, good-bye; hope to see you again on the Pacific coast, or in London as the case may be. Then our newly formed fellowship is scattered, leaving pleasant memories of friendly intercourse which may or may not be renewed.

THE REV. JOSEPH GAY AT OXFORD.

THE Rev. Joseph Gay, A.T.S., our Northern Commissioner, opened his Gospel Mission at Oxford on Sunday evening, June 20th, by preaching in St. Peter's-le-Bailey at a special service held after the regular service, at 8 p.m. The Vicar, Dr. Stansfield, assisted. A united choir of Anglican and Free Church friends conducted the musical part of the service. Mr. Gay took as his subject, "The Gospel of the King," a suitable introduction to the series of addresses to be delivered during the week in the Hannington Hall.

Mr. Gay prefaced his remarks by saying that there was

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a false notion abroad that all British-Israelites cared for was the identity of Britain with Israel, and that the greater and weightier matters of salvation were ignored by them. Nothing could be, he said, further from truth.

British-Israelites believed that, as in the days of old, so now, Israel was chosen of God for salvation unto the uttermost parts of the earth. Let there be no mistake on that score. Jesus Christ, the King of Israel, the Redeemer of His people, would become the Saviour of the whole world through His people.

The congregation was a large one, filling the body of the church and overflowing to the sides, and was representative of all the denominations in Oxford.

Here is Christian union of a very real and practical kind, which, frequently practised throughout the country, would accomplish all that the Lambeth Conference of Bishops could reasonably expect or desire.

SOUTHPORT BRANCH B.-I.-W.F.

The Southport branch has just concluded a very successful session, with a visit from the Rev. Joseph Gay, whose lecture was very well attended and one of the most appreciated by friends from far and near. Mr. Gay was in good form and gave us of his best.

The annual tea and concert held on June 15th were greatly enjoyed by all our friends. Over seventy people sat down to a very fine tea, amply and ably catered for by our friend Mrs. Illingworth, whose splendid devotion to the cause is a delight to all who know her. There was a fancy goods stall presided over by Mrs. Attwood and Mrs. Dalrymple. Over the tea tables our Auditor, Mr. Vandervord, in presenting the balance sheet, showing a goodly sum in hand, said how pleased he was to audit the accounts so carefully kept by Miss Newport. Mr. Steele, who was present from Liverpool, spoke words of counsel. Mrs. Crawford, our oldest branch member, asked us to support "The Sabbath Day" observance movement, and Mr. Burden, our bookstall agent, told of successful sales during the year. The president, the Rev. J. C. Dalrymple, welcomed the distinguished company in the name of the Branch, and spoke of our British-Israel responsibility to carry the witness of Christ to all the world.

A very fine concert followed; Mendel, the far-famed pianist, opening in fine style with a brilliant pianoforte solo from one of the masters. Mendel thereafter played some classical pieces and brought many encores. His rendering of Scottish airs was much appreciated.

Miss H. M. Pickering is possessed of a fine soprano voice and sang very sweetly. Miss Hughes was a charming reciter and delighted the audience, being recalled after every effort. Mr. R. S. Dalrymple proved himself a capable and well-trained baritone and he, along with Miss L. Howard, were encored after every song. Mrs. Hogarth was a very efficient accompanist.

Miss N. Newport was responsible for the arrangement of the concert, and at the close there were expressions of delight from all over the hall. We are glad to record that the year has been one of harmonious working, and we have had constant proof of the good done by all the lecturers during a very successful season, which closed amidst the most hopeful signs both of temporal and spiritual blessing. The tea and concert realised nearly £10.

CORRESPONDENCE.

To the Editor.

Dear Sir,—Happily I have been able to spend a couple of nights at the B.-I. rendezvous, Abbot's Leigh, Glastonbury, after which I wrote in the visitors' book: "A delightful place for rest, refreshment and reflection." The oblong site, sixty yards by thirty-two yards, now bounded by a stone wall, was probably part of the Abbot's lea or field, and his remarkable "kitchen" still stands only a few yards away. The imposing, double-fronted, ivy-covered, brick faced with stone, charmful hostel is in Magdalene Street, with an abbey field on one side and a public garage on the other, not far from the Market Place and Cross, about fifty yards from the Museum and the Abbey Gateway, and not a quarter of a mile from the station. From ten to twelve visitors can, at the same time, find accommodation there in the six available bedrooms, for about three guineas each per week and twelve shillings for odd days. There are a common drawing-room, dining-room and library on the ground floor and small lawns at the front and back of the building. From the windows at the back of the house the Abbey ruins are all on view, and, looking from the landing window over the garden towards Jerusalem, the famous Tor, with St. Michael's tower still standing on it, is the conspicuous object on the landscape. The usual admission charge to the ruins is 6d. each time, but a one and threepenny ticket is an "open sesame" for many weeks. Students who wish to borrow books from the Museum library belonging to the Glastonbury Archæological Society can, it appears, for a fee of 5/-, do so by temporarily associating themselves beforehand with that Society, the Secretary of which is G. Swain, Esq., Solicitor, High Street, Glastonbury.

I cannot conclude this letter without voicing my own and others' conviction that the B.-I. visitors to Abbot's Leigh will go away feeling more than ever their indebtedness to their indefatigable Secretary-General for his splendid audacity in securing this great boon for the Federation and gathering the money and appointments for it; and they will not fail in appreciation either of the good offices of Miss Jennings, the lady-in-charge, who, leaving her flat empty in London, is devoting herself to the general good of the constant stream of guests.

Yours very truly,

Rowington Vicarage. ARTHUR PRITCHARD.

B.-I. AT HINDHEAD.

A SUCCESSFUL meeting organised by the Hindhead Branch was held on the 10th inst, at which, by special invitation, the Bishop of the Falkland Isles presided, and the Rev. Canon Hollis, M.A., Vicar of Holy Trinity, Worthing, and the Rev. Philip Young, L.Th., Rector of Patching, Sussex, also delivered addresses on the Divine origin of the British Empire.

Miss Wigan had most kindly offered her charming garden at Beacon Hill, from which delightful views of the surrounding country are to be obtained, for the meeting, but owing to the inclemency of the weather, the venue had to be changed to the Congregational Hall, kindly lent for the occasion by the Rev. W. Boghurst.

There was a large attendance, and the addresses were followed with close attention.

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Many were present to whom the British-Israel message was new and, by the kindness of Miss Wigan, each member of the audience was presented with a copy of THE NATIONAL MESSAGE AND BANNER, containing the report of Major Maxwell's recent admirable address to the Anstruther Literary Society. In moving a vote of thanks to the Bishop and the other speakers, Mr. Kendra Baker, the President of the Branch, emphasised the value of their presence that afternoon as showing conclusively that there was nothing in British-Israel teaching incompatible with the staunchest loyalty to the Church.

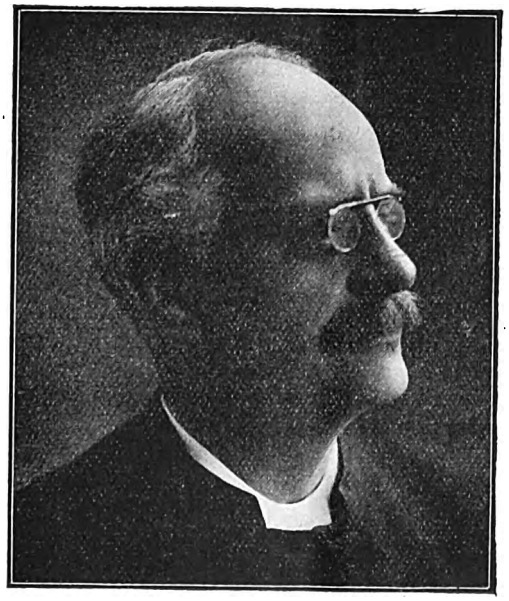
In acknowledging the vote the Bishop drew attention to the influence of the Federation in forming public opinion and encouraging the systematic study of the subject, and he urged all to become members of the Federation and subscribers to the NATIONAL MESSAGE AND BANNER. H.K.B.

THE REV. J. BRETNOR GRATTON.

IT IS with the deepest regret that we are obliged to write the *late* Rev. J. Bretnor-Gratton.

The sudden death of our good friend at the age of sixty-eight years came as a great shock to all of us. Only a little while before he was at our Headquarters, taking part in the matters which occupied the Council at our last meeting.

He was our Commissioner in the East Midland area and right well did he fill this responsible post, aiding important branches at Market Harborough, where he resided, Leicester, Nottingham, Derby, Rugby, Chesterfield and Great Yarmouth.



Mr. Gratton had been in the Wesleyan ministry for forty-four years.

He was born at Bakewell, Derbyshire. He was Superintendent in the Market Harborough Circuit when the Great War broke out in 1914. He remained at Harborough until 1917, when he removed to Weymouth. At Weymouth he remained for four years, and during the early part of that time, which was the closing period of the war, he did much work amongst the troops at Weymouth, where he was very popular. He left Weymouth to go to Towcester, where he served his last three years as an active minister. Twelve months ago last November he retired and went to live on the Coventry Road at Market Harborough. There he devoted himself with whole-hearted zeal to the work of the Federation. He was deeply taught of God and ever exhibited a spirit consonant with the spirit of the Saviour he loved and served so well. He was full of the Holy Ghost and power. It was a benediction to be in his company. He was a great believer in prayer, and in that atmosphere he said and did all things.

His colleagues on the staff will greatly miss him, and the Federation is all the poorer for his Home-going.

The Lord removes His workers but carries on His work. No one can know and rejoice in the knowledge of that fact more than our sainted friend. For him all mystery is ended. He now knows even as in this life he was known, and the love of God, which in this vale of tears passes our poor human comprehension, he has fully entered into.

His two sons were far away from the scene of their father's death. One, the Rev. J. Maxwell Gratton, is a missionary in China, and the other, Mr. Stacey Gratton, lives in Oaklands, California.

His only daughter lives at home with her widowed mother, to be her comfort and her stay.

Mr. Gay, our Northern Commissioner, visited the Midland area and found it, as we expected, in a splendid condition. He will return to it again on July 12th to meet the representatives of all our branches in preparation for the coming autumn session.

Thus the work so splendidly sustained by Mr. Gratton will be continued. This is the best tribute we can pay to his memory.

We offer to Mrs. Gratton and her family our sincere sympathy. May our Lord vouchsafe to them His comforting and healing presence. J.G.

"SONS OF LAUGHTER"—ISAAC'S SONS.

BY THOS. W. PLANT.

LISTENING to a recent lecture by the Rev. Joseph Gay at Hull, we were all interested in his description of a conversation he had had with a learned Jewish gentleman on the meanings of the Hebrew words, Brith—Covenant, Engl-Bull and Isaac-laughter, and their re-appearance in our language as British—England—Saxon.

Of the three, the word that interested me most was Isaac, and looking up the passage in Genesis xxi. 12, I read, "for in Isaac shall thy seed be called," and I began at once to think out how that prediction had been fulfilled. It is a curious fact that a Jew will refer to himself as (1) a son of Abraham, (2) a son of Jacob or Israel and (3) a son of Judah—a Jew, but he *seldom if ever* refers to himself as a son of Isaac. It is a curious historical fact that for some unexplained reason, he, the Jew, seems to avoid the use of Isaac's name when referring to his ancestry. When does he use the lengthy description of himself as being the son of our fathers Abraham, Isaac and Jacob? It is nearly always one only, and either Abraham, Israel or Judah.

And yet the definite promise is made in the above quoted text:—

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"In Isaac shall thy seed be called." Which logically means that the race—the future inheritors of the promises made to Abraham—would be known in the world by a *Racial Name,* DERIVABLE FROM THE NAME OF ISAAC!!

We now ask, are the Jews, or any section of the Jews, known as a race by any name derivable in any possible way from the name of Isaac? The answer can only be in the negative, and yet in B.C. 1898 (A.V. dates) the definite promise was made to Abraham that his racial descendants should be named as a corporate body after his son Isaac, and this can be the only meaning of the promise.

Let us study the inner significance of this jealous outburst of Sarah against Hagar's son Ishmael. We may find therein one of the most important identifications of our racial origin. The best resumé of the incidents of Isaac's birth and Ishmael's dismissal that has come under my notice is in "Verse by Verse" by "Oxonian" (Rev. W. M. H. Milner, M.A.), which unfortunately is now out of print, and I propose to quote extensively from pages 11 and 12.

He writes:—

"The manner in which the announcement, that Abraham's heritage of promise should be indeed realised through Sarah's son, was received by both Abraham and Sarah, is worthy of notice; as also is the Hebrew word most frequently employed in recording what they did and said; for herein, undoubtedly, is a clue by which the predicted 'multitude of nations' may be traced.

"First of all, following immediately upon the promise that 'Kings of Peoples' should be of Sarah, we read that 'Abraham fell upon his face, and *laughed*'—Hebrew i-*saak*. Next, in the 18th chapter, verse 12, 'Sarah *laughed* within herself' Hebrew, the-*saak*. Whereupon Jehovah asked, 'Wherefore *did* Sarah *laugh*?'—Hebrew *saak*-ah? 'Is anything too hard for Jehovah?' 'Then Sarah denied, saying, I *laughed* not'—Hebrew, *saak*-thi. To which the reply came, 'Nay, but thou *didst laugh*'—Hebrew, *saak*-eth.

"Laughter may express mockery, incredulity, or joy. Joy is what it is intended to express and Sarah had forgotten her doubting in her joy, when, in good time, her promise was fulfilled to her. Then we read (xxi. 6), that 'Sarah said, God hath made me *to laugh*'—Hebrew, *saak*. 'All that hear me *will laugh* with me'—Hebrew, i-saak. But, although in the end all should be joy, sorrow must needs have a place in the education of a race chosen for so high a destiny, and Sarah's exultation was interrupted by the spectacle of Hagar's Ishmael '*mocking*'—Hebrew, me-*saak*. The birth of Abraham's son, then, and its accompanying incidents, afford us quite a grammar of this Hebrew verb of 'laughing,' which we may tabulate, by way of summary, thus:—

Saak 'to laugh.'
Saak-thi 'I laughed.'
Saak-eth 'Thou laughest.'
i-*Saak* 'He laughed,' or 'will laugh.'
the-*Saak* 'She laughed.'
Saak-ah? 'Did she laugh?'
me-*Saak* 'Laughing.'

"We may now proceed to consider the significance of this verb in connection with Abraham's son.

"Genesis xvii. 19-21 (condensed).

"Sarah, thy wife, shall bear thee a son indeed,
And thou shalt call his name I-saac.
I will establish my covenant with him,
And with his seed after him.
As for Ishmael, I have heard thee,
And I will make him a great nation,
But my covenant will I establish with I-saak.
"Genesis xxi. 10 (Sarah's words).

"Cast out this bondwoman and her son,
For the son of this bondwoman shall not be heir,
With my son, even with I-saak.
"Genesis xxi. 12.

"In all that Sarah hath said unto thee,
Hearken unto her voice,
For, in I-saak shall thy seed be called.

"Now, from these passages and the preceding grammatical dissertation, it is clear that the name given to the son of promise referred (not to Sarah's, but) to Abraham's incredulity—Abraham, who by his faith became the father of the faithful—thereby illustrating the everlasting truth that man's extremity is God's opportunity; it referred also to the joy which all should feel in consequence of his birth, as Sarah in her exultation foretold. At the same time the one-letter syllable prefixed to the root-word 'laughter' *is but a prefix,* which the lapse of ages would naturally wear away; so that, forgetting Abraham's incredulity, and even Sarah's exultant prediction, the world would be led to think only of the ever-present (*Saak*) "joy," which had come to all peoples, through the fulfilment of the promise that Abraham and Sarah should have a son. If then history reveals a race which for generation after generation has borne the name of *Sak* (*Sak*-ai, *Sak*-a-suni, *Sak*-sones, *Saxons*), and which in other respects is manifestly carrying out Abraham's mission, then we have found the flesh and blood descendants of I-saak, the child of promise!"

"Oxonian" adds the following valuable footnotes:—

"Note A.—*Saak*. The old Hebrew form was Tsaak, which, however, subsequently was written *Shaak*, and by the Jewish translators of the Scriptures into Greek, *Saak*. This spelling represents, therefore, the sound which the word bore in its latest developments.

"Note B.—Israel is the name which has been borne by the chosen people, while in full covenant relationship with Jehovah. When made Lo-Ammi, "Not My People," they would be ashamed to call themselves by the name Israel, and we actually find (in Amos. vii. 16) that they were called 'the House of I-saak.'"

We have now considered the possibility, we might even add the extreme probability, that our racial name——"Saxon"—is derived, or derivable, from the Hebrew word *Saak*, and we naturally ask, have we any Scriptural historical proof that the Northern House of Israel was ever named after Isaac?

In the light of the prophetical statement that Abraham's descendants should be racially called or named after Isaac, there should be some such historical naming. But how could Israel become lost to her ancestry and, in the eyes of the world become not-my-people Israel, if this naming after Isaac was to be constantly insisted on? The Jews are not racially named after Isaac, and if Israel was very plainly labelled with Isaac's name *throughout* the whole

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of their history there would have been no *Lost* Ten Tribes to be discovered.

We are told in the Proverbs of Solomon, xxv. 2:

"It is the glory of God to conceal a thing." A.V.

"The honour of God is to hide a thing." Young.

"'Tis the honour of God to conceal an event." F. Fenton.

Therefore after having made the predictive promise to Abraham in or about B.C. 1898 He waited in absolute silence on this subject until 787 B.C., namely for over 1,100 years, before He inspired His obscure herdsman prophet, Amos, to make *the only reference in the whole of the Bible* to this naming of Israel after Isaac!

Read carefully Amos, chapter vii., and especially note verses 8 to 17.

It was against Jereboam the second, King of *Northern* Israel, that Amos preached and prophesied, and he was strongly advised by Amaziah to seek safety by flight unto the Jews in the land of Judah (v. 12) and to get busy prophesying against the Jews and to leave Israel alone, but he declined to oblige, and in verse 16 *Amos makes Amaziah officially describe, or name, the Northern Ten Tribed kingdom of Jeroboam as "The House of Isaac."* They then and there owned to and assumed the racial name of Isaac while in residence in Palestine in 787 B.C. with this prophecy ringing in their ears (v. 17). "And Israel shall surely go into captivity forth of this land," and in 721 B.C. only sixty-six years later, they were removed to the cities of the Medes, to Halah and Habor on the river Gozan (2 Kings xvii. 7), by the Assyrians, and almost immediately afterwards they make their appearance in history under variations of the word Saak.

Mr. Herbert Pain, in his leaflet "Dan, Lost and Found," (long since out of print) writes as follows:—

"The name Saka is a better guide, even though the persons applied Sakai to all Scythians, and Gumri or Gimiri, is still more remarkable." "The Gimiri of the Babylonian Transcripts," says Sir H. Rawlinson, "*elsewhere always means the Tribes,*" and is "the Semitic equivalent of the Aryan name of Saka." . . .." The Sacæ (Sakai) or Scythians first appears in the Cuneiform inscriptions about 684 B.C.

So we note that they are known on foreign inscriptions under variants of I-saac's name within 37 years of their deportation and 103 years after they were officially acknowledged to be so named by themselves, when Amos quoted Amaziah's own words "Thou sayest, prophesy not against Israel, and drop not thy word against the house of Isaac."

This is undoubtedly one of our greatest name-links with Israel, and it fulfils the promise-prophecy made by Jehovah to Abraham that

"In I-saac shall thy seed be called."

I-saacs sons—Saxons.

Thus our racial name is derived from Isaac.

Our readers are asked to invite their friends to call at our Book Room at 6, Buckingham Gate, S.W., and inspect the varied selection of literature displayed. They will be heartily welcomed.

REVIEW.

IMPRESSIONS OF SOVIET RUSSIA, by Charles Sarolea. Third edition. With a new chapter on Karl Marx. Price 2/6. Depôt.

We have in this volume of 288 pp. an interesting account of the destructive effect of Bolshevism on the life of Russia, the impoverishment brought on by nationalisation, the despotic terrorism of a minority who are all greedy of gain over a hitherto religious people. There is no doubt that the movement is very much directed by intelligent Jews and that its aim is anti-Christian. It stops at no massacre, nor has it any consideration for its poor dupes as long as it can attain its end, "self-inflation," at the expense of the majority.

Britain is its chief enemy, therefore nothing is too bad that they can say against us. A Hidden Hand composed of foreign secret societies and Jews (of the synagogue of Satan) issue their propaganda such as "Protocols of the Wise Men of Zion." They claim the supremacy of the world, and to obtain this the overthrow of Britain, first by edging on Turkey and also a Holy War. Its emissaries are to-day amongst us and are helped by subtle means to bring about a Revolution all over our empire. One method we ourselves can use to defeat their designs is a counter propaganda, showing that we are the Kingdom of Israel, with David's heir at our head. The story as told is most interesting, and everyone should read it. British-Israel under Christ must win round the Jew to see that our Messiah is their Messiah too.

THE SOCIALIST MOVEMENT AND CHRISTIANITY. By. M. I. Nutt Mackenzie, price 3d. *The National Constitution Defence Movement,* to be obtained from *The Covenant Publishing Co.,* 6, Buckingham Gate, S.W.1.

This is an admirable little exposé of the tendency to bring in Communism or Bolshevism by giving Socialism a Christian handle. There is no Christianity about it, although it works craftily to make use of Christianity to further its objects. Every industry, capital or possession a man has is to come under a system which may be despotic, tyrannical and compulsive. A system of grab-all, and the strongest man to be top-dog. Its tendency is well illustrated by Lenin and what took place in Russia. In fact those supporting this Socialism are assisting anti-Christ to wreck Christianity.

TRUTH.

As it was once, so must it ever be,
That vice pays virtue, homage, on the knee,
And gives the traitor's kiss, "Hypocracy."

And they who ever would, bright truth pursue,
And all its foes encounter, and subdue,
Instead of foes find friends, they deem as true.

And so they marvel at the common jest,
"What is Truth?" from those in truth's own garments dressed,
Till, finding friends are foes, they question with the rest.

Duncan Thompson.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WEDNESDAY, June 23rd, was a great day in the history of the British-Israel-World Federation, when the second anniversary of the opening of the present Headquarters at 6, Buckingham Gate, S.W., was celebrated. There were two crowded gatherings; all available chairs were requisitioned. Joy, thanksgiving and enthusiasm pervaded both meetings. The President, Major J. Knowles, O.B.E., presided in the afternoon, and he briefly reviewed the work of the Federation. The Venerable Rev. Commander Roberts, R.N., conducted the devotional exercises, and after he and the Rev. W. H. Stuart-Fox, M.A., had delivered addresses, the President introduced Mr. John Leech, M.A., LL.B., K.C., who, with Mrs. Leech, had arrived on the previous day to take up the important appointment of Commissioner-General, and chairman of the Board of Commissioners for the Federation. When he rose to speak he and Mrs. Leech received a great ovation by all present rising and giving rounds of applause. His speech made a profound impression, and it was soon realised that he would prove a great acquisition to the staff and forces of the B.-I.-W.F. Major Richard Rigg, B.A., O.B.E., J.P., late M.P., made a forcible speech, and he was followed by Mr. Herbert Garrison, Secretary-General, who showed what the Federation stood for, and concluded with an appeal for financial support, to which there was a magnificent response by donations of amounts from £1,000, £100, £50, £25, £10, £5 down to £1. The Doxology, Benediction and National Anthem concluded a memorable meeting.

Captain A. H. F. Young, R.N.R., presided over the evening gathering, and the speakers were the Rev. Maxwell Carnson, Dr. Sworder, Mr. John Baxter of Australia, Mr. Daniel Farmer, Mr. Garrison and Mr. Morey. The Secretary-General made another appeal which met with liberal responses ranging from 10/- to £100. A report of the speeches will appear in a future issue of this journal.

A telegram of birthday good wishes was sent from the afternoon meeting to the Prince of Wales, to which His Royal Highness sent a gracious letter of thanks.

* * *

We are grateful for many donations during the week, including the following anonymously: £10; "Fifer," £7; E.G.M., £1; S. £1; "Mite," 10/-. Members, Life-Members and Associates are being enrolled faster than ever before.

* * *

On Thursday next, July 8th, at 3 p.m., a select concert will be given at Headquarters by Mr. R. Lynam Knight, B.A., formerly choral scholar of King's College, Cambridge, and Miss Hilda Morey. Mrs. Herbert Garrison will preside at the piano. Silver collection in aid of the funds of the Federation.

* * *

The next meeting of our South London Branch will be held on Tuesday, July 6th, at 8 p.m., at 195, Lavender Hill, S.W., when Mr. Baxter, of the Herne Hill Branch, will be the speaker.

* * *

We learn with regret that owing to the strike many of our subscribers who are accustomed to get this journal through their newsagents did not receive their copies for May 8th and 15th. If they will kindly communicate with us at 6, Buckingham Gate, S.W.1, we shall be happy to supply them; the numbers mentioned are waiting here for them.

* * *

The next meetings at our Headquarters will be held, D.V., on July 14th, when Mr. John Leech and others will give addresses.

* * *

Mr. and Mrs. Leech have secured a house at Chiswick. The Rev. Commander Roberts is leaving Lincoln, and coming, we are glad to say, to Richmond.

* * *

Preparations are in hand for the seventh Congress which is timed to open on October 4th next. Applications for tickets are already being received. For this occasion the large hall of the Central Hall Buildings, Westminster, has been secured. It holds nearly 3,000 persons

* * *

We have to record with regret the death of the Hon. Lady Rivers-Wilson, for some years a member of the Federation.

* * *

A very successful and well attended meeting was held in the Maundrel Hall, Salisbury, on June 21st, under the chairmanship of the Mayor. Mr. Garrison and Mr. Morey were the speakers. The keenest interest was manifested and further meetings were asked for. We tender our warm thanks to Miss Penruddock and her helpers for their excellent organisation.

* * *

Mr. Morey concluded a series of eight meetings at Barking on June 25th. The hall was quite full and the audience listened with intense interest to the various aspects of the Great Pyramid story. Mr. Aiers presided. The winter's work has resulted in the establishment of a healthy branch of the Federation. On June 28th, Mr. Morey, in St. Paul's Church Hall, Maryland Point, spoke to a large and appreciative audience. He also addressed the monthly meeting of our branch at St. Saviour's Church, Crouch Hill, on July 1st.

* * *

The Rev. Joseph Gay conducted an important mission at Oxford last week in connection with our branch there.

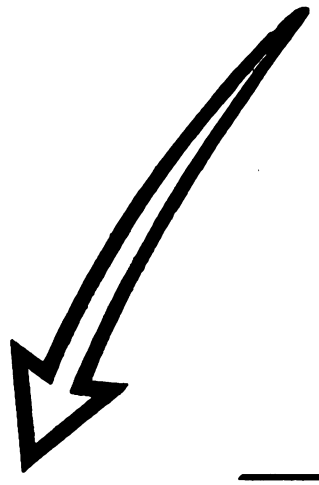
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Mr. J. W. Oldroyd, President of our Halifax Branch, reports on the useful work of the session recently closed. Addresses have been given by Mr. A. W. Dargue, Mr. H. Butler, the Rev. Joseph Gay, Mr. A. R. Heaver, Mr. D. Davidson and the President. Literature has been distributed in most parts of the town. It is hoped that the Rev. Pascoe Goard and others from Headquarters will visit the branch next session.

* * *

In regard to the group photograph published in our issue of last week we are now able to say that around the late Mr. Todd in the centre are placed Mr. Robert Brown (2); Mr. W. B. Wallace (3); Mr. Chas. P. Lang (4); Mr. Robert Fleming (5); Mr. Wm. Wallace (6).

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Sunday Theatres must not be Allowed!

The enemies of the *LORD'S* Day are again marshalling their forces. They are attempting to secure the Sunday Opening of Theatres and Music Halls, beginning in London. This will mean establishing the Sunday of Paris, or Madrid or Antwerp in our midst.

Shall the unholy agitation succeed? Shall we let go the Sabbath which God has made for man? Shall we surrender the hallowed Day which has been such a blessing to our Empire?

Then we must each do *something*.
The Lord's Day Observance Society is battling in a Great Campaign.

1,000 SABBATH DEFENCE SERVICES on April 11th in 1,000 Churches and Chapels.

"NO SUNDAY THEATRES" Demonstration on April 27th in Caxton Hall, Westminster.

City of London PROTEST on June 17th, in Cannon Street Hotel.

THEATRE EMPLOYEES are being supported in their opposition to a seven-day working week.

375,000 MANIFESTOES against Sunday Theatres are in circulation.

AN APPEAL TO PARLIAMENT is being made. 615 M.P.'s are being urged to oppose all attempts to legalise the Sunday Opening of Theatres.

The enemies of the Lord's Day are well organised and heavily financed. Will you, therefore, as a practical friend make good use of the form below? We must have funds. Every *National Message* reader is asked to send something for this urgent Campaign to repel the latest assault on God's holy Day.

IMPORTANT: Do not hesitate to send because you can send but little.

---------- **I LOVE THE LORD'S DAY.** ----------

To H. H. MARTIN. SECRETARY,

LORD'S DAY OBSERVANCE SOCIETY, 18, BUCKINGHAM STREET, STRAND, W.C.2.

I am a lover of the Lord's Day, and enclose £ : : to help the Lord's Day Observance Society fight the battle against Sunday Theatres to a successful end.

My name and address is.....

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THE NATIONAL

MESSAGE & BANNER

The Official Weekly Journal of the British-Israel-World Federation.

INCORPORATING "THE BANNER OF ISRAEL" AND "THE COVENANT PEOPLE."

No. 236. Vol. V. JULY 10, 1926 Price 2d.

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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.]

THE MANIFESTATION OF THE SONS OF GOD.

BY THE REV. WM. PASCOE GOARD.

II.

WE saw in the last article the personnel of the sons of God. Let us now look for a moment at the manner of men and women these are.

St. John says, "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."

We cannot foresee all the glory of the sons of God when they shall be thus manifested. But we are not altogether left without information.

Thus we turn to the great chapter on Post-Resurrection Biology, namely, the fifteenth chapter of 1 Corinthians, and find a contribution to the question given through the Apostle Paul.

Our thought of the returning hosts would measure them by the personality they manifested when they went away from us. Thus when we think of the ranks upon ranks of the returning hosts we should think of them as they were when they formerly lived on earth. But this would not be a true vision. Thus it is presented by the Apostle:—

Now:	*Then*:
It is sown in corruption ...	IT IS RAISED IN INCORRUPTION.
It is sown in dishonour ...	IT IS RAISED IN GLORY.
It is sown in weakness ...	IT IS RAISED IN POWER.
It is sown a natural body ...	IT IS RAISED A SPIRITUAL BODY.

Thus each individual is clothed with a personality so much greater than that which was manifested in this life, as to be beyond our imagining, "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."

This would be sufficiently surprising in an individual. But when the whole of the armies of heaven stand forth clad in manifested glory, what an overwhelming effect it will produce in the accumulated glory of the whole.

There are one or two more glimpses of the glory of the departed servants of the Lord. We shall take just two illustrations, each of them sufficiently striking.

John, in the spirit, was caught up to heaven, and there received the wonderful vision which we have in the book of Revelation. In Chapter xvii. we read:—

"And there came one of the seven angels which had the seven vials and talked with me, saying unto me, come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters: . . ."

Chap. xix. 9-10: "And he saith unto me, these are the true sayings of God.

"And I fell at his feet to worship him. And he said unto me, see thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." This was evidently a New Testament saint.

Again in chapter xxi. 9: "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither; I will show thee the Bride, the Lamb's wife.

"And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal:"

The holy Jerusalem is the massed personnel of the redeemed, shining with the combined glory of the sons of God.

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Chapter xxii. 8: "And I, John, saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.

"Then saith he unto me, see thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

Twice during his excursion to the heavens did John fall down to worship before the feet of the glorious personality which showed him these things. Twice was he rebuked as we have seen. Twice was the revelation of the personality shown. First it was a New Testament saint, having the testimony of Jesus. Next it was an Old Testament saint, "of thy brethren the prophets." And they were so enshrouded with glory, and so glorious in personality, that John took them each in succession for our Lord. For surely we are justified in knowing that John would have offered worship to no other.

Again we see that the glorious one spoke, in explanation of his glory, and as though it were a vital part of it: I am thy fellow servant . . . of them WHICH KEPT THE SAYINGS OF THIS BOOK."

How many in these days fall short of that glory.

Now, here we have the illustrated contrast between John, still an earth dweller, and his brethren who had passed into the glory beyond the gates of death.

They have now become such august personages that death and the devil are no more their superiors. They have so become manifest, that they are able to pour out upon the earth the vials of the wrath of God, before which the efforts of devils and devilish men are of no account.

Transfer this thought of the mean glory of the sons of God to the armies of heaven, soon to take their march earthwards; and then we may get some foreshining of the glory of their approach.

Among them are many whose personality shines forth with greater splendour; and brightest and best of the sons of God is our Lord and Saviour Jesus Christ, our High Priestly King of Israel.

How will these outshine the glory of the sun and of the moon when they shall be manifested in the skies.

Then shall the sun be confounded and the moon ashamed when He shall reign in Zion before His ancients gloriously.

We have seen something of the glory. Now let us look for a moment at the power of these sons of God, and why the whole creation groaneth and is in pain together waiting for the manifestation of the sons of God.

First of all let us see that *their power lies in their spirituality*. They have the name of the Father in their foreheads. Their thought and their actions are filled with this illimitable power. Their thoughts. What direction shall these take.

Part of the Divine command has been fulfilled: "Be fruitful and multiply and replenish the earth." This has in measure been accomplished. But the added clause of the commission, "And subdue it" has not been accomplished.

In the purpose of God it was spoken "Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth; and over every creeping thing that creepeth upon the earth."

". . . Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Thus was dominion given to man on the earth, which as far as we know was never exercised by man.

What does that dominion mean for the inhabitants of the earth?

Most certainly it means the reorganisation of human society on the kingdom of heaven basis, so that there shall be the absolute guarantee of every essential thing for the production and maintenance of human happiness, short of the removal of the freedom of the subjects of the king. This great essential to the self-respect and dignity of the human race will never be taken away.

There will be no compelled heart service to the Lord and in a multitude of cases there will be no heart service of the Lord.

But the actions of men will be so controlled that there will be peace in every department of life. It will not occur to the people of the earth to disturb the peace and the prosperity of their neighbours.

There will be neither national nor international wars, nor industrial nor commercial wars; nor wars in the mental field over this and that controversy. The presence of the Elders who have gathered experience and knowledge of the universe during the Adamic period will be able to settle every dispute and answer every question which will present itself to the minds of men. The lesson of the material universe will have been fully mastered and the race will have achieved at last a true university education. The new heaven and the new earth will at last furnish new problems which will give further adventure in the world of enquiry; but the facts of earth and all associated with it will have been mastered.

All other essentials to human happiness will be found in the "dominion" of the Adamic family in the world.

What will be the effect upon the "all creation" of the Apostle?

Now let us carefully consider for a moment this great thing.

Dominion includes the power over the life of the lower creatures. This is as far as the thought of man has actually gone. But we are convinced that the dominion given to man goes much farther. To have and to exercise dominion is to control the activities of those over whom we rule.

The true King commands the activities of His subjects and rules them for the subjects' good.

This is illustrated by the dominion men have exercised in part over the helpmeet animals. The camel, the horse, the ass, the cow, the sheep and the other domestic animals; the dog as the companion animal of man. Over these the man has exercised a fair measure of dominion, and the habits of the life of the animals have been subject to his will.

The result of this is that in the ranks of the helpmeet animals there has been peace and a measure of happy service.

But this does not at all fill out the scope of the dominion granted to man. Like the promised land, only a small por-

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tion of which was occupied for centuries, by the fathers, and has scarcely been fully occupied until these last days, the dominion has been only in small part exercised by man.

The dominion involves controlling the mentality and the actions of the animal world. What can be done in this regard even under present conditions when an animal is brought out of the jungle and made subject to the will and authority of man, is shown in menagerie and circus, etc. But this is only a glimpse.

The truth is that the spirituality of man shall be so potent that it will command and change the nature and habits of the denizens of earth, air and sea. This is a large order. But it is included in the dominion.

When man died spiritually under the law he lost that power which would have controlled the world and every subservient creature in it.

But now there comes to the earth the manifestation of the sons of God with the spiritual power of each and of all fully restored.

The result of all this will be felt at once upon the mentality of all the lower orders of life. The fact shall be at once that the minds of the animal shall reflect the repugnance of the minds of the redeemed against hurting and destroying in all God's holy mountain, that is to say in all the Government or Kingdom of the Lord which will embrace all the earth.

So it is written of this day, referring to the Kingdom of the House of David in this much to be desired way.

"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. 6-9.

Moreover, the matter goes to the depth of the animalculæ and of bacteria. The microcosmic life will be subject to the prevailing spirituality of the sons of God. That which is essentially evil will as surely perish before the spirituality of the sons of God now become the inhabiters of the earth, as do others before the rays of the sun. The earth, air and water will be purified from them all. The beneficial cultures necessary for the well being of the earth will be energised and stimulated by the same spirit, and will make the important contributions to life and beauty which it is their mission to give.

Evil diseases will be gone from all the kingdoms.

Moreover the spirit of the sons of God will penetrate the waters and the fearful and endless war which is constantly going on in its depths will be ended for ever.

They shall not hurt nor destroy in all my holy mountain.

Well may the apostle declare that the whole creation waiteth for the manifestation of the sons of God.

Even the soil of the earth will feel the urge. Purged of all useless and evil seeds; freed from all destructive soil life, the earth shall yield no more thorns and thistles, but spontaneously it shall yield all the fruits and all the crops which are best for food for man and beast; and all the flowers and foliage which can increase the beauty and happiness. Thus man shall take up and exercise to the full that dominion in all the biological kingdoms of the earth.

The garden of the Lord, thus dressed and kept by man, shall be worthy of the sons of God.

CELEBRATION OF THE SECOND ANNIVERSARY OF THE OPENING OF B.-I. HEADQUARTERS.

AFTERNOON MEETING ON JUNE 23rd.

THE PRESIDENT, MAJOR J. KNOWLES, said:

TO-DAY is the second anniversary of the opening of these Headquarters. During the two years we have had our offices here the Federation has made most astounding progress.

Our membership has very largely increased and is increasing every day.

Our staff has been increased from seven to forty (paid and voluntary), and is still too small.

We now have six Comissioners, and we are delighted to welcome Mr. John Leech, K.C., who has now joined us as Commissioner General to-day.

The amalgamation of our two weekly journals THE NATIONAL MESSAGE and BANNER OF ISRAEL into the NATIONAL MESSAGE AND BANNER was an important step in the consolidation of our work, and I am glad to say it has met with almost universal approval. The circulation of the paper is increasing steadily. The special number of the "NATIONAL MESSAGE," of which nearly 250,000 copies have gone out, has greatly stimulated interest and enquiry into our movement.

We have to thank one of our members for his generosity in giving £500 towards the expense of printing and sending out this special number.

Our book sales are increasing at the rate of more than 50 per cent. per annum.

You will be pleased to hear that the loan which was raised to pay for these premises has now been repaid. I think that is a very notable achievement, and reflects great credit on all concerned. We thank those whose generosity has made this possible, most sincerely. To do this, and at the same time to meet the heavy expenses which are unavoidable and tend to increase as our work and our staff increases, has naturally entailed a heavy drain on our resources, but I am confident that our members will come to our help as they have done so magnificently in the past.

In conclusion, I wish to say that our prospects for the coming year are bright; the work which has been done in the past is now bearing fruit, and I feel we can face the coming year with confidence.

The President read the following messages to the meeting:—

From the Rev. Arthur Pritchard, M.A.: "May the Anniversary Celebration be an encouraging success, and

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may the Commissioner-General, whom I join in welcoming, be a tower of strength to the Secretary-General and to the Federation, which for seven years he has so well adorned."

From the Rev. Joseph Gay, A.T.S.: "I am reminded of the passage in Acts x. 33: 'Thou hast done well that thou art come.' We say the same to our good brother Leech. We believe that by the Holy Spirit we sent for him. We also believe that by the Holy Spirit he has come to us. May the coming days prove increasingly how 'well' it is that our good friend has taken up this great work."

THE REV. COMMANDER ROBERTS said:—

My reminiscences go back more than seventy years; they began when I was nine years of age, and I am in my eighty-third year to-day. When I was nine years old I heard a sermon, and this was that Britain and the English Church were one of the two witnesses, and Dr. Cumming said he wished he could make out that the Scotch Church was the other, but he said that was no use; it must be a nation.

Well, I was very young, but I knew we were two nations then; though none of our history told us much about the British, they seemed to be ashamed of it. Times have changed.

I came across a popular history only yesterday and in that popular history it tells us plainly that the British were not savages, but that the Romans wiped out all our history and destroyed it and therefore we do not know anything about it, but we were a nation at least a thousand years B.C. in these islands. And then you might study other reminiscences and you go back and find that the laws of Britain 430 years B.C. were the laws of Israel. They were more human than in any nation, and the Romans were forced to allow us to carry on the majority of the British laws. As for the blood sacrifices, there was nothing of the kind. There was this to be said, that when a man committed a murder the high priest of the Druids drew the blood from the nape of his neck to show that blood must be shed, because of the blood which he shed, and then he was handed over to justice, but not sacrifice.

In my school, there were 250 boys, and at the time of the Crimean War I went round amongst the little fellows (a little fellow myself) and showed them that the beginning of the prophecies in the book of Daniel was fulfilled in the Northern nation coming against the British nation. Well, all these things simmered in my mind, and with the Bible and no one outside I gradually came into the knowledge that Israel and Judah were two distinct nations, and we must be Israel. The Prayer Book said so. I cannot understand how people can go to church and repeat all these prayers and all those canticles and yet say that we are not that people. Are they telling a lie before God? Surely not! Do you think we should have gone on like this ever since the fourth and fifth centuries, at any rate the twelfth century, acknowledging that we British people were the chosen people of God and known to be so and that put into the Prayer Book and handed down; is all that a lie? Never!!

I took a decided stand for British-Israel Truth after I had read the works of John Wilson. He began to write in 1840 or '39; he was the first exponent—on a large scale—of books upon British-Israel. Israel was in the islands, and here they are. Other nations are a mixed multitude. The great body of Israel is here in the British Isles.

Then a dear lady offered me, if I would build a church (I was a Commander by this time) to give me the money; she would endow it with £400 a year, and I should be the first clergyman to preach British-Israel truth in it. I said, "My dear lady, this is not a sect, and it has nothing to do with sectarianism; we are to support the churches in the reading of the Word of God, and all churches that are willing and able can combine with us."

Now we come to the time when this began to be blazed abroad, and at the first meeting I attended, clerical and lay, there was a dear old gentleman there who had been forty-six years a teacher of divinity students, and at the meeting Colonel Savile was the chairman. He asked Commander Roberts to speak. I was very much confounded to think I was to speak amongst these old clergy; I was only a naval officer, not a clergyman at that time. I got up and said, "We have been hearing about the times of the Gentiles coming to an end," and I named the date that I thought the Word of God signified, and the old gentleman said, "Young man, sit down; you are only 400 years out in your dates." As I was a young man, I sat down; but after the meeting I went up to him whilst the chairman was by him and I said, "Will you please show me where I was 400 years out?" "Forty years, forty years," was the reply. I said, "No, Sir, you most distinctly said 400 years." Now fifty years have passed since we had that argument. As you look back about ten years you will see the times of the Gentiles were run out in 1914. Well, this dear old gentleman used to write to me, and it will give you an idea too. Do not answer off your own bat; go and get two or three others who are as clever as he is, or more clever, to substantiate what you say. That is what I did. I took it to the Hebrew and Greek scholars and I had every word substantiated and sent it to him.

Immediately after this we had a little meeting, and Mr. Bird, an Indian Judge, was at that meeting, and a number of clergy too. We spoke on the 110th Psalm and I gave them what I thought was the interpretation. Mr. Bird had just written a pamphlet against Hine. He went home, tore it up, and wrote "Are we the ten tribes of Israel?" From that time Mr. Bird took the matter in hand and the moment I heard of it I went to him. I said, "Here are three or four naval and military officers; let us form an association here." That was formed in 1875 at Bristol, and it grew in a very short time to 130 members, and we used to have frequent meetings. Some of the clergy thought it was wrong. The meetings were crowded with people to hear. In every single meeting God gave us great favour, though we had tremendous opposition and ridicule. In churches we were spoken against as blasphemers. Thank God that is all over. We have not that opposition to-day. There is still some, of course.

"He that answereth the matter before he heareth it, it is folly to him," and so they were foolish in the Word of God.

After I entered the ministry I found most clergymen at our clergy meetings greatly sympathetic, and only one or two opposed; sometimes none at all. The reception was always good; but they were so taken up with the spiritual idea that they could not see we were also literal.

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Every opponent was generally a spiritually minded man; but they did not know much about the prophecies of the Word of God; only their New Testament they knew thoroughly, and because they did not compare that with the Old, that seemed to have something to say against it. The New Testament substantiates the Old, and without the Old the New could not stand now; they work together. Christ is the golden thread; Israel is the silver thread, and the two united are doing the work and purpose of God when they bring in the Jew, which I hope we shall do, as many of the Jews as we can possibly get hold of and snatch them out of the burning, and get them working with Israel, then we shall go on and the world will be comforted through the instrumentality of our work. You may have some tremendous trials to pass through as a nation, but look up. God has promised us His protection; He will be a wall of fire around us because of our enemies. He has now got all the seven nations who are closely with us, and that great northern power which is being raised up cannot come near us until God chooses to break that spell. When He does, it will be to try our faith, and we shall have our faith tried in order to bring this nation to its knees and bring it nearer to its God, when the Holy Spirit will be poured upon us, and there is a revival in our midst.

"O Lord, spare thy people; give not thy heritage as a reproach."

God will hear us. That does not mean just to sit on the hedge and do nothing; you have to work with all your might, but you are to know that your trust is only in the Lord your God for the Lord will not forsake His people, for it hath pleased Him to make us His people.

THE REV. W. H. STUART-FOX, M.A., said:

I want to congratulate Mr. Garrison and the Federation on their intensive progress during the past year. I say intensive advisedly because breadth without depth is always valueless. The vessel that is seeking for a channel to enter port only wants passage way. The one thing is, Is it deep? for by all evidence to hand we are sure that our message is sinking deep into the minds and hearts of men and women all over the country. Let me give you just an instance. I had an old friend with me the other day; he was one of my flock some years ago. He is now a clergyman of a parish in the north of England, and we were talking about various things, when he spoke about the Pyramid. I told him I was a British-Israelite. He replied, "I am not." So I started giving him "food"—he was a lamb in my flock years ago, so I thought I could feed him. He was very interested so I simply piled him with British-Israel literature, and gave him Pascoe Goard's book, "New Light on the old path." I am sure we now have a strong British-Israelite in him.

Nineteen hundred years ago in old Jerusalem in that upper room, a great historical event took place, when Jesus Christ Himself announced the making of a new Covenant with redeemed Israel as an accomplished fact. "This cup is the new Covenant in My blood." Now I believe that this upper room is an abiding witness to the fact of the making of that Covenant with Israel in the Isles. Surely that upper room was the scene of the preaching of the Gospel of Salvation. No wonder Satan is disconcerted, and is trying very hard by misrepresentations to thwart this movement and to, if possible, bring it to confusion, but his efforts will be in vain, we are assured, because of the rapid advance of this great conflagration of Kingdom Revelation.

All round the far flung expanse of Empire the torch of truth is blazing on its way, and is lighting its fires in the hearts of men and women, bracing them to the Israel task, baptising them in the Israel name, binding them together from the furtherest frontiers of civilisation in increasing loyalty to the Davidic throne.

I want to say this afternoon how very warmly we welcome our new President, who has by his splendid services won the devoted affection and esteem of this Federation. And then, in Mr. and Mrs. Garrison, we have twin souls, who have done a colossal work amidst countless difficulties, and we cannot find gold enough to coin words in which to express our depth of gratitude to them to-day. One name which stands out prominently to-day, one who is absent from us in body but who is I am sure with us in spirit, that Apostolic man, William Pascoe Goard, by his wonderful grip of the Scriptures, by his marvellous spiritual insight into their innermost meaning, by his unanswerable logic, by his burning enthusiasm, is, I think, and I say advisedly, without peer as an unfolder of the whole counsel of God.

My friends, with such leaders as these, we have unshaken faith in this tremendous cause for which we stand, and knowing that the sands of this dispensation are fast running out, we face another year with fresh courage, fresh zeal and hope.

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord, keep not silence, And give Him no rest till He establish, and till He make Jerusalem a praise in the earth."

In Trafalgar Square there are two monuments, one to that immortal man whose great signal still stirs our hearts and blood, and stimulates us to patriotism, "England expects that every man this day shall do his duty." Just under its shadow there is a memorial to that saintly nurse, Nurse Cavell. I realise that patriotism is not enough. No, it is not. Patriotism is the husk which wants a kernel; it is very well for us to have a husk of patriotism, it is a magnificent thing, but let us see to it that we have the kernel of true Christian spirit that looks out into the world, not an arena for triumphs, but as on a field of service. Let us go forward stronger, more bravely, to that work to-day.

MR. JOHN LEECH, M.A. L.L.B., K.C., said:—

Mr. President, Ladies and Gentlemen,—I thank you very heartily for your very warm and hearty welcome and reception on Mrs. Leech's behalf as well as my own. We often hear of Irish welcomes, but I think this English welcome almost surpasses the Irish welcome.

I have the most difficult text to speak upon, because I am told that I am to speak about myself, and I am to say why I have come to join the work.

I would like first to give you one or two things that have not caused me to join the work, and then why I *have* joined the work. I have not come here to join the work because I was dissatisfied or disliked my profession. I think that profession to which I have belonged for a number of years now, is the finest profession in the world, and

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as I said once here before, if I were starting again I would go to the old profession again. That is not therefore the reason why I have left the profession and am joining you in this glorious work. Last Wednesday, at a meeting of the circuit of Northern Ireland, I had the painful duty of resigning the fatherhood of the Bar to which I had been elected unanimously only a month or two before. I resigned that not because I did not honour it, for it was a great honour; not because I had undutiful sons under me—and, by the way, I had one daughter—all of whom paid me the greatest respect and honour and did whatever I told them. That is not the reason then that I have left the profession and come amongst you.

I have not come as a visitor, but have come permanently.

There is another thing I have not come for; I have not come for idleness. There are some people who seem to think that unless you are in some sort of business turning over the gold, silver and coppers, you are not working at all, and that religious work, or such work as we are in here, is not work in the proper sense. Little they know what work is! Let me tell you an incident. A traveller in Ireland some time ago gave up the travelling and went into the ministry. Shortly afterwards he was met by a man who knew him, and this friend said to him, "I hear you have taken to the preaching?" "Yes," said he, "I have." "Tell me," said the friend, "what are you getting for the preaching?" "Well, I am getting £40 a year." "Tell me," said the friend again, "how much did you make by the travelling?" "Well, I made £400 a year." "My, my," said the friend, "anything rather than work!"

Now perhaps I had better tell you why I did come. I came because I believed when I was asked to come it was the call of God. I believed that I could be of greater blessing and help in this work than advocating or fighting for the rights and properties of other people, and advising people how they should proceed to preserve their property, etc. That is really why I have come into this work; and may I also say because I am, and have been for many years, a firm British-Israelite; I am as certain I am of Israel as that I am of Britain.

You are celebrating here to-day the second anniversary of your occupation of this house, and I know something about what has taken place during those two years. My! what a wonderful two years it has been! You perhaps do not realise it. You are here on the scene, and things have progressed and you have progressed along with them and it has not struck you how you have been advancing, but I tell you they have been two mighty years. Two years upon which the blessing of God has rested. You have advanced and advanced, and to-day you are the centre of a mighty movement which I believe is going to sweep the British Empire and go over the whole earth. Go on in the power of the Book and in the might of God, and you will win. You will conquer in this mighty work in which you are engaged.

This house. How should you judge it? Might I put the present occasion this way? It is not so much what comes *in* to this house but what goes *out of it* that is doing the work. There has already gone out from this house right through the world the truth of God.

Another thing I may say—and after all perhaps it has something to say to my coming amongst you, and it is this —that I believe that the one hope of the British nation is the British-Israel teaching. I am not speaking of individual salvation remember; that is another matter. There is one way of salvation for every soul, and one way only, and our Lord has told us "I am the way, the truth, and the life," but I am talking from the national aspect, and I believe that when your work has so spread and when the people are so permeated all over the Empire with this wonderful truth, the nation will have to turn back to God, to worship and to obey Him. If you get the people nationally to realise that they are God's chosen people, and to realise the wonderful blessings that God has bestowed upon them from the first, the way He has led them for these hundreds and thousands of years, and the marvellous future He has in front of them, and the incomparable constitution and law He has given them, then must come the turning of the nation to God, and the salvation nationally of the British Empire, and through them great blessing to the world at large.

Let me say that I am convinced you have a *mighty* work before you, a *mighty* work! We now of this Federation—I am a limb of the Federation now—rely upon you, every one of you, upon your prayers for our work that we may be upheld and strengthened and blessed and made a blessing by our God. We rely upon your means to support the Federation. We want your help; not only do we want it, but we are going to have it. We must have it, we cannot do without it; you must bend your shoulders to the task and give us assistance in every way in your power, and I am sure that I am not mistaken when I say that we will get what we expect and what we rely upon.

One other thing, and it is this. When you look back and see all that has been done, I want you to look forward a little and see what is going to be done. This Federation is going to be, I believe, a mighty instrument in the hands of our God to bring blessing throughout the British Empire primarily, and throughout the world secondarily, and I believe that we are only at the beginning of the work. You say, it is a big beginning; yes, but our friend, Mr. Garrison, could take you back a few years and tell you of a very small beginning, though to-day we stand at what I think I may call a big beginning of a great future movement.

I ask you to take courage and do your part; support those who are out in the field, who are the ploughmen and the diggers, who are doing the hard work. Support them in every way in your power. Again let me thank you for the very hearty welcome you have given us, and let me say that by the grace of God we will be able to help in this work and be made a blessing with your prayers and your assistance in the mighty coming work of the British-Israel-World Federation.

MAJOR RICHARD RIGG, B.A., O.B.E., J.P., said:

Mr. President, my dear friends,—I count it a great privilege to be allowed this afternoon to speak to you on this occasion of your second anniversary.

I was fortunate enough to arrive in time to listen to that manly utterance from the lips of Mr. Leech. It has nerved, it has stimulated, it has encouraged us all in the great work which lies before us.

I come as a recent recruit to the British-Israel movement, and as Mr. Leech was speaking to-day on the wonderful strides which the Movement has made—your rapid

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progress during the past two years—I could not help but ask myself what is the secret of it all? The secret is to be found in the fact that you have based your teaching upon the impregnable rock of Holy Scripture. I am one of those who believes that the Bible is the inspired Word of God. I was drawn into this movement, very largely at the outset, through my friendship, my love and devotion to Mr. Herbert Garrison. I have seen him wield a mighty power in this land in the cause of imperial patriotism, and I see now that one of the greatest secrets of his wonderful influence in our land has been that he has realised that religion and patriotism must go hand and glove together.

I was privileged to preside here last week at one of your gatherings, and we were speaking then of our great Empire. We were not speaking in a sense of jingoism or of false imperialism; we were looking upon our great Empire as a sacred and honoured trust. An Empire which carried with it duties and responsibilities; and it is in that spirit I venture to say that as a religious patriotic body the British-Israel movement has tackled the problems of Empire which lie before us. I myself, a humble student of this movement, have been feeling during the past six or seven years the need for a great religious revival in our land. We have been deploring the falling off in the attendances of the various churches in our land. We have seen many of the Ministers of the Gospel losing touch with their congregations. I see in the British-Israel Movement the solution to many of these difficulties. If you want a deeper interest among your people, then I say if you preach British-Israel truth this problem will of necessity solve itself.

We believe in the British-Israel movement; we in this our land have entered into a great and precious inheritance. We think of those words of Scripture: "A great nation and a company of nations." We see the record of our Empire as prophesied in the Bible; the deliverance of our people from slavery; the pioneer of missionary effort in other lands. Yes, the greatest movements which have attended the success of our Empire have been associated with the progress of this our country. I believe, Mr. President, very strongly that the foundations of this great Empire are broad-based on the principles of liberty, freedom and of righteousness. It is righteousness which exalteth a nation, and sin is a calamity to any people.

I take it as a great privilege, Sir, to stand here to-day with you on this platform. I should like humbly to congratulate you upon the distinguished position to which you have been called as President of this great Federation. May God's richest blessing rest upon you.

We are a great Protestant nation. I stand for the Protestant constitution in our land, and the British-Israel Movement is fighting side by side with all the forces in the land that stand for the maintenance of the Protestant religion; in the maintenance of the Act of Settlement in this our country, and in the determined effort to see that nothing is done to imperil the Protestant succession to this our throne.

I assure you that my heart is in the British-Israel Movement, and by God's help I intend to go forward and work with you as a humble follower in this, one of the noblest movements in this our land.

MR. HERBERT GARRISON, Secretary-General, said:

My dear Mr. President,—First of all I want to say how rejoiced I am, and how I thank God from the bottom of my heart that we have a President of this Federation who is heart and soul with us; who is here on the spot almost every day, and who gives of his means, and who helps in every way.

This, dear Mr. President, is for us a great day. It is a celebration day; a day indeed of thanksgiving and taking courage to go forward to even greater things in the future. We thank the Lord God of Hosts for all He has done for us, the rich blessings He has bestowed upon us, the way He has led us day by day and hour by hour, and how He has honoured our labours and heard our prayers. Make no mistake, this Federation has been built up from the very start on faith and prayer. When I was called into this movement I knew not where the money was to come from. It was wonderful how the money began to come in, and how the people gathered round, and the growing and growing has gone on all the time, and to-day we are growing faster than ever.

This is a great day because we have welcomed in our midst and upon our staff a great man of God. It is a wonderful day to me in that respect. I know enough of dear Mr. Leech to love him, to honour him and to welcome him with my whole soul into this work. I believe with him that God called him into this work, and God has a great work for him in it, and in welcoming him we say too how we welcome with all our hearts Mrs. Leech. She will also be a great acquisition in our movement and I am quite sure that Mrs. Knowles will find her a power of strength in the Women's Auxiliary.

There is just one note of sadness, the absence of our beloved Pascoe Goard. He will be thinking of us to-day and he will be expecting a cablegram from me when this meeting is over, and with your permission I will send him your love and tell him of the packed meeting here. I have had a number of letters from him already, and he always sends his love to you.

Another whom we miss to-day is Mr. Heaver, but we rejoice to know that he is steadily improving and we pray that he may soon be back with us. Mr. Jutsum, our Treasurer, also is temporarily laid up, but he sends his warmest greetings.

Now I ask you to remember the truths for which this great Federation stands, and I appeal for practical assistance to carry on the work of proclaiming the Gospel of the Kingdom.

(An immediate and most remarkable response was made by gifts and promises mentioned in our last issue.)

The Doxology was sung with fervour and a very fine meeting was brought to a close. The report of the evening addresses will appear in a future issue.

DOVER BRANCH B.-I.-W.F.

A VERY successful season of lectures came to an end on May 26th, 1926.

Eight excellent lectures were delivered by our President, Col. Smythe, five being especially for those who had not attended meetings before.

Three other lectures were given by the Rev. Canon Springett, D.D. We all enjoyed his enthusiasm on the subject, and feel proud that he gave his first lectures that

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were entirely on British-Israel truth to our branch. The B.-I.-W. Federation asked him to speak at their May meeting in London, but the strike prevented his being there.

The Rev. Woodhams Denham, Vicar of Chorley Wood, also gave us two excellent lectures, and Mr. Morey, who is always a welcome visitor to our Branch, gave us four lectures.

The Secretary-General of the B.-I.-W.F., Mr. Herbert Garrison, was to have lectured to us on May 11th, but was unable to get a train owing to the strike. We hope, however, that he will visit us at the beginning of our next season.

We had a crowded audience to hear Mr. Davidson's lecture on "the Pyramid." A great impression was made, and hearers realised what a wonderful witness to God the Pyramid is in these days. Quite a number of visitors from Folkestone have regularly attended our meetings, other visitors coming from St. Margaret's Bay and Barham, and one lady came from Hastings to hear Mr. Davidson.

Our President was asked to speak upon our truth to the members of the "Church of England Men's Society" in connection with both St. Mary's and St. Martin's parishes, and much interest was aroused.

We feel that even the strike has been the means of opening the eyes of some who oppose our truth, and they are of a more enquiring frame of mind.

Our B.-I. truth is spreading with great power throughout the Empire, and we should thank God for having such men at the heart of the World Federation as the Rev. Pascoe Goard, the Principal of the Training College, and editor of THE NATIONAL MESSAGE AND BANNER, and such an able and enthusiastic Secretary-General as Mr. Herbert Garrison, who knows our Empire so well, and whose work for the spread of B.-I. truth is beyond praise.

We hope that some of our Branch members will soon be able to go out and take meetings in the villages, or in connection with organisations at their own places of worship, and a study class for such is contemplated.

Our members will be pleased to know that twenty-one soldiers who have gone abroad from this "Home," being B.-I. believers, have THE NATIONAL MESSAGE AND BANNER sent to them, through the kindness of members of the B.I.W.F., some of whom are forwarding their copies from places as far off as Bermuda and Kentucky, and that others are helping me to get copies sent to every officers' and sergeants' mess in the British Army.

KATHLEEN A. HAYES, Hon. Sec.

WEEK BY WEEK.

By A. R. H.

ONE had occasion, recently, to introduce the subject of British-Israel to a friend, for the first time.

After a patient hearing, there came the following rather pertinent objection:—"If the British peoples are indeed God's people, is it not curious that they should have so little religion, for," continued the enquirer, "not more than twenty out of every hundred of our people now-a-days appear to me to have any definite religion at all?" This seemed to the writer to be an interesting point to raise but one that immediately suggested the question: "What exactly do we mean by religion?"

Now, whilst it *is* true, perhaps, that the large majority of our people are outside the churches to-day, yet for all that the masses are not without a deep sense of religious feeling, and the many national sacred services held both at Wembley and the Cenotaph, in recent years, would serve to illustrate our contention.

Again, the average man's reply to the question "Do you believe in going to Church on Sundays?" is illuminating. The attitude of the "man in the street" to our question might be exactly expressed in the words, "To do justice and judgment (in my opinion) is more acceptable to Jehovah than sacrifice!" (Prov. xxi. 3.)

The average Englishman is quite convinced in his own heart that "to live clean and play the game" is more acceptable to God than "going to Church" on Sundays! This is his attitude toward "religion," as he understands the term.

Now, this is just the type of mental attitude toward religion that one would expect to find prevalent amongst the Israel people. It is, for example, in its very essence, one with the spirit that breathes in the message of Isaiah to "Israel in the Isles," chapter lviii., and in particular verses 5 and 6. Here, for instance, we learn that true religion consists in:

Loosening the bands of wickedness!
Undoing heavy burdens!
Freeing the oppressed!
Breaking every yoke!

rather than in

Affliction of soul!
The bowing of the head like a bulrush!
The spreading of sackcloth and ashes!

Thus far, we believe that the religious spirit and conscience of the British peoples may be defended. It is significant, however, that Isaiah concludes his message with an irresistibly engaging call to keep holy the Sabbath day.

While we would fain admire British loyalty to the spirit of Prov. xxi. 3, we cannot, however, view without disquietude the general lack of concern evidenced regarding the decline of regular corporate worship and indifference to consequences—the loss of spiritual power and capacity for usefulness—inevitably occasioned thereby. Perhaps the responsibility rests more with the shepherds (national leaders) than with the sheep!

Ezekiel xxxiv., amongst other Scriptures, would certainly seem to confirm this view.

FREEDOM AND LIBERTY (Isa. lviii. 6).

The recent public service at Runnymede, commemorating the signing of Magna Charta, serves to illustrate how deeply rooted are the instincts of freedom and liberty in the British character.

Lord Hewart (Lord Chief Justice) concluded his address with the following words:—"Let us not forget that the only freedom worth having is the freedom to do right; that the price of freedom is unceasing vigilance; and that we shall assuredly be lost and destroyed if it should ever come to pass that hatred of tyranny, of whatever kind, and in whatever disguise, ceased to be one of the strongest characteristics of our race."

The Prime Minister, speaking on the previous day, in

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the course of his address, said that there were foreign ideas and influences at work to-day in Great Britain. Whilst he had no objection to ideas because they were foreign, he did feel that the conception of freedom in our country was one so precious, so hallowed (the reward of age-long struggles), that in no other country (whatever other advantages they might have over us) was freedom treasured and regarded as it was in this country and in the attainment of freedom there was no country in the world that had anything that it could teach us. "If you study the history of our country from the earliest days," he continued, "you will find that whatever mistakes we have made, there are no two things so alien to our people as tyranny and oppression. Neither of them has ever taken root in England and never will. It is more than two hundred years now since an English poet used these words:—

'Freedom! which in no other land will thrive,
Freedom! an English subject's sole prerogative!'

"We stand for ordered freedom. That is the English method. It is our oldest tradition. But freedom never means licence, and in order to enjoy freedom the individual himself must practice self-discipline."

By way of contrast, let us examine the spirit that emanates from Rome, in "these last days." "Remarkable statements by Mussolini," writes a contemporary, "clearly indicate the goal to which his efforts are directed. It is his avowed object to make Rome 'as great as it was in the Golden Age,' and he affirms that 'Facism has already trodden, and if necessary, will tread again, on the more or less decaying corpse of the Goddess of Liberty.' It is within his purpose," continues our informant, "to employ the power of the Papacy to carry out his projects, and expects thereby to enlist four hundred million souls to his cause.

"But the Papacy is not the only power he would invoke to this end.

"He has declared that he 'would enter into an alliance, at this moment, with the Devil himself, with anti-Christ, if that would give this poor country (Italy) tranquillity.'"

Such outbursts are sinister indeed and immensely significant. We shall watch the progress of this movement with increasing vigilance.

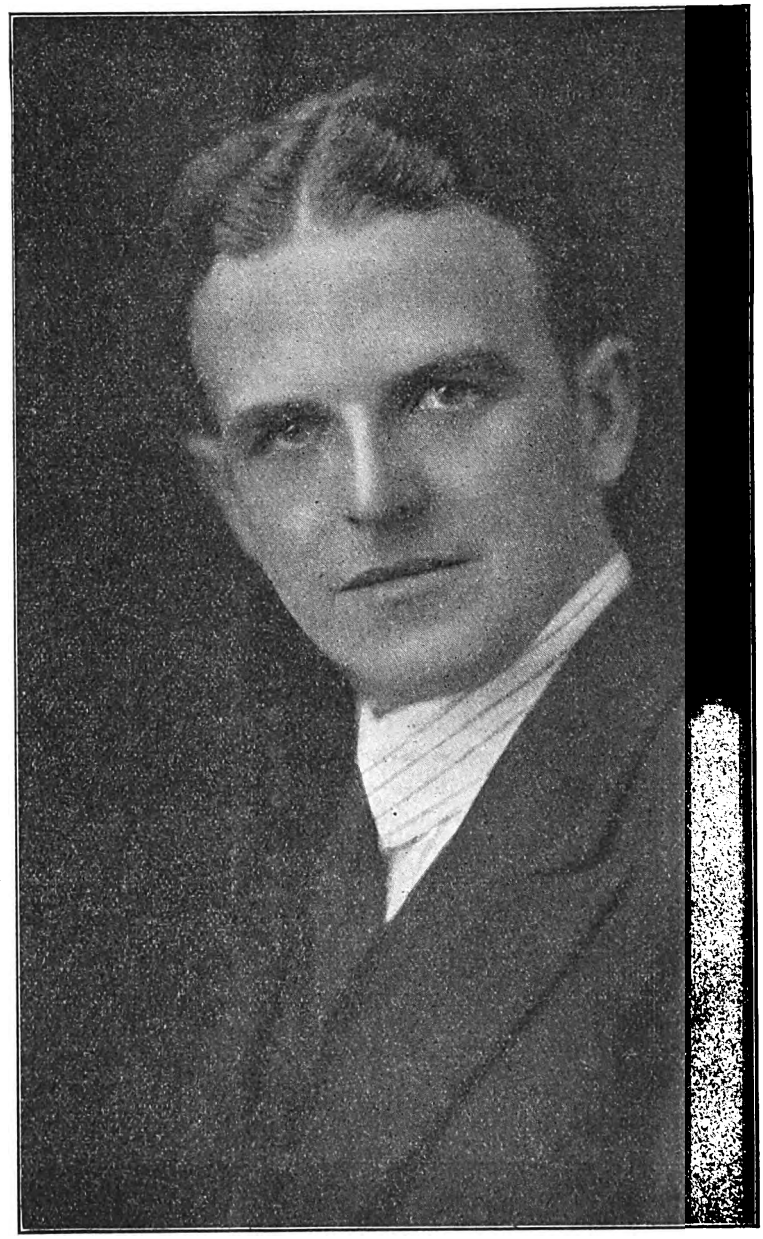
MR. A. R. HEAVER.

MR. A. RONALD HEAVER was educated at Felstead, which school he left in the spring of 1917. On November 18th of the same year—though still under eighteen years of age—he received a commission in the Royal Naval Air Force, and after six months training as an air scout, went out to France on June 1st, 1918.

He served for a time with the Americans on the Southern part of the French line, but later his squadron was sent further North.

On August 27th, 1918, in a fight with overpowering numbers of the enemy, his machine was brought down. Fortunately he was not injured, but was taken prisoner by the Germans, and was finally placed in the prison camp at Ingolstadt, there to face for some months the severe test of inaction. It was some weeks after the Armistice that they were released from that particular camp, and travelling round by Switzerland, reached home on that memorable Christmas Eve of 1918.

On demobilisation he studied on horticultural lines for a time, but was undecided as to his future until, having his interest awakened in British-Israel Truth some three years ago, he finally decided to devote himself to the great work of the Federation, and he accepted the position of Registrar



of the B.-I. College where he has done excellent work and endeared himself to all with whom he has come into contact. He has also become a most acceptable speaker on B.-I. truth, giving pleasure and instruction to many audiences at our Headquarters and in the provinces. He accompanied the Rev. Pascoe Goard and Mrs. Goard to Canada last year, returning with the former in time for the Congress last October. He has been laid up for some weeks. Our readers are asked to pray earnestly for his complete recovery and early return to the work he loves so much.

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SAINT GEORGE OF MERRY ENGLAND

BY THE REV. G. H. LANCASTER, M.A., F.R.A.S., C.F. (T.)
Vicar of St. Stephen's, Bow, E.3.

" For thou, amongst those saints whom thou dost see,
Shalt be a saint, and thine own nation's friend
And patron: thou *Saint George* shall called be,
Saint George of merry *England*, the sign of victory."
Spenser.

APART from Festivals and Bank Holidays there are few days of popular and national commemoration more important in their historic association than St. George's Day, which always falls upon April 23rd. But since the time when the earliest traditions came into vogue relating to St. George, St. George's Day has more than ever endeared itself to the patriotic observations of all true hearted Britons, as it marks the birthday and death-day of Shakespeare (1564-1616), the birthday of Field-Marshal Viscount Allenby (whose name will ever be associated with the liberating of Palestine from the Turk in 1917), and the glorious epic of Naval fame at Zeebrugge (1918).

Recalling to mind that St. Michael is the great and guardian Prince of Israel, it may at first seem not a little strange that " This England " should not have a patron saint of Angelic or Apostolic rank, especially as St. Andrew is the patron saint of Scotland. But a detailed study and analysis of the legends and traditions, both of the East and of the West, relating to the Cappadocian martyr, St. George, apart from the closely allied sacred myths of bygone creeds, serve to solve the problem, and to elucidate the persistence with which St. George has reached the summit of national and spiritual fame, to be welcomed since the reign of Edward III. as the patron saint of England.

THE NAME.

Let us in the first place take careful note of the meaning of the name " George," which is full of patriotic and spiritual significance. It actually comes from the Greek word γεωργός which means *one who tills the ground,* i.e., a *husbandman.* This original word is derived from two other Greek words, i.e., γῆ, *earth,* and ἔργον, *work.* It is found in the classics, and is used by Herodotus, Plato, Aristotle, etc., and not infrequently means *landowner,* as well as *husbandman.* In the New Testament the word occurs some nineteen times in the above form; once it is found in the neuter, " ye are God's husbandry " (1 Cor. iii. 9); and once it occurs in the form of a verb, " the earth . . . bringeth forth herbs meet for them by whom it is *dressed* " (Heb. vi. 7). Of the nineteen times in the New Testament in which this Greek noun occurs, perhaps the most important is when our Lord says, " I am the true vine, and My father is the husbandman." This could literally be transliterated, " I am the true vine, and My Father is the *George.*" From the classical meaning of the word, it implies that God is the landowner (Psalm xxiv. i.), while at the same time He is the One who is responsible for the tilling of the ground, hence the " husbandman," the vine-planter and the dresser.

In view, therefore, of the highly interesting and instructive meaning attached to the historic significance of the name, it is by no means a matter of pure coincidence alone that St. George should be the patron saint of England, the more so since England is the head of the British Commonwealth of nations, the Israel and battle-axe of the Lord.

THE PERSON.

We are naturally compelled to ask the question whether or not there ever existed such a person as St. George, or whether he be purely a mythical and traditional figure rising out of the obscure background of legend and romance? On this point much has been written or assumed. But on the whole there seems little doubt but that there was such a soldier-martyr, especially as there appear to be two claimants to his identity.

According to the legend given by Metaphrastes the Byzantine hagiologist, which was substantially repeated in the Roman *Acta sanctorum,* and also in the Spanish breviary, he was born in Cappadocia of noble Christian parents, from whom he received an early religious training. From other accounts we gather that he was born at Lydda in Palestine, but nevertheless of Cappadocian parentage. He became a soldier, and rose rapidly under the Emperor Diocletian to high military rank, and visited Britain on an expedition, imperial in purpose. When Diocletian became actively hostile towards Christianity, St. George obtained a personal interview with him, in which he boldly declared his profession of the Christian faith, and earnestly remonstrating with Diocletian against the persecutions of the Christians, he resigned his commission. Many legendary stories are extant describing his tortures prior to his martyrdom on the 23rd April, 303, at Nicomedia. Attached to his prison sufferings are numerous records of miracles which St. George performed, such as raising a dead man to life; restoring life to an ox which had been killed; by means of the sign of the cross, forcing the devil inhabiting the statue of Apollo to declare that he was a fallen angel, whereupon all the statues of the gods fell before him. Once he was made to run in red-hot iron shoes. The following night and day he spent in prayer, and on the sixth day he appeared before Diocletian walking and unhurt. He was then scourged with thongs of hide till his flesh came off his back, but was well the next day. That his death was one of greatest cruelty is rendered probable by the manner in which his biographers dilate on his tortures, all agreeing to represent them as excessive, and that he suffered martyrdom for Christ, dying as a Christian soldier-saint.

According to some accounts St. George's tortures continued through seven years. His constancy and miracles were the means of converting 40,900 men, and also the Empress Alexandra. According to the Oriental Christian story, St. George suffered at least seven martyrdoms, and revived after each, the last excepted. The Moslems revere him equally with the Christians, and have a traditional story somewhat similar to the above, while the Turks, says Burckhardt the traveller, " pay great veneration to St. George."

From the above legendary records, tradition has persistently been in favour of the historic authenticity of the soldier-saint and martyr, St. George of Cappadocia. There can be no reasonable doubt of his having lived in the reign of Diocletian, by whom he was put to death on April 23rd, A.D. 303, in consequence of his firm adherence to the Christian faith. Nor can we doubt the beauty of his character, and the integrity of his deeply spiritual convictions. But, as we have mentioned that there were two claimants to the

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name, it may be well to add that the martyr was by some believed to be the Arian Bishop of Alexandria, whose name was also George. In view of his Arian heresy, however, and because he was opposed by St. Athanasius, there is little likelihood of this Bishop being identified with our St. George. Strangely enough, Calvin was the first to question the identity of the Cappadocian martyr. Dr. Reynolds, Bishop of Norwich (1599—1676) and Gibbon in his *Decline and Fall of the Roman Empire* (chap. xxiii. p. 404) supported the claim of the Arian Bishop. It is evident that Gibbon could not have examined the matter with his usual care, for he says, "The rival of Athanasius was dear and sacred to the Arians . . . The odious stranger, disguising every circumstance of time and place, assumed the mask of a martyr, a saint, and a Christian hero; and the infamous George of Cappadocia has been transformed into the renowned St. George of England, the patron of arms, of chivalry, and of the garter." But as we have seen, it is impossible to accept Gibbon's conclusion, and we must cling to the claims of the St. George of Cappadocia, who has now become historical rather than mythical, and whose name and fame become greater each April, as year succeeds to year. For this reason it has become customary to believe that the unknown martyr referred to by Eusebius (*Hist. Eccl.* viii. 5), is none other than our St. George; and as the account given by Eusebius is authentic and to the point, I cannot do better than quote his chapter in full, which runs as follows:—"Immediately on the promulgation of the edict (of Diocletian), a certain man of no mean origin, but highly esteemed for his temporal dignities, as soon as the decree was published against the churches in Nicomedia, stimulated by a divine zeal, and excited by an ardent faith, took it as it was openly placed and posted up for public inspection and tore (N.B. the edicts and rescripts of the emperors were written on paper) it to pieces as a most profane and wicked act. This, too, was done when two of the Cæsars were in the city, the first of whom was the eldest and chief of all; and the other held the fourth grade of the imperial dignity after him. But this man, as the first that was distinguished there in this manner, after enduring what was likely to follow an act so daring, preserved his mind calm and serene until the moment when his spirit fled."

THE MYTH.

Closely associated with the personality and the traditional history of St. George is the myth which connects him with a dragon. This, familiar since the *Golden Legend* of Jacobus de Voragine, can be traced to the end of the sixth century. At Arsuf or Joppa—neither of them far from Lydda—Perseus, in classical tradition, had slain the sea-monster that threatened the Virgin Andromeda. Hence George, as in the case of many another Christian saint, entered into the inheritance of veneration previously enjoyed by a pagan hero. This connection of St. George with the dragon is probably due to the coincidence of the rise of the martyr's fame with the triumph of Christianity over paganism, and Christianity was quick to apply the Perseus-Andromeda legend to St. George. "But," says George Adam Smith, "the legend has an even more interesting connection. The Mohammedans, who usually identify St. George with the prophet Elijah—El Khudr, the forerunner of Messiah—at Lydda, confound his legend with another about Christ Himself. Their name for Antichrist is *Dajjal*, and they have a tradition that Jesus will slay Antichrist by the Gate of Lydda. This notion sprang from an ancient bas-relief of St. George and the Dragon on the Lydda Church. But *Dajjal* may be derived by a very common confusion between *n* and *l*, from Dagon, whose name two neighbouring villages—Dajun and Bet Dajun—bear to this day, while one of the gates of Lydda used to be called the Gate of Dagon. If the derivation be correct, then it is indeed a curious process by which the monster, symbolic of heathendom conquered by Christianity, has been evolved out of the first great rival of the God of Israel. And could there be a fitter scene for such a legend than the town where Hebrew touched Philistine, Jew struggled with Greek, and Christendom contested with Islam? To-day the population is mostly Mohammedan, and the greater part of the Cathedral a mosque; but there is still a Christian congregation at Lydda, who worship in the nave and an aisle; and once a year, on the anniversary of their great saint, whom even the Moslems reverence, they are permitted to celebrate Mass at the high altar over his tomb." (*Historical Geography of the Holy Land*, pp. 163, 164).

The exploit thus attaches itself to the very common Aryan myth of the sun-god as the conqueror of the powers of darkness, and is symbolical of the Christian faith. The manner in which St. George was recorded to have died repeatedly is representative of the different ways in which the sun dies each day. Most nations, including the Greeks, regarded the close of day as the expiration of the solar deity, and thus they formulated myths to account for his decease. But in Semitic mythology the sun-god is one, and all kinds of deaths are attributed to him, although in Greek mythology the solar gods are many, and the stories of their deaths are distributed so as to provide each with his exit from the world.

Without our going into detail drawn from a vast mass of world-wide tradition and mythology, which goes to show how popular this venerable myth was among the heathen nations of Europe, India, Persia, Greece, etc., it may be well to summarise it in the words of Baring-Gould, who says, "The maiden which the dragon attempts to devour is the earth. The monster is the storm cloud. The hero who fights it is the sun, with his glorious sword, the lightning flash. By his victory the earth is relieved from her peril." (*Curious Myths of the Middle Ages*, p. 304).

(To be continued).

"GOD SAID ——— "

By A. W. MARRIS.

THE opening words of our Bible are "In the beginning God" (Gen. i. 1). The opening words of the Gospel according to St. John are "In the beginning was the Word, and the Word was with God, and the Word was God" (John i. 1).

The Old and the New Testaments, or Covenants, carry us back before time was to the beginning of all things and the Word that was God. The Old Covenant records for our instruction and guidance the Word delivered, what God said, to His creation by direct converse or through the mouths of His chosen channels, holy men, prophets, judges, priests and kings: the New Covenant records the life and deeds and sayings of the Incarnate Word which

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" was made flesh and dwelt among us " (John i. 14), that it might be more real, vital and effective to a creation that had largely forgotten its Creator. And it was that same Incarnate Word which existed " in the beginning," one with " God " of that first line of the Bible (John i. 14).

" My Father worketh hitherto and I work " (John v. 7).

" If ye had known Me ye should have known My Father also " (John viii. 19).

" I speak that which I have seen with My Father " (John viii. 38).

" I and My Father are one " (John x. 30).

" He that hath seen Me hath seen the Father " (John xiv. 9).

Thus the Incarnate Word, the Christ, makes clear beyond shadow of doubt His unity with the Father, and on that fact, with the co-unity of the Holy Spirit, the entire Christian Church is built, daily giving praise, " Glory be to the Father, and to the Son and to the Holy Ghost." " God in Three Persons, blessed Trinity."

Through the mouth of the last of the Prophets in the Old Covenant God reiterates, " I am the Lord, I change not " (Malachi iii. 6), a claim constantly affirmed from beginning to end of that Covenant, and in the New Covenant the Incarnate Word, that same God and Lord, is similarly proclaimed unchanging, " Jesus Christ, the same yesterday, to-day and for ever " (Heb. xiii. 8), while the Father is acclaimed as He " with Whom is no variableness neither shadow of turning " (Jas. i. 17.)

The Old Covenant declares, " God is not a man that He should lie; neither the son of man that He should repent; hath He said and shall He not do it? Or hath He spoken and shall He not make it good?" (Num. xxiii. 19). And the Incarnate Word, that same God, declares in the New Covenant, " Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfil " (Matt. v. 17). Again He declared, this Jesus, one with the Father, " O fools, and slow of heart to believe all that the prophets have spoken " (Luke xxiv. 25), and yet again, " If ye believe not his (Moses) writing, how shall ye believe My word?" (John v. 47).

In the Old Covenant it is declared, " Surely the Lord God will do nothing but He revealeth His secret unto His servants the prophets " (Amos iii. 7), and the New Covenant asserts, " prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost " (2 Peter i. 21), and again " We have also a more sure word of prophecy: whereunto ye do well that ye take heed " (2 Peter i. 19).

What then? Briefly, but surely sufficiently, these few extracts from many evidences, demonstrate that the Christ of the New Covenant is the God and Lord of the Old Covenant; that the Christ of the New Covenant confirms and endorses the Word revealed in the Old, Himself being that Word Incarnate; that the Christ of the New Covenant and the God of the Old are unchanging of purpose and accomplish that purpose, He Himself being the incarnate evidence; that the prophets of the Old Covenant are accepted and confirmed by the Apostles of the New; and surely it therefore follows that the Old Covenant and the New Covenant are inter-dependent, correlative, and inseparable; more, it follows naturally that if the one be false and untrue, its word and purpose variable and changing, then the other is equally unreliable, unacceptable and variable; if the old Covenant be false then the New Covenant offers us no hope, Christianity itself becomes a myth and we " are found false witnesses of God . . . we are of all men most miserable " (1 Cor. xv. 15, 19).

Against any such conclusion our whole souls cry out. Surely then it behoves us to " Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ " (Coloss. ii. 8).

Never was that warning needed more than to-day when " philosophy " is proclaimed as " science," when " the tradition of men " is acclaimed as " the latest and best scholarship," and this " vain deceit " is accepted, alas, unthinkingly by large numbers who are blinded and misled by the very blatancy of the assertions, and by the fact that this " vain deceit " is promulgated by many who have enrolled themselves in the army of the Lord, wear its uniform, and yet spend their talents endeavouring to destroy the truth of that which " God said " in the Old Covenant and confirmed in the New, making God's Word of non-effect; where that Word conflicts with what man has said " after the rudiments of the world " pinning their faith to human understanding rather than Divine assertion, where God's ways are past their finding out, asserting that God has changed and circumstances have changed, so that His Word cannot be fulfilled; striving to undermine the foundations of truth, and to leave us—if they succeed—still without hope, dead in trespasses and sins.

But surely, " He that sitteth in the heavens shall laugh " (Psalm ii. 4), surely Job answered them long ago. " No doubt *ye* are the people and wisdom shall die with you " (Job. xii. 2), but for ourselves let us consider simply what " God said."

" God said, Let there be light: and there was light " (Gen. i. 3). A statement of fact that none has or ever shall refute.

Let us consider further plain, unmistakable things that " God said," and let us accept them with as assured a faith as we accept the fact " God said, let there be light: and there was light," confident that God is unchanging, and that the Old and New Covenants are inseparable and true.

The stumbling block to Bradlaugh, that honest atheist, and the stumbling block to thousands since, was and is the apparent failure of the promises of God to Abraham, Isaac and Jacob. Thousands of men, some with good intent, some with evil, have made the Bible an incomprehensible book by trying to overcome the same difficulty by attributing a spiritual meaning to literal and temporal promises. What was it then that " God said," and if He be Truth, why is there this difficulty of understanding?

Turn to the seventh chapter of Genesis. " And the Lord said unto Noah, Come thou and all thy house into the ark, for thee have I seen righteous before Me in this generation."

There we have the selection of one family for special salvation, establishing that selective principle which we ourselves apply daily in our commercial, industrial, agricultural, clerical, civic and national life. In this case selection by merit of righteousness, which we are assured " exalteth a nation " (Prov. xiii. 34).

From Noah there descended Shem, from Shem

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Arphaxad, from him Salah, from him Eber, then Peleg, Reu, Serug, Nahor, Terah, and from Terah Abram, about 292 years after the flood: all these generations still lived and both Shem and Noah were able to teach Abram righteousness and of God, for Abram was fifty-eight years old at Noah's death, and so Abram learned to trust God.

Turn to the twelfth chapter: "Now the Lord had said unto Abram, 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 in thee shall all families of the earth be blessed."

And on what condition? The sole condition is in the first verse, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land I will show thee." The principle of selection and separation again operative. And the condition was complied with, for verse four tells us, "So Abram departed as the Lord had spoken unto him."

Obedience required, obedience given, the promise assured because God said and God changeth not.

Now in the seventh verse, "And the Lord appeared unto Abram and said—God said—unto thy seed will I give this land."

Abram was then without heirs, and note that no particular seed is here specified as occurs later. Remember, too, that Abram had seed of Hagar, in Ishmael, forefather of the Arab races, in Esau, forefather of Edom or Turkey, as well as in Isaac; and consider how exactly fulfilled was this promise, for Israel, Turk, and Arab have ever held this land.

In the thirteenth chapter, verses 14-17, the promise is enlarged, "And the Lord said unto Abram"—God said—"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 and in the breadth of it, for I will give it unto thee."

There are no conditions attached to this deed of gift. Turn to the fifteenth chapter, verse 4-5. Abram is childless, but the word of the Lord came unto Abram—God said—"He that shall come forth out of thine own bowels shall be thine heir . . . look now towards the heaven and tell the stars, if thou be able to number them . . . so shall thy seed be;" and later, "The Lord made a covenant with Abram saying"—again God said—"Unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates" (verse 18).

There are no conditions attached to this covenant.

Then the sixteenth chapter, verse 14, tells of Abram's lapse from perfect faith. Abram, urged by his wife Sarai, seeks to anticipate God's Word, to himself ensure the fulfilment of promise, and quite in accordance with the custom of his age and place, Ishmael is born of an handmaid, Hagar. As a sequence the seventeenth chapter conveys a rebuke from God, "Walk before Me and be thou sincere and I will make My covenant between Me and thee" (verses 1-2). Following the sin of weakened faith a condition is attached to the next recorded promise, but lest misunderstanding arise, lest there be misconstruction of the matter, God said, "Behold, My covenant IS with thee and thou SHALT be a father of a multitude of nations . . . 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" (verses 4-6). The new condition (verse 10) the covenant of the circumcision, does not affect the validity of the promises already given. The new conditional covenant, one may say, is the penalty of imperfect faith.

QUESTIONS AND ANSWERS.

BY THE REV. G. H. LANCASTER, M.A.

QUESTION.—Will you kindly explain what are the *greater works* which the believers in Christ were to do, and did they do them? (St. John xiv. 12). J.W.H.

ANSWER.—The following three verses must be studied together, "But the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me; or else believe Me for the very works' sake. Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father" (St. John xiv. 10-12). It will be noticed that there is a contrast, which is both correlative and co-extensive, between the "works" mentioned here, and the "words" referred to in a previous discourse (John viii. 28). Jesus was the Word (logos) of God (John i. 1), and as such He was the actual physical and spiritual revelation of Divinity (the Father). There was no distinction between the spoken Word of God and the revealed work of God, as manifest in Christ.

Christ and the Father are "one" (John x. 30, 38). The Greek word for "one" is in the neuter, not in the masculine, thus showing that Christ and the Father are actually "one" in essence, one actual and essential entity through time and eternity. So Christ could say "the Father that dwelleth in me, He doeth the works."

The works which Christ did were evidential of His divinity, and proof of His being "one" with the Father. They were also evidence of the success of His mission. But Jesus Christ wanted it to be clear to those who believed in Him, that when He ascended He would not leave them alone or "comfortless," since through prayer, and the abiding Spirit, they would be able to draw upon the same power, and thus be subject to the influence of the same Father who would work through them.

That this actually came to pass is seen from the Acts of the Apostles. The works which Jesus did His Apostles also did, e.g., they also raised the dead, and healed the sick, while even St. Peter's shadow had power to heal (Acts v. 15). The Apostles also did *greater works*, not in degree, but in kind; i.e., spiritual works under the dispensation of the Holy Spirit. These they did, not as separate from Christ, but "in Him," with whom they were united, and by Him. Compare, e.g., Peter's sermon (Acts ii.) on the Day of Pentecost, and the 5,000 who believed (Acts iv. 4). St. Augustine says in his Commentary on the above verse, "When the disciples preached the Gospel . . . the Gentiles also believed. These are undoubtedly *greater works*."

G.H.L.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

A MEMBER of the Royal Family has visited our Book Room and made a number of purchases, and has since sent for seven other books.

* * *

The Board of Commissioners met on June 29th. The Commissioner-General, Mr. John Leech, M.A., K.C., presided. Matters relating to past and future work in the Provincial areas were dealt with.

* * *

The Executive Committee met on July 2nd and transacted important business. Major Knowles, President of the B.-I.-W.F. presided.

* * *

The two meetings of the Board of Directors of the Covenant Publishing Company were held last week. Encouraging progress was reported, and many items in connection with publication, etc., were considered and decided upon.

* * *

Two public meetings will be held at our Headquarters on Wednesday next, July 14th—afternoon at 2.45, speaker, Mr. John Leech, M.A., K.C., evening at 7.30, speaker the Rev. Maxwell Carnson.

* * *

Our Bedford Branch will meet on Thursday next, July 15th, when the Rev. Joseph Gay and others will speak.

* * *

The Rev. T. H. Whitehouse has preached and lectured at Ipswich and started a new branch there. A report will appear in a future issue of this journal.

* * *

The Rev. Merton Smith is doing a fine work in Jersey. He is presently commencing operations in Guernsey.

* * *

Very gratifying financial support for our work continues each week. Donations include M.S., £20; G.B.L., £10, both for the Glastonbury House Fund; M.O.B., £5; M.G., £1; M.K., 10/-; F.H., 2/6 for the Forward Movement. For both these funds we need every possible help.

* * *

A very successful Garden Meeting was held by the kind invitation of the Rev. Canon Hollis, M.A., and Mrs. Hollis in the beautiful garden of Holy Trinity Vicarage, Worthing, on July 1st. The weather was ideal. The proceedings began with social intercourse and tea, after which the company, about 200, settled down for the speeches. The Rev. Philip Young, L.Th., President of the Worthing Branch, offered prayer. Major Knowles, President of the B.I.W.F., spoke on his recent visit to Egypt and Palestine. The Rev. Canon Hollis, Mr. John Leech and Mr. Herbert Garrison followed, with appropriate speeches on B.-I. teaching and the great work of the Federation. Canon and Mrs. Hollis were warmly thanked for their hospitality, and Mrs. Rowlett for her organisation. The gathering was a truly delightful one, many had come from considerable distances. The interest and enthusiasm were remarkable. The bookstall was well patronised, and the offertory was an excellent one.

* * *

Mr. J. J. Morey addressed splendid audiences at St. Paul's Hall, Stratford, on June 28th, and at St. Saviour's, Crouch Hill, on July 1st. He is to speak at the Y.M.C.A., Wealdstone, to-morrow—Sunday—afternoon at 3, and at the Parish Hall, Kingsdown, near Deal, on July 15th, at 3 p.m.

* * *

Mr. John Leech, M.A., K.C., and Mr. Morey are to address six meetings in St. Peter's Hall, Bournemouth, on July 20th, 21st and 22nd.

* * *

Encouraging meetings were held in the Masonic Hall, Burton-on-Trent, during March, April and May. Two further meetings took place on June 22nd, when the Rev. T. H. Whitehouse had deeply interested audiences. The Rev. Gilbert Davies, M.A., presided. Our warmest thanks are tendered to him for his organisation and his constant activity in our Cause.

* * *

Professor Odlum, M.A., is more active than ever in Canada. He is carrying on a great work there, especially in British Columbia, by means both of the platform and the Press. He has had several conferences with the Rev. Pascoe Goard, who is now in Vancouver. It is proposed that they shall address meetings across Canada and U.S.A. in September, en route for London, in time for the next Congress, which opens, D.V., on October 4th.

* * *

Mr. J. B. Braithwaite gave a most interesting B.-I. address to the members of the Rotary Club at Coventry last month. He had an excellent reception and was listened to with keen appreciation. *The Coventry Herald* gives a lengthy report of the address.

* * *

A.W. writes expressing gratitude for "the inspiration and boundless enthusiasm of the meetings at our Headquarters." He has also been deeply impressed and greatly encouraged by the services and sermons of the Rev. Kenneth Dodds at Christ Church, Kew Road, Richmond, where he says the whole Gospel is so faithfully proclaimed by this fearless vicar.

* * *

Mr. W. T. F. Jarrold, J.P., late Sheriff of Norwich, a member of the B.-I.-W.F., made an excellent speech in defence of the Sabbath at the recent Diocesan Conference in Norwich. A resolution moved by him and seconded by General Dale was carried.

* * *

With the prophetic words, "A Little Child shall lead them" for a motto, a new organisation called "The Order of the Child" has been formed for the definite purpose of instilling into the minds and hearts of children the principle and spirit of Christianity, Patriotism and Mutual Service, antidotes to the pernicious influence of atheists, Communists and other sinister influences. The work of the Order is directed by a strong body of voluntary officials, Lieut.-Col. Vincent Wright, D.S.O., being Hon. Treasurer; Mrs. Ethel Teed, Hon. Director of Organisation; and Mr. F. B. Kirby, Hon. Secretary, and is under the patronage of, amongst others, Lord Danesfort, Basil E. Peto, M.P., Sir Murray Hyslop, the Ven. W. L. Paige Cox, M.A., B.D. (Archdeacon of Chester), Dr. Horace Sworder, the Hon. Emily Loch, the Hon. Mrs. Leycester Storr, The Lady Inverclyde, Lady Wood Renton, Lady Laeta Shirley, Major Gen. W. E. B. Smith, Sir Robert McAlpine, Bart., and Lady Ava Ribblesdale.

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The Official Weekly Journal of the British-Israel-World Federation.

INCORPORATING "THE BANNER OF ISRAEL" AND "THE COVENANT PEOPLE."

No. 237. Vol. V. JULY 17, 1926 Price 2d.

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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.]

WHEN THE LORD JESUS SHALL BE REVEALED FROM HEAVEN.

By the Rev. Wm. Pascoe Goard.

In the two previous leaders we dealt with the "Manifestation of the sons of God." Now we complete the study with the revelation of "the Lord Jesus from heaven with His mighty angels . . ."

The mighty angels of our Lord are the sons of God who have been born of God from among the sons of Adam on the earth.

The angels which excel in strength which surround the throne of Jehovah in heaven seem to be the angel hosts which kept their first estate, and ascended to their present higher service of the Lord. Ps. 103.

What we are therefore to study at this time is the revelation of the Lord Jesus from heaven accompanied by His mighty angels.

As to who these are, we saw in the first article on the "Manifestations of the sons of God."

At the same time we are given to understand that there will also attend His coming *all the Holy Angels*. As in the great concourse in heaven, these seem to be the outer circle of those who surround the Lamb. This is set forth with great clearness and wealth of glory in the fourth and fifth chapters of the book of Revelation, which give to us the record of investiture or coronation of Jesus the King. The angels seem to constitute that reserve host of the Lord upon whom He has been free to call throughout the ages, and upon whom He is free to call to the end of time. Thus He said, "Thinkest thou that I cannot pray to My Father and He shall presently give Me more than twelve legions of angels?" A reserve army of the greatest potency.

But in the final conflict with the enemy of man the seed of the woman will conquer without their aid.

Let us look first at the personality of the Lord Jesus.

As to the days of His flesh we have very little to guide us. We know that "He was the fairest among ten thousand." We may take this saying literally. It is the characteristic of the House of David to be fair. And our Lord was and is the root and offspring of David. If there be a prevailing type in that house, we may believe it to be after the physical type of the Lord, rather than that He is of that type. Thus He is "the root." And as He conforms to the type He is "the offspring."

He is "The altogether lovely." Wonderful words these! They may not speak of physical beauty: for beauty is often repellent. But they speak of attractiveness in the supreme. "And I, if I be lifted up, will draw all men unto Me."

Therefore we read, "When we shall see Him there is no beauty that we should desire Him." Yet He is declared to be "the desire of all nations." A contradiction? No. A paradox rather. By the very marring of His form and visage we are attracted to Him; for the marring was for us. "His visage was so marred more than any man, and His form more than the sons of men."

We are not now to consider His form in the days of His humiliation, but in the days of His triumph. When "the Lord Jesus shall be revealed from heaven."

I.—Our Apostle and High Priest Seated in Heaven.

Robed in the garments of His high priesthood, He sits at the right hand of the Majesty on high. Thus He is presented to us in the majestic language of the Epistle to the Hebrews, "God . . . hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." Heb. i., 1-3.

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" Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus . . . " Heb. iii. 1.

" Now of the things which we have spoken this is the sum: we have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens." Heb. viii. 1.

The following is the portrait of the Apostle and High Priest of our profession, as He administers His high priestly kingship in the heavens, in relation to matters pertaining to His kingdom on the earth.

" Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen.

" 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."

" And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

" His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; And His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters.

" And He had in His right hand seven stars; and out of His mouth went a sharp two-edged sword: and His countenance was as the sun shineth in His strength.

" And when I saw Him I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the first and the last: I am He that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

II.—To the Church and Kingdom.

Let us now present Him as He will appear to the ravished vision of His beloved in His Church and Kingdom. Here is His description culled from the song of Solomon, v. 9-16.

" What is thy beloved more than another beloved, O thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us?

" My beloved is white and ruddy, the chiefest among ten thousand.

" His head is as the most fine gold, his locks are bushy, and black as a raven.

" His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set.

" His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh.

" His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires.

" His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars.

" His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem."

This is the portrait of the Lord Jesus, " When He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

III.—Seated in Judgment on the Nations.

Now comes the majestic description of Himself as King. It is the only time our Lord uses the title King as relating to Himself. This is prophetically done, for when this prophecy shall have fulfilment He shall have come to reign; shall have overthrown His enemy and scattered His armies; and shall have established His throne. Before that throne He now calls the " all nations " of the earth to judgment. This is significant when we remember that this follows the gathering of " all nations " against Jerusalem to battle, which " the merchants of Tarshish and all the young lions thereof, with Sheba and Dedan, defend."

" When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: And He shall set the sheep on His right hand, but the goats on the left.

" Then shall the King say unto them on His right hand, come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me.

" Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungred, and fed Thee? or thirsty, and gave Thee drink?

" When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee?

" Or when saw we Thee sick, or in prison, and came unto Thee?

" And the King shall answer and say unto them, Verily, I say unto you, inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

In this address to those on His right hand, our Lord calls Himself the King. But He does not so call Himself to those who are on the left. For to call Himself their King would be to assign them a place in His Kingdom, which place they have forfeited for ever. So He addresses them as follows:

" Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not.

" Then shall they also answer Him, saying, Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?

" Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me.

" And these shall go away into everlasting punishment: but the righteous into life eternal."

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IV.

Once again He is described for us as He takes His place at the head of the armies of heaven for the march earthward, to set up on the earth His reign upon the throne of His father David.

"And I saw heaven opened, and behold, a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war.

"His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself.

"And He was clothed with a vesture dipped in blood; and His name is called the Word of God.

"And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean.

"And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God.

"And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS." . . . "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army.

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

"And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth: and all the fowls were filled with their flesh."

In this last description our Lord has returned in glory, outshining all the accumulated splendour of the sons of God who follow in His train, and concerning all the angel hosts who accompany the march, He has declared, "For as the lightning cometh out of the east and shineth even to the west, so shall the coming of the Son of Man be."

To His own glory must be superadded an overwhelming addition as He Himself declares in St. Matthew xvi.: "For the Son of Man shall come in the glory of His Father with His angels."

His coming shall be with all gentle attractiveness to those who "love His appearing," but to those whose hearts are in rebellion against Him His coming will be awful and overpowering. So unprepared will some hearts be that death will ensue. "Whom He shall destroy by the brightness of His coming."

Now let us hear His own final word of warning regarding this great and glorious event for His own; this great and terrible event for those who are so spiritually constituted as to be unable to withstand the glory of His presence.

"He which testifieth these things saith, 'Surely I come quickly, Amen. Even so come, Lord Jesus.'"

"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." Isaiah xxiv. 21.

"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" (verse 23).

OUR LORD'S AGENDA AT HIS COMING.

This is given in part in the last paragraph of the twenty-fourth, and in the whole of the twenty-fifth chapters of St. Matthew's gospel.

First, our Lord will enter into judgment with His servants whom He made rulers over His household, to give them meat in due season. That is to say, judgment shall begin at the House of God national and spiritual. The judgment of such servants is searching and ultimate. It is set forth in Matt. xxiv. 44-51.

Second in order as our Lord outlined the agenda is the marriage supper, wherein Christ in His body shall be married to His bride. The one His church and the other His nation.

The question however, here, is the readiness of the virgins of Israel being ready to go forth to meet the Bridegroom.

Next comes the reckoning with His ten servants, His own servants. Out of the banqueting hall, and the bridal festivities, to the offices of the Kingdom and the making up of the accounts of the departments at the end of the stewardship of the ten to whom our Lord had said, "Occupy till I come."

Next in order comes the great throne of the Glory of the Son of Man, and before it shall be gathered the nations, all nations. Out from the offices and the audit of the domestic affairs of the kingdom, to the judgment hall for the nations. Out from the national to the international; the main question being which of the nations shall continue during the reign of our Lord. The constructive, servant nations, who have laboured to bless humanity, shall continue. The predatory nations who have not served humanity, but have served themselves of humanity, shall be swept away.

Before this His great conflict with Satan has been finished, and the Devil has been banished to God's prison house for a thousand years.

Before this those whose hearts have so rebelled against Him that they could not "abide the day of His coming" have perished through and from the glory of His presence.

Before this His beloved have ascended to meet the returning Lord in the air, and have returned with all the saints whom He has brought with Him.

And now the glory of the Millennial reign, in which, under the tuition of our Lord, and of the elders and apostles, we shall master all the lessons of earth, and be ready for the presence of the Father in Heaven itself, into which our forerunner has already entered.

There are good days, glorious days ahead for those who know their Lord as Saviour and King. Let us rejoice and take courage to carry on to the end.

Do not fail to hear the Rev. DR. LEMON at Headquarters on July 29th, at 3 p.m.

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CELEBRATION OF THE SECOND ANNIVERSARY OF THE OPENING OF HEADQUARTERS.

ADDRESSES AT THE EVENING MEETING, JUNE 23rd.

THE REV. MAXWELL CARNSON said:

You will forgive me if I occupy the few minutes allotted to me in endeavouring *to capture, before he leaves me for ever, the spirit which has been my constant companion* since College Days. There is, after all, a certain pathos in losing these old associates who have grown up with us, taken our complexion upon themselves and can only be rooted out with great pain and difficulty to all concerned.

The spirit with whom I am concerned is my old self, *the man I was until two months ago, an outsider from this movement, an average Christian believer of the present generation.* I have served upon him "notice to quit," but before he goes there are one or two things he wants to say, because in a few months from now, I shall have become so accustomed to my new life that I shall have forgotten the things I used to think. Jesus gave us *a perfect gem of human psychology* when He painted the picture of the man from whom an evil spirit had been cast out, his heart remaining "swept and garnished" long enough for seven other spirits worse than before to enter in and take possession of the vacant space.

In bidding me "Farewell," that spirit which is in process of leaving me *pauses long enough to warn me* of the character of the seven others who enter in his stead, and, though I be labelled a Covenant believer, make me worse than I was before. Their names are interesting: *Superiority* and *Self-Satisfaction; Cant* and *Credulity; Intolerance* and *Irresponsibility*, and *Institutionalism*. They are a formidable array of spirits, and given admission to our hearts will effectually smash both the Federation and our witness for the kingdom of God.

1. *Superiority*. Gripped as we are by the radiance of the new truth which has come to us, we tend to feel ourselves *raised immeasurably above* those others who have not yet seen it. We are sometimes inclined to feel that it is *we ourselves who have made the great discovery;* that of all our generation *we alone have seen the truth;* that we are *about to revolutionise the world.* Close upon this comes the feeling that we are standing, surrounded by enemies, *alone with our backs to the wall,* and that if we go down fighting it will be in an unequal contest against overwhelming odds.

An inspiring picture, I grant, but not in accordance with the facts. We have only to read through the long and distinguished list of the Roll of Honour to recall the names of *John Finlayson, N. Brassey Halked, John Perrot, John Sadler, Ralph Wedgewood,* and *John Wilson,* pioneers who did stand alone against enormous odds, to realise that it would be more true to say that the great conflict was *fought before we came into it;* that we are only infinitesimal units in the vast army of millions who believe as we do; and that the best we can say of ourselves is that we joined in this war *just in time to share in the rejoicings of the final victory.* And when that day does come we do not want to try to convince the world that *it was we who "won the war."* Bill Adams, who won the battle of Waterloo, is not dead yet. Let us not be of his company, but with all due humility, be thankful to take our rightful places in the army of the Most High.

2. The next spirit who will strive to enter in is *Self-Satisfaction.* He is so like the one who was cast out as to lead us to suspect that he is the original inhabitant back again. *Every community has its "oldest inhabitant";* here he is surely, *smugly complacent,* bringing his comrades with him. He is the spirit upon whom, *in the Pharisees,* Jesus made His strongest attack; he is the spirit who hinders all active service and efficiency in the life of *the modern church.*

We shall never establish the Kingdom in the hearts of men by patting ourselves on the back and thinking how wonderful we are. For us, congresses, annual meetings, social gatherings, cannot do more than refresh and inspire to new efforts; *they must never be an end in themselves.* We may be too busy *counting our blessings to be able to count our trophies of victory,* and our gratitude to God will not be expressed by *thanking Him that we are not as other men, but by thanking Him that others may be as we are.*

3. *Cant* is another evil spirit, who easily enters in. Cant may be defined as *"the glib repetition of familiar terms without a practical understanding of their real application to life."* There is already in the covenant movement a wide vocabulary with which we have familiarised ourselves which has little or no meaning for the outside world or, what is even worse, conveys false ideas. To use constantly a number of semi-technical phrases in a jargon which is not generally understood, only *annoys and antagonises* the uninitiated.

In my earlier readings of the Covenant I was myself conscious of this antagonism. The use of such phrases implied a more intimate knowledge of the subject than I possessed myself, and instead of drawing me nearer, it repelled. Consequently we must strive to avoid *any jargon peculiar to ourselves, even if we are thereby involved in some circumlocution.* We have seen so much of *the futility of pulpit platitudes and smug pietistic phrases.*

4. Against *Credulity,* Mr. Garrison warned us a week ago, when he said that the case for our presentation of truth is so strong that *we need not build on shaky foundations. One argument badly based, one piece of fanciful interpretation* which cannot be solidly backed by scripture reference or scientific truth—and here I include *all* the sciences—may do more harm than can be corrected by a multitude of wise statements. People remember our follies and our mistakes, while they conveniently ignore our irrefutable arguments. *"The evil that men do lives after them, the good is oft interred with their bones."* In our enthusiasm for the Kingdom, we must avoid being led astray into *pretty bypath meadows where none of the true pasturage can be found.* Let our witness to the world be so sound and assured that none can withstand, and none can make us afraid.

5. *Intolerance* is another enemy whom we must keep out. We are well aware of the three evil spirits whom I call "The Three M's," Modernism, Moscowism and Mariolatry. While I yield to none in outspoken antagonism to these three "frogs," it must be admitted that in our first enthusiasms for the Covenant, we tend to include in our condemnation all the *supporters* of the three. They are all of their father the Devil, who was a liar from the begin-

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ning; *all devils, all liars, to be withered by the blast of our invective.*

To such a wholesale judgment we must apply three canons of criticism, which might equally apply to all rumours which circulate in whispered confidences, "*Is it kind? Is it true? Is it necessary?*"

Strictures of this kind are in themselves neither kind, true nor necessary, as we very well know. Men who have given their lives to a critical study of the Scriptures, for instance, *have really done their best* to give us a satisfactory solution of difficulties in the Word of God which they felt to be insuperable. If the Arch-enemy had blinded their eyes that they could not see, if they had failed to find the key which would unlock the Sacred Book, yet they made *a magnificent attempt* in an impossible position, and in all sincerity and a desire to serve God, they laboured and gave their lives. They sowed the wind and reaped the whirlwind, and I often feel that they are more to be pitied than blamed. If we are to be allowed any luxury of pride at all, let us satisfy ourselves with *the thrill of pitying scholastic giants like Deissman, Baur, Schleirmacher* and others of unfamiliar name and of another race than ours.

So also we must remind ourselves that in the Roman camp, and even in the Russian camp, are thousands of good men, idealists, visionaries, reformers; misled it is certain; bemused by the specious arguments of the Devil, but the more to be pitied and saved because of that. Our attitude to the systems which hold them in thrall is one of *uncompromising hostility; our attitude to the victims* is to be modelled on that of Christ to those who were possessed of the Devil, *sympathy, understanding and the healing power of God.*

6. I have called the next spirit who would enter if I let him, "*Irresponsibility.*" I mean that there is *a tendency* for me to become so engrossed in the details of Scripture interpretation which the new light brings as *to allow the essential elements of the faith to be forgotten* or relegated *to the background.*

We must remind ourselves constantly that we have a twofold Gospel to proclaim; the Gospel of Salvation is as important as the Gospel of the Kingdom. *The pendulum of emphasis swings to and fro* in equal and opposite directions. It has for long swung towards the Gospel of Salvation, and we rejoice that it now swings back towards the Gospel of the Kingdom.

But our enthusiasms must not lead us to neglect *the Personal and Individual in the National and Imperial.* Unless we emphasise continually and without apology the cross on which the kingdom is based, then our superstructure will not be sound. We must rightly co-ordinate personal and individual salvation in the Cross of Christ—which is *the appropriation,* not only of the privileges of the kingdom, but of its responsibilities and even *of its King Himself*—with the larger issues of righteousness, peace, justice and liberty for which the kingdom stands. Only so shall we be faithful to the whole body of revealed truth.

7. The last spirit who seeks to occupy my heart is an old friend named *Institutionalism.* I have met him in Church and out, in all kinds of organisations. So persistent is he and so penetrative, that I almost despair of ever finding a body of people where he does not rule. *The idea of the Kingdom and its organisation*—even the multiplication of necessary committees and machinery at *Headquarters*—may so easily overshadow *the person of the King* whom we serve. Our loyalty, our enthusiasm, our witness belong *to the King.* We are to say with Paul, "*I am determined to know nothing among you save Jesus Christ and Him crucified.*"

The King we proclaim is the eternal, the all-powerful; He is also the Carpenter of Nazareth and the Servant of all. His kingly dignity is expressed not only *in courts, in pomp, in ceremonial,* but *in the Cross, in persecution, and in sacrifice.* He and He only is the end and aim of all our activities; we stand only for His throne, His salvation, His personal presence and rule upon the earth.

"I," He says, "if I be lifted up, will draw all men unto Myself."

Only by the continuous, emphatic, and enthusiastic loyalty to the person of the King Himself shall "the kingdoms of this world become the kingdoms of our Lord and of His Christ."

MR. JOHN LEECH, M.A., LL.B., K.C., said:—

I thank you very sincerely for your warm-hearted greetings. I feel that we are the best of friends already and that it is as a friendship of long standing.

I do not want to say anything more as to why I left my profession and came into this work, but I do wish to say that I am proud to work with men like Mr. Garrison and Mr. Goard. You know the wonderful work Mr. Garrison has done and I consider it a privilege to be associated with him.

I like this movement because there is not—and there never can be, scepticism in the movement. I like it because there is not, and cannot be any modernism in the movement, and I like it because there is not any Romanism in the movement. If then this movement progresses with the power of God behind it, and if you do your part, what a mighty weapon it will be to counteract these terrible errors that are threatening destruction to our Empire.

The great danger from Modernism to-day is, that it has got into our pulpits, into practically all the divinity schools of every denomination.

You have a great, a mighty work to do. God has called you together and has given you this work to do for Him. You have been given this wonderful house, the second anniversary of the acquisition of which you are now celebrating, and you have been given the means to carry on this work, and as I said this afternoon I believe we are virtually at the beginning of it.

We have several Commissioners carrying on the work of the Federation throughout this country; but we have not at all as many as we should have. We want a Commissioner in Ireland organising the work there: we want not less than two in Scotland, and we want one in Wales. The harvest is great but the labourers are few.

We had a few acrostics this evening on the letters "B.I." Let me give you something of the same sort for a motto on "B.-I.-W.F.":—

BEGIN IMMEDIATELY WORK FAITHFULLY.

This house has been for two years a great lighthouse. The rays of God's light and truth have shone out over a great part of the world from it, and by the grace of God there will go out even stronger rays penetrating to greater

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distances. May we rise to the situation and do His work faithfully.

I have seen in the NATIONAL MESSAGE a call to a Forward Movement, and you have responded nobly, but there is a movement I want you to begin now; I will call it a great upward movement, a movement which will lift the nation and the empire heavenward. What a wonderful calling; what a glorious opportunity.

MR. DANIEL FARMER said:

I had the pleasure of being here this afternoon and I thoroughly endorsed what has been said as to the character of the meeting. I thought it was most helpful and stimulating. It is not only the pleasure of being here but it is an honour to take part in this work, and I am glad for a few minutes to-night to be able to say what I think of the British-Israel movement.

I am sure God is honouring and prospering the work of this Cause.

I took a pencil and paper a short time ago to think out the letters which B.-I. stands for. Now, I am a British-Israelite because I think this great work stands first of all for

BIBLE INSPIRATION.

I would have nothing to do with a work of a religious character, so-called, unless it upheld the great truth that the Bible is the inspired Word of God, because if we have not got that certainty in our minds we shall be all at sea. All Scripture is given by the inspiration of God, and I told a man the other day that it is much too late in the day to begin to doubt the Bible. I was talking to a Modernist lady the other day: I said, "That is very ancient; it goes back to the garden of Eden." The originator of the movement said, "Hath God said." If we had a Bible as these people would like to give to us, we should have a Bible like the Irishman said was like a lace curtain, a number of holes tied together.

We believe the Bible to be God's method of weights and measures; what is not read therein or proved thereby is not to be believed as an article of faith. So that on the lines of *Bible Inspiration* I am delighted to be amongst a body of this character.

Next, B.-I.

BEGETS INTEREST.

If we need anything it is a re-interest in the whole Scripture for the ignorance of the Bible to-day is something appalling. A farmer had some sons who were not too fond of work; he called them round his bed and he said, "There is a treasure hidden in ——," then he died.

The sons dug the farm all over to find the hidden treasure but they did not find it, but never did they have such wonderful crops before! If we had such a study of the Bible in this country we should have such a change in the national life as we have never seen since the Reformation.

The next thing I thought of was, British-Israelites are

BETTER INFORMED.

I suppose our friend, David Baron, and our friend, John Wilkinson, would say we stand for "badly informed," but, no—we claim that a study of the Bible along these lines gives us better information. We do not go about telling our people that Abraham was the first Jew. Certainly not. That makes him the son of his great-grandson. Nor do we go about telling them that the Jews were divided into twelve tribes; nor do we say that the House of Israel crucified the Lord of glory. They had nothing to do with it.

Then another thing B.-I. stands for is, it

BEATS INFIDELITY.

I said to a lady the other day, "If you want to keep your modernist views, do not study British-Israel Truth, it will smash the whole lot to pieces." That is what it does. It BEATS INFIDELITY. When the enemy comes in like a flood, the spirit of the Lord lifts up a standard against him. God is raising up in this movement those who will help to get rid of the infidelity in our midst.

At the end of the eighteenth century unbelief prevailed in our country; just then, providentially, a young French officer discovered the Rosetta Stone and those very cities that were said not to exist were proved beyond all contradiction.

Not only does it BEAT INFIDELITY, but it

BAFFLES IDOLATRY.

Now that is what we are up against to-day. No B.-I. can have any possible dealings with idolatry. We had enough of that in 721 B.C. There is a movement, and it is the hope of a certain party to capture this movement. One of the principal organs is afraid of this movement as it may give rise to a militant Protestantism. It takes our people back to the very principles of the Bible by which this country was cleared from Popery and a return to the Scriptures. It

BANISHES INTRIGUES.

Now we are not only Christian people but patriots as well. We believe in the British Flag, and that it stands for liberty and freedom.

I like B.-I. because it stands for

BIBLE IMPERIALISM.

We are not a lot of jingoes; we are not here to say "my country, right or wrong," but we are here to promote the highest interests of the nation: "Righteousness exalteth a people," and we are here to promote these great things as far as we can.

MR. J. J. MOREY said:

We have been thinking about what is going on in Europe. We are concerned about international politics, and I want if I can to give you the key by which I have been led to measure all the movements and developments of to-day. There are two things in the world's history in the light of which you have to view everything else. The old dispensation came to its climax when Jesus Christ came, and I believe that you will have to measure everything that has happened since then, and is happening now in the light of His first and second coming. If you want to understand the drift of prophecy and the trend of the development of things in the world's history you have the key to it all there; if you are concerned about Fascism or the League of Nations, or international politics, you have to bring these to the test of the coming of our Lord Jesus Christ; I believe if you will study Revelation and prophecy, and think of our Lord's coming, you have the key to it all. The coming of Christ as Saviour was the fulfilment of many

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great prophecies, and the coming of Christ as King is also going to explain, fulfil and solve many problems, and unravel many mysteries.

I am not alarmed at the onslaught of Romanism; it is a sign that the coming of Christ is near. Even the devil is getting excited, and I believe there is an instinct in the minds of the leaders of Rome that its onslaughts cannot succeed. Rome is going to die hard, but it *is* going to die.

I have been wondering what Mussolini and Fascism have to do with all this. If you read the chapters in Revelation dealing with final events I think you will have seen that the great whore, the woman seated upon the scarlet coloured beast, is to be destroyed by the very nations which have supported her. We are going to see great developments in Europe, and we are coming very soon to a time when the Roman Catholic nations of Europe are going to destroy Rome, and that is to be, I believe, before the coming of the Lord Jesus Christ. The ten kings are going to destroy that system and then give their power to the beast who will oppose the coming of the Lord Jesus Christ, and Rome will pass out at the instance and by the power of the very States which have been for centuries her great supporters, and I am wondering what part Mussolini and Fascism will play in that great event. As soon as the Pope tries to gain power over Italy you will see what Mussolini is going to do. You must not be deceived by combinations or schemes which are being brought to the front; you know that Christ is coming, and when He comes international problems and religious difficulties, all the great evils and mysteries which have been developing will come to their climax too, and if you measure them all and try to understand them all in the light of the King of kings, you will see every one dealt with. He will be King of kings and Lord of lords.

No body of people has a greater message than we, and I believe that the great power of the Holy Spirit will be poured out upon this nation, and I am praying that we may be ready to be a channel for that outpouring. I have often said that if your interest in this movement is simply an historical one, you love it simply because it gives you a new Bible and explains may scriptural problems, etc., you will not be a bit of good when the great time comes. We must be channels for the outpouring of the Holy Spirit, for He then will prepare this nation for the coming of the King. We must wake up to see that this is the greatest call of all, that through our message, through our hearts, through our lives, the great Spirit's power may come and the nation may be made ready for its King.

SAINT GEORGE OF MERRY ENGLAND.

BY THE REV. G. H. LANCASTER, M.A., F.R.A.S., C.F. (T.)

PART II.

THE GREEK STORY.

THE well-known classical story is as follows, when it will be seen that in all main features the story of Perseus and Andromeda is the same as that of the Cappadocian St. George:—

Andromeda was the daughter of the Aethiopian king Cepheus and Cassiopea his wife. The latter boasted that the beauty of her daughter surpassed that of the Nereids, who prevailed on Poseidon to visit the country by an inundation and a sea-monster. The oracle of Ammon promised deliverance if Andromeda was given up to the monster; and Cepheus, obliged to yield to the wishes of his people, chained Andomeda to a rock. Here she was found and saved by Perseus, who slew the monster, and claimed her as his wife. Andromeda had previously been promised to Phineus, and this gave rise to the famous fight between Perseus and Phineus at the wedding, in which the latter and all his associates were slain.

THE LEGEND OF VORAGINE.

The legend of St. George and the Dragon, as told by Jacabus de Boragine, referred to above, is as follows:—

George, a tribune, was born in Cappadocia, and came to Lybia, to the town called Silene, near which was a pond infested by a monster, which had many times driven back an armed host that had come to destroy him. To satisfy his voracity, the monster was furnished each day with two sheep. If these were not given, he so attacked the walls of the town that his envenomed breath infected the air, and many of the inhabitants died. Then the citizens held counsel one day, and decided that a man and a beast should be offered daily, so that at last they surrendered their sons and daughters, and none were spared. Then the lot fell one day on the Princess. The monarch, horror-struck, offered in exchange for her his gold, silver, and half his realm. But the populace insisted on the sacrifice of the maiden, and all that the father could obtain was a delay of eight days. Then the people cried, "Why do you sacrifice your subjects for your daughter? We are all dying before the breath of this monster!" The king then parted with his daughter in one last embrace, and she knelt before him, and besought his blessing, before she went to the pond. George, who passed that way, saw her weeping at the lake, and asked the reason. Then she told him all, and advised him to flee. But George said to her, "Do not fear; fear nothing! in the name of Jesus Christ I will assist you." "Brave knight!" said she, "do not seek to die with me; enough that I should perish; for you can neither assist nor deliver me, and you will only die with me."

At this moment the monster rose out of the water, and the virgin said trembling, "Fly, fly, sir knight!" But George made the sign of the cross, and then advanced to meet the monster, commending himself to God. He thereupon brandished his lance with such force that he transfixed it in the ground, and, addressing the Princess, bade her pass her girdle round it and fear nought. When this was done, the monster followed like a docile hound, and they brought it to the town. The people all fled from it, but George recalled them, and bid them put away all fear, for the Lord had sent him to deliver them from the dragon. Then the king and all the people, twenty thousand men, irrespective of women and children, were baptised, and George smote off the head of the monster.

This fight of St. George with the Dragon was supposed to have taken place at Beyrout, not far from Joppa, where Perseus killed his monster. Josephus professed to have seen the chains which attached the princess to the rock (*Bell. Jud.* iii. 7), while St. Jerome states that the bones of the huge reptile were exhibited in his day (*Epist.* 108).

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THE ECCLESIASTICAL OBSERVANCE.

Voragine's Legend was accepted by the credulous believers of the Middle Ages, so that it found its way into the office-books of the Church. On St. George's Day in pre-Reformation times a Latin Hymn was sung, thanking God for George the Martyr, who had killed the wicked dragon. The story of the dragon was eventually cut out, and St. George was simply acknowledged as a martyr, reigning with Christ. In Edward VI.'s first Prayer Book (1549), St. George's name is omitted from the Kalendar, but it is replaced in his second Prayer Book (1552), since when it will be found to the present day against April 23rd as "St. George M." Formerly his introit was from Psalm lxiii., while the following Collect was used, "God, who makest us glad through the merits and intercession of Blessed George the martyr, mercifully grant that we who ask through him Thy good things may obtain the gift of Thy grace." At that time the Epistle was 2 Tim. ii., 8-11, and iii. 10-13; while the Gospel was St. John xv. 1-8 (thus embodying the word "husbandman" explained above).

As already mentioned, it was Edward III. who first made St. George patron saint of England in place of Edward the Confessor. This arose out of Edward III.'s besieging of Calais in 1349. In the previous year he founded St. George's Chapel, Windsor. The popularity of the martyred soldier-saint, which had been greatly enhanced by the Crusades, had now in the fourteenth century reached a high pitch of enthusiasm throughout Europe, so much so that in 1415, St. George's Day was made a major double feast, and was ordered to be observed the same as Christmas Day, all labour ceasing, when St. George was recognised as the spiritual patron of the English soldiery.

THE FAMOUS ORDERS.

It was also in Edward III.'s reign, when the "most noble" *Order of the Garter* was founded. It is recorded that in the wardrobe account from September, 1347, to January, 1349 (Edward III.) the issue of certain habits with garters and the motto embroidered on them is marked for St. George's Day. It may be mentioned in this connection that the Collar of this Order has a beautiful model of St. George and the Dragon suspended from it, while "The Lesser George and Ribbon" is of the same design, whereas the Star contains the Red Cross on a white background, with the motto *Honi Soit Qui Mal Y Pense* around it.

But the "most distinguished" *Order of St. Michael and St. George* was only founded in 1818, by the Prince regent, afterwards George IV. The Star of the knights grand cross is a seven-rayed star of silver with a small ray of gold between each, while in the centre is a red St. George's Cross bearing a medallion of St. Michael encountering Satan, surrounded by a blue fillet with the motto *Auspicium Melioris Aevi*.

THE PERPETUATION OF THE NAME.

Of the numerous ways in which through many centuries the name of St. George has been perpetuated in Europe and the Near East, much might be written. It would be difficult to count the number of churches which have been dedicated to him, or of war-ships named after him. We have already mentioned the foundation of St. George's Chapel, Windsor, by Edward III. But a monastery had already been dedicated to St. George at Thetford in the reign of Canute. St. George's, Southwark, dates from pre-Norman times, although the present Church only dates from 1736. Stow says, "In the year 1122, the 22nd of Henry I., Thomas Arden gave the monks of Bermondsey the Church of St. George, in South ward, and five shillings rent by the year, out of the land pertaining to London Bridge." (*Survey of London*, p. 22). In this church (St. George the Martyr, Southwark) many prisoners were buried, including Bishop Bonner, who died in 1561. And so we might proceed mentioning Church after Church dedicated to St. George from early days in English and Continental history down to modern times, when we may recall to mind the Consecration of St. George's Cathedral, Jerusalem, only a few years ago.

Bartholomew's *Atlas of London* contains the name one way or another no less than thirty-six times in its index, while *The Times Gazateer of the World* contains the reference name of St. George some forty-seven times in its stupendous index. Of ancient inns, hostelries, hotels, etc., named either "St. George," or "The George," or "The George and Dragon," many examples might also be quoted, not excluding the famous "George Hotel and Pilgrims Inn" at Glastonbury, built about 1475, by Abbot John Selwood. Nor can we fail to mention that the design of St. George and the Dragon is to be found on the English gold coinage and also upon the one pound Treasury note.

As is well known, St. George's Flag, the basis of the Union Jack, and, as the Red Cross, the symbol of humanity, consists of a plain red cross on a white background. This in its turn forms the basis of the White Ensign (Royal Navy) which has the Union Jack in the top corner nearest the mast.

THE SYMBOLISM.

We now come to a brief study of the symbolism of "St. George and the Dragon" as usually designed. Examples of this may be seen in many a beautiful Cathedral or Church stained glass window.* The design is that of St. George, clad in "the whole armour of God," representative of St. Paul's teaching (see Eph. vi. 10, ff. the Second Lesson at Evensong on St. George's Day), and is as follows:—

(1) *The Helmet* (of salvation). This is embossed with the Lion in miniature, the Judah emblem of Great Britain's royal and Davidic monarchy.

(2) *The Tunic*. This represents the garment "of vengeance" (Isaiah lix. 17), *i.e.*, vengeance upon the dragon of unrighteousness. It has designed upon it a series of Tudor roses. The shape of this historic rose is well-known. It has been found amidst the architectural glories of the Glastonbury Abbey ruins, and represents a sacred drop of our Lord's redeeming blood.

(3) *The Breastplate* (of righteousness). This tells us that St. George stands for that "righteousness" which "exalteth a nation" (Prov. xiv. 34), and that our nation's "righteousness is of Me, saith the Lord" (Isaiah liv. 17).

(4) *The Girdle* (of Truth). "Stand therefore," repeats St. George, "having your loins girt about with truth, and having on the breastplate of righteousness" (cf. Psalm lxxxv. 10). Righteousness and truth are the foci of England's spiritual ellipse. They are the twin foundations

* A beautiful window of St. George may be seen in St. Stephen's, Bow, E.3., by James Powell and Sons (Whitefriars) Ltd.

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through the Cross of Christ of the British Empire's predestined glory. Note that the Girdle of Truth is golden.

(5) *The Shield* (of faith). The use of the shield needs quickness of eyesight, and so Faith and Vision go together. Faith in the knowledge of the Word of the Lord, and Vision into the promises of inheritance, "for," reiterates St. George, "where there is no vision, the people perish" (Prov. xxix. 18). Faith only comes through the Cross which is red.

(6) *The Sword* (of the Spirit). This is "the Word of God," without which Great Britain would have no weapon of defence against the Dragon of ignorance and sin. The Bible is one secret to Britain's greatness.

(7) *The Robe.* This represents priestly service (Exod. xxviii. 4, 31; xxxix., 22, etc.). Israel redeemed is "the servant of the Lord" (Isaiah xlii. 1, xliii. 10, xlix. 3). "And ye shall be unto Me a kingdom of priests, and an holy nation" (Exod. xix. 6; 1 Pet. ii. 5, 9). A Greater than St. George said, "I am among you as He that serveth." Through His service we have become "a holy priesthood" to lead, and minister unto, the nations of mankind.

(8) *The Feet* (shod with the preparation of the Gospel of peace). The whole armour of God, with which St. George is clad, is not unmindful of the necessity of protecting the legs and feet, and of preparing them for their share in speeding the Gospel, although as Bunyan says, "The Christian has no armour for his back." This is the final equipment, and it reminds us that the red-cross shield of faith, and the manly sword of the Spirit, together with the remaining portions of the Christian's armour, are to be used in the defence of righteousness, in the abolishing of national and individual sin, and in the pursuance of the national message of "good tidings and peace" (Isaiah lii. 7) for the furtherance of "the gospel of the Kingdom" in all parts of the world.

(9) *The Dragon.* This fabulous beast, slain by St. George, who is standing triumphantly upon it, is seen to be belching out tongues of fire in its dying breath. In the Old Testament there are four Hebrew words translated "Dragon" in the Authorised Version, where the meaning varies between the wolf, whale, crocodile and sea-monster. But in the New Testament (Rev. xii. 3, ff.) a symbolical, serpent-like monster is implied. Modifications of this ideal have obtained credence in the legends of almost all civilised nations. Representations of them are found on coins, in pictures, sculptures, and even on the banners of nations, as in the case of China to-day. Dragon worship has prevailed in many lands. The serpent in the Garden of Eden (Gen. iii.) was ultimately described as "the old serpent which is the Devil and Satan" (Rev. xx. 2). In Greek mythology Apollo slew the Python, and, as we have seen, Perseus slew the sea-monster. Thus does St. George, the Christian soldier-martyr, slay the dragon, that "old serpent, which is the Devil and Satan," who, in the words of S. Baring Gould, "withholds or poisons the streams of grace, and who seeks to rend and devour the virgin soul."

Thus have we, in this brief resumé, endeavoured to trace the traditional, national, and spiritual significance of St. George, the patron saint of England. Nor can we have failed to see, underlying all, the providential guidance of God. The spirit of St. George is that of Christian Israel, whose duty in this world is to uphold the righteousness of God and of His Christ, "through the blood of the eternal covenant." And so in conclusion let us again recall the prophetic words of the immortal Spenser (*The Faery Queen*, Lib. i. Canto x. Verse lxi):

"For thou, amongst those saints whom thou dost see,
Shalt be a saint, and thine own nation's friend
And patron: Thou *Saint George* shalt called be,
Saint George of merry *England*, the sign of victory."

THE PARABLE OF THE TWO BUILDERS.

BY JOHN H. TENCH.

"THEREFORE whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these saying of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it." Matt. vii. 24-27.

THE HOUSE ON THE ROCK.

1. *The Wise Builder.* Jesus said, "*whosoever heareth these sayings of mine and doeth them*" is a wise man. Both classes of builders hear the Word and so far they are alike. In like manner the two houses have externally the same appearance but the wise, prudent, far-sighted man, is the one who not only *hears* the Word but *doeth* it. He makes it a part of his character, the rock foundation of his life. He is good in fact as well as in name. He is the one who entered through the straight and narrow gate and not the one who entered the wide gate, for Jesus said, "broad is the way that leadeth to destruction and many there be which go in thereat." The picture is that of two cities, one the New Jerusalem, the city of God; the other the city of Destruction such as described by Bunyan. The gate to the city of Destruction is wide; every one, of every character, except the good, can enter; the selfish, the criminal, the oppressor, the unclean, the devilish, all who have the character of the kingdom of evil. The gate to the New Jerusalem, the kingdom of God, is narrow, but it is as wide as the love of God can make it, for "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." The gate is just large enough for a man to go through kneeling. You cannot get through with huge bags of money unjustly obtained, nor yet with huge bales of filthy rags labelled "self-righteousness." There is room for any man, woman, or child, but there is not room for the smallest sin to pass. In Revelation xxi. there is a description of the New Jerusalem, the city of God, with twelve gates, three on each side, "and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." God's plan of blessing the world is through Israel, the seed of Abraham, God's friend. Entrance into the city of God must be through them. He elects the best to help on His purpose and their own development, by helping others, that is to say, the best are not selected to the exclusion but rather for the inclusion of

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others. He fills the world with a holy people by means of a holy people. We are an elect race because He has chosen us for service apart from any idea of salvation. Naomi, returning from the land of her sojourn, was attended by Ruth, the Moabitess, who said, "Whither thou goest I will go, where thou lodgest I will lodge, thy people shall be my people, and thy God my God." So the city of God will be filled by alien races by their incorporation into the body politic of the people of Israel. The teachers and scholars of these latter days who refuse to believe their Father's word are building their house on sand.

2. *The House.* The wise man "built his house." Ellicott says "The house is the general fabric of an outwardly religious life." The house contains a man's expectations of happiness, prosperity, success, his whole future, all that into which he puts his labours, his love, his time, his hopes. It is the sum total of his life. The good man is the temple of God, in whom dwells the Spirit of God. He will not defile that temple by touching the unclean thing. He will remember the holy Scripture, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire." The test of the tree is its fruit; not its beauty, not its leaves, not its size, not even the number of its blossoms, but the quality and quantity of the fruit it bears. "When Jesus saw a fig tree in the way, He came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee, henceforth for ever. And presently the fig tree withered away." We know this was emblematical of the Jewish nation, who refused to bear fruit and presently in a few years time, their city, their temple, their pomp and glory crumbled in the dust. The same applies to Balaam the son of Beor, who loved the wages of unrighteousness, the man whose prayer, "Let me die the death of the righteous and let my last end be like his" was not heard; his house which he builded quickly fell, for as Jude tells us in his epistle, "He loved the wages of unrighteousness." As a consequence we are told by Moses, the man of God: "Balaam also the son of Beor they slew with the sword," for through his wicked counsel to the Moabites he caused Israel to commit trespass against the Lord.

3. *The Foundation.* The wise man "built his house upon a rock." Luke's description is still more graphic. The man "digged and went deep, and laid a foundation on a rock." Both builders desire to have their houses near a watercourse, for water in Palestine is very precious. Each selects what seems to him to be the most attractive spot, not only on account of the water, but on account of the fertile land for orchards, vineyards and pasturage. "At this very day the mode of building in Christ's own town of Nazareth suggests the source of this image. Dr. Robinson was entertained in the house of a Greek Arab. The house had just been built. In order to lay the foundation he had dug down to the solid rock, as is usual throughout the country here, to the depth of thirty feet, and then built up arches." (Kitto). The one who so builds his spiritual house lays the foundation on the Rock of Ages, on the foundation of Jesus Christ. Paul, when writing to the Corinthians, said, "As a wise master builder I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid which is Jesus Christ." Luke in his version of this parable says the man "laid the foundation on a rock." Therefore the rock was not the foundation in the builder's sense of the word. It is not at all an unusual thing in the designing of heavy engineering work for the specification of the foundation of large buildings to have courses of different materials specified to be laid in proper order and thickness, etc., on the natural foundation upon which the whole building—including the artificial foundation—must necessarily rest. For example, when living in Norwich I watched the erection of a new church—St. Luke's, and I noticed in the specification not only was there cement and rubble, but long iron girders were included to make this artificial foundation more solid. In order, therefore, that the building shall be properly erected, it is imperative that the details of the specification be strictly adhered to and carried out.

Paul, in his epistle to the Corinthians, likens himself to a wise master builder, who has laid the foundation for others to build upon. That is to say that the base is to be Jesus Christ and no other will be permitted. It will not do for others who are to follow Paul to start building upon Peter, or any other supposed chosen vessel of God. But the scriptural specification—as explained by that same wise master-builder in his epistle to the Ephesians—provides that the artificial foundation shall have certain layers of material which are to be immediately superimposed upon the rock. This specification is described as "the Apostles and Prophets, Jesus Christ Himself being the Chief Corner Stone." That splendid writer, the late Douglas A. Onslow, puts Paul's specifications for building in this order. (1.) The Eternal Rock, Jesus Christ, the same yesterday, to-day and for ever—immovable. (2) The Apostles. (3) The Prophets. (4) Jesus Christ the Chief Corner Stone. The Gentile Church, *the Church*, as its designers call it, fails to comply with the requirements of Paul's specification, for its supporters ignore the *prophets*, because forsooth they are compelled to admit that the prophets nowhere in their writings make mention of—or allusion to—any Gentile Church. As a consequence, they are compelled to fall back upon the expedient of calling their favourite Church a new creation! It certainly is verily a new creation but certainly not one of the Lord's building. The new creation is therefore built on sand and in the time of storm great will be the fall thereof.

"My hope is built on nothing less,
Than Jesus' blood and righteousness,
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.
On Christ, the solid Rock, I stand;
All other ground is sinking sand."

4. *The Storm.* Descended the rain, came the floods, blew the winds. These represent persecutions, temptations, evil influences, bad companions, worldly pleasures, appetites and passions, all Satan's weapons of attack. These came like a storm, a hurricane, a flood, a torrent. The "Sunday School Times" says:—"The best Eastern

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illustration of the building upon the rock and upon the sand is to be derived from the character of the wadies in Palestine and the neighbouring countries. In dry weather they are either quite dry or only supplied with a trickling streamlet. But when the heavy rains come, not only does a deep river tear down the wady, but as the Arabs of Sinai say, 'It is not a river, it is the sea.' Nothing can stand against these floods. Trees are uprooted, huge rocks carried along, and the luckless party of travellers are swept utterly away." Only the house founded upon a rock can outstand the rains and floods of a wet monsoon. When the Eddystone lighthouse was to be rebuilt, Winstanley, the noted engineer, contracted to rear a structure which should withstand the assaults of time, tempests and storms. So confident was his faith in the showy structure of his own skill, that he offered to lodge in it with the keeper through the autumnal gales. He was true to his word. But the first tremendous storm which caught the flimsy lighthouse in the hollow of its hand, hurled both builder and building into the foaming sea. The succeeding architect of an Eddystone lighthouse was a man who built on the sure rock of God's word and had engraved on the foundation stone these words:—"Except the Lord build the house, they labour in vain that build it."

THE HOUSE ON THE SAND.

1. The Foolish Builder. "Every one that heareth these sayings of mine, and doeth them not." He forgets them, or lets them remain in his memory as a mere theory, apart from life; or professes to do them, tries to appear as a good man but is not. Judas was an example. The Pharisees and Scribes were examples. The foolish man of this parable was so intent on present pleasure and profit that he did not look beyond to the results. This is one of the commonest forms of folly, both for the worldly and for the spiritual life.

"A finger's breadth at hand can mar,
A world of light in heaven afar;
A mote eclipse, a glorious star."

This foolish man ignores the words of the Master:—"Search the Scriptures for in them ye think ye have eternal life; and they are they which testify of Me." "Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you." "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said: Take, eat; this is My body. And He took the cup, and gave thanks and gave it to them, saying, Drink ye all of it; for this is My blood of the new covenant, which is shed for many for the remission of sins." The foolish man will not obey his Lord's commands, he refuses to abide in Him, he bears no fruit, he does not glorify God, he builds his house on sand and is cast forth as a dried and withered branch, "and men gather them, and cast them into the fire and they are burned."

This foolish man "built his house upon the sand." There are often large level tracts by a dry watercourse, which often in summer affords the only herbage which is not burned up by the sun. But when the rains and floods come, these sands are often made quicksands by the force of water; and that which is a passable road in the dry season would swallow up a horseman in the wet season. In crossing the sandy mouth of a stream by the sea-shore in those countries the traveller has always to look out for quick-sands. Sometimes, too, the dry approach of wind and sand swallows up a house.

(2) The Sand. The sands represent the surface feelings and emotions and the beliefs of the mind, which are not deep enough to change the heart; the selfish desires, the love of praise, conformity to custom, policy, which often lead to certain kinds of good works, but are not wrought into character. Such a large number of ministers and teachers of the present day are so conformed to the custom of teaching that the Jew is all Israel and that the Church is the Kingdom of God that they refuse to change their opinion even when the Saviour's words are quoted which He spake to the Jews:—"I say unto you, the Kingdom of God shall be taken from you and given to *a nation* (not the church) bringing forth the fruits thereof." They refuse to see that His word, promises, covenants, purposes are an immovable rock like unto Himself, an impregnable rock, against which any unworthy exposition of Scripture will not only beat itself in vain but rebound in utter discomfiture to them, and great will be the fall of their house built on sand.

(3) The Ruin. "And it fell." There was nothing to resist the storm. Only a life built on a real love of the good, on the deepest principles belonging to the soul itself, on obeying the words of Jesus, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you," can resist the temptations that assail it. It is like the ice pleasure palaces in the north, which melt in the spring sunshine that give new life and beauty to all living things

"And great was the fall of it." It was the greatest thing that could happen to a house, to be utterly destroyed. The loss of one's soul is the greatest possible loss. "What shall it profit a man to gain the whole world and lose his own soul!

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

PROFESSOR ODLUM, whose portrait we are proud to present to our readers, is one of the great, outstanding figures in the B.-I. World. He is a man of profound learning in Biblical and scientific matters. A specialist in geology, he is eminently qualified for this discovery of the ways of God in nature consistent with His ways in Revelation.

Though now resident in Canada, he has travelled extensively. At one time he was a Professor in the Japanese University in Tokio, where he wielded a great influence. He is President of the B.-I. Federation of Canada, which is allied to the B.-I.-W.F.

He is the head of a very large business concern in Vancouver, and owns and edits a Vancouver journal to which he regularly contributes articles on British-Israel truth. Besides this he is the author of many pamphlets and books, notably among them two, "God's Covenant Man," and "Great Britain Great," which will repay careful reading.

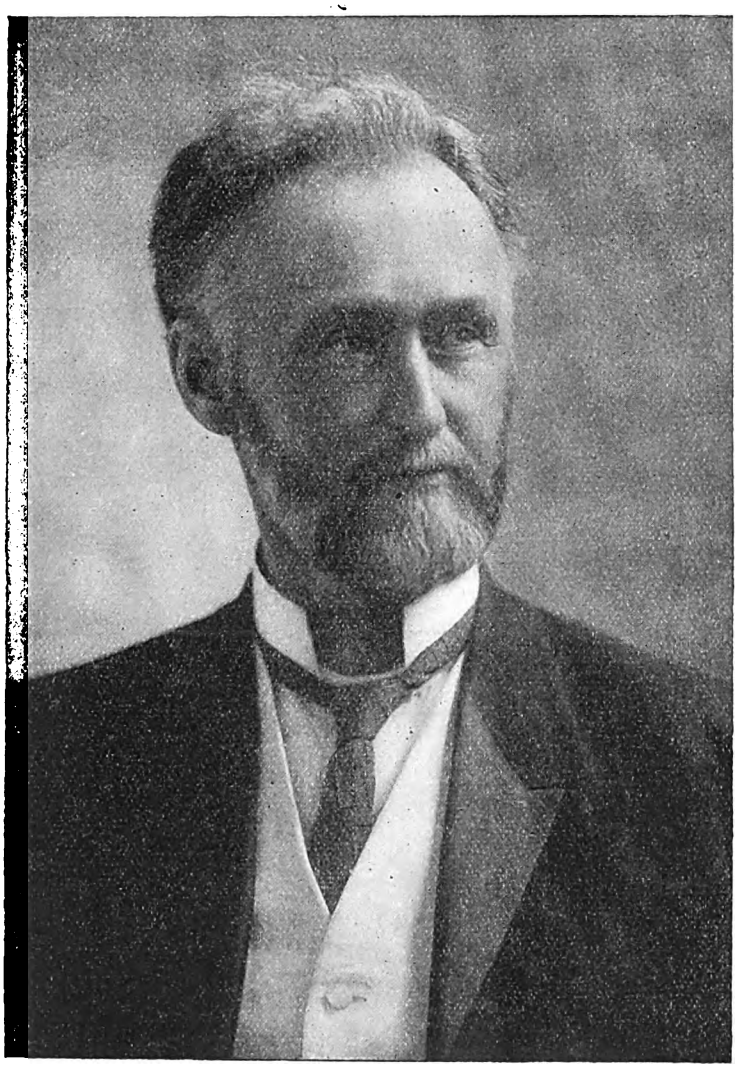
It is seldom given to the one man to wield a forceful pen, and an eloquent tongue. The capable writer is not always a capable speaker, while the gifted speaker often

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lacks the pen of a ready writer. He stands upon the platform or in the pulpit and fills both with equal ability.

No one is more at home with our subject than he. He has made it his own through years of painstaking enquiry and research. And, whether sitting at his desk or standing before vast audiences on platform or in pulpit, he is, to use a Bible phrase, "*A Master in Israel.*" He is one of the great forces in the public life of Vancouver.

He came to London in 1921 and spoke at our Congress with convincing and converting power. Clear in thinking, concise in utterance, deep and profound in expression,



he left upon the minds of those who heard him an ineffaceable impression.

One of the most stupid remarks one meets with as he moves up and down the country is this: "You have no great scholars in your B.-I. movement." One thinks, instinctively, of Professor Odlum, who is most certainly qualified to take his place among the ripe scholars of our time.

A correspondent a few weeks ago, writing to Prof. David Smith, of Belfast, who conducts the correspondence column in the *British Weekly*, said, "I have been reading the addresses delivered at the British-Israel World Federation for 1921, delivered by some *eminent theologians*, and they have greatly impressed me."

Among those addresses he must have read those delivered that year by Prof. Odlum.

If this unknown correspondent had addressed his enquiry to the Vancouver Professor instead of the Belfast Professor he would have received a very different answer.

Yes! eminent theologians, eminent scientists, eminent philosophers are numbered in our ranks, and the day is not far distant when many more will come to see that truth which we characterise without the slightest fear of contradiction, "THE GREATEST DISCOVERY OF THE AGE."

He will be coming to England again, D.V., this year. We are looking forward with the greatest possible pleasure to seeing and hearing him at our next Congress which opens on October 4th next.

WEEK BY WEEK.

BY A.R.H.

OF all the actors on the European political stage in these "last days," the figure of Signor Benito Mussolini seems to stand out as the most enigmatical and romantic.

Editor of the Socialist paper, *Avanti*, at the age of twenty, he rapidly became one of the hopes of the Socialist party. "You have lost your trump card," Trotsky told the Italian Socialists who visited Moscow in 1919. "The only man who could have carried out a revolution was Mussolini." Lenin spoke to the same effect.

Rather than carry out a revolution for Communism, however, he was destined to lead one against it. To have succeeded in fighting his way up from beggar to errand-boy, student to schoolmaster, journalist to Dictator, proves him to be essentially a man of genius. Such is the "strong man" whose loss of support Lenin and Trotsky deplored.

There is something of unusual significance in the much advertised plan for the revival of the Roman Empire and the immediate reconstruction of the city of Rome, that it may once again "appear vast, ordered, powerful, as at the time of the First Empire under Cæsar Augustus!" But . .

"THE 'FOR EVER' KINGDOM" (Dan. ii. 44.)

Gathered at Aldershot for the great Military Tattoo were representatives of every branch of the Brith-ish armies, worthy modern successors of "the armies of Israel; the armies of the living God!" (1 Sam. xvii. 26).

Brith-ish Naval units, representatives of that service "upon which, under the good providence of God, the safety of the KINGDOM chiefly depends," together with officers and men of His Majesty's Air Force (the "bird men" of Isaiah xxxi. 5) also play a prominent part.

The united singing of the closing hymn, "The day Thou gavest, Lord, is ended," formed a fitting climax to a brilliant ceremony. To hear ten thousand voices uplifted in praise, repeating the final verse under such circumstances, was to enjoy an unforgettable experience.

"So be it, Lord, Thy Throne shall never,
Like earth's proud empires pass away,
Thy Kingdom stands and grows for ever,
Till all Thy creatures own Thy sway."

Thus they sang! Oh! that our people might be awakened to the glory of their inheritance!

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Citizens of God's Kingdom Nation singing of the Kingdom of Dan. ii. 44, but knowing not that the Kingdom Empire of Daniel and the Kingdom Empire of which they are living subjects are truly equipollent; one and the same. Well might Isaiah, speaking of Israel in the Isles, say of them: "Who are as blind as the Lord's servants? Seeing many things they observe not; opening the ears they hear not" (paraphrased quotation from Isa. 42.) And again, "Bring forth the blind people that have eyes, and the deaf that have ears. Hear ye deaf and look ye blind, that ye may see!" "Look unto the rock whence ye were hewn, and to the hole of the pit whence ye are digged."

"Look unto Abraham your father and unto Sarah that bare you!"

Abraham and Sarah are indeed the father and Queen mother of our Brith-ish race. Let us labour to the end that all may know from the least to the greatest. What advantage hath the British? Much in every way, but chiefly this; that unto them have been committed the oracles of God (Matt. xxi. 43). Again, of them has it been written, "In thee and in thy seed (and not otherwise) shall ALL the families of the earth be blessed."

QUESTIONS AND ANSWERS.

BY THE REV. G. H. LANCASTER, M.A.

QUESTION.—Will you please tell me what is the interpretation of Rev. xiii. 16, 17, 18? J.W.H.

ANSWER.—You have asked a very important question regarding which a very great deal has been written by scholars and commentators of all classes and kinds, and which on the whole is probably too technical to be discussed in detail here. This passage is usually known by the phrase "the number of the beast."

The number 666 is the generally accepted reading, but some ancient authorities read 616 instead of 666. The employment of numbers to describe, enigmatically, hidden names by numerical values is known to be an ancient custom used by the Greeks, Romans, and Hebrews. The interchange of numbers for words and words for numbers was a habit practised largely in the ancient world. Deissmann, in his *Light from the Ancient East* (pp. 275-277), records that A. Sogliano has published *graffiti* (or wall scribblings) from Pompeii, about 79 A.D., of which the following two examples may be taken, "Emerimnus thought upon his lady Harmonia for good. The number of her honourable name is 45 (or 1035)." (cf. James ii. 7). Here the name Harmonia is probably only bestowed playfully on his lady by the writer, her real name being hidden in the number. Again the following example has been found at Pompeii, "I love her whose number is 545." This principle is known as "gematria," which was largely employed by the Rabbis, and is as old as the beginning of the Cabbala. It consists of assigning to each letter of a name its usual numerical value, and of then giving the sum of such numbers as the equivalent of the name. Thus in the Sibylline Books (i. 324, 331), and in the Epistle of St. Barnabas (viii. 12, 13), the sacred name JESUS, written in Greek characters, is, we are told, expressed by the number 888; viz., Ἰησοῦς:—I=10 + η=8 +σ=200+ο=70+υ=400+ς=200.

(1.) 666. Irenæus (*Hær.* v. 30, 3) is the first commentator, having been followed by the great majority, to suggest the use of the Greek alphabet for this computation. He argued on the lines that St. John wrote for Greek readers, since it was from the Greek alphabet that the formula, "*I am Alpha and Omega*" has been taken. Irenæus therefore suggested that the word *Lateinos*, when written in Greek characters totals up to the numerical value of 666. By this is indicated the Pagan Roman Empire, for, as Irenæus says, "Latini sunt qui nunc regnant," viz., "It is the Latins who are now reigning." Alford says in his famous *Commentary* (*in loc.*) this "which Irenæus could not foresee unites under itself the character of the latter Papal Roman Empire as well as revived and kept up by the agency of its false prophet, the priesthood. The Latin Empire, the Latin Church, Latin Christianity, have ever been its commonly current appellations; its language, civil and ecclesiastical, has ever been Latin; its public services, in defiance of the most obvious requisite for public worship, have ever been throughout the world conducted in Latin; there is no word which could so completely describe its character, and at the same time unite the ancient and modern attributes of the two beasts, as this. Short of saying absolutely that this *was* the word in St. John's mind, I have the strongest persuasion that no other can be found approaching so near to a complete solution."

Reckoning the numerical value in Hebrew, Hitzig, Reuss, Renan and others, compute 666 to be "NERON KAISAR," viz., Nero Cæsar.

(2.) 616. This reading is found in the famous MS. known as "C" or the Codex Ephræmi Parisiensis. It kills a suggestion made to the effect that the numeral 666 was used to employ digits each one less than seven, the Divine number, to show the imperfection of man. 616 has been counted or computed to be NERO KAISAR, similar to NERON KAISAR, but without the final "n." It also equals καῖσαρ θεός, and so means "Cæsar god." Deissman suggests (*op. cit.*) that 616 "is the older secret number with which the Jews branded the worship of the emperor. 666 is perhaps a Christian adaptation of the Jewish number to bring it into subordinate harmony with the number 888 ('Jesus')." Ewald proposes "KAISER ROM" for 616.

(3.) From these suggested solutions, it will be seen that in one form or another the Roman Empire, or the Cæsar reigning in Rome, is applicable, but more than this we cannot say, unless its fuller significance be yet in the future.

When I wrote my *Prophecy, The War and the Near East* ten years ago, I added the following footnote on p. 135. "Is it merely a coincidence that Germany adopted the Roman Eagle as its emblem; and strangely enough that the Kaiser was *exactly* 666 months old in July, 1914, at the outbreak of war?"

Swete says in his *Commentary on the Apocalypse of St. John* (p. cxxxviii), "The number, whether we read 666, or 616, is probably a cryptogram, and not a true symbol. It is possible that the Number of the Beast holds its secret still. Although the challenge "Let him that hath understanding count the number of the beast" has been accepted by the scholars of many generations, no solution hitherto offered commands general assent."

For further ideas and suggestions, see Hislop, *The Two Babylons*, pp. 269—281; Elliott, *Horæ Apocalyticæ*, pp. 938, ff, and Commentators generally. G.H.L.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

A DISTINGUISHED scholar has confided to the Secretary-General a great discovery made by another scholar working in seclusion, which, when it can be announced, will make a profound impression and supply the scientific evidence that will compel men of science and scholarship to admit the truth of British-Israel teaching. The four page close typed letter conveying the outline of this discovery makes thrilling reading. It was received by the night post and it made sleep impossible for many hours. It seemed to realise certain intuitions that one has had for some time past. Truly, "God moves in a mysterious way His wonders to perform." Yes! and in His own time, not before. Watch and pray. Do not trifle and quibble and quarrel while Jerusalem is building.

* * *

We had the pleasure of meeting and hearing at an important function the other night one of the strong men of the United States of America, the Rev. George T. Lemon, D.D., Moderator of the Presbyterian Assembly, now on a visit to Britain, and we are glad to say he accepted our invitation to speak at our Headquarters on Thursday afternoon, July 29th, at 3 o'clock. After hearing him the other night we can say advisedly that if our readers are wise there will not be an empty seat on that occasion.

* * *

A remarkably successful mission has been conducted for our Oxford Branch by the Rev. Joseph Gay, who, after preaching in St. Peter-le-Bailey, by kind invitation of the Vicar on Sunday, addressed ten meetings during the week following. The dominant note was unity; clergy and ministers and laymen of various denominations were present and many attended nearly all the meetings. A great uplift has been given to the branch.

* * *

During some years a patient and hopeful seed-sowing has been carried on in Ipswich by our good friend, Mr. F. Newby, who has several times organised meetings addressed by Mr. Garrison and others. Mr. Newby has succeeded in arresting the interest of his clergyman in British-Israel teaching with the happiest results. The Rev. J. W. Blanch, M.A., Vicar of St. Mary Quay, recognising the evangelistic appeal in our kingdom truth, offered his church and vicarage for a week-end Mission on British-Israel lines. Accordingly the Secretary-General asked the Rev. T. H. Whitehouse, of Birmingham, to go, and he was invited to Ipswich for June 26th to 28th.

On the Saturday evening a few friends of the Cause met the Vicar and Mr. Whitehouse at the Vicarage to hear from the latter some account of the methods and operations of the Federation, when it was decided to form a local branch.

The parish church of St. Mary at Quay is one of the oldest in Ipswich, dating from the fifteenth century. It stands but a few yards away from the fragmentary relics of Cardinal Wolsey's college.

This notable Sunday began with a beautifully reverent and unlifting gathering at the Lord's Table.

At 11 o'clock a large congregation filled the church and joined in the extremely simple but stately Morning Prayer read by the Vicar. Mr. Whitehouse preached at some length, but was listened to with interest almost tense, as he unfolded the Divine Charter of the Covenants made with Israel, and its relation to our race to-day.

The afternoon was given to a meeting specially arranged in the large hall of the Social Settlement, the Rev. J. W. Blanch presiding. Mr. Whitehouse held the audience for an hour or more as he detailed modern developments in the near east, especially our occupation of the vast territorial heritage of the Abrahamic Race, and its bearing on our claim to be British-Israel. Many took occasion at the close to personally thank the lecturer for the new and wonderful light they had gained.

At the evening service in St. Mary's, the preacher again threw floods of light on our position and responsibilities in the world as an empire unique and indestructible, in exact accord with the truly quoted prophecies made to the Israel people.

On Monday morning an excellent congregation met once more at St. Mary's, when, after a brief service led by the Vicar, Mr. Whitehouse gave his closing address of the series—a fascinating study of the origin and growth of the two opposing Kingdoms, those of the devil and of God.

During the week-end many names of persons desiring to be enrolled members of the new Branch were given in, and we take this opportunity of informing readers living in the Ipswich district that all information may be obtained from the Hon. Sec., Miss Newby, 9, Warwick Road, or from the President, the Rev. J. W. Blanch, M.A., St. Mary Quay Vicarage. Our respected veteran friend, Mr. F. Newby, is Treasurer. We make our grateful acknowledgements to the Vicar for his generous and stalwart aid to our Cause, and we are sure that under his bold and spirited lead the new Branch will prove a factor of the highest value in the religious life and work of East Anglia.

* * *

Sheffield Branch has made another forward move. On Thursday, July 1st, a Women's Auxiliary was formed in connection with Sheffield Branch, with the object of spreading British-Israel truth in woman's own ways, such as by arranging Drawing Room Meetings, Picnics, etc. Mrs. John was elected President; Mrs. Webster, Hon. Sec.; and Mrs. Hall, Hon Treasurer.

* * *

The second annual picnic of the Sheffield Branch was held on Saturday, July 3rd, when sixty-three friends made a visit by char-a-banc to the lovely Monsal Dale. After tea—taken in the open air—short addresses were given by Mr. Harkcom (vice-President), and Mr. Wm. Whitton (Secretary).

* * *

Sheffield is making great preparations for a big campaign in the coming autumn and winter. All readers of the NATIONAL MESSAGE AND BANNER in Sheffield and district are urgently requested to enrol themselves as members and thereby help on the good work in the district.

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MESSAGE & BANNER

The Official Weekly Journal of the British-Israel-World Federation.

INCORPORATING "THE BANNER OF ISRAEL" AND "THE COVENANT PEOPLE."

No. 238. Vol. V. JULY 24, 1926 Price 2d.

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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.]

ALEXANDER THE COPPERSMITH.

By the Rev. Wm. Pascoe Goard.

"Alexander the coppersmith did me much evil, the Lord reward him according to his works."

"And lest I should be exalted above measure through the abundance of the revelation there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure."

What was the thorn in the flesh sent to buffet the Apostle? It is a question which has attracted the attention of commentators and preachers for many a day. Yet the answer seems to lie on the surface.

It was a messenger which *came to the Apostle* after the vision. It was *a messenger of Satan* sent *to buffet* the Apostle.

There are some things which may be postulated, and some things which may be eliminated, concerning this messenger.

It was not a stammering tongue, for that affliction does not usually come to the fully developed person. It was not weak eyes, nor smallness of stature for the same reason. It was a messenger which came to the apostle *after the time of vision.*

Being a messenger sent to carry out a task, we may assume that *it was a person.* So we may reason regarding the statements before us.

But could a person be "a thorn in the flesh"? Does not this statement seem to indicate that it was a personal affliction rather than a person?

Most certainly it does not so indicate, for the Bible clearly states that persons are and shall be scourges in the side, and thorns in the eyes of His people to the end of the chapter. Let us for a moment look into this. As a rule *we shall find New Testament references and illustrations* culled from the Old Testament. It seems to be the case in regard to this matter.

Turn to the twenty-third chapter of Joshua and read carefully the instruction therein given, and especially attend to the statement contained in verse thirteen.

"Know for a certainty that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you."

There we see the origin of the thorn in the flesh simile used by the Apostle Paul.

We may assume then that it was a person who was thus sent to the Apostle.

Do we know of such a person?

We most certainly do know of such a person, and that above all others, he did the Apostle much evil.

How may we know this?

By the fact that the Apostle, soul of gentleness and patience though he was, prayed against this man as he prayed against no other. "The Lord reward him according to his works." This was an expressive prayer coming after the statement that his works were evil. It was not the first time the Apostle had prayed about this matter. "For this thing I besought the Lord thrice that it might depart from me." This was an impersonal prayer aimed at the removal of an unbearable annoyance. Three times this prayer was repeated. One wonders what would be the feeling of many a man if he were given to realise that there are voices reaching the ear and the heart of God insistantly praying that unbearable buffetings and annoyances may

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be caused to cease. Not one of these prayers falls unheeded to the ground. Not one of them goes unanswered. In this case *especial grace* was given to meet an *especial need*. With the granting of the especial grace there was note taken, and that note is recorded in the lines we are considering, of the cause of the special output of grace, and of the person who caused the need for such especial outpouring of grace. "It must needs be that offences come. But woe unto the man through whom offence cometh."

The day of grace had not ended for the messenger of Satan. Therefore additional grace was given to the victim of his buffeting. But it will be ill for the messenger of Satan, should he not at last have made use of the lengthened day of grace extended to him.

The impersonal prayer gives place to the personal prayer, and that personal prayer overleaps the short day of life to the day when "every man shall receive the deeds done in the body, whether they be good or evil." "The Lord reward him according to his works!"

The fact that the Apostle so prayed is startling. The fact that the prayer is recorded in the New Testament is more startling still. For *no Scripture is of any private interpretation*. There is a whole field of earnest, desperate praying uncovered here. Messengers of Satan are continually driving the servants of the Lord to such a pass that they pray this prayer.

Poor fools that the messengers of Satan are, to drive the saints of the Lord to prayer against them, and to treasure up for themselves wrath against the day of wrath.

Who then was the messenger of Satan, the thorn in the flesh, sent to buffet the Apostle?

Can there be any doubt that it was Alexander the Coppersmith?

Let us turn our attention to him and see what we may know regarding him.

Apparently, from his name, he would be a Greek. In order to be able to do the Apostle much evil it would be necessary that he should be *inside the infant church*. Probably he was an Hellenistic Jew of Canaanitish descent, who had professed to be a Christian.

Now why should we assume that he was inside the infant church? Because the Apostle took slight notice of the attacks of those without, even when such attacks came from the highest personages of the land. He took bonds, stripes, and imprisonments, as a matter of course; and as a rule he does not mention by name those who subjected him to such illtreatment. But when he was "In peril from false brethren" it was a different matter altogether.

False brethren could oppose him in doctrine, and could destroy the peace of the church he was giving his life to build up. This is where the intimate nature of the thorn in the flesh came in. To destroy the faith, to pollute the doctrine, to disturb the harmony of the church for which the Apostle lived, this was indeed to be able to thrust the thorn into the sensitive nerve centres of the life of the Apostle. Such we believe Alexander the coppersmith to be.

Alexander, we may assume, was a member of the church, and a disturbing element therein.

Look again at the statement. Alexander was not "a coppersmith" merely; he was THE COPPERSMITH.

He was the head of the guild, an industrial magnate of high order and standing. Therefore in the world of finance, and the world of industry, he was a man to be reckoned with. From the modern experience of the church we can understand what that would mean. There are multitudes of earnest humble men who stand in that position in the worlds of finance and of industry to-day, who are veritable messengers of Christ in the Church, and who stand at the back of the Ministers of the Word. But there are still many Alexanders who assume place and power in the church. Often they have not the slightest vision of the high and holy mission of the church, and yet assuming all, they demand that the activities of the church shall be dictated by their will. Failing to get their way, it never occurs to them to retire, but they take up the work of buffeting the Ministry with might and main, and become veritable messengers of Satan, against which men and women of God are constrained to pray. This was Alexander in the Church.

But Alexander assumed a personal relationship to the Apostle Paul. That assumption was not desired by the Apostle. It was strenuously opposed by the Apostle. But he could not shake off the attentions of Alexander. Alexander was not of a retiring disposition. It seems that the case stands out with great clearness.

Alexander was THE COPPERSMITH.

Paul was a *journeyman tentmaker*.

Alexander could not understand how a mere mechanic, seeking temporary employment as he moved from city to city, could be the equal of THE COPPERSMITH, the financial and industrial magnate; so he insisted on taking the Apostle under his wing and dictating his course.

We know enough of the state of society of that day, and of the similar conditions of this day, to be able to see within reasonable limits what was happening between these ill assorted men.

Alexander would approach the Apostle and reason with him thus, "Now see here my dear Paul; you are a wonderful exponent of the word of God; in fact you are without doubt the great exponent of the day. We all know that and we grant that heartily. But then you know you have no business talent. You have no organising ability. See, with all your university training, your great scholarship, and your undoubted ability as a preacher, you are getting nowhere.

"Why, you are wasting your time with a few slaves and women when you should be setting the scholarly and religious world on fire. See, you cannot organise your work even to the extent of getting a living out of it while you are carrying on your ministry, but must go from shop to shop to get a job tentmaking to eke out your subsistence while you preach the everlasting gospel which should be setting the world on fire.

"Now, be reasonable, Paul. Put yourself in my hands. I am your best friend. I will see that you are well supplied with the needful to live in such style as your talents warrant. I will see that you are introduced to the proper circles, and that big business men, nobles, and governors are among those who shall sit at your feet.

"You are constantly running foul of the Jews of every city you go to, and they are ever chasing you out and

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endangering your life. Now I'll see that your audiences are selected for you so that you will not be brought in contact with the Jews at all, nor with the slaves and the mob. Just say the word and let me do all these things for you, then you will see what results we shall be able to achieve when we work together."

When he finds that the Apostle is bent on repulsing his overtures and on refusing to allow any man to control his message, or when and where it shall be delivered, apparently Alexander turned to rend the Apostle.

The Apostle makes strange mention of things which were said against him. Things which caricatured his person and his speech. Things which hinted at his moral character, and all that kind of thing. We may assume with a fair share of reliance that these were among the matters of which the Apostle complained, and about which he prayed to God.

And so these two men went on their way. The Apostle labouring and Alexander the coppersmith opposing, until in due time, both men died, and history took charge of the sifting of the evidences for good and evil in their lives.

Each man had achieved a certain eminence. For each man had received mention in the pages of the Bible. Perhaps of all earthly honours there is none which can quite equal honourable mention in the pages of the Bible. This is an honour which has long passed beyond the opportunity of men.

Paul stands forth in the Bible as the Apostle to the Gentiles. He it was who founded the Church in Western Asia and Eastern Europe. He even carried his missionary journeyings into Spain. Probably he also visited Britain. But in these most Western lands he visited the Church already established. Joseph of Arimathea had gone into the West before him, and at Glastonbury had founded the British Church. From the Church so founded it seems pretty certain the gospel reached Rome, where it was established before the arrival of the Apostle Paul, as we know from the Epistle to the Romans.

Not only does the Apostle stand out as the organiser of Western Christianity, but more especially *as a major contributor to the New Testament.*

What a wonderful contribution is his! What a loss to the sacred Scriptures if the Pauline writings were excised therefrom! What an honour that the personality of tne journeyman tentmaker should have been so fully woven into the sacred word, inspired of the Holy Ghost!

Throughout all the Christian dispensations, from his day forward, the eyes of the Christian world have been upon the writings of the Apostle Paul.

Alexander has place also in the Scriptures. But alas, it is not a place of honour. How superlatively mischievous must the life and actions of this man have been to achieve dishonourable mention in the Scriptures. Yet there the record stands. The record of Alexander the coppersmith was written by the hand and authority of Paul the journeyman tentmaker. And it is a record of evil. "Alexander the coppersmith did me much evil."

Also in the sacred Scriptures there is the appeal to God against Alexander the coppersmith. It stands, and shall stand until the day of Judgment. This is the appeal "the Lord reward him according to his works."

What a warning is this to all the class who would obtain distinction by laying the hand of their unconsecrated "business ability" upon the missioners of the Kingdom.

There are other business men who also achieved distinction by laying their ability, their influence and their means at the feet of the Master, and who were in spirit as well as in deed fellow labourers with the Apostles and the saints. For an example of this read Paul's short letter to Philemon, realising that he was a man of substance and of position; one of whose runaway slaves had apparently been converted through St. Paul's ministry. Paul returned the runaway to Philemon, bearing in his hand a letter written by St. Paul's own hand. What loving words and hearty commendation do we find here for the man of wealth and influence, who in very deed was a fellow labourer with the Apostle.

"GOD SAID ———"

By A. W. MARRIS.

II.

WE cannot detail every promise, space will not permit, but look up all that "God said" for yourselves, and please note that God said "My covenant"—the unconditional as well as the conditional—"will I establish with Isaac which Sarah shall bear unto thee." (Gen. xvii. 19).

Pass now to the twenty-second chapter where Abraham gives proof that his weakened faith has developed again into absolute unfaltering trust. The son God especially gave, Isaac, with whom the covenant is established, is to be slain by his father's own hand (verse 2). Do you see how suited to the past sin of faltering faith is this terrible test? And Abraham proved true and at the last moment God provided another sacrifice (verse 13) and God said, "By Myself have I sworn saith the Lord, because thou hast done this thing . . . in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven and as the sand which is upon the seashore, and thy seed shall possess the gate of his enemies and in thy seed shall all the nations of the earth be blessed, because THOU HAST OBEYED My voice" (verses 16-18).

There are no conditions attached now, "because thou HAST obeyed." Indeed it is not sure but that this abrogated the covenant of circumcision, had Abraham desired. Created as a rebuke and reminder of incomplete faith, here where perfect faith is recognised and rewarded it is probable that on God's part the penalty was cancelled. Except as a trap for the men of Shechem we hear no more of it till Moses again establishes it at the Exodus.

Pass now to Abraham's successor. In the twenty-sixth chapter the Lord appeared unto Isaac and said—God said —"Unto thee and unto thy seed I will give all these countries and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and in thy seed shall all the nations of the earth be blessed, because that Abraham obeyed My voice and kept My charge, My commandments, My statutes and My laws" (verse 3-5).

There are no conditions attached here, the promise is in reward for past accomplished acts; no condition of circumcision is even hinted at. Here, too, the seed of Hagar and the seed of Keturah are put aside for ever, the selective

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principle is again revealed, and Isaac is unmistakably made heir of the promises (verse 24). This is again confirmed at Beersheba.

In the twenty-eighth chapter, after Jacob has obtained the birthright from Esau and secured his father's blessing by fraud, the Lord appeared unto him at Bethel, and God said, "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 break forth 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" (verse 13-15).

So Esau is eliminated, again the promise is unconditional, and it is enlarged by the promise "will *keep thee in all places* whither thou goest," following after the spreading abroad in all directions.

Just one more quotation from the thirty-fifth chapter, when God said unto Jacob, "Thy name is Jacob, thy name shall not be called any more Jacob, but Israel shall be thy name . . . 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 will I give it, and to thy seed after thee will I give the land" (verses 10-12).

Again an unconditional, reiterated and enlarged promise.

These things that God said are recorded as the direct personal promises of Almighty God Himself, not made through the intermediary of either man or angel. Further, they are the rewards of accomplished faith or righteousness, not dependent on the future act, faith, or righteousness of the recipient (except in the one rebuke to Abram), nor of the future seed or descendants of the recipient.

Surely it follows, if we believe in God at all, that each one must be literally and absolutely fulfilled, with as decisive and absolute a fulfilment as when God said, "Let there be light; and there was light."

Where then are we to find their fulfilment?

Men have searched the Bible to find if for any cause they were at any time withdrawn; instead of that it is found that throughout all the Prophets, the Gospels, the Epistles and the Revelation there is a reiterated faith in their accomplishment. Nay, more, Prophet after Prophet adds to the promises, with the declaration, "The Word of the Lord came unto me." Still what God said.

To what then are we forced but to this; either what God said is not true, or else *somewhere* there is a people, the seed of Abraham, of Isaac and of Jacob, whose name was Israel, who are enjoying the benefits of the faith of their fathers, the vast privileges and stupendous responsibilities of these promises and the others you have looked up.

"A great nation, and make thy name great." Is there such an one?

"In thee shall all families of the earth be blessed." Is there a people of whom this can be asserted?

"All the land . . . from the river of Egypt unto . . . the river Euphrates." Does any people hold that territory?

"Seed as the dust of the earth . . . as the stars . . . as the sand of the seashores." What people has numbers so overwhelming?

"A multitude of nations . . . a nation and a company of nations." Is that term applied to any combination of peoples?

"Shall possess the gate of his enemies." Does any Empire stand in that relationship to others?

"Break forth to the west, the east, the north, the south." Is there such a Colonising, pushful people?

"I am with thee and will keep thee in all the places." Has that same people, after launching forth, remained where they took possession?

"Bring thee again into this land"—Palestine, where God said these things. Does a people to whom the previous points apply, hold Palestine? Has it been "given" to any nation?

It is claimed that these promises are spiritual and are fulfilled in the Church. Bradlaugh refused such an argument and common-sense refuses it still. How can a church, any church of the many existing, be a nation and its name "great"? Or which church possesses the land from the Nile to the Euphrates?

It is obvious that fulfilment is not found in those we know as the Jews. They have neither country, king, nor recognised nation-hood.

And yet these promises are precise and unmistakable and as they are what God said must have a recognisable fulfilment. And the British-Israel Associations assert that the fulfilment is evident in the Anglo-Saxon peoples.

No greater "nation and company of nations" exist than the British Empire, and no other country has the prefix "great," Great Britain. Throughout India, Africa, the South Seas and the East, a multitude of nations are included in that Empire, freely united under one King, one Throne, one Flag, while the dominant partners are recognised as independent powers constituting the "company" of nations.

In the Anglo-Saxon race all families of the earth have been blessed. While the primary fulfilment of this promise was the gift to all mankind of the Christ, the secondary fulfilment is in the freedom and justice that are established wheresoever the Union Jack or the Stars and Stripes of America are flown. It is to the bounty of the Anglo-Saxon that every people stricken by the calamity instinctively turns: it is to the Anglo-Saxon that every oppressed people appeals: it is through the Anglo-Saxon that the light of the Gospel has penetrated to the uttermost bounds of the earth, and the Bible has been distributed in over 800 different tongues.

Interpret "the gate of his enemies" as the sea, or as the strategic points of the world and it is the Anglo-Saxon who is mistress of the seas and possesses practically every vantage point the whole world around.

It is the Anglo-Saxon who broke forth to the West, Newfoundland in 1583, the present United States of America in 1607, thereby founding that great independent branch of the race; to the East, India in 1663; to the North, Canada in 1763; to the South, Australia in 1788,

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South Africa in 1814, New Zealand in 1840, not to mention the smaller possessions all round the globe. And the Anglo-Saxon has found God true in the promise, "I am with thee to keep thee." Spain was a mighty conqueror of foreign lands, Holland was her equal in discovery, Portugal stood high for courageous exploration, France held vast colonial possessions, but none have held them as has the Anglo-Saxon. The people from that little land called "Great" hold an area of 21,641,111 square miles, and a population estimated at 563,248,000 of peoples own their sway. "As the stars for multitude." Only some fifty million stars are known, of which some 3,000,000 are named or catalogued. Countless as the dust or the sands of the shore, for no census in any way dependable has been obtainable for scores of the native peoples beneath our flags.

"Bring thee again into this land" . . . "from the river of Egypt unto the river Euphrates." Surely this saw fulfilment when General Allenby walked into Jerusalem, which then ceased to be "trodden down of the Gentiles," and when by mandate the assembled powers gave this very territory to Britain. Yes, though Britain in fact entered again into landed-title that has been hers through the ages.

Surely a *prima-facie* case is established for the British-Israel claim. Surely here is clear evidence that what God said is brought to pass, there has been no changing of purpose, the Old and the New Covenants are infallibly true, and despite any difficulties in tracing national history from Palestine to Britain, the Anglo Saxon is the seed of Abraham as claimed in the Prayer Book of the national church.

Is there supporting evidence? God said through those "holy men who spake as they were moved by the Holy Ghost," of that same seed of Abraham, Isaac and Jacob.

"And thou shalt be called by a new name," Isaiah lxii. 2.

"And the Lord shall call His servants by another name," Isaiah lxv. 15.

"In Isaac shall thy seed be called." Genesis xxi. 12.

British is the Hebrew Brith Ish or Covenant Man; Saxon is an easy derivation from Isaac's sons.

"Thou shalt lend unto many nations but thou shalt not borrow; and thou shalt reign over many nations but they shall not reign over thee." Deut. xv. 6.

What is Europe's debt to Britain and America? How many nations are ruled over by them?

"No weapon that is formed against thee shall prosper." Isaiah liv. 17. Neither airship, aeroplane, submarine, poison gas nor liquid fire; nor poisonous propaganda, Spanish Armadas nor Napoleonic dreams.

Fulfilled before our eyes to-day is Jeremiah iii. 18: "In those days the house of Judah shall walk to (or 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." The house of Judah is to-day represented by modern Jewry, and under the Balfour declaration the Jews are returning to Palestine with the British protection and government. If Britain be not Israel then the Jews must be turned out again, Britain be dispossessed and in due time Jewry again seek a declaration from some at present unknown power to return again under its ægis. Surely that is unthinkable!

The secession of the United States of America was foretold by Jacob, "he also shall become a people and he also shall be great," Gen. xlviii. 18, and by Isaiah, who in chap. xlix., verse 20, speaks of "The children thou shalt have after thou hast lost the other." Is it mere coincidence that we speak always of "The people" of America, and that Britain's great colonial expansion began after the U.S.A. had seceded?

Is it coincidence that we dwell in islands north-west from Palestine and God said through the mouth of Isaiah, "I will send those that escape . . . to the isles afar off," Isaiah lxvi. 19, and in at least nine other passages makes direct reference to those isles? (Isaiah xlii. 4 and 10; xi. 11; xxiv. 15; xlix. 1 and 12; xli. 1 and 5; li. 5; lx. 9), while Jeremiah instructs that the word of the Lord is to be proclaimed there: "declare it in the isles afar off," Jer. xxxi. 10, while Hosea, Jeremiah and Isaiah give the direction of the isles as north-west?

Is it only a coincidence that we speak of "The British Lion," while Balaam prophesied, "He couched, he lay down as a lion and as a great lion: who shall stir him up?" Num. xxiv. 8, 9; xxiii. 22, 24, and that our Coat of Arms bears the "great lion" and also the "young lions" of Micah, v. 8; and yet another coincidence that in conjunction with the lion we have the unicorn: "he hath as it were the strength of an unicorn," "his horns are like the horns of unicorns, with them he shall push the people together to the ends of the earth." Deut. xxxiii. 17. Remember it was God said these things.

It may also be coincidence that the same passages and numerous others refer to "his glory is like the firstling of his bullock" and Hosea iv. 16 and x. 11 assert, "Israel slideth back as a backsliding heifer," and "Ephraim is as an heifer that is taught," while our national nickname is "John Bull;" also that our Royal Standard carries the Harp of David, our weights and measures are Hebrew, and our systems of Circuit Courts, Primogeniture, Tithes, Census, Limitations, Councils, Notification of Diseases, etc. are all founded on Mosaic Law, while a large portion of our language is from Hebrew roots.

Mere coincidence? Where does accumulative coincidence become conclusive proof?

Space will not permit reference to the Arms and Seal of America nor to other supporting evidences in the Bible.

When Israel had gone into captivity and was lost to history, and Judah was on the verge of being carried away to Babylon, God said through the mouth of Jeremiah:

"Thus saith the Lord which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is His name; if those ordinances depart from before Me, saith the Lord, THEN the seed of Israel also shall CEASE from being a NATION before Me for ever." Jer. xxxi. 35-37.

"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."

Sun, moon, stars, sea, are with us yet. Who has measured the heavens or laid bare the foundations of the

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earth? But if this word of God be not true, if Israel is not still in our day a nation, what faith can we have?

Surely it is a Christian duty to point out the fulfilment of what God said, find Israel and proclaim her. Isaiah xliii. declares Israel is His witness.

This article puts forward a claim worthy of investigation; but if we be not Israel surely we are justified in demanding that you who deny point us to the nation that is, answering to all the promises, bearing all the signs. Till you do that, we assert that the Covenant People of God are the Brith Ish, of the Covenant Land Brith Ain, defended by the Covenant ships Brith Annia; the Engl Isaacsons, Bull sons of Isaac, Anglo-Saxons.

WILL THE PAPACY RULE AGAIN?

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

THIS article is submitted in answer to the above question under the nom de plume of J.H.

Our friend tells us that a Christian writer asserts that it will. But what can we gather from the Word of God and British-Israel truth? This is one of those subjects which we think requires careful handling. To do so, we have to bear in mind Dan. ii., vii., viii., xi. and xii., as well as Rev. xi., xiii, xiv, xvii. Here we have a time limit to the power that oppresses God's people. It will be seen on reading these chapters in connection that the growth of the Kingdom set up by the God of Heaven, "the saints of the Most High," who as people of the saints of the Most High to whom the Kingdom is given, finally take the kingdom and possess it for ever and ever. The making war with the saints and prevailing against them is limited to "a time and times and the dividing of time." After this as far as the saints are concerned the judgment shall sit and they shall take away his dominion to consume and to destroy it unto the end. Dan. vii. 25, 26.

The end of this time, times and a half is markedly stated in Rev. xi. 7. "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them and shall overcome them and kill them. And their dead carcase (sing. R.V.) shall lie in the street of the great city, which spiritually is called Sodom and Egypt where also our Lord was crucified (Jerusalem). And they of the people and kindreds and tongues and nations shall see their dead carcase (sing. R.V.) three days and a half, and shall not suffer their dead bodies to be put into the graves."

Now it has been assumed elsewhere that this story of "The two witnesses," in every point is exactly met by the history of the British and English nations (and Churches) which became one, but are still somewhat divided to-day, into Anglican and Protestant. For our Church is national. The 1260 days (years) of protestation against both Roman and Mohammedan Apostacies has passed, and in the very last year, 664 A.D. + 1260=1924, viz., July 16-23, 1923; the Anglo-Catholic portion stated their determination of introducing the MASS in every Parish Church, the very thing forbidden by our Lord. "If they shall say He is in the secret chamber" (the pix or tabernacle) "believe it not." They then held communication with Rome at Malines (in the streets of the great city, extending to the Holy Sepulchre at Jerusalem). This has caused universal joy to the Roman faction, who will not allow this evidence of their conquest over Protestantism to pass out of sight. Look carefully at the words "because these two prophets tormented them that dwell on the earth." This is "the earth" of prophecy, as also to be understood in Rev. xiii. 14 also 8. In contemplating this action of *torment* carefully read Articles xix.-xxxi. C. of E., and see for yourself how effectual has been the denunciation of the errors of the Church of Rome especially. Then remember the struggles which have taken place in Parliament ever since the "emancipation act," and then lastly to do away with the King's Coronation oath. How successful the enemy of God's people has been hitherto in undersapping the foundations of our faith. But "rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against Him, until He plead my cause, and execute judgment for me: He will bring me forth to the light, and I shall behold His righteousness, etc., etc." Mic. vii. 8-10, *comp.*, also Isa. lix. 19-lx.

So here continuing Rev. xi. 11, "And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them; and they heard a great voice from heaven saying unto them, come up hither. And they ascended up to heaven in a cloud and their enemies beheld them."

Here then is one answer to "Will the Papacy rule again?"

Have we not here a complete victory of Protestant ascendency? A complete triumph of the Kingdom of Israel over the worldly powers!

This is seen in the sequel, as the passing away of the Turkish (or Mohammedan) woe. Then comes the next one quickly, Armageddon; and *the time of the dead*, Ezek. xxxvii. "Can these bones live?" "I will bring you up out of your graves."

REV. xvii.

Here we have a complete answer to "Will the Papacy rule again?" To our mind this chapter divides itself into two portions. The Papacy and the Beast. In the first part, extending to verse 15, we have the Papacy ruling the Beast, making war against the Lamb, Who overcomes through His saints, who are called (Abraham) chosen (Jacob) and faithful (Israel). These then are distinct from those *waters* (nations) upon which the woman sat.

Then notice the ten horns who were allied to the beast, both the one upon whom the woman sat, and also to the final status of the beast, Assyrian; these have one mind, also against the Lamb; but their last position will be that they join this Assyrian beast in destroying all religion. The description of this destruction is very vivid. Now look at Isa. xxxii. 15 to end, and see the effect of the Spirit of Life from God entering into His witnesses, here evidently Israel (the ox) and Judah (the ass). This points to an union of Judah with Israel before the return to the land; for *the hail* (ver. 19) coming down on the forest (Europe) destroys the regions or nationalities of the ten horns. "And the cities of the nations fell and Great Babylon came into remembrance before God." Rev. xvi. 19, preceded by the Great

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City (Babylon) being divided into three parts. This is now taking place in Europe. Mussolini, Italian; Germanic; and Franco-Polish. Lastly let us notice that Babylon is spiritually called Sodom; Egypt, the street of the city from Malines, Belgium extending to Palestine. A little more thinking will lead us to see that Britain is called Spiritually Mount Zion; 144,000 who have not defiled themselves with idolatry do not worship the image and receive not the beasts' mark. The sequence of Rev. xii., xiv. xv., xix. is complete. The woman clothed with the sun, the moon under her feet, and a crown of twelve stars is Israel; Mount Zion; they sing the song of Moses and of the Lamb; they obtain the victory; they "the wife hath made herself ready;" they go in with others who are called, to the marriage supper of the Lamb. There is no retrogression, it is one advancing, "conquering and to conquer." She has through much tribulation passed into the Kingdom: more than conqueror through Him who loved (her) them.

We do not deny but what Rev. xiii. 15 to end of chapter points to a final effort on the part of the Papacy. Probably the Papacy will have a seat in the League of Nations. If this should come to pass it will surely mean the salvation of our church and nation. The voice from our throne (the Throne of David) backed by our Parliament and whole empire will be so declarative, that we shall have to retire from helping in the Councils of such a confederacy. Then follows, "Come out of her My people." "Come my people, enter thou into thy chambers and shut thy doors about thee." Isa. xxvi. 20, 21.

Do let us pray, as we have never prayed before, that God will give us grace that we may, in this final struggle, be delivered out of Babylon and her doom. "We would have healed Babylon but she is not healed."

THE PRESENT DISTRESS.

BY P. W. THOMSON, M.A.

(Author of *The Whole Tithe*, etc.)

"OH, Israel, return unto the Lord Thy God; for thou hast fallen by thine iniquity."

It is the fate of Israel continually to be subjected to the attacks, covert or overt, of nations not so signally chosen for world dominance. So long as she renders obedience to Jehovah, so long may she regard this perennial hostility with an unperturbed equanimity. Having the favour of God, she can afford to rate at its true value the malice of men, Canaanite or Bolshevist. But the moment even one individual in the nation deserts the service of His Maker, we have a traitor within our gates. Let his evil example spread amongst his fellows, and it is a matter merely of time before the gates are opened, and we have the foe in our midst.

This present age, the very period believed by many to be the actual period of "Jacob's trouble," an era when we are fated to be faced by a peculiar outbreak of hostility, having as its object the destruction of the Empire, this very stage in our history when it is most vitally and wholly necessary that our minds should be bent upon the fulfilling of the will of our Creator, is the time we seem to have chosen for most completely and signally deserting the essential requirements of religion in its most pristine form. In a short article such as that upon which I am now engaged it is impossible to enter into detail, and therefore one's pronouncements may appear to savour of dogmatism, but I venture to submit that any reader who will go closely into the matter will be forced to the conclusion that the three essentials of pristine religion were (1) sacrifice for sin, (2) observance of the Sabbath, (3) an offering to God annually of a certain proportion of the "increase," or as we shall now call it, income, of the individual worshipper.

From the time of Adam to the time of our Lord and the Apostles there was a continuing and fuller revelation of religious truth, but the superstructure was of course built upon the foundation already laid, and, this being the case, these three primary essentials of true service must be found continually existent in one form or another, and as operative and necessary in our own day as in any previous period of time. With only one item of this trinity of obligation do I propose to deal, and that the third. The unspeakably important subject of sacrifice for sin is kept before the people by all those who truly preach the atonement wrought by our Lord and Saviour Jesus Christ, and even in these times of declension there are multitudes who are faithful in this matter. The Sabbath is being encroached upon as never before, and the peace and quietude of the day of rest disturbed in such a fashion as bodes ill for both our spiritual and our physical health. But there are those in our midst who are alive to the peril, and who proclaim it with a loud voice.

But when we come to our third pristine duty, that of an offering to the Creator out of the products constituting our increase, we seem to be faced with a conspiracy of silence. The pulpit does not give clear Biblical teaching on this subject, and the pew does not supply the lack of pulpit ministration by searching the Old Book for definite direction on the theme. Now as this annual and proportionate offering was intended by the Almighty to be the very basis and origin of Israel's commercial prosperity, it must not surprise us that our neglect of the claims of the Sacred Treasury has reduced us to the economic distress under which we labour. This is true for the individual and for the nation. When a man devotes to God one tenth of his gains, God increases those gains. There may be a time of trial for the strengthening of character, or, on the other hand, the increase may be immediate. Immediate or not, it is certain. Then what would be the result to the nation if the mass of individuals composing the nation adopted this practice? Such economic ease as we cannot conceive of.

My purpose in writing is a bold one. It is to prevail upon every reader of THE NATIONAL MESSAGE AND BANNER who is not already doing so to honour God with his tenth—"the whole tithe of thine increase." Furthermore, to prevail upon every clerical and ministerial reader to preach to his people upon this question as opportunity may be made to serve. Congregations are more ready to accept this teaching than the clergy realise. The way has been prepared for them by prolonged correspondence in the various religious journals. Remember the thousand pledged tithe-givers whom Mr. Hubert Brooke secured by his address on tithing at the Jubilee Convention! It is my own firm belief that much of the spiritual inertia of the day is due to our remissness as shown in the non-fulfilment of this obligation. We have not been faithful in our use

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of the unrighteous mammon, and therefore cannot be entrusted with true riches. Tithing means spiritual and economic revival. We are daily becoming more Godless, and our burden of national indebtedness is crushing, hampering trade in every direction. It is the will of God to deliver us from all our foes, spiritual and material. But the will of God is thwarted every day by the fear or the meanness of man. We must let go our money before God can let loose His power.

But, you object, "I can't afford to." If your financial position is such as to warrant this statement, then *you can't afford not to*. Read Malachi. iii. 10 (R.V.) and remember that this verse is not the fantastic vapouring of a credulous and dangerously optimistic man, but that it is the most solemn promise of a covenant-keeping God. Honour God, and God will honour you. Aid God's work and God will aid you in your work. Do what your Maker challenges you to do, "prove Him." Adopt the practice for one year, and see if you are not justified in its continuance. If you realised how your Creator is relying upon you for help in this matter, and how anxious He is to help you in your matters, the time of hesitation would not be long.

"And all nations shall call you happy, for ye shall be a delightsome land, saith the Lord of hosts."

THE REDEMPTION OF THE NATION ISRAEL.

AN ADDRESS BY MISS HAMILTON HUNTER AT HEADQUARTERS.

OUR country is passing through one of the greatest crises in her history in consequence of our sins as a nation, because we have broken the covenant with our God and set aside His laws and commandments—those laws and commandments which we were enjoined to "teach to our children and our children's children," and to "lay up in our hearts and in our souls."

But we have been ousting these laws from our statute book in order to set up our own ideas of legislation in their place, with the result that our country is being legislated to death, *spiritually* and *literally*, and national chaos stares us in the face.

We have not only forsaken the laws of our God but we have forsaken our God Himself. Idolatry, demonolatry, and even the worship of Satan flourishes unchecked in our midst. We do not heed the awful consequences of such things to our nation and to each individual in our nation. In Communistic Sunday Schools throughout our land our children are being systematically taught to blaspheme the name of the Lord, an awful crime which entails an awful responsibility upon us; and our sons and our daughters, those who serve us, and "the stranger that is within our gates" are uniting to profane the solemn token of God's covenant with us—His Holy Sabbath. Even our priests have "hidden their eyes" from the Lord's Sabbath just as they did in the ancient kingdoms of Judah and Israel, and a few weeks ago some of our Ecclesiastical Commissioners have thrown open their grounds for Sunday games. These are but a few charges in the terrible indictment God has against us—His people Israel-Britain.

Is it any wonder that heavy consequences of our sins have come upon us? Whenever Israel as a nation has sinned against the Covenant, disaster has followed swiftly as an inevitable consequence, because not only does Israel's prosperity as a nation depend upon the keeping of the Covenant, but her very life is bound up with it, for Israel is "the redeemed of the Lord," and apart from Him there is nothing but ruin and destruction for her. I am going to prove to you why this is so and why Israel holds a unique position in this respect among all the nations of the world.

Now it may be a staggering surprise to those of you who have never perhaps thought of these things before to be told that Israel is the only nation that belongs to God, *as a nation*. "*You only* have I known of all the families of the earth." Every other nation in the world "lies," as St. John tells us, "in the power of the evil one." That means that the governments of those nations are under the direct rule and power of Satan and his angels, unless those nations come into relationship with God through His Covenant of Redemption in Jesus Christ, and through becoming Christian nations are freed from the power of Satan's rule. Nothing but faith in the Cross of Christ and submission to *His* sovereignty can snatch them from the rule of the Prince of this world and put the protecting shield of God's covenant around them.

When we say that the nations of the world are under the rule of the evil one, it does not mean that the Most High does not "over-rule all things in the Kingdoms of men." We know that *His* authority is above all, and that *His* will is supreme in the destinies of the nations. Neither does it mean that those nations are cut off from all intercourse with God, or that multitudes of God's children may not be found in them. We are not dealing now with *individuals* but with *national governments and policy*, and it *does* mean that nations (other than Israel, or those that have become Christian), have, directing their affairs, the terrible hierarchy of evil. Those whom St. Paul call "*the principalities and powers, the world rulers of darkness, the wicked spirits of the upper air;*" and these are ever between that nation and God. The Book of Daniel reveals to us something of the awful power of these "world-rulers." The evil angel who held sway over Persia was able to hold up the great Archangel Gabriel for three weeks, and prevent him from bringing God's message to the holy prophet Daniel. We read about it in Daniel x. 13. "But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes came to help me and I remained there with the kings of Persia," or as the Greek version has it, "I left him there with the kings of Persia."

Think of what this means. That the power of evil over the Kingdom of Persia was so tremendous that one of the holiest and greatest of the Archangels, "Gabriel who stands in the presence of God," was fighting for three weeks to get God's message through, not to an ungodly Persian, but to His own servant Daniel, and could not succeed until Michael came to his help.

Just think of the awful strength of the spiritual wall of evil that must have been around that nation and of the forces of evil that must have been working within it, and then think of the terrible risks God's children run when they dwell in Sodom and sojourn in the tents of wickedness. And we know that Persia was by no means the worst of Satan's empires, and that a large body of God's

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covenant people were dwelling there and forming a spiritual centre of great power and holiness. We know also that that great organised confederacy against God, "mystery Babylon," represented at that time by the Chaldean priesthood, had fled from Babylon to Pergamos because of Cyrus, so that that centre of evil power was gone out of it, and that Cyrus who was then ruling Persia was God's especial instrument for the restoration of the Jews to Jerusalem, and yet, *Gabriel was held up three weeks and could not prevail without Michael's help*! We give too little heed to these things in our greatly-favoured land and most of us know next to nothing about them, though they are vitally important spiritual facts. We are so accustomed to take our blessings as matters of course that we cannot comprehend the position of other nations, and all that it means to be born into a nation that is under the sway of Satan with the awful power and terror of evil dogging men and women from their cradles to their graves.

The average Briton shrugs his shoulders and talks of ignorance and superstition when he is brought into contact with these things, but our Lord and His disciples dealt with them as terrible realities.

But the children of Israel were not as the other nations because, on account of God's Covenant with Abraham, Isaac and Jacob, they were all born into peculiar relationship with the God of the covenant under His name El Shaddai the Father Who nourishes and provides for His children; and on account of His promises they were very special objects of His solicitude. Nevertheless, that did not prevent "Death reigning from Adam to Moses." There were struggles against his power on the part of God's Covenant people. Shem strove to save Egypt for God, Abraham defeated the five kings, Jacob and Joseph witnessed for God before Pharaoh, but the lord of death continued to reign and he enslaved the Israelites in bitter bondage in Egypt, which country was at that time a great centre of the confederacy against God—"Mystery Babylon." And the Egyptians determined to exterminate Israel. But a wonderful thing happened. God came down Himself to redeem them for Himself to be "His peculiar people," so that they should no more be under the power of the lord of Death and the "world-powers of darkness."

The price paid was a heavy one. "I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in My sight . . . and I have loved thee, therefore will I give men for thee and people for thy life."

Egypt given up—left to spiritual darkness. God has striven to save her. He would not strive again. Egypt, Ethiopia and Seba included a great part of Africa. Ethiopia and Seba were the son and grandson of Ham, Noah's accursed son, Ethiopia being the wicked apostate Cush. Since it means "black," Ethiopia and Seba probably indicate the entire negro race. It is a terrible thing when a nation is "given up" by God. There was no more any hope of redemption for those guilty nations except by coming to Christ through the preaching and influence of Israel. These nations were afterwards annexed to Persia shortly before the accession of Cyrus, the emancipator of the Jews, and we know that in the latter days Egypt is to return to the Lord through Israel's teaching and that "Israel shall be a third with Egypt and Assyria, even a blessing in the midst of the land."

We see this being fulfilled now, and Egypt has been given to us, not for our national aggrandisement, but as a sacred trust so that we shall lead her back to God through faith in the Cross of Christ.

Now what was the reason that God redeemed the nation of Israel? It was that they should be a "holy people and nation of priests."

"Ye shall be unto Me a Kingdom of priests, an holy nation, 'a peculiar people,' among whom His presence could dwell and through whom He could work out His plans for the salvation of the world and the setting up of His Kingdom among men."

That the children of Israel sinned grievously against Him in the wilderness, that the Kingdoms of Israel and Judah sinned yet more grievously against Him in Canaan, that the Jews rejected Him and brought Him to Calvary, that our own great Israel-Britain nation and our daughter Israel nation, the United States of America, have repeatedly broken faith with Him and sinned against His Holy Covenant, that all through her history Israel has been utterly unworthy of His love, does not alter the fact she is His *for ever*.

Well might Moses exclaim, "Happy art thou O Israel. Who is like unto thee, O people saved by the Lord" (Deut. xxxiii. 29).

"Is not He (Jehovah) thy Father that hath bought thee" (Deut. xxxii. 6).

"What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for." (Deut. iv. 7).

And well might David say, "What nation in the earth is like this people, even like Israel whom God went to redeem for a people to Himself . . which Thou redeemest to Thee from Egypt, from the nations and their gods. For Thou hast confirmed to Thyself Thy people Israel to be a people unto Thee for ever" (2 Sam. vii., 23, 24).

Now this redemption of Israel is a *national* one and does *not* include the redemption of *individual* Israelites. It is most important to bear this in mind.

In the redeemed nation of Israel there were many very wicked sinners as there always have been to this day, and the fact that they were Israelites, far from saving them from the consequences of their sins weighed heavily in the balance against them.

There is no personal salvation or redemption of the human soul except through the atoning sacrifice on Calvary of Christ the Redeemer of men, for "there is no other name under heaven given among men whereby we may be saved." Hence the establishment of the Aaronic priesthood and the sacrificial offerings when the nation Israel was redeemed; so that *individual Israelites* would have the necessity for the sacrificial work of the promised Redeemer, "the Lamb of God," continually impressed upon them and "through faith *they* obtained the promises." The sacrifices were no longer required when Christ offered the "one full, perfect, and sufficient sacrifice" of Himself for the sins of the world, and the abolition of the sacrifices did away with the necessity for the Aaronic priesthood, and *we* are now saved by faith in the work that Christ has accomplished. I *do* think that when we are putting the case for our British-Israel faith before people we cannot be too careful to make it clear that the redemption of individual Israelites is one thing and that the redemption

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of the nation Israel, though it does assure great privileges of citizenship, does not assure eternal salvation and a place in the kingdom of our Lord to Israelites because they are citizens of that nation. Our Lord's words on this subject are most emphatic. "I say unto you that many shall come from the east and from the west and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast into outer darkness, there shall be weeping and gnashing of teeth" (Matt. viii. 11, 12).

The fact that Israel belongs to the Lord, and because through her He will set up His Kingdom on earth makes her the especial object of hatred of the "world-powers of darkness," and of the nations that are under their sway. All down the ages of her history their mighty power has been directed against her. It can never be otherwise. They war against her ceaselessly, either in open fight or in the more subtle spiritual struggle, in order to wean her from her allegiance to her Lord. Against Israel under the shield of the Covenant with her Lord the nations and the hosts of evil are powerless, but when her sins form a barrier against His protection they hope to triumph over her and bring her to destruction. *That* is the real danger we are face to face with to-day, for behind this strike the "world powers" are massed against us; and our grievous sins against His covenant rise up and confront us. If we had not the sure promises of God we would be filled with despair. But hear what He says through Isaiah. "I have sworn that I would not be wrath with thee nor rebuke thee. My kindness shall not depart from thee nor shall the covenant of My peace be removed. Thou shalt not fear, and terror shall not come near thee. Whosoever shall gather together against thee shall fall for thy sake. No weapon that is formed against thee shall prosper."

Wonderful words of comfort to sinful Israel. Therefore this strike is foredoomed to eventual failure, but the cost and suffering it entails upon us is the price we have to pay for our national sins.

When this strike is over it is the duty of every one of us to strive in every way we can to bring our nation back to the laws and commandments of Jehovah, and to the security of our Covenant with Him, and the keeping of our Covenant token—His Holy Sabbath.

I don't think there has ever been a time when people showed such eagerness to hear as at present. Those who would formerly have scoffed and sneered seem only waiting to be instructed. We know that our Lord, the King of Israel, will shortly be here and we have to strive most earnestly (for there is so little time left) to bring our nation to realise these things so that His Kingdom may be prepared at His coming.

And so we face the present and the future with hope and courage and unshaken faith, for we know that the great destiny of Israel-Britain is founded upon the promises of our Rock, the Redeemer of Israel, the eternal God, the first and the last, the beginning and the ending, the Almighty.

See Luke 21, verse 28.

"Lift up your heads! look up!" the Saviour said,
"Lest things to come should fill your hearts with fear,
For when these things begin to come to pass,
The day of your redemption draweth near." H.P.H

THE GREAT STRIKE OF THIS YEAR 1926 A.D.

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc., etc.

IN what follows, there is no intention on my part to discuss the pros and cons of the strike as between the actual working men and the employers. Our object is of another sort, as will be seen by the readers of this letter.

THE THRONE OF THE LORD.

When Israel was in the wilderness, the Amalekites attacked the young Hebrew nation on its line of march. After a severe trial of strength, Israel won and Amalek went down to serious defeat.

Why this fight in the wildnerness? Remarkable! The Amalekites aimed at securing the *Throne of the Lord.* Read the full account and then ask yourselves, readers, what could this Throne of the Lord contest signify?

Passing much history so as to get our foundation idea before our readers in one letter, we come to the trial of strength between Holland and Britain some hundreds of years since.

A trial of strength between two nations, by war, means that each strives for power over the other. The one that secures or maintains this power not only *holds its own throne,* but seriously modifies the holding power of the other throne or government.

Holland sought sea power, made naval and other tests, was defeated and gained not the *Trident* or *mastery* or rule of the deep.

Holland went down, Britain rose triumphant and so remains.

Spain made challenge for universal rule of land and water, and determinedly sought to possess the throne which the Hollanders and Amalekites vainly fought for, viz., the *Throne of the Lord.*

France, under Napoleon, fought fiercely for the same throne, trident and power, but went down and out in failure and confusion. Napoleon ran against the Stone Kingdom and Stone Throne, and died on the Stone island known as St. Helena.

The Throne of the Lord did not pass to the Corsican, and the land he ruled. Why? It, the *Throne, was given to Israel for ever,* and no weapon formed against the people or throne could prosper.

The ex-Kaiser massed his millions, after decades of careful determined preparation. He hurled them against the people of the Rock Island Home. He too, aided by his hordes of other tool nations, reached out to capture the Trident of Britannia and the Stone Throne of the Lord. William, in the end, ran for his life to Holland, his armies melted, his allies threw up their hands crying for mercy, and yet *Britannia Rules the Waves,* which rule was divinely given to Israel headed by Joseph thousands of years ago.

To-day sees another determined attack upon the Trident, the Israel Power, the Throne of the Lord.

Instead of massed invading armies from without, the reds, communists, soviets and other haters of law and order, and all the enemies of the virtues that elevate human life, are operating with fiendish hate within the British Empire in the British Isles.

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Their united aim is to destroy the Empire, seize the governing power and possess the perpetual Throne of the Lord, viz., *the Stone Throne of the Stone Kingdom.* These internal enemies of Britain are largely paid by, inspired by, poisoned by, and indoctrined by the national and other enemies in other lands, especially in the land of the prophetic beast.

Personally, I herein affirm that failure will come for many human reasons, one of which is this: the united British workmen ring true, are true men, wise men, *and they will yet aid in choking out the reds, communists and other national vermin.*

Our British workmen, our Anglo-Saxon workmen are as true, noble, loyal and reliable as any men on earth. This is one factor on the human side, and points to national safety.

On the higher arena, we are met with the Eternal Word. *No weapon formed against Israel can prosper.*

The *Throne of the Lord* is safe in Israel-Britain, for the Word of the Lord tells us that it will remain with Israel for ever. And for ever it remains, in spite of the diabolical *internal and external* attempt to capture it from its divinely appointed possessors.

WEEK BY WEEK.

By A. R. H.

IT is now one century and a half since delegates of thirteen North American Colonies set their hands to the Declaration of Independence and the *temporary separation* of two great branches of the English speaking peoples was initiated. For British-Israel believers the shadow of the Union Jack has ever lingered in that corner of Old Glory, for the nonce adorned by spangled stars!

All might well feel gratified to hear no less an authority than Professor W. Alison Phillips endorse this sentiment. "Scarce a shred remains," he writes, "of the legend that the Revolution was provoked by British greed and tyranny, since the opening of the British Foreign Office archives, in recent years, enabled American scholars to find out and proclaim the truth." "When the truth of this has been recognised," he continues, "and the mists of legend which still obscure the facts have been finally dissipated, the time may come which is foreshadowed in George Beer's last work—the time when the American revolution will lose the great significance that is now attached to it, and will appear merely as

A TEMPORARY SEPARATION

of two kindred peoples, whose inherent similarity was obscured by superficial differences, resulting from dissimilar economic and social conditions." A temporary separation! Significant, weighty words coming from such a source, and a valuable commentary on Scriptural prophecy.

Prophetically, both the separation and the eventual re-union of the two branches of the birthright Tribe of Joseph was clearly defined. Thus, at the time of blessing pronounced by Israel upon the two sons of Joseph, Manasseh and Ephraim (Gen. xlviii. 19), it was made clear that whilst Ephraim was to become the greater of the two, a "Multitude of Nations" (or as more definitely described later "a Nation and Company of Nations," Gen. xxxv. 11), Manasseh would (by inference) have a separate political existence and become "a People . . . also great," i.e., "A Great People."

Joseph was to be "a fruitful bough, whose branches" (or "daughters"; see marginal reference), would "run over the wall," and one can hardly imagine a more beautifully accurate description of the way in which England's "daughter" nations actually came into existence.

The Prophet Isaiah, addressing "Israel in the Isles," makes a further striking reference to colonial expansion when he says:—"The children which thou shalt have, *after thou hast lost the other,* shall again say in thine ears, The place is too strait for me; give place to me that I may dwell" (Isaiah xlix. 20).

An unmistakable reference to the thirteen colonies here, for they are the only "children" that have become "lost" to Britain during her marvellous process of world-wide overseas development.

"In the creation of the United States, the world had reached one of the turning points in its history," writes Green, in his arresting account of this momentous period.

"England . . . was, from that hour, *a mother of nations.* In America (meaning the United States) she had begotten *a great people.*" (The italics are ours).

"A Mother of Nations!" A phrase identical with the words of promise to Sarah, Queen Mother of the Brith-ish race (Gen. xvii. 16).

"A Great People!" The very denominative applied to "latter day" descendants of Manasseh (Gen. xlviii. 19). These two apparently unconscious quotations from Genesis provide an indication of the remarkable manner in which secular historians quite unwillingly witness, to the writing (by the Divine hand) of the fulfilment of the word of prophecy in the pages of contemporary history. Again, it is more than a coincidence that President Coolidge, in his inaugural address (Washington, 4/4/25) found the self-same phrase rise spontaneously to his lips.

"Our country represents nothing but peaceful intentions toward all the earth," he declared, "but it ought not to fail to maintain such military force as comports with the dignity and security of

A GREAT PEOPLE.

"No ambition, no temptation lures her to the thought of foreign dominion," he concluded. "The legions she sends forth are not armed with the sword but with the cross. She cherishes no purpose but to merit the favour of Almighty God."

Such is Manesseh to-day. What a Day will

THE GREAT RE-UNION DAY

of Ezekiel (xxxvii. 16-17, etc.) be, to be sure!

May it come speedily! A disheartened world awaits the spiritual leadership that only a united and sanctified Brith-ish Race can give.

"THREE UNCLEAN SPIRITS LIKE FROGS."
(Rev. xvii. 13).

We live in an age of propagandist activity, much of which is to such a degree insidious and subtle that the most

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astute and experienced intellect falls a prey to deception. Under the direction of brilliant but unscrupulous intelligence, this weapon is destined to bring together the greatest military combination of all time, against a British Empire, previously, thoroughly demoralised (so it is hoped) by the flood of spurious anti-religious, anti-militaristic doctrine.

The following passage from a lecture delivered by Major-General Sir Ernest Swinton, Professor of Military History, merits the careful attention of Bible students who aspire to a proper understanding of current events.

"If a power decides that it must coerce or impress its will on another power to an extent which may lead to war, it now has the means, before open negotiation and diplomacy begin or fail, of *preparing the way by weakening the morale of its potential enemy.*

By means of "peaceful penetration" and propaganda *an insidious mental offensive can be directed* towards fomenting, embittering and exploiting existing internal social and economic disagreements, and creating fresh ones, so as to arouse distrust, dissension, and class hatred, *to the extent of destroying the potential enemy's cohesion.*

A nation's character may be so weakened by a subversive campaign directed with cunning and backed by money, that it may either *surrender something of value to avoid an appeal to arms or be rendered impotent to fight with any chance of success.*

Unwillingness to go to war, when it is deliberately engendered to weaken, encourages aggression on the part of others.

"As far as it is within my power to read what is going on in the world now," our distinguished authority concluded, "it is *of all activity, the most subtle, the least understood, and therefore the greatest potential peril.*"

An extract from the "Politgramota" or Communist Catechism (so-called), *written seven years ago,* is also illuminating.

The instruction says:—"The general economic state of the world *foreshadows a prolonged period of heavy economic convulsions* and acute crises, tending towards further proletarisation, pauperisation and consequent development of class war. The *Proletariat will not consent to any reduction in its standard of living, and this will lead to strikes and disorders which in their turn will render economic reconstruction impossible.*

These problems are further complicated by the

CONFLICT FOR WORLD DOMINATION

now ripening. The late war was, therefore, *merely the European prelude to what will indeed be* A WORLD WAR—THE WAR FOR IMPERIALIST SINGLE POWER DOMINATION."

The Society of Military Science in Moscow, on the occasion of the eighth anniversary of the Red Army (1926), issued an "appeal" to the masses to take a great interest in military matters, stating that "a very cruel struggle is ahead which will impose the utmost strain upon the economic resources of the country and upon the endurance of the working masses. *It were idle to regard the coming war as a short process. We must prepare for a long and serious struggle.* All peaceful citizens," it continues, "must be *taught the rudiments of modern warfare* (What a commentary on the words "men shall *learn* war . . ." of Isa. ii. 4); "school children must be drawn into our military orbit."

Such is the propaganda waged in Soviet Russia. Let us now briefly examine the Socialist propaganda in Great Britain.

The I.L.P. Guild of Youth, for instance, take a definite stand in opposition to war. "We, as Socialists," they declare, "believe in the brotherhood of man and *must refuse in all circumstances to take part in war.* We must pledge ourselves not to take part in any movement that trains young people for warfare. In the event of war taking place our movement must *give a lead to the youth of the country by refusing to participate in it,* realising fully the consequences to the individual of such refusal, but *maintaining our stedfast opposition, regardless of consequences.*"

Thus do the preparatory stage activities to the great final conflict proceed apace. The late war was but the *first phase* of Armageddon. Thank God that *the second phase* which is to come, will really, at long last, actually be

THE WAR TO END WAR! (Isaiah ii. 4).

We have nothing to fear, for it is written, "The Lord shall show Himself strong on behalf of all them that fear Him."

Let Britain call upon the Lord God of Hosts. Let Him be her fear. Let Him be her dread (Isa. viii. 13) and she need fear nothing, in heaven, or on the earth, or in hell.

QUESTIONS AND ANSWERS.

BY THE REV. G. H. LANCASTER, M.A.

QUESTION.—Could you kindly explain St. Matthew xvi. 28. Someone has raised a doubt about this verse? J.E.C.

ANSWER.—This verse is admittedly a difficult one. Being followed as it is in the next chapter by the account of the Transfiguration, many expositors, including Hilary and Jerome in olden times, refer this verse to the Transfiguration. But the three objections to this are (1) that it would only refer to Peter, James and John, whereas so momentous a statement suggests that there were more than three standing by to whom our Lord was alluding; (2) that our Lord's words seem naturally to point to a more remote event; and (3) it can hardly be said that the usual interpretation of Christ's kingdom in the Gospels is really applicable to the Transfiguration.

Some interpreters refer the meaning of the verse to the Day of Pentecost, upon which day the Church of Christ was founded, after and upon the Resurrection and Ascension of our Lord. This great event was witnessed by all the disciples (Apostles) save Judas Iscariot, who had hanged himself.

Others refer it to the Destruction of Jerusalem by Titus. But against this interpretation it must be said that our Lord does not say "till they see the Son of Man *coming to judgment,*" but "*coming in His kingdom.*" There is not necessarily any reference to the fact or feature of judgment at all, neither can the Fall of Jerusalem which broke up the Jewish polity be said to describe the "coming of the Son of Man." It was a judgment upon the city and upon the Jews for the rejection and crucifixion of their Messiah.

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Since the words of our Lord refer directly to that existing generation, it is perhaps most satisfactory to interpret the meaning as referring to the formation of the Christian Church at Pentecost. This was "the Son of Man coming in His kingdom" literally, since Pentecost "sealed" (Eph. i. 13) the redemption of Israel, which fact was witnessed by the Apostles of the Lord, who were sharers in and partakers of the great Pentecostal blessing. The Church of Israel redeemed was "built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the Chief Corner Stone" (Eph. ii. 20). It was the conversion of the Old Covenant Church into the New Covenant Church "through the blood of the eternal covenant" (Heb. xiii. 20). It was the launching forth upon Christian lines of "the Gospel of the kingdom." It was the working of Christ through the indwelling spirit in the channel of redeemed Israel. Of all this the Apostles were witnesses, since they did "not taste of death" until several years later on, when one by one they died, St. John being the oldest survivor of the Apostolic band. G.H.L.

A CENTURY OF EXCAVATION IN PALESTINE.

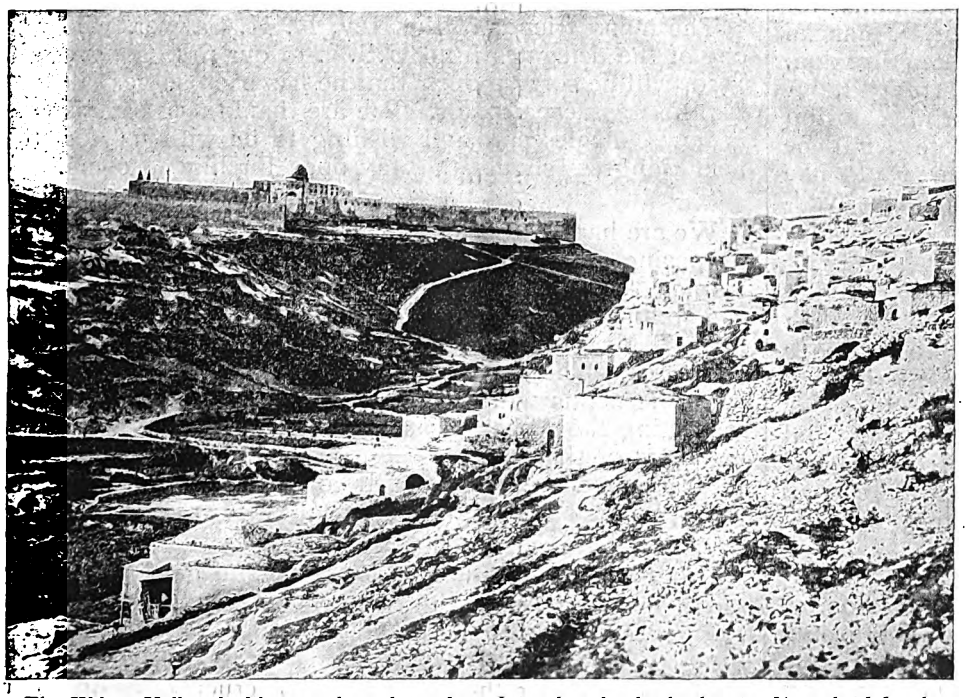
PROFESSOR Macalister, L.L.D., Litt.D., F.S.A., has placed us under a debt of gratitude by the publication of his book, "A Century of Excavation in Palestine," published by the R.T.S., price 10/6 net.

It is a valuable addition to that literature which, from independent research, establishes the truth of Holy Writ. The book is well illustrated. The opening chapter deals with the history of Excavation in Palestine and furnishes a suitable background to the entire volume. Consistent throughout, in the subsequent chapters, he deals with Excavation and "Topography," "Political History," "Cultured History," and "Religious History."

The author says, "What we gain from excavation is illustration rather than confirmation. Above all we obtain a background, filling in the outlines drawn by the historian." He becomes deeply interesting to British-Israel believers in his final chapter on "Excavation and Religious History."



The Excavations of a "Tell" in progress—showing the foundations of House-Walls.



The Kidron Valley, looking northward; modern Jerusalem in the background on the left, the site of the Jebusite city in front of it. The village of Silwan on the right.

"The Bible," he says, "is a record of the gradual progress made by one favoured community in the discovery of the Divine."

Tracing "In the simplest outlines the course of this religious history," he sets himself to show how "excavation illustrates the course of this history."

From first to last the interest of the reader is held, and he is instructed along lines confirmatory of our great truth. The pictures herewith are reproduced by kind permission of the publishers. We commend the book to our readers. It can be obtained from the Covenant Publishing Co., 6, Buckingham Gate, S.W.1.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

OUR readers are reminded of the special address to be given at Headquarters on Thursday afternoon next, July 29th, at 3 o'clock, by the Rev. George T. Lemon, D.D., of the United States of America. His subject will be, "Britain and America." Dr. Lemon is an orator of high rank. He is on a short visit to our country and we are fortunate in having this opportunity of hearing him.

* * *

A very select concert was given at our Headquarters on July 8th by Mr. R. Lynam Knight, B.A., and Miss Hilda Morey in aid of the funds of the Federation. Appropriate songs were charmingly rendered. Mrs. Garrison presided at the piano. The great applause showed clearly how the efforts of the artists were appreciated.

* * *

Mr. John Leech, M.A., K.C., and Mr. John Baxter gave addresses at Headquarters on the afternoon of July 14th. Mr. Morey presided. In the evening of the same day the Rev. Maxwell Carnson gave an address and Mr. Leech presided.

* * *

The Rev. Joseph Gay addressed the Bath Branch on July 14th, Col. Leigh, C.I.E., President, in the chair.

* * *

Mr. R. Mayell is doing good work by organising and lecturing in Rhymney in South Wales. It is hoped that a branch will be started presently in Cardiff.

* * *

We are very grateful for a number of donations, including 100 dollars from U.S.A., £6 from "T.O."; £1 weekly from T.F.H., £5 from M.F.T.

* * *

Reserved seats for the Congress for the week commencing October 4th next can now be booked for the large hall, Central Hall, Westminster. All applications for seats should be made to Colonel Wright, Financial Secretary, B.-I.-W.F., 6, Buckingham Gate, London, S.W.1. A fine array of speakers is being arranged. A series of meetings will be held in the London area during September, preparatory to the Congress. We shall be pleased to hear from any of our readers who would like meetings in their districts, with particulars of halls available, etc.

* * *

The Rev. Joseph Gay, A.T.S., will lecture at 11, Haredale Road, Herne Hill, S.E., on Tuesday evening next, July 27th at 7.30. Captain A. H. F. Young, R.N.R., F.R.G.S., will preside, supported by Mr. Robert Mason.

* * *

Mr. H. A. Marchant has given two interesting and instructive lectures on the Jews at the Book Room of our branch at Worthing. Mr. Maxwell Rogers will give an address there—71, Rowlands Road, Worthing, on July 28th at 5.15 p.m.

* * *

We regret to hear of the death of Mr. Joseph Heaton, of Halifax, Hon. President of our branch there. He had been an active worker for the Association for fifty years and had held various offices therein. He was labouring zealously for the Israel Cause up to a week or so of his passing away. The branch has suffered another loss by the death of Mrs. Bolton; both will be greatly missed.

* * *

We are glad to hear from subscribers who missed their copies of this journal for May 8th and 15th owing to the late strike, and we have been pleased to supply them. Will others kindly communicate with us so that we may send them copies to which they are entitled.

* * *

By request of the Executive Committee, Mr. Herbert Garrison, Secretary-General, will deliver another of his Lantern Lectures during Congress week. The date for this will be Wednesday, October 6th, at 8 p.m. As before special tickets will be required apart from those issued for Congress ordinary meetings. Early application should be made.

* * *

The Rev. Pascoe Goard has had excellent meetings in various Canadian centres. He is now speaking for the Vancouver and Victoria Associations. He will address great gatherings across Canada and the United States on his way to England during August and September.

* * *

The City Engineer for Jerusalem writes:—"The rainfalls of the last three winters have been deficient. In 1925 a large quantity of water was brought up by train from Lydda. Some months ago the work of bringing water from the springs of Ain Farah where water gushes forth at the rate of 200,000 gallons a day was begun. In three stages it is pumped a length of about seven miles and lifted 1,800 feet to a reservoir on Mount Scopus. The pipe line passes Anata (Anatoth, the birth place of Jeremiah). This supply, together with the customary use of large cisterns for storing the rain water will meet requirements until a larger supply can be arranged."

* * *

The many friends of the Rev. R. H. Sawyer, who was one of the delegates from U.S.A. to our first Congress in 1920, will be sorry to hear that he has been so very ill that his life was despaired of. We are thankful to say that he is now convalescent, and wishing to be with us for the next Congress should the way open for him to come.

* * *

We are happy to hear of a goodly number of our friends proposing to join us at Glastonbury for the Summer Convention there for the week commencing on August 9th. Mr. John Leech, K.C., the Rev. Joseph Gay, Mr. J. J. Morey, Mr. Gair and the Secretary-General will give addresses. There will be morning and evening sessions. The afternoons will be devoted to touring, or rest, or inspecting the Abbey Grounds according to the wishes of members of the party. Those who are not yet settled in *re* accommodation are invited to communicate with Mr. Morey at 6, Buckingham Gate, S.W.1.

* * *

Our Kingston Branch held a successful garden meeting on July 8th, at Ditton Lawn, Thames Ditton. The Rev. R. W. Ronayne presided and the Rev. W. H. Stuart-Fox, M.A., gave an address. A message was read from the Bishop of the Falkland Isles. Miss Hilda Morey and Mr. Harrison Hill contributed songs and musical items.

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MESSAGE & BANNER

The Official Weekly Journal of the British-Israel-World Federation.

INCORPORATING "THE BANNER OF ISRAEL" AND "THE COVENANT PEOPLE."

No. 239. Vol. V. JULY 31, 1926 Price 2d.

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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.]

CHURCH AND KINGDOM.

By the Rev. Wm. Pascoe Goard.

This is a study of the Body and the Bride of our Lord.

"The Church which is His body."

The object of worship in the Church is Jehovah, the God of Israel.

Personality is therefore the basis of the faith of the Church as well as the object of its worship.

Doctrines of the Church take a distinctly secondary place when compared with the Personality present and dominant in the Church. "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him" . . . is more important to the Apostle and also to all the apostles and prophets from the beginning of the establishment of worship on the earth, than the question WHAT has been believed in regard to Christian dogma.

Recognition and worship of the Personality in the Church has ever been of more importance than symbols, forms and ceremonies in the Church. A church may be empty of symbol, and void of form in worship and yet it may be filled with the presence of the living God. This has been the experience of Israelites and of Christians from the beginning of the ages. A church may be filled with symbols, and be profuse in forms and ceremonies of worship and yet be empty of the presence of the Lord. This also has been the experience of the Mosaic and Christian Church throughout the ages.

"Jehovah is in His holy temple" is the vital test of the true worship of any and of every denomination of worshippers.

The Word.

The vital thing in the Church is the written word of God. It is in this word that again and again we catch the accents of the voice of Christ, and of Jehovah the God of Israel. The Presence came to Israel at Sinai, and Israel trembled, as did also the earth and the mountains at the presence of the Lord. But the visible manifestation passed away. It was necessary for Israel that it should, for the continued manifestation of the Personality would have been beyond the power of Israel to bear if it were to carry forward the purpose of God in daily personal and national life. Therefore it was that the Lord, while manifest to the eyes of Israel "spake all this law."

The word of God thus spoken is with us still.

To that word He had added from time to time "line upon line, precept upon precept: here a little and there a little," until we have in our hands all this written word of God.

And the word of God is living and powerful; sharper than a two-edged sword. Piercing to the dividing of the soul and the spirit and of the joints and the marrow; and proving itself to be a discerner of the thoughts and intents of the heart.

Christian Ministry.

I.—The ministry of the word in the church is primarily the work of our Lord. He is the great Apostle of our profession.

He is not one among many Apostles. He is *the* Apostle of our profession. With Him there is no second voice. In former times God spake unto the fathers by the prophets. But He hath in these last days spoken unto us by His Son.

Our Lord first reviewed and adopted the work of those who had gone before Him in the ministry of the word. Of the word of God spoken by Moses and the prophets He declared that no jot nor tittle should pass until all be ful-

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filled. Thus He made the Old Testament an integral part of the New. (See the Sermon on the Mount).

Our Lord then proceeded by such stages as the progress of His disciples allowed to unfold the wonders of the New Testament word.

With Him there was no second voice. He is the Apostle; and He alone.

II.—The ministry of the word in the church is the work of the Holy Ghost. In all reverence we say that it is a ministry seconding that of our Lord.

The Third Person of the Holy Trinity is Omniscient and Infinite. There is no want of understanding. There is no question of authority. But the Scriptures seem to suggest that this time and this world are the charge, particularly, of the Son, the Second Person of the Holy Trinity. The Son took upon Himself certain limitations when He took upon Him the seed of Abraham, and became obedient to death even the death of the cross. Those limitations He retains as the Son of Man, even in Heaven at the right hand of God.

The Holy Ghost assumed certain limitations as to the activity of His ministry of the word. Speaking of Him our Lord declared, "He shall not speak of Himself, but whatsoever He shall hear, that shall He speak and He shall show you things to come."

In His active ministry of the word therefore, even the Holy Ghost listens for the voice of our Lord, and speaks to us that which He hears.

This is a most important thing, a fundamental thing to remember ever in our handling of the Word of God.

III.—The ministry of the word was the office and the glory of the Apostles. They confined themselves to reporting and repeating that which they read and that which they had heard, from the lips of our Lord and from the Scriptures which He had ratified as we have seen. Not one of the Apostles claimed or exercised the right to originate teachings or commandments. "To the law and to the testimony" was ever their slogan.

The ministry of the word is the office and glory of the Church. But if neither the Holy Ghost nor the Apostles assumed to speak with a voice of authority anything not first uttered or ratified by our Lord, LET THE CHURCH BEWARE THAT IT DOES NOT ASSUME AN AUTHORITY THAT EVEN THE HOLY GHOST REFRAINS FROM TAKING: AND FROM WHICH THE APOSTLES KEPT THEIR MINISTRY CLEAR.

The ministry of the word is still the prerogative of our Lord and we are answerable to Him for every jot and tittle of the word which we teach.

IV.—But the ministry of that word is still the glory and the power of the Church; and deadly is her weakness when she undertakes to substitute her own word for that of our Lord.

The word thus ministered includes the word of life. This leads directly to the experience of the "birth from above," for every one who accepts the Lord.

The word thus ministered includes the ministry of the redemption and of the atonement, by which God's nation is redeemed, and the sinner is justified in the sight of God.

The word thus ministered includes the ministry of reconciliation whereby the erring and rebellious heart is brought into good fellowship and communion with God. It is no more the bond of fear, but confidence and love whereby we approach, and looking up into His face cry "Father, Father."

V.—The active force of the living word is practically present and to-day manifesting His power in the lives of men, body, mind and soul.

The manifestation of life in the Church is that of the New Birth whereby passing through the biological door the sons of Adam are ascending in the scale of being to become the Sons of God.

The final glory of the Church shall be when she is manifested with Christ, her living Head in all things. This shall not now be long delayed.

THE KINGDOM—THE BRIDE.

I.—The central Personality of the Kingdom is JEHOVAH, THE "GREAT KING" OF ISRAEL.

The generations of Israel are born, grow up, make their contribution of service in their day and generation, and then pass on to give place to their successors.

But Jehovah the King of Israel, in Israel, *abides for ever. He is "The Ancient of Days," His years never fail.* When at Sinai He came and established Himself as King in Israel it was for ever, and it is still for ever. *He is the one permanent personality in Israel throughout her history.* He IS the first, and WITH the last, "The Ancient of days."

II.—The vicegerent of Jehovah, established for ever by Divine Charter, and perpetuated by the oath of the Lord is the House of David seated on the Zion throne.

The "hand upon the throne of Jehovah" represents the Lord in Kingdom administration, personifies the kingdom in relation to other nations, and administers the law within the nation. In this connection let the following Scriptures be carefully read. The second Psalm, 2 Samuel, chapter vii. The coronation of Solomon, "Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him." 1 Chron. xxix. 23.

The preservation of the throne to the end of time, Isaiah, chapter vii.-xii.

The renewal of the covenant with the House of David, Jeremiah, chapter xxxiii.

The renewal of the promise by Gabriel in the annunciation, "The Lord shall give unto Him the throne of His father David and He shall reign over the House of Jacob for ever."

The promulgation anew of the law of the kingdoms in the Sermon on the Mount.

The description of the coming of the King, "The Son of man shall come in His glory." Matt. xxv.

III.—The basis of the Kingdom is the nation Israel. The matter is stated for all time in the wonderful preliminary message to Israel with which God charged Moses at the opening of the great pageant of national organisation at Sinai, Exodus xix., verses 3-13, which please read.

Other nations have been more or less free to work out their own destiny according to their own choice. But not so the nation Israel. The nation to which we British belong was devoted to the service of God and the Kingdom,

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from the miracle birth of the father of the race, Isaac, and from the miracle organisation of the nation at Sinai.

The nation Israel forms the basis of the Kingdom of God in the earth. To it He declared "*Ye shall be unto Me a kingdom.*"

The nation is appointed to be "a kingdom of priests." This means that it is to minister in Holy things to other peoples and nations. The office of priest would be meaningless were there not a congregation for which the priest should minister.

The Priesthood of the nation should be, not Aaronic, but similar to the Levitical ministration. The tribe of Levi was appointed to be the Priestly tribe of Israel. They had the "charge of all the congregation." The Aaronic priesthood were in holy orders, a sacred priesthood. The Levitical priesthood were secular priests, doing the work of God among the people. The Aaronic Priesthood *went inward* to the sanctuary, at the centre of the camp of Israel, to carry on their ministry in the tabernacle. The Levitical priesthood *went out among the people* to carry forward their duties among the tribes and homes of the people. The latter formed the magistracy and the judges for the people, administering the law and preserving order, wherever the people went on land or sea.

They had the care of the people's health.

They were the educationists of the people.

They were the publicists of the people.

What the tribe of Levi was to the tribes of Israel, that should the nation Israel be to the surrounding nations of the earth. "A Kingdom of Priests;" "and an holy nation." That is to say, they should be "set apart" to this great service to the end of time.

What a wonderful priesthood among the nations ancient and modern, has Israel been, even though she has failed of her high estate, and been scattered among the nations. What a wonderful manifestation of the carrying forward of the Divine plan is there in the later history of Israel-Britain in these ages when she is surely returning to her high calling, that of ISRAEL, "ruling with God."

IV.—The law of the Kingdom is in the Bible. It is simply expressed. Man-made laws and statutes would fill many libraries; in fact do so fill many libraries, and there is no man who either does or can know all that law. In the Divine law, not only the law, but all the rest of the Bible can be carried in the breast pocket of a business man. Notwithstanding its brevity, "The law of the Lord is perfect," "The testimony of the Lord is sure," "The statutes of the Lord are right," "The commandment of the Lord is pure," "The fear of the Lord is clean, enduring for ever," "The judgments of the Lord are true and righteous altogether. More to be desired are they than gold: yea than much fine gold, sweeter also than honey and the honeycomb."

V.—The duty of the administrators of the Kingdom is to establish and to administer the Divine Law in the Kingdom nation. The duty of *the Kingdom* is to establish that law among all nations to the ends of the earth. As the preaching of the gospel is the missionary duty of the Church, so the preaching and administration of the law is the duty of the Kingdom. The first brings personal salvation and eternal life. The second brings national salvation, peace and prosperity.

And "over all God blessed for ever" is Jehovah the God and the King of Israel, manifest in the Person of Jesus Christ, Who shall in due time be revealed to gather His body which is His church to Himself and to bring His nation as His bride into marriage *relationship* with Himself. The betrothal took place long and long ago. After the eastern custom the Lord shall come and take to Himself His Bride.

THE KINGDOM OF GOD, B.C. AND A.D.

BY DANIEL FARMER.

I.

TURNING to a concordance we find the terms "Kingdom of God" mentioned some seventy times, and "Kingdom of heaven" about thirty times, the latter confined to the New Testament.

Now Scripture most emphatically states that God chose but one people to bear this title, "The Lord thy God hath chosen thee (Israel) to be a special people unto Himself above all people that are upon the face of the earth" (Deut. vii. 6; xiv. 2. "You (Israel) only have I known of all the families of the earth." (Amos iii. 2). See also 1 Ch. xvi. 13; Ps. xxxiii. 12; Ps. cv. 6; Isa. xliii. 10.

II.

A nation consists of a people, king and constitution.

A. The nation was, and is, Israel.

B. The King was Jehovah, a theocracy lasting 447 years. 1 Sam. viii. 7; Isa. xliv. 6; Zeph. iii. 15.

C. The constitution was given at Sinai. Exodus, chapters xxi., xx., Deut. iv. 8; Neh. ix. 13.

III.

This Kingdom was under judges about 450 years, Acts xiii. 20, becoming the United Kingdom of Israel during the reigns of Saul, David and Solomon, the throne of this kingdom being called "the throne of the Lord." 1 Ch. xxix. 23.

IV.

Because of persistent idolatry and failure in its united state to respond to Jehovah's desire that it should be His national witness He divided it into two sections, 975 B.C., 1 Kings 12, the northern section consisting of ten tribes under Jeroboam, ever after to be known as the House of Israel; the southern section of two tribes, Benjamin and Judah, remaining under Rehoboam and ever after to be known as the House of Judah. This divided condition lasted some 250 years, during which over the House of Israel there reigned nineteen kings, none of David's line, and nineteen kings and one queen over the House of Judah, all of David's line. The last king of Israel was Hoshea, 2 Kings xvii. 4, the last over Judah was Zedekiah, 2 Kings xxv. 7.

V.

This "Kingdom of God," whether in its past united form or in its present divided condition, or in its future re-united state, is the one and only kingdom of both Old and New Testaments. From its inception to its final glory it is the only national representative of Jehovah—it was never transferred to the Church—that is an elect company inside the elect race. This is the Kingdom of the

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stone which Daniel saw re-placing the metal world-kingdoms. Dan. 2. This is the "Kingdom of the saints," (separated ones) which under the final lead of the Son of Man occupies the earth after the ravages of the wild-beast Kingdoms of Dan. vii. This is the Kingdom John announced, Matt. iii. 2, which "Jesus began to preach," Matt. iv. 17, bade His twelve disciples to proclaim, Matt. x. 7, likewise the seventy, Luke x. 9.

VI.

The King—Christ—and all the conditions which He laid down for citizenship under His sovereignty, Matt. chapters v. to vii., were rejected by the House of Judah, viz., the Jews. "His citizens hated Him," Luke xix. 14, Matt. xxvii. 23. This led to the transference of "the Kingdom" to another nation, as threatened in Matt. xxi. 43. Who was this other nation? Not the Church, that is a cosmopolitan gathering out of all nations, Rev. v. 9, and possesses neither geographical boundary nor political status. Nor was it Pagan Roman, or any heathen people outside the Roman Empire. To whom then could this "Kingdom of God," "Kingdom of heaven" be given?

VII.

British-Israelites maintain that the Scriptures indicate, and that history, tradition and legend confirm, that the House of Israel, whose captivity is recorded in 2 Kings xvii., escaped from Media, and passing across Southern Europe, settled in these "Isles of the North and West," the "appointed place" of 2 Sam. vii. 10, and referred to some twelve times by Isaiah. Also that when the last King of Judah, Zedekiah, was dethroned, 2 Kings xxv., the throne, in the person of Zedekiah's daughter (under the "riddle" of the "tender twig") Ez. 17, was transferred to the House of Israel by the marriage of the said princess to a reigning monarch of the tribe of Dan, then settled in Ireland, and that our Royal House is thus in direct descent from King David, so that this ancient Kingdom of Israel, Kingdom of God, Kingdom of heaven, is to-day to be found among the Anglo-Saxon peoples, whose very name of British signifies in Hebrew Brith the covenant, ish the man.

VIII.

During the interval between the rejection of Christ by the House of Judah—the Jews before their national conversion—Zech. xii., and whilst the Kingdom of God is to be found with the Kingdom of Israel, viz., the British, God, by the preaching of the gospel of grace concerning His Son, is calling out from all the world an *Election of Grace*, called the Church, built on the rock of our Lord's divinity, Matt. xvi. 18, indwelt by the Holy Spirit, Rom. viii. 9, instructed by Holy Scripture, John xvii. 14, this unique company is called the Body, of which Christ is the Head, Col. i. 18. Upon the completion of this elect company the unification of the still divided Houses of Israel and Judah will take place, Ez. xxxvii. 16, Acts xv. 16, both Houses becoming "all righteous," Isa. lx. 21, so becoming truly the vice-regents of Christ during His millennial reign, Matt. xix. 28.

IX.

This is "the Kingdom of heaven," in its varying aspects, set forth in the "Kingdom" parables of Matt. xiii. The kingdom of the TEN servants left in charge during the nobleman's absence, Luke xix. 13. The kingdom of the TEN virgins of Matt. xxv., which teaches that something more than lineal relationship is needed if admittance to the marriage is to be assured.

X.

Lastly. British-Israelites consider that the "Marriage supper of the Lamb," Rev. xix. is the marriage of the Body, of which Christ is the Head to the Kingdom, or State, which being now "all righteous" has "made herself ready," and thus in the working out of this wondrous scheme relating to our world both Church and State are now one, and in both its religious and political aspects a fit instrument for the "residue of men," Acts xv. 17, yet to be brought in before the final shout "The Kingdoms of this world are become the Kingdoms of our Lord and of His Christ" Rev. xi. 15.

"Mine ears have heard the purpose and mine eyes have seen the plan,
Designed by God Almighty, aye, before the world began,
To clear the world of evil, and to save rebellious man,
For God is marching on."

SOME LINKS IN THE CHAIN.

IT is my purpose to try and throw some sidelights, so to speak, upon the Zarah Judah line of British-Israel history which, though small in themselves, have a value as links in the chain of evidence, which, owing to persistent research in recent years, has lengthened to great extent.

These links are mainly traditional, but as has been well said, tradition is the reflection of fact, and it is unwise to sneer at it, especially when it clings in several forms to one locality. It has been the custom, and still is, to decry the writings of Geoffrey of Monmouth, whose Chronicles of the Kings of Britain, largely drawn and translated from earlier documents, have given us a list of their names, and an account of their doings, but in the light of latter day research it appears that Geoffrey did not draw upon his imagination to such an extent as has been supposed. He had access in his day to the library of Glastonbury, and there is not much doubt that that Abbey possessed manuscripts which were the source of his supplies. It has been ascertained that the Zarah Judah people migrated to Asia Minor, where they built Troy.

In later generations one of their princes—Brutæ—having accidentally killed his father, was obliged to flee the country, and taking with him his wife, the daughter of a Greek prince, his cousin Corinius and his band of followers, he sought a new land wherein to settle. After much wandering, his ships brought them to the coast of Devonshire—at Totnes—and here Brutæ landed. The traditional stone upon which he first set foot is still shown, and is called the Brutus Stone, and the late Rev. Baring Gould gives the local "rhyme" attributed to the first king of Britain: "Here I sit, and here I rest, and this land shall be called Totnes."

The wanderings of Brutus and his band are described at length in Drayton's "Polyalbion", in which there is much classical allusion to the goddess Diana, who directed him hither.

A Cornish legend tells that Corinius, the cousin of

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Brutæ, having penetrated into Cornwall, was opposed by the giants who dwelt there, but such was his prowess that in single combat he overcame them, and the rock from which one monster was flung is called "The Giant's Leap" to this day. Surely there is the foundation for the nursery story of Jack-the-Giant Killer? Jack or John Bull! and Cormaran *was* a Cornish giant!

Amongst some curious survivals in Cornwall is that of the very ancient "Ferry Dance" of Helston, which is a purely pagan one in honour of Flora. It is danced there to this day, much of the old ritual being still observed. On May 8th the young people go at the break of day to the woods and there they gather flowers which they bring back. Then at noon the couples assemble in the Town Hall and start off to dance in and out of the houses all through the town, the doors having been left open for this purpose.

The dance through the open doors signified the entry of spring after the dark of winter. Curiously enough the ancient name of Helston was Hellas, and this from a Greek colony which had settled there, and who probably were attracted to the place from the fact that the wife of Brutæ was the daughter of a Greek prince.

Brutæ and his band wandered on until they came to the banks of the Thames, and there, probably near what is Ludgate Hill, he founded the first city of London, calling it, as was perfectly natural he should do, after his native city of Troy—Troia Newydd or Troynovant. In after years it was re-christened after a descendant of his—King Lud, and called Cær Lud, or Lud's city. An old gate bore the sculptured figures of the king and his sons; another city gate was called after a king Beli or Bili, and still lives in the name of Billingsgate.

Another link with Britain's classical past lives in that curious figure of seven concentric lines, which was called "City Troy," and the writer of a book on Welsh antiquities in 1820 gave a diagram of it, adding that the Welsh shepherds still amused their hours of waiting by cutting it in the turf. The figure is shown here and it was supposed to represent the seven walls which guarded the Trojan citadel.

The dainty Cornish cream which is also peculiar to Devonshire and Britainy is said to be founded only in the country now known to have been ancient Phœnicia.

My authority for this statement is the writer of a book on the Channel Islands, whose name I regret to say I have forgotten, but who gave no less an authority for his statement than the late Rev. Baring Gould.

The ancient name of Scotland was derived, so it is said, from the name of a son of Brutæ, Albanactus, and in the Historia Britonum, translated by Nennius, is the following passage:

"O! all ye learned of Alba,
Ye well skilled host of yellow hair,
What was the first invasion, is it known to you,
Which took the land of Alba?
Albanus possessed it, numerous his host,
He was the illustrious son of Isacon."

Note the name Isacon!*

It would be interesting to know if the name Isacon was an alternative one for Brutæ. It is surely another link in the chain.

* From a paper—"Race and Language of the Picts," by William Kene—Archælogia Cambrensis (April, 1865), Gwendolen Paget.

ONE OR TWO CHAPTERS OUT OF THE ANCIENT "BOOK OF JASHER."

CONTRIBUTED BY MRS. WOOD (Vancouver).

(*To illustrate the form and matter of this interesting book.*)

1. And Enoch lived sixty-five years and begat Methuselah; and Enoch walked with God after having begot Methuselah, and he served the Lord, and despised the evil ways of men.

2. And the soul of Enoch was wrapped up in the instruction of the Lord, in knowledge and in understanding; and he wisely retired from the sons of men, and secreted himself from them for many days.

3. And it was at the expiration of many years whilst he was serving the Lord, and praying before Him in (his) house, that an angel of the Lord called to him from heaven, and he said, here am I.

4. And he said, rise, go forth from thy house and from the place where thou dost hide thyself, and appear to the sons of men, in order that thou mayest teach them the way in which they should go, and the work which they must accomplish to enter in the ways of God.

5. And Enoch rose up according to the word of the Lord, and went forth from his house, from his place, and from the chamber in which he was (concealed) and he went to the sons of men and taught them the ways of the Lord, and at that time assembled the sons of men and acquainted them with the instruction of the Lord.

6. And he ordered it to be proclaimed in all places (where) the sons of men (dwelt), saying where is the man who wishes to know the ways of the Lord and good works? let him come to Enoch.

7. And all the sons of men then assembled to him, for all who desired this thing went to Enoch, and Enoch reigned over the sons of men according to the word of the Lord, and they came and bowed to him and they heard his word.

8. And the Spirit of God was upon Enoch, and he taught all his men the wisdom of God and His ways, and the sons of men served the Lord all the days of Enoch, and they came to hear his wisdom.

9. And all the kings of the sons of men, both first and last, together with their princes and judges, came to Enoch when they heard of his wisdom, and they bowed down to him, and they also required of Enoch to reign over them, to which he consented.

10. And they assembled in all, one hundred and thirty kings and princes, and they made Enoch king over them, and they were all under his power and command.

11. And Enoch taught them wisdom, knowledge, and the ways of the Lord: and he made peace amongst them, and peace was throughout the earth during the life of Enoch.

12. And Enoch reigned over the sons of men two hundred and forty-three years, and he did justice and righteousness with all his people and he led them in the ways of the Lord.

13 And these are the generations of Enoch: Methuselah, Elisha, and Elimelech, three sons and their sisters (were) Melca and Nahmah, and Methuselah lived eighty-seven years and he begat Lamech.

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14. And it was in the fifty-sixth year of the life of Lamech when Adam died: nine hundred and thirty years old was he at his death, and his two sons (with) Enoch and Methuselah his son, buried him with great pomp, as at the burial of kings, in the cave which God had told him of.

15. And in that place all the sons of men made a great mourning and weeping on account of Adam: it has therefore become a custom among the sons of men to this day.

16. And Adam died because he ate of the tree of knowledge: he and his children (after him), as the Lord God had spoken.

17. And it was in the year of Adam's death, which was the two hundred and forty-third year of the reign of Enoch, in that time Enoch resolved to separate himself from the sons of men, and to secrete himself as at first in order to serve the Lord.

18. And Enoch did so, but did not entirely secrete himself from them, but kept away from the sons of men three days and then went to them for one day.

19. And during the three days that he was in his chamber, he prayed to, and praised the Lord his God, and the day on which he went and appeared to his subjects, he taught them the ways of the Lord, and all they asked him about the Lord he told them.

20. And he did in this manner for many years, and he afterwards concealed himself for six days and appeared to his people one day in seven: and after that once in a month, and then once in a year, until all the kings, princes, and sons of men sought for him, and desired again to see the face of Enoch, and to hear his word, but they could not, as all the sons of men were greatly afraid of Enoch and they feared to approach him on account of the God-like awe that was (seated) upon his countenance: therefore no man could look at him, fearing he might be punished and die.

21. And all the kings and princes resolved to assemble the sons of men, and to come to Enoch, thinking that they might all speak to him at the time when he should come forth amongst them, and they did so.

22. And the day came when Enoch went forth and they all assembled and came to him, and Enoch spoke to them the words of the Lord and he taught them wisdom and knowledge, and they bowed down before him and they said, may the king live, may the king live!

23. And in some time after, when the kings and princes and the sons of men were speaking to Enoch and Enoch was teaching them the ways of God, (behold) an angel of the Lord then called unto Enoch from heaven, and wished to bring him up to heaven to make him reign there over the sons of God, as he had reigned over the sons of men upon earth.

24. When at that time Enoch heard this he went and assembled all the inhabitants of the earth, and taught them wisdom and knowledge, and gave them divine instructions, and he said to them, I have been required to ascend into heaven, I therefore do not know the day of my going.

25. And now therefore I will teach you wisdom and knowledge and will give you instruction before I leave you, how to act upon earth whereby you may live; and he did so.

26. And he taught them wisdom and knowledge and gave them instruction, and he reproved them and he placed before them statutes and judgments to do upon earth, and he made peace amongst them, and he taught them everlasting life, and dwelt with them some time teaching them all these things.

27. And at that time the sons of men were with Enoch, and Enoch was speaking to them, and they lifted up their eyes and the likeness of a great horse descending from heaven, and the horse paced in the air;

28. And they told Enoch what they had seen, and Enoch said to them, on my account does this horse descend upon earth; the time is come when I must go from you and I shall no more be seen by you.

29. And the horse descended at that time and stood before Enoch, and all the sons of men that were with Enoch saw him.

30. And Enoch then again ordered a voice to be proclaimed, saying, where is the man who delighteth to know the ways of the Lord his God, let him come this day to Enoch before he is taken from us.

31. And all the sons of men assembled and came to Enoch that day; and all the kings of the earth with their princes and counsellors remained with him that day; and Enoch then taught the sons of men wisdom and knowledge, and (gave them) divine instruction; and he bade them serve the Lord and walk in His ways all the days of their lives, and he continued to make peace amongst them.

32. And it was after this that he rose up and rode upon the horse; and he went forth and all the sons of men went after him, about eight hundred thousand men; and they went with him one day's journey.

33. And the second day he said to them, return home to your tents, why will you go? perhaps you may die; and some of them went from him, and those that remained went with him six day's journey; and Enoch said to them every day, return to your tents, lest you may die; but they were not willing to return and they went with him.

34. And on the sixth day some of the men remained and clung to him, and they said to him, we will go with thee to the place where thou goest; as the Lord liveth, death only shall separate us.

35. And they urged so much to go with him, that he ceased speaking to them; and they went after him and would not return;

36. And when the kings returned they caused a census to be taken, in order to know the number of remaining men that went with Enoch; and it was upon the seventh day that Enoch ascended into heaven in a whirlwind, with horses and chariots of fire.

37. And on the eighth day all the kings that had been with Enoch sent to bring back the number of men that were with Enoch, in that place from which he ascended into heaven.

38. And all those kings went to the place and they found the earth there filled with snow, and upon the snow were large stones of snow, and one said to the other, come, let us break through this snow and see, perhaps the men that remained with Enoch are dead, and are now under the stones of snow, and they searched but could not find him for he had ascended into heaven.

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CHAPTER IV.

1. And all the days that Enoch lived upon the earth, were three hundred and sixty-five years.

2. And when Enoch had ascended into heaven all the kings of the earth rose and took Methuselah his son and anointed him, and they caused him to reign over them in the place of his father.

3. And Methuselah acted uprightly in the sight of God, as his father Enoch had taught him, and he likewise during the whole of his life taught the sons of men wisdom, knowledge and the fear of God, and he did not turn from the good way (either) to the right or to the left.

4. But in the latter days of Methuselah, the sons of men turned from the Lord, they corrupted the earth, they robbed and plundered each other, and they rebelled against God and they transgressed, and they corrupted their ways, and would not hearken to the voice of Methuselah, but rebelled against him.

5. And the Lord was exceedingly wroth against them, and the Lord continued to destroy the seed in those days, so that there was neither sowing nor reaping in the earth.

6. For when they sowed the ground in order that they might obtain food for their support, behold, thorns and thistles were produced which they did not sow.

7. And still the sons of men did not turn from their evil ways, and their hands were still extended to do evil in the sight of God, and they provoked the Lord with their evil ways, and the Lord was very wroth, and repented that He had made man.

8. And He thought to destroy and annihilate them and He did so.

9. In those days when Lamech the son of Methuselah was one hundred and sixty years old, Seth the son of Adam died.

10. And all the days that Seth lived, were nine hundred and twelve years, and he died.

11. And Lamech was one hundred and eighty years old when he took Ashmua, the daughter of Elishaa, the son of Enoch his uncle, and she conceived.

12. And at that time the sons of men sowed the ground, and a little food was produced, yet the sons of men did not turn from their evil ways, and they trespassed and rebelled against God.

13. And the wife of Lamech conceived and bare him a son at that time, at the revolution of the year.

14. And Methuselah called his name Noah, saying, the earth was in his days at rest and free from corruption, and Lamech his father called his name Menachem, saying, this one shall comfort us in our works and miserable toil in the earth, which God had cursed.

15. And the child grew up and was weaned, and he went in the ways of his father Methuselah, perfect and upright with God.

16. And all the sons of men departed from the ways of the Lord in those days as they multiplied upon the face of the earth with sons and daughters, and they taught one another their evil practices, and they continued sinning against the Lord.

17. And every man made unto himself a god, and they robbed and plundered every man his neighbour as well as his relative, and they corrupted the earth, and the earth was filled with violence.

18. And their judges and rulers went to the daughters of men and took their wives by force from their husbands according to their choice, and the sons of men in those days took from the cattle of the earth, the beasts of the field, and the fowls of the air, and taught the mixture of animals of one species with the other, in order therewith to provoke the Lord; and God saw the whole earth and it was corrupt, for all flesh had corrupted its ways upon earth, all men and all animals.

19. And the Lord said, I will blot out man that I created from the face of the earth, yea from man to the birds of the air, together with cattle and beasts that are in the field, for I repent that I made them.

20. And all men who walked in the ways of the Lord, died in those days, before the Lord brought the evil upon man which He had declared, for this was from the Lord, that they should not see the evil which the Lord spoke of concerning the sons of men.

21. And Noah found grace in the sight of the Lord, and the Lord chose him and his children to raise up seed from them upon the face of the whole earth.

THE GREAT PYRAMID.

A CORRESPONDENT writes:—There is one feature of the construction of the Great Pyramid which I have not seen noticed by any of the writers on the subject—it is probably one that would only occur to an unlearned layman like myself.

It was this. If, as I believe, the building was not a tomb but was meant to be entered at a future time, it must bear on its construction definite evidence of that intention, and indication of the way by which such entrance was to be effected.

Now, if Mr. Davidson is correct in saying that the grotto passage was forced after the Pyramid was built, it is manifest that the Pyramid could not have been entered except by violence at any time, except as to the first descending passage, and even if the secret of the first ascending passage had been discovered, it was full of stone plugs, and therefore impracticable.

If the architect meant what we believe he meant, he must have provided (1) some means of entry above the plugs and (2) some means of moving these plugs out of the way to leave the ascending passage free.

As to (1) the only means, till later years, was the grotto passage, and those who made that must either have done so before the Pyramid was finally sealed up, to escape by, or it must have been made later by some one who knew the exact position of the passages.

Now the Grand Gallery must have been built on templates which would have to remain in position till the King's Chamber was finished. *How were they removed?* The plugs were in position according to Mr. Davidson, so that there was no means of escape unless the grotto passage was there; in other words the workmen were caught like rats in a trap and must have perished, as it would not

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have been safe to remove the framework till further courses of masonry had been added on the top of the Grand Gallery roof.

There are only two possible ways:—Either (1) The plugs were *not* in position, or (2) The grotto passage was already there.

As to (1) If the plugs were *not* in position they must have been in the Queen's Chamber. How were they got out and lowered into the passage if the men had all gone out?

Let us agree then with Mr. Davidson and grant that the plugs *were* in position—in that case the men must have escaped down the shaft, sealing it behind them.

And that shaft was obviously meant to be found sooner or later by someone who had previously found the entrance passage and underground chamber and felt that there was more beyond.

That is my view of the facts, that this was *intended* to lead the first explorer of the Pyramid straight to his goal.

But, for the Pyramid's purpose, it was not enough to do that—he must be enabled to open it up to others.

There are three things that have puzzled all mathematicians; to the uninstructed mind they seem to me extremely simple.

They are (1) The niche in the Queen's Chamber.

(2) The provision for flooring to continue level of Grand Gallery and first passage.

(3) The niches in the ante-chamber.

(1) The first is, I submit an obvious carving in stone of a pile of blocks, meant to tell all and sundry that the constructional purpose of the Queen's Chamber was to pile the blocks into as they were drawn up out of the passage—the unfinished floor would facilitate the use of levers for that purpose—the uncut ventilators ready if needed point the same way—a mere storage chamber.

(2) The second is only clear if we admit that the blocks were meant to be pulled up and stored in the Queen's Chamber and then that the entrance to that was to be covered up by a false floor so that people might walk straight up.

(3) But how were these blocks to be hauled up? The ante-chamber gives the answer at once, clear to any small boy, three pairs of niches for upright timbers to be retained in; hollows at the top, semicylindrical, suggesting rollers, and the four grooves over the exit, suggesting ropes to be pulled.

It is all so suggestive! It *was intended* that one day men should force their way into the Pyramid by the well shaft and marvel and wonder and examine and begin to understand, then they would see the sign in the Queen's Chamber, "Pile your blocks here" and in the ante-chamber, "Fix your ropes and rollers here" and would obey, then fix the false floor as indicated, thus shutting off the Queen's Chamber which would be of no further use.

And lastly, isn't it about time the Pyramid was put under the protection of those to whom it is a *sacred* monument to be cleaned, repaired, lit with electric light and properly guarded and looked after?

BRITISH-ISRAEL CONFERENCE, VANCOUVER, B.C.

April 11th to April 18th (inclusive).

BY PROFESSOR EDWARD ODLUM, M.A.

DURING this Conference, there were sixteen sessions held, two each day. The addresses were above the average, as each speaker co-related his topic to each and all of the other addresses.

This presented the British-Israel claims in many forms, from many viewpoints, with varying impressions and *yet as a whole*, just as the Bible is one whole, even though presented by many writers at differing times during long ages.

It was my duty and privilege to speak five times, the following being the topics:—

1. "Laying the Foundation."
2. "Erecting the Edifice."
3. "The Divine Strategy of the Final War."
4. "Peering into the Future."
5. "The World Called to Enter into the Kingdom through one Door: The Crowning Glory."

These subjects were treated as parts of one great age-long divinely human undertaking.

The Almighty has a plan reaching down through the ages from Adam forward to the completion of this human age, the divine plan running there throughout.

While this plan includes the entire human family, it arranges for one specific race through which the work would be carried on to a finish.

The race began in Abraham, developed through Israel, and is to be completed by the people and Kingdom who now represent this Israel ancestry.

This Kingdom, a multitude of nations, is the Stone Kingdom of Daniel's interpretation, and has been doing the work long since given it to perform.

Of late, this Kingdom has taken possession of Palestine, the home of its ancestors, and there, with Judah, is preparing for the final episodes of this age of human activity.

THE MUSICAL PHASE OF THE CONFERENCE.

Miss Savage, with her usual devotion to our British-Israel undertakings, gave daily most excellent service in connection with the audience or assembly singing.

Mr. Fred Eric Kidson most ably and helpfully managed the musical programme. In doing so, he introduced to the audience the several well-known soloists.

These lady soloists all gave must suitable selections, and rendered their songs very helpfully and inspiringly to an audience that showed perfect appreciation.

Our executive most sincerely thanked all the performers, including the committees, sub-committees, the tea and cake producers, and all others who aided in the good work.

Many British-Israel books went out to be read, a goodly number of people, joined the Association, and others who heard were convinced, and are now using their influence to forward the great cause.

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Few movements on earth are spreading with such rapidity as is that of the *Israel eye-opening process*.

The *blind servant* is at last getting to see somewhat the light of national revelation, and *he is beginning to answer the call*, which is the Kingdom call to service, and a personal knowledge of Him who made the Kingdom; and the personal call to salvation and unselfish service, under divine guidance and inspiration.



The Site of Gezer in the Background; in the Foreground is the Threshing-Floor of the Modern Village.



Part of the Foundations of Ahab's Palace at Samaria.

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BRITISH-ISRAEL ASSOCIATION OF CANADA—WINNIPEG BRANCH.

ANNUAL REPORT, 1925—6.

THE season opened with the valuable advantage of a visit by the Rev. Pascoe Goard and the Rev. Chas. E. Batzold, covering four days, September 10th to 13th inclusive. Three public meetings were held in the auditorium of Trinity Hall and one very well attended Sunday afternoon service in the National Theatre, at which many strangers were noted. Mr. Batzold also gave an address in Trinity Hall on his return journey to Vancouver.

A most successful social followed, at which a strong musical programme was rendered by members and others. A series of eleven lectures, five of which were illustrated, was given by seven speakers, and there were also two other special nights, including one social and a miscellaneous programme entitled "The British Empire in Song and Story," in which the various items were associated with short talks, explaining their significance from the British-Israel viewpoint.

On January 14th, a special meeting for prayer was held in response to the request from the London Headquarters, at which the Rev. E. J. Springett delivered an inspiring address on individual and national responsibility.

Several important forward steps have been taken this season, which constitutes the fifth during which the Branch has functioned. A donation of books was made to the Free Public Library, which published a comment on the spread of enquiries regarding British-Israel Truth, and the same institution also purchased a number of volumes for the lending department. The NATIONAL MESSAGE AND BANNER is now regularly placed in the racks in the Reading Room.

The sympathy of the proprietor of the *Winnipeg Mirror* has been enlisted, and that journal appropriated a generous amount of space to printing an explanation of the nature and aims of the Association, in addition to giving advance announcements of the meetings.

A resolution protesting against the introduction of Sunday football was passed and forwarded to the Dominion Football Association and elsewhere, including the British-Israel Branches in the principal Canadian cities. An appreciative reply was elicited from the Secretary of the Lord's Day Alliance at Toronto, and the Dominion Football Association's Secretary stated that the matter had been under discussion, but that the proposal was defeated on being put to a vote.

A number of enquiries and requests for literature, also a few subscriptions have been received from country points in Manitoba and Saskatchewan, and copies of the special number of the NATIONAL MESSAGE were widely distributed, the current numbers of that journal being also sold at the meetings in Winnipeg.

The sale of literature, which activity is in charge of Miss M. Harbour, has been most gratifying, and a considerable number of subscriptions to the NATIONAL MESSAGE have been taken through the same channel. A Lending Library has also been maintained and taken good advantage of. There has been a steady increase in the membership recently and the attendances at the public meetings, held twice a month during the winter, have been very satisfactory, the hall being crowded to capacity more than once.

At the Annual Meeting on April 20th, the new Executive for 1926-7 was elected, with the Rev. E. J. Springett as President, supported by a strong Committee. It is also hoped to form a Ladies Auxiliary in the near future, and to arrange for some description of summer activities until the opening of the regular season next September.

It is expected also that arrangements will be made for extension of the work to include some of the country towns in the Province of Manitoba commencing in June, when a series of lectures is planned. Altogether the prospects for the spread of British-Israel truth within the sphere of this Branch are most encouraging.

NORMAN THOMPSON,
Secretary.

WEEK BY WEEK.

By A.R.H.

FOR some time past it has been the suggestion of certain students closely engaged in following Great Pyramid date indications that, for the immediate future, FRANCE would be the country to which our attention should be directed, and FINANCE the active principle affecting political eventualities.

This forecast has proved to be a remarkably accurate one, and the events centering round the dates indicated have been more than usually momentous.

MARCH 6th, 1926.

A prominent article in *The Times* entitled "POSITION OF FRANCE," discussing the feasibility of France's participation in the Yugoslav-Italian Treaty, proceeds as follows:—"*Signor Mussolini* has now taken the lead by practically declaring that *Italy would not tolerate* the union of Austria and Germany, and by inviting Yugoslavia to reinforce the existing Treaty with the object of safeguarding it."

French participation is objected to on account of the Treaty of Locarno which binds her to submit every difference with Germany to arbitration.

The drift of affairs is, however, still more clearly revealed in a quotation from "L'Action Française":—"The conversations between M. Briand and M. Nintchitch form *a significant episode.* They illustrate the new political situation which has been created for France by the Locarno Treaty.

"The French Government has discovered all of a sudden that it is running the risk of being imprisoned in a sort of neutrality very similar to that of Belgium before the war, and is trying to escape from it . . . France has for some months past been trying to enter into a triple agreement with Italy and Yugoslavia.

"*Italy declines.* Yugoslavia submits to Italy's attraction. *Signor Mussolini wishes to secure for his country the rôle of protector of the smaller States of Central and Eastern Europe. This rôle, he hints, no longer belongs to France,* since she has lost her liberty of action on her principal frontier, that of the Rhine."

Thus we see the genesis of a movement that means

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nothing less than the establishment of Italian influence dominant in Europe, at the expense of France.

A noted journalist writes regarding these events as follows:—"It often happens that the forces destined to shape the history of the world are steadily and progressively operating for a considerable time before their startling consequences are suddenly made apparent. In all probability it is so in Europe to-day; *the decisive factor there being the change which is taking place in the population of* FRANCE.

"We hear a great deal about supposed 'imperialistic' ambitions of the French," continues the gifted writer, "of the failure *of their parliamentary system,* and the prospect of its being upset *by some French Mussolini,* but we hear little of a factor of more calculable potency—the *rapidly increasing influx of alien immigrants into French territory.* The Roman Empire fell because there were not Romans enough to keep it going. *The French Republic may soon be in danger of similar collapse from similar causes.* There are numbers of mining villages in the Pas de Calais where it is useless for a Frenchman to ask the way or time in his own language. In the interior there are extensive areas in which *alien immigrants from Italy* own all the land, and carry on nearly all the trades and professions, but they make no pretence of conforming to the manners of their adopted home.

"Mussolini saw to that when immigrants were asked for, and drove a hard bargain. Italians working in France participate by treaty in all the advantages of French social legislation, but live in conditions which practically compel them to retain their Italianita. *Their numbers run into millions.* They speak their own language and have their own schools, priests, churches and clubs. Fascist agents visit them to see that there is no weakening in their allegiance. They live there, in short, in much the same way as the Greeks lived in Italy in the days when Southern Italy was called Magna Grecia.

"*Italian Imperialism,*" declares our informant, "*is as ambitious to-day as German Imperialism was in* 1914.

Again, the Italians have never forgiven the French for exacting the

SURRENDER OF NICE AND SAVOY

as the price of their help in the war of 1859, nor for seizing Tunis at a later date. FRANCE *to-day includes a substantial slice of what Italians regard as Italian Irredenta; and when they have colonised this their next step may very well be to claim possession of it.*"

MAY 29th, 1926.

An article in *The Times* entitled "More difficulties for M. Briand," warns of a coming Cabinet crisis and of the danger attending the action of those parties that control the chamber in usurping the functions of the Government in regard to FINANCE. Alarm reported in FINANCIAL circles and a serious fall of the franc recorded during the course of the day.

MAY 30th, 1926.

In Paris a Cabinet Council is twice held during the day and in the evening the following communiqué was issued: "The Government after a prolonged study of the FINANCIAL problem has considered it its duty *to concentrate the whole of its activity on the recovery of the franc, to the exclusion, for the present, of all other questions.*"

JULY 20th, 1926.

This remarkable date is vertical to the centre of the subterranean chamber of the Great Pyramid. This chamber seems to symbolise Confusion, Chaos or Evil. On this day the daily Press record the climactic progress of preceding events.

Large headlines announce the formation of a "New French Cabinet;" "The Franc at 235;" and "Confusion of Parties."

The statements of greatest significance, however, are contained in two reports from ROME, which run as follows:—"To the believer in Fascist doctrines the French crisis serves as but one proof more that *the Parliamentary system has broken down the world over,* and that its supersession by a system more or less on Fascist lines is only a matter of time."

The *Giornale d'Italia* comments thus:—"Whatever Ministry is formed in France to-day in the present Parliamentary conditions would fall in a few days or weeks without having accomplished anything. It is not Ministries which fall in France to-day. It is the régime which has fallen. *The Parliamentary régime is false and no longer worthy of discussion.*"

In thus dismissing the representative system, Signor Corradini admits that its "death agony" may be more prolonged in England than elsewhere!

Every student of affairs recognises that the fall of the tenth Briand Cabinet represents something more than an ordinary Cabinet crisis and that the continued fall of the franc threatens the economic welfare of the whole of Europe.

Amidst the confusion of changing conditions, one development begins to stand out with increasing ominousness—the rising power of Fascism and revival of the spirit of Roman Imperialism. The following outburst culled from an official Fascist organ is symtomatic.

"As to Africa we ought to make a push to the right and to the left, with Tripoli as a pivot, *laying hands on Tunis* on the one hand with a bit of Morocco, *and on Egypt* on the other hand, with a bit of Nubia, *linking up with our Red Sea possessions by way of the Nile.* As to Asia, we might affirm that we are somewhat interested in the whole zone that looks out upon the *Dodecanese and Cyprus,* from Smyrna and Antioch downwards.

"We should also have something to say about Europe. . . . . ." (!)

In the event of France becoming a part of the proposed revived "Roman" Empire, the Fascist influence would at once dominate the whole of the North African (South Mediterranean) coastline from Morocco to Libya on the Western boundary of Egypt; Eritrea-Abyssinia-Somaliland along the South Eastern border of the Sudan, and finally extend up into Syria, north of Palestine.

These matters merit the careful consideration of every student of Biblical prophecy, for they are indubitably a precursory part of the whirlwind succession of events described as taking place at

THE MIDNIGHT HOUR

of the present Age. The first phase of Armageddon ended abruptly at the eleventh hour of the eleventh day of the eleventh month, 1918; surely an indication that the eleventh

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hour of the present phase of human history had struck! If this be the case, we are even now living in the last hour before midnight. Now a prophetic hour is equal to fifteen years.

Seven and a half years from November 11th, 1918 (or at *exactly* half past eleven) we witness the *sudden* collapse of the General Strike, May 12th, 1926.

Another "half hour" or seven and a half years will, if our supposition be correct, bring us to the Hour of Midnight, A.D. 1933, the year described by Dr. Gratton Guiness and others as the "*ne plus ultra*" of prophetic chronology.

This calculation was suggested to the writer by a contemporary.

THE GIFTS AND CALLING OF GOD ARE WITHOUT REPENTANCE.

BY H. E. TURNER.

ON a Sunday morning early in this year 1926, a clergyman in his sermon made the emphatic statement that John the Baptist proclaimed, that which was not merely a reformation but a revolution, a revolution of a positive character against the house of Israel, whereby they were radically changed from their exalted estate to the condition of Gentiles, for "when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?" "And think not to say within yourselves, we have Abraham to our Father: for I say unto you, that God is able of these stones to raise up children unto Abraham." The momentous event of this supposed rejection of the house of Israel from the condition of God's chosen and peculiar people to that of Gentiles, is not considered to be the solitary and exceptional opinion of this preacher, but the teaching of a school, known in general terms as moderns; what follows therefore is not of a personal nature.

The statement amounts to a denial that the Almighty is an unchangeable God and that His gifts and calling are without repentance. The presumption that the house of Israel consisted of Pharisees and Sadducees was an acknowledgment that this school of thought is deaf and blind (Isa. xlii.) to the fact that Pharisees and Sadducees were Jews of the house of Judah; that the Jews and the house of Israel were two different nations and separate branches of the Hebrew race. The statement ignores the Divine promise made to Abraham, Sara and the Patriarchs, who with kings and prophets "all died in faith, not having received the promises, but having seen them afar off" (Heb. xi. 13) thereby evincing that those promises to Israel are for future fulfilment, which cuts the ground from under the statement. The Old Testament Scriptures declare that, in accordance with the promises of God, awarded for faith and obedience, by everlasting covenant to Abraham, the Children of Israel were chosen by God, separated from other peoples, to be His servants and witnesses as long as the sun and the moon shall endure, for the purpose of benefiting and blessing all the families of the earth, thus ages before modern civilisation adopted the system of committees, *i.e.*, of choosing out from large companies and associations, etc., small bodies called committees, to do the work of the multitude, the Most High had chosen one nation to serve on His committee, to promote the welfare of all other nations and kindreds. "Thou Israel, art My servant, Jacob, whom I have chosen, the seed of Abraham My friend." "Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel" "for the Lord hath redeemed Jacob, and glorified Himself in Israel." "But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end." These are a few simple credentials of Israel from the Word of God in the Old Testament and cannot be disproved, being re-established in the New Testament and confirmed by present-day history. "He hath holpen His servant Israel, in remembrance of His mercy; as He spake to our fathers, to Abraham, and to his seed for ever." "And so all Israel shall be saved:" "For the gifts and calling of God are without repentance." The epistle of James, addressed to the twelve tribes, is proof of the integrity of the house of Israel in his day; but the supreme authority is Jesus Christ. Addressing His apostles, 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." "I am not sent but unto the lost sheep of the house of Israel." Those sheep, whom we learn from Ezek. xxxiv. 30 and 31, are men of the house of Israel, eleven of whom Jesus chose to be apostles of the Christian Church, Galileans of the tribe of Benjamin.

These are the days when "many shall run to and fro, and knowledge shall be increased." (Dan. xii. 4). It is not by the modern training of the colleges that knowledge of the Scriptures is being increased; the tendency is rather contrary and so will continue until Jews and Israel are recognized in the Bible and taught as separate and distinct, the former being the people who crucified our Saviour, the latter the house of Israel, the apostolic Christian Church. Under submission to the King of kings and Lord of lords and the pre-eminence of God and our Lord Jesus Christ; it appears to be a natural law, for there is one head only to all properly organized human establishments. Israel was constituted by God in perpetuity, the head nation of the world. This head nation has always had a deplorable propensity to forget its Maker, which evil disposition God proposed to remedy by chastisement but never by rejection. Since the house of Judah's betrayal of their Messiah and rejection of Christianity, the lost house of Israel has in the islands of Great Britain, regained its temporary loss of the headship of the nations. Redeemed as God's chosen and peculiar people into the fulness of His mercy, and as a remarkable instance of Divine pre-vision into future characteristics, Romans xi., under the figure of a wild olive, seriously warns Gentile Rome not to boast herself against Israel. Under the figure of an Olive Tree, He tells her plainly, should she assert herself, as the head, she would be cut off. Rome's great boast is too notorious to need comment, nevertheless she continues to impose on the credulity of the mis-informed.

A perusal of Matt. iii. reveals that Pharisees and Sadducees, Jews only, were addressed by John the Baptist, the house of Israel was not even mentioned. The reputed revolution of the ten tribes was absolutely untrue and at variance with the testimonies of Zacharias and the just

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and devout Simeon: "Blessed be the Lord God of Israel for He hath visited and redeemed His people." "A light to lighten the Gentiles, and the glory of Thy people Israel." Finally St. Paul, as though foreseeing the error of latter-day interpretation, refutes the statement with his customary vigour: "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, God hath not cast away His people which He foreknew."

QUESTIONS AND ANSWERS.

BY THE REV. G. H. LANCASTER, M.A.

QUESTION.—I should be very glad if you would explain, also give a few thoughts on these two passages:—Rev. xvii. 14; xix. 16, in connection with Christ as King.

ANON (Ipswich).

ANSWER.—Although the word *Antichrist* is not mentioned in the Revelation of St. John the Divine, we have a picture here of the ten antichristian kings, who are in subjection to the Beast. They are to be overcome by the Lamb, Who, it will be observed, will be assisted by those who are "called and chosen and faithful," i.e., by redeemed Israel, and by "the armies which are in heaven" (Rev. xix. 14). There are two outstanding and undeniable facts presented here, i.e., that the allies of the Beast must be enemies of the Lamb, who shall together make war definitely, and that the Lamb shall be overwhelmingly victorious. But the Saints (Israel) shall share the victory of the Lamb, just as they have shared His conflict. Note the moral and spiritual order of the way in which the Saints are described; they are (1) called, (2) chosen, and (3) faithful (cf. Rom. i. 1; 1 Cor. i. 2; Rom. viii. 29). The climax of being "called" and "chosen" is found in being "faithful."

Christ is called the "Lamb," because He was Israel's Paschal Lamb, who fulfilled by His sacrifice, the historic lamb of the ancient Israelitish Passover Service (1 Cor. v. 7). No other nation save Israel are termed "sheep" in the Bible, and so Christ was truly, as of Israel and representing Israel, the *Agnus Dei* (John i. 29, 36).

The stately, dignified, and familiar phrase "Lord of lords and King of kings" is traced back to Deut. x. 17. (Cf. also Rev. xix. 16; 1 Tim. vi. 15; Psalm lxxxix. 27; Dan. ii. 47; vii. 14). The theocratic conception of the Divine rule is found all through the Bible, but here it is especially and personally assigned to Christ, the eternal Son. (Cf. also 2 Macc. xiii. 4). Diodorus Siculus (i. 47 § 4) gives examples of the use of the title in Ancient Egypt. As Swete says, (*The Apocalypse of St. John*, p. 223), "If the Roman Emperor, a Nero or a Domitian, could be styled *princeps, imperator, dominus*, the Head of the Church was more—*princeps regum, rex regum, dominus dominorum;* crowned heads were His subjects and would one day be put under His feet."

And so we have a wonderful description of the victorious Kingship of Christ. Greater than any earthly king, He is King of kings and Lord of lords. In a minor sense He was "King of the Jews;" in a major sense He is "King of Israel;" but to the maximum degree He is KING OF KINGS AND LORD OF LORDS, and "the Prince of the kings of the earth" (Rev. i. 5.). G.H.L.

MAJOR A. G. CHURCH, D.S.O., ON EAST AFRICAN TERRITORIES.

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc., etc.

DURING the Colonial Secretaryship of the Hon. J. H. Thomas, in 1924, there was a commission of four persons appointed to visit East Africa, make a careful examination of the many features of interest, such as inhabitants, country, soil, natural products, climate and the interrelationship of the five eastern African dependencies.

The Commission was made up of three members of the British Parliament, representing the three different parties, and a Colonial Office permanent official.

Major Church, D.S.O., was one of this Commission of four, and he gave a most excellent report and address to the Royal Geographical Society, in relation to their extensive travels and studies in British East Africa, which includes the former German East Africa.

There are five dependencies which were examined by the Commission, viz. Northern Rhodesia, Nyassaland, Tanganyika, Uganda, and Kenya.

The Commission left England on August 15th, 1924, and landed at Capetown on September 1st.

Thence they went by train to Bulawayo, crossed the Zambesi to *Livingstone*, the capital of Northern Rhodesia.

Thence they went to Zomba, the capital of Nyassaland, by way of Bulawayo, Salisbury, Beira, Chindio and Limba.

To reach Tanganyika they had to go to Beira, whence they proceeded along the east coast of Africa to Dar es Salaam. Thence they proceeded by the central Tanganyika Railway to Tabora in the very heart of the regions they went to examine.

They then journeyed by motor from Tabora to Victoria Nyanza. By steamer, on Lake Victoria Nyanza, they went from Mwanza to Entebbee, the capital of Uganda.

They spent three weeks in Uganda, most of which time they were motoring through the different provinces.

The area of the five East African dependencies, viz. North Rhodesia, Nyasaland, Tanganyika, Uganda and Kenya, is 1,000,000 square miles, an immense region! The population is 12,000,000.

The tropical products are to be had in abundance, and with proper culture, aided by railways, steamship routes, extensive motor roads, and a stable Government, which is always assured in any part of the British Empire, the future of British East Africa is sure to be prosperous.

It is most interesting to recall the extensive gift of land made to Abraham nearly 4,000 years ago.

However, at this hour, the seed of that ancient patriarch is the over-lord of all that land of promise. Surely this is a striking fact of far-reaching importance.

With the usual wise, unselfish management of the Briton in East Africa, great and most valuable results will be produced to the blessing of the natives and all concerned.

These British peoples have been and are to-day pre-eminently the greatest colonisers of the human race. They succeed through wisdom, justice and a steady determination to better those whom they govern.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

MANY of our members and friends are looking forward to the Summer Convention to be held at Glastonbury during the week commencing August 9th. The party will assemble on Monday at the Town Hall and meetings will be held there each day, mornings and evenings. Mr. J. J. Morey has the arrangements in hand. Those who contemplate joining the party will do well to communicate with him at once at 6, Buckingham Gate, London, S.W.1.

* * *

We are advised of the coming of great numbers from all parts to the Congress which opens in London on 4th October. Tickets for reserved seats may now be booked on application to Colonel Vincent Wright, D.S.O., at our Headquarters. It is hoped that the usual railway concessions will be available, but as we have to guarantee a certain number, all those who wish for vouchers are requested to write to us as early as possible. It is believed that our seventh Congress will be the greatest yet held, and no effort will be spared to make it a success in every way.

* * *

Letters are pouring in upon us from the four corners of the earth, and we must ask the indulgence of our correspondents if they are not all answered immediately. We are doing our best. New members and associates are joining the Federation in good numbers daily. The demand for our books and pamphlets is ever increasing, and many new subscribers to this journal are being enrolled every week.

* * *

We acknowledge with gratitude many donations, including, Anon 54 dollars; 25 dollars; £10; £5; £4; £2 2s.; £1; 5/-.

* * *

The pictures in this issue are taken from "A Century of Excavation in Palestine," by Professor Macalister, L.L.D., Litt.D., and they are reproduced by kind permission of the R.T.S., the publishers.

* * *

Mr. John Leech, M.A., K.C., and Mr. J. J. Morey, addressed six meetings in St. Peter's Hall, Bournemouth, on July 20th, 21st and 22nd. Mr. Leech gave three addresses on the Book of Daniel, and three on Second Coming of Christ. Mr. Morey dealt with the various phases of B.-I. teaching from the historical, national and prophetic standpoints. The audiences showed continued interest and keen appreciation of the fresh and attractive manner in which the truth was presented. Another series of meetings was asked for.

* * *

Our Bedford branch held the annual meeting on July 15th. Captain James, the President, presided over a goodly company. The report was adopted. It showed steady progress and an increase in the membership. The officers were unanimously re-elected.

* * *

A conference of B.-I. believers in Folkestone took place on July 19th at the residence of our good friend, Miss M. T. Dalison. Mr. Garrison attended. Arrangements were discussed for a Forward Movement in the town, and it was decided to hold a public meeting in the autumn.

Mr. T. W. Plant lectured for our Leicester Branch on July 6th on "Jeremiah Prophecies Coming Events." It proved so interesting and extensive in its vision, that another lecture was asked for by the excellent audience. The Leicester friends are to be congratulated on the increasing membership of the branch and the enquiry they have stimulated among the public of the town.

* * *

A very successful Garden Party with an American Tea took place on July 22nd in the Vicarage Grounds, Lye, Stourbridge, through the kindness of the Vicar, the Rev. C. M. Stuart-King, M.A., and Mrs. Stuart-King, who acted as host and hostess to members and friends of the Stourbridge Branch, of which the Vicar is President. A meeting at 3 p.m. was presided over by the Rev. T. H. Whitehouse, our Commissioner for the Midland area, and an address was given Mr. Herbert Garrison, Secretary-General on work of the Federation. Mrs. Whittall, of Birmingham, opened the Tea proceedings in a neat and appropriate speech. The public meeting at 7.30 was presided over by the Rev. C. M. Stuart-King, who gave a telling address and this was followed by Mr. Garrison, who lectured on "The Greatest Biblical and Racial Discovery of the Age," which was listened to with wrapt attention. Votes of thanks to all concerned were spoken by Mr. Lunt and others. An orchestra rendered suitable music. Great credit is due to Mr. Edwards, the devoted Secretary of the branch and all the workers for the very happy and enjoyable gatherings. We wish the Stourbridge Branch every blessing in the good work they are doing. The President has given them many lectures and most valuable help from time to time. We are glad to say he will, D.V., be with us at the next Congress.

* * *

The Rev. Pascoe Goard is rendering yeoman service to our great Cause in Canada. He is addressing many meetings, and he has broadcasted Israel truth on three occasions, two of one hour each and one of an hour and a half. He has addressed an important company of business men, and he has an application from a Church for affiliation with the Federation. He tells us of a number who are coming over for the next Congress. Needless to say, they will all receive a most cordial welcome.

* * *

We have to mourn the loss by death of the Marchioness-Dowager of Headfort, one of Vice-Patrons of the Federation, at the age of 86.

* * *

It is very gratifying to hear from correspondents all over Anglo-Saxondom how British-Israel truth is spreading, and how keen people now are to learn all about it. The demands for our literature and requests for meetings tax our resources, but encourage us to make every effort.

* * *

Where can you find more zealous Christian missioners than in British-Israel? We are having numerous applications from our members and friends in all parts to supply them with leaflets for distribution—one is just to hand from a dear old saint aged 83, but active and eager to help.

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The Official Weekly Journal of the British-Israel-World Federation.

INCORPORATING "THE BANNER OF ISRAEL" AND "THE COVENANT PEOPLE."

No. 240. Vol. V. AUGUST 7th, 1926. Price 2d.

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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.]

THE DAY OF THE LORD.

By Rev. Pascoe Goard.

"*It is come and it is done, saith Jehovah. This is the day of which I have spoken.*"

To the informed mind there can be now no doubt but that we are living through the culminating days of prophecy. That which has been held for ages as doctrine is now being transformed into history. These things are moving over from the commentaries to the daily newspapers; from the realm of polemics to that of politics. "It is the Lord's doing and it is marvellous in our eyes."

The great scheme of prophecy may be considered as built up pyramid-wise.

1. First there is the broad base of universal prophecy which takes in the past, present and future of *the material creation*. Even this has two steps of the pyramid. The lower and broadest embraces the whole of the material Universe, the scope of which is set forth in the first verse of Genesis: "In the beginning Elohim created the heaven and the earth."

2. The second step, built upon and within the lines of the first, deals with *the solar system*—the sun, moon and stars.

These prophecies begin in the far distant past and carry away into the distant future beyond the time of man upon the earth.

3. Then there is a series of prophecies which deal with *man in the widest extension of the term*. They embrace within their sweep the destinies of all the sons of Adam.

4. Above this there are the prophecies which deal with *all the Abrahamic descent*, including the descent of Ishmael, who was the son of Abram before he obtained his final name.

5. Again there is the *seed of Abraham, Isaac and Jacob*. A whole series of prophecies concern themselves with this descent throughout all the succeeding ages of time.

6. Built upon these are the prophecies relating to "*The Children of Israel*," including all the twelve tribes. This takes in the period before the tribes were divided into two nations; and the period after they should have been united together into one nation again.

Raised still higher in the structure are four steps more.

7. The first of these deals with *the House of David*. This house, once it was erected, is destined to remain until the final wind-up of the affairs of earth at the Great White Throne; and further until the establishment of Israel in the New Heaven and the New Earth which shall succeed this present world order.

8. Following in due order are the prophecies relating to *Zion and Jerusalem*. One city divided into Zion, the place of the throne, and Jerusalem, the centre of worship.

9. Next come the prophecies relating to the *ten-tribed House of Israel*, which shall remain a nation as long as sun and moon endure.

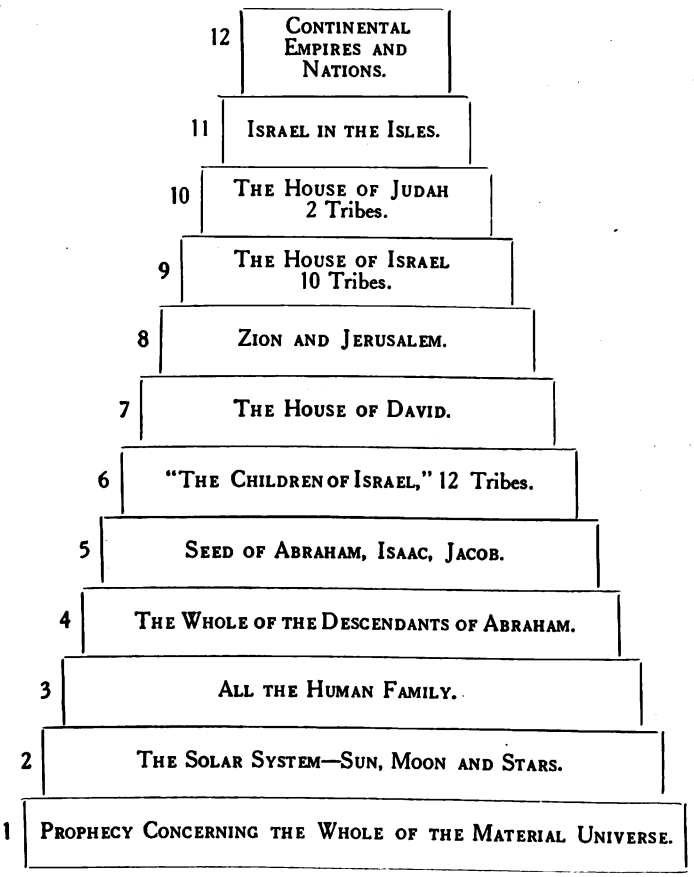
10. Then come the prophecies relating to *the House of Judah*. This prophecy, or series of prophecies, is limited to the time from the dividing of the tribes into two nations and until their re-uniting again into the House and nation of Israel. There is also that thread of prophecy which deals briefly with the sceptred line of Judah, which was the Zarah branch of that people. This was the pioneer branch with which went the sceptre which should never depart from Judah and which was united with the House of David, and the Pharez branch at the union of Tea Tephi and Eochaid Heremon.

11. Again there is that great series of prophecies which deals with the colony nation *Israel in the Isles*, to whom all the other branches of the people came.

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12. Now we come to a tier of buildings in the prophetic pyramid which deal with *the continental nations*, Babylon, Persia, Greece, Rome, and the contemporary powers of the Papacy and Islam. The former were clearly dealt with in the Book of Daniel, the latter in the continuation of Daniel's theme in the Book of Revelation.

These latter prophecies concerning the continental nations are limited chronologically to seven times, or two thousand five hundred and twenty years.



THE PYRAMID OF PROPHECY.

The above figure does not aim at exactness. It is for illustrative purposes only.

Having before our minds the fact that the prophecies of the Bible are orderly in their presentation, and that the above is a rough outline of the order, we may now proceed to study the prophecies as far as space will allow. It will be manifest to all that there is in this study scope for a book of many folios. But we can only take what remains of space for this brief study. There may be in the study sufficient to send the student to the Bible, there to read what is set forth with great clearness as soon as we have mastered the order of presentation.

It is manifest that we are not much concerned at this moment with prophecies concerning the material universe at large. When we have lived the full term of our three score years and ten we shall not have lived long enough, according to astronomical time, to mark a single major movement of the sidereal heavens, such as the precession of the equinox. The clock of the heavens moves too slowly for our brief span of life to take note of the fact that it moves at all.

We are not much more concerned with the clock of the solar system. True, the hands of that clock move with sufficient rapidity for us to take note of it during our span of life. The historical progress of our race, however, is within the scope of the movement of that great clock "set" in the heavens, and it is ticking off the centuries and "times" of such progress with great precision, and is showing that it is "set" in the heavens, and so speeded as to mark the progress of Israel history through the ages. Both the solar clock in the heavens and Israel on earth (for which it acts as a chronometer) have yet many centuries to go before the close of the day. Therefore, we need not now pay attention to the tale it is telling of the progress of the Divine Plan which is being worked out in and through Israel, and which draws near to final completion, but not in our present day.

The movements of the earth in the solar system is the second hand of the solar clock which marches in unison with our rapid and fleeting three score years and ten. But even that must for this study be laid aside.

The general study of the human race and its final end on earth is also outside the scope of this article.

The prophecies numbered 5, 6, 7, 8, 9, 10, 11 and 12 on the pyramid figure, dealing with the seed of Abraham, Isaac and Jacob, "The Children of Israel" (12 tribes), with the House of David, with Zion and Jerusalem, with the House of Israel (10 tribes), with the House of Judah (2 tribes), with Israel in the Isles (a colony from all the tribes), with the continental nations, Babylon, Persia, Greece, Rome and the contemporary powers Papal and Moslem into which Rome was divided, should be before us as we open the pages of the Book to study the prophecies concerning the affairs of to-day.

The chronology affecting all these matters under which we are living and acting at the present time is *the seven times period of Israel's punishment* and *of the continental nations' opportunity and power*.

These began approximately over a period of one hundred and fifty years. That is to say, *the beginning was a process* by which Israel and Judah became more and more involved in the catastrophes which constituted their punishment under the law of the first covenant made with Israel on Sinai and in the Wilderness. The commencement of the process was 740 B.C.

The complete involvement occurred about 588 B.C.

The ending will be a similar process, and the ending began to take place about A.D. 1800 and will be fully finished by A.D. 1934.

The beginning of the period of opportunity and power for the continental Empires and Powers was at the time of the Divine Revelation to Nebuchadnezzar in the form of the dream image of Empire, as recorded in the second chapter of Daniel. The time for the continuance of the continental Empires and the Papal and Moslem Powers *ran for seven times*, or *two thousand five hundred and twenty years from that time*.

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The time of Israel's punishment is ended, for the two first of the four periods of punishment were centred on ten-tribed Israel, beginning 740–721 B.C.

The time of the continental nations has also come to the end.

The period of the House of Judah ends A.D. 1917-1934. Jerusalem, therefore, is not yet fully delivered from her period of punishment. It has yet to undergo the terror and horrors of another siege, when "all nations shall be gathered against Jerusalem to battle."

Thus is the chronology of the present period marked out, and many hands point the period through which we are passing on the dial.

The witnesses to the chronology of the prophecies are threefold, namely, First, and above all other, *the Bible.* Next in order—and more and more it is being recognised as Divinely inspired—is *the witness of the Great Pyramid*; and thirdly, "set" by the Hand of the Lord, is *the great solar clock of the heavens*, which is ticking off the "times" of the prophecies with unvarying motion.

These three testify to the coming end of the age in which we are now living. The testimony is to the ending of Israel and Judah's punishment, and the ending of the "seven times" of the continental nations. Specific testimony is not furnished as to when Our Lord shall come, but that the barriers to His return are being removed.

What are *the immediate events pressing upon us and the world?*

First is *the restoration of Israel to supreme power in the earth.* All the great prophecies of the Bible are most clear as to this. As a matter of statesmanship this is of the first order of importance in the real world affairs. One nation can scarcely achieve power without apparently taking power out of the hands of other nations. We say apparently with reason.

Hitherto the increase of power in the hands of Celto-Saxon Israel has been brought about by two processes, perhaps three. First there has been *the unprecedented increase in the number of the people* since the removal of the time of punishment under which Israel has suffered for ages, that is to say, since the end of the eighteenth century (A.D. 1780).

Next there was *the natural overflow into the waste heritages of the earth* by the great colonising movement in which Britain has manifested a supreme ability. The occupation of waste heritages left the other nations undisturbed within their own borders.

Finally there was *the absorption, to their lasting benefit, of the subject races by the hundred million.* This not only has not disturbed the continental nations within their boundaries, but it has benefitted them by providing new markets for their products.

While the nations of the Continent have been undisturbed within their borders, and have been benefitted by the development of new markets for their goods, there has been an apparent disturbance of the balance of power, and so the jealousy of the nations has been aroused.

This was one of the primary reasons for the last great war, and will be the chief reason for the next which is shortly to break upon the world.

This is the effect thus far upon the continental nations, of the carrying out of the Divine plan to restore Israel to the actual position the name indicates, namely:—Israel—Ruling with God.

The next step will be taken by the remnant of the continental nations, organised by Russia, to challenge the right of Israel-Britain to exercise rule over the subject nations of the Empire; and to occupy the waste heritages of the world which have been thus far colonised and developed into nationhood by Britain, and retained within the Empire.

Because of these things the nations will strike at Israel-Britain, and strike hard.

The prophecies before us dealing with Israel, Judah, David, Zion and Jerusalem, and the continental nations, have received fulfilment in the following matters:—The great image has already fallen, marking the fall of the continental Empires; the kingly lines of the continental nations have disappeared; the colonies of all the nations not in alliance with Israel-Britain have been taken away; the British Empire has been reinforced as to authority, and vastly increased as to area, and this *by the mandate of the nations.* These things are now history.

The impulse of the movement for the enlargement of Britain must inevitably leave her the overlordship of the world. And the Lord, by the voice of Isaiah, declared *that increase never shall end.*

On the other hand THE TIME HAS COME WHEN THE CONTINENTAL NATIONS MUST BE REMOVED OR MERGED IN GOD'S KINGDOM NATION.

This is not a matter of human planning, it is a matter of Divine purpose, as set forth most clearly in the Pro phecies we are considering.

Against this consummation the nations will make *one more great effort.* It is the final desperate rearguard action of the retreating hosts of the continental nations and powers. The remnant of the Image nations, including the Moslem and Papal powers, will all be amalgamated for this great final effort.

The people of Celto-Saxondom, conscious that *they do not harbour any thought of aggression against the nations*, refuse to believe that the nations have such a thought of aggression against us. *They had better awake before it is too late to the recognition of the storm that is being internationally prepared against us.* They had better turn a deaf ear to ecclesiastical leaders who are *blind to national prophecies* and give attention to the *national leaders who see the storm approaching.*

The centre of the storm will be Jerusalem. The pivot point of Israel defence will be "A place called in the Hebrew tongue Armageddon." The forces arrayed will be "All nations" on the one hand, and "Sheba, Dedan, the Merchants of Tarshish and all the young Lions thereof, on the other."

The event will mark the coming of the King to take the throne of His Father David, at this conjunction of the main roads of prophecy.

Once the storm is past, Israel-Britain will be found in possession of all the lands successively given to the Fathers;

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confirmed in the possession of the "uttermost parts of the earth"; confirmed in the inheritance of "the heathen"; and established in the hegemony of all the earth.

In the centre of this Kingdom will be established the throne of Our Lord, "and He shall reign over the House of Jacob for ever."

The nations will then discover that, being brought into His Kingdom which centres in Israel but which shall embrace them all, they have at last achieved lasting peace and happiness.

CHRIST'S SECOND ADVENT VIEWED IN THE LIGHT OF BRITISH-ISRAEL TRUTH.—I.

By HENRY D. HOUGHTON.

THE Second Advent is one of the most solemn subjects that can possibly claim our attention. It is also one of the deepest and most intricate.

The passages of Scripture that speak of it are very numerous, but not at all easy to harmonise.

But British-Israel Truth helps us; and so the present writer, greatly daring, and yet more fearful still of remaining silent, ventures to present some strange findings for the consideration of thoughtful readers.

These articles are not written on this solemn subject because the writer knows all about it! He does not! Nor has he ever read a book that answers all his inward questionings upon it.

Probably there is no man living that can answer every possible question upon it.

But if we refrain from speaking about it till we understand every ramification of it, *it will be preached by no one!*

There are, however, things concerning it quite easy to understand. They are these: (1) *The fact* of His coming. (2) *The manner* of His coming. (3) *The signs* of His coming. (4) *The time*, and (5) *The purpose.*

The first three points are fairly clear. But the Scriptures which deal with the last two points are much more difficult to understand and to harmonise.

The first four points will be dealt with in this series of articles, leaving the last point, "The Purpose of His coming," for future consideration.

For some unaccountable reason most of our preachers and teachers have avoided this vital subject, and, as a consequence, thousands of Christians are in a similar difficulty to-day with regard to Our Lord's Second Coming, as were some believers of old who, when asked if they had received the Holy Ghost since they believed, had to reply: "*We have not so much as heard whether there be any Holy Ghost.*"

And so, though Our Lord's Coming for His own is, as will be shown, quite close at hand, *yet His Church is not ready, for thousands of them have never heard that there is such a thing as the Second Coming of Our Lord!*

One of our distinguished Church of England ministers, an ardent speaker on the subject, recently said: "Our Lord's return is referred to in the New Testament, on the average, once in every 25 verses."

And in the same sermon he asked this question, "Why is it that the ministers of our churches never tell us anything about it?" And he went on to say, "I will tell you why. *Because the god of this world has blinded men's eyes, that they believe not the truth.*"

Such are the deplorable results of current theology. It all springs directly from the mistaken idea that Scripture prophecy must be spiritualised. This teaching is most erroneous and reprehensible. It leads to errors of the gravest kind, and effectually interposes a veil over all prophecy.

If God's plain words are to be twisted and turned and wilfully perverted under pretence of spiritualising them, how is it possible for God to speak to us at all, and make His message known, and cause men to understand? *The avenue of languages is effectually blocked by such unauthorised methods.* For however plainly God may speak, *His words are at once altered*, spiritualised, explained away, and made to mean something quite different to the obvious sense of Jehovah's message. No wonder the world is bewildered, and the Book is mistrusted, and even Christians know not what to believe. *Back to the Book, the great Book itself; and leave man's gross perversions of it to the deceived and deceiving inventors thereof. Let the blind lead the blind;* but if we follow them we shall both fall into the ditch.

When Lot, living in the wicked city of Sodom, was in danger of perishing in the fire that was to consume the city within a few hours, this urgent message came to him: "Escape for thy life: look not behind thee, neither stay in all the plain, escape to the mountain, lest thou be consumed."

How providential it was that Lot did not attempt to spiritualise that awful warning! If he had done so, *he would have perished with the ungodly in Sodom!*

(1) THE FACT OF HIS COMING.

Our Lord Jesus Christ when He was upon the earth announced most definitely His own Second Advent.

"And if I go and prepare a place for you, *I will come again* and receive you unto Myself" (John xiv, 3). And, again, in the 28th verse: "Ye have heard how I said unto you, I go away, *and come again unto you.*"

The "going away" here is literal, and so must the "coming again" be.

Notice how many times in Matt. xxiv the appearing of the Son of Man is spoken of as a "Coming."

V. 30: "And they shall see the Son of Man *coming in the clouds of Heaven.*"

V. 37: "But as the days of Noe were, *so shall also the coming of the Son of Man be.*"

V. 27: "For as the lightning cometh out of the east, and shineth even unto the west, *so shall also the coming of the Son of Man be.*"

V. 39: "And knew not until the flood came, and took them all away; *so shall also the coming of the Son of Man be.*"

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V. 42: "Watch therefore; for ye know not what hour *your Lord doth come.*"

V. 44: "For in such an hour as ye think not, *the Son of Man cometh.*"

V. 46: "Blessed is that servant, whom his lord, *when He cometh*, shall find so doing."

TEN separate times in this one chapter is the Lord's reappearance referred to as a "*coming.*" His coming is here compared to that of a thief: *and the thief's advent is always a coming. The thief comes to the house at dead of night, we do not go to him!*

"If the goodman of the house had known in what watch the thief would come, he would have watched." So, then, the attitude enjoined is that of *watching for somebody coming.* And it goes on to say: "Therefore, be ye also ready, for in such an hour as ye think not, *the Son of Man cometh.*"

But let us pass on to the writings of the Apostles. St. Paul, writing to Timothy (1 Tim. vi, 14–15) says: "Keep this commandment without spot, unrebukable, *until the appearing of Our Lord Jesus Christ*, which in His times He shall shew." Now the word "appearing," just quoted, referring to the Second Coming of Our Lord, is evidently a bodily personal coming, for that same word is used by St. Paul to describe His First Advent, as follows: "But is now made manifest *by the appearing of Our Saviour Jesus Christ*, who hath abolished death, and hath brought life and immortality to light through the Gospel" (2 Tim. i, 10).

(2) THE MANNER OF HIS COMING.

Thousands of Christians think that when the Coming of Our Lord is spoken of it means death. That is a great mistake. Nothing could be further from the truth.

We are taught to look for and hasten unto the Coming of Our Lord: *but we cannot look for, and hasten unto death.* That would be unnatural and contrary to Scripture: we cannot look for, and hope for, that which we abhor.

We are told to comfort one another with the hope of Our Lord's return; but it is quite impossible to comfort one another with the hope of death. We may, by the grace of God, have comfort while passing through it: but to us all it is a dark valley: and can never be held out even to the Christian as his hope and comfort: it is his sorrow, his degradation, the incontestable proof of his sin, and at the same time it is the inevitable consequence of that sin.

Nor is Our Lord's Coming merely a change of the heart. Those who already have experienced that change are bidden to look for and expect, and anxiously wait for His coming; so it cannot mean that.

The change of heart comes to the individual only; it is quiet, silent, unobtrusive. No trumpet proclaims that. None can see that come.

But all will see when Christ comes. "*Then shall they see the Son of Man coming in a cloud with power and great glory.*" "*Behold, He cometh with clouds; and every eye shall see Him.*" Only a Personal coming can fulfil that!

The Christian Church is not expecting its Lord. It ought to be! It used to be! In St. Paul's day its new converts "turned to God from idols to serve the living and true God, *and to wait for His 'Son from Heaven.'*"

And every true Christian, now, as then, ought to be found turning from his idols, serving the Living God, and looking for, waiting, and expecting the great revealing—"HIS SON FROM HEAVEN."

But, strange to say, taken as a whole, *neither the Church nor its ministers believe that He is coming back at all!* Such a belief is considered low and sordid: a very mean and earthly view of something wholly ethereal and spiritual.

A few months ago a minister said to the writer: "I cannot accept your view of the Lord's Second Coming as Christ is here now, and reigning in the heart of every believer; and a Personal coming to the earth seems too low and mean a thing, a degrading and humiliating thing for Him." The writer at once replied: "Then what about His First Advent, was that low and degrading?" He replied: "That was altogether a different thing."

Again I said: "What about St. Paul's words—'To them that look for Him shall He appear the second time without sin unto salvation'"? To this he replied: "That *St. Paul's views in later life altered.*" "Indeed," I said, "and do you see what your argument means? *It means that some of St. Paul's writings being immature, ought not to have been included in the sacred canon.*" He answered: "I ought to have said, showed signs of growth." I did not say so, but if this is the case, it would mean that the immature, unripe thought and teaching of the Apostle would have been foisted on us in Holy Scripture as the infallible Word of God.

See where such vain questionings lead us. Instead of taking God's Word as the infallible guide, and conforming our thoughts and teaching thereto, we are asked to withhold our confidence in that Word because, forsooth, our wise teachers suggest *that the writer's judgment was not matured:* in other words, it meant that they think that they themselves know better than St. Paul.

However, I then called attention to the words of the angels at Our Lord's ascension. "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts i, 2). This plain, unadorned statement seemed to nonplus the minister for a moment; he, however, quickly answered: "It all depends on what those words mean—'*In like manner.*' I will look at my Greek testament when I get home and see what the original words are."

This minister is a downright good man, but one can imagine his hearers never hear or know of Our Lord's imminent return: for if he does not know it, he cannot preach it, and Our Lord is close at the doors: and neither minister nor church ready.

However, when I got home, I thought I would look up Weymouth's version of the words "*In like manner.*" And I found his translation more forcible still: "*Galileans, why stand looking into the sky? This same Jesus who has been taken up from you into heaven, will come in just the same way as ye have seen him going into heaven*" (Acts i, 2: Weymouth). Surely that is distinct enough. "*Will come in just the same way.*"

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A few weeks afterwards I asked the Minister if he had looked at his Greek Testament for the original of "*In like manner.*" He answered: "No"; he had not had time! Think of it—a Preacher had not had time to look if His Lord was coming!

Now, if when Christ said plainly, "*I come,*" or "*I will come,*" it does not mean *Him* at all, and does not mean "*Come*" at all, but means, instead, "*We go,*" where are we? No wonder our churches are empty and our Ministers do not know where they are, and have no definite and clear guidance to give us.

But, God be thanked, we still have His word, and that is very clear: "*If I go away, I will come again.*" "*This same Jesus . . . will come in just the same way as ye have seen Him going.*"

How strongly all this confirms the other descriptions of Christ's Coming: "*Behold, He cometh with clouds; and every eye shall see Him.*" And Christ's own words: "And they shall see the Son of Man coming in the clouds of heaven with power and great glory" (Matt. xxiv, 30). The Galileans only saw Him go; but every eye shall see Him on His return.

So, then, the manner of His coming is distinctly stated in Scripture. It is "*with clouds,*" "coming *in the clouds,*" "*in just the same way.*"

Notice how Weymouth translates that famous passage in Rev. i, 7: "*He is coming in the clouds, and every eye will see Him; and so will they who pierced Him,* and all the nations of the earth *will gaze on Him* and mourn. *Even so. Amen*"!

If we are prepared to listen to Scripture, there is no mistaking the fact of His coming, nor yet the manner. Just as "a cloud received Him out of their sight," so He is to reappear—"*coming in the clouds.*"

Even the very place where His feet shall stand is mentioned: "*And His feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east*" (Zech. xiv, 4).

Mark how this particular Mount of Olives is identified with that of old, for it defines it as being "*before Jerusalem on the east.*" This cannot in any way be made to mean Heaven.

IN THE NAME OF OUR GOD WE WILL SET UP OUR BANNERS.

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

WE were certainly rewarded after over two years of misunderstanding to hear a sermon preached by our Vicar upon the Psalm xx for the day. It might have been delivered by one of ourselves. After the service we ventured to tell him we went with every word he said; repeating "they shall see eye to eye when the Lord brings again Zion"; and also from the Epistle written to Hebrews concerning *the heroes of faith*: "God having provided some better things for us, that they without us should not be made perfect." Heb. xi, 40. "The Church and Israel must be perfected together."

"Yes, yes, yes," was the answer. Then it struck us how little is the barrier which separates the true Israel from the spiritual, if only the Word of God is our guide.

It shall be our object to reproduce what we heard with the assistance of the Holy Spirit, who brings everything to our remembrance, whatsoever "I have said unto you."

Referring to the coal strike and the strike in ecclesiastical quarters, the text, Ps. xx, 1, was very appropriate: "The Lord hear thee in the day of trouble; the NAME of the God of *Jacob* defend thee." "In the NAME of our God *we* will set up our Banners." It is very instructive to follow up this theme, for "THOU hast given *us* a Banner that it may be displayed because of the Truth. That Thy beloved may be delivered save with THY right hand, and hear *Me.*" The object of deliverance is evidently His people, Jacob or Israel. If we trace out the NAME as it is revealed unto us we shall find that our hope of encouragement is centred upon the promise to Abraham. You will remember that the greatest calamity which could have fallen upon Abraham was when he was called upon by God to offer up his dearly beloved son. Here was an act of faith unprecedented, for God had promised that "in Isaac shall thy seed be called," and that he should be the medium through whom "all the families of the earth should be blessed." We, on this side, who have learnt the great lesson of substitution, can scarcely enter into the great faith that must have possessed Abraham as proceeding up the mountain his son ventured upon, "here is the fire and the wood, but where is the lamb for a burnt offering?" And the answer. Was he right? "God will provide Himself a lamb for a burnt offering." Yes! His inward consciousness, strong in faith, would not allow of doubt. So they went both of them together. Then the promise, "Because thou hast obeyed my voice and hast not withheld thy son, thine only son. In blessing I will bless thee." Here, then, is our first Banner, Jehovah-jireh, *The Lord will provide,* "In the mount of the Lord it shall be seen."

Passing on, we come to the first nation that withstood Israel after they had been redeemed out of Egypt. Joshua is appointed as their captain, but Moses is their intercessor. So long as Moses' hands were stretched out in prayer Israel under Jesus (Joshua) prevails, but if the hands be weary Amalek prevails. So they set Moses upon a stone, and Aaron and Hur hold up his hands, two or three are gathered together in His NAME, "upon the stone my new name," Jehovah-nissi, "The Lord my Banner."

The next occasion was when God spake to Gideon: "The Lord is with thee, thou mighty man of valour." And after the Angel of the Lord had accepted Gideon's offering and he realised Who had spoken to him, the Lord said: "Peace be unto thee; fear not, thou shalt not die." Then Gideon built an altar there unto the Lord, and called it Jehovah-shalom, "The Lord (gives) Peace." Victory was now assured.

Now we come to the crucial point, Why is all this? Because it pleaseth the Lord to see "no iniquity in Jacob neither will He see perverseness in Israel," because "the Lord His God is with him, and the shout of a King is among them." This definition can only be understood if

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we turn to Jer. xxiii, 5–6, "Behold the days come, saith the Lord, that I will raise unto David a Righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days, Judah shall be saved and Israel shall dwell safely; and this is His name whereby He shall be called, The Lord our Righteousness," Jehovah-tzidkenu.

If you will turn to Jer. xxxiii, 15–16, you will see the secret of the Lord is with them that fear Him, and He will show them His Covenant. How intimate is the relationship between Christ and His people? The very NAME whereby He is called is theirs also. "In those days shall Judah be saved, and Jerusalem shall dwell safely, and this is the *name* whereby *she* shall be called, The Lord our Righteousness."

Lastly, the Lord is going to restore His people, as we gather from Ezek. xl to xlviii, and the consummation will be Jehovah-shammah, "The Lord is there."

Here, then, is the fulfilment of the figure of the NEW Jerusalem coming down out of heaven. Rev. xxi, 3. "The Tabernacle of God is with men and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God."

Such was the framework of a splendid British-Israel discourse, which we thoroughly enjoyed. This makes us realise that even should the Church fail, the nation has the promises. This is not only in keeping with all Our Lord said, concerning both "the kingdom of heaven" and "the nation," also St. Peter and the Epistle to the Hebrews. It is also in keeping with the Book of Revelation, when from ch. iv to xxii, 16, the Church is never once mentioned, as if intimating, as the XIXth Article of the Church of England has stated, that individual Churches are liable to err, but "The visible Church is a Congregation of faithful men (and women) in which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.

"As the Church of *Jerusalem*, *Alexandria* and *Antioch* have erred, so also the *Church of Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith."

And this notwithstanding the repeated warnings to each of the seven Churches of Asia. "He that hath an ear, let him hear what the Spirit saith unto the Churches."

A word in season, What about the Church of England? If the Bishops, the House of Assembly and Convocation should insist upon a new Prayer Book being permissory, it will certainly be destructive should it err as to doctrine. Let us remember that the Church is not the Bishops, nor the House of Assembly, nor Convocation, but the National Protestant Church established by law. It will take an Act of Parliament to destroy it. But if our nation is that alluded to in Rev. xi, 1, we read of it in verse 19 as "opened in heaven," and seen with the Ark of the Covenant. In Rev. xv it is also seen right throughout the last seven vials. Let us consider carefully the language here used; the congregation is formed of those who "sing the Song of Moses and the Lamb," whilst all nations may come into it, up to a certain point; after which the Glory of God so fills the Temple that no man can enter into it until the last of the vials has completed its course.

All this is in strict keeping with Old Testament prophecy. Isa. xxvi, 20–21, Isa. iv, 5–6, &c. Let us, therefore, display our Banner, for it contains God's memorial unto a thousand generations. Neither let us fear, nor be afraid. Only take care that we, as the Lord's remembrancers, cease not to pray until He establish Jerusalem a Praise in the earth.

JESUS CHRIST AND THE KINGDOM OF GOD.

BY J. G.

OUR Lord Jesus Christ gave great prominence in His earthly ministry to the Kingdom of God. It is not too much to say that during the whole of that ministry He spake and wrought in terms of the Kingdom. The word of the penitent thief upon the cross gives the final setting to a life devoted entirely to the Kingdom of God upon the earth when he said: "Lord remember me when Thou comest into Thy Kingdom."

It is all-important, therefore, that we should know the mind of Christ concerning that Kingdom.

The Apostle Paul, writing to the Romans (xiv, 17), says: "The Kingdom of God is not meat and drink but righteousness, and peace, and joy in the Holy Ghost." And again in 1 Cor. iv, 20: "For the Kingdom of God is not in word, but in power." That is to say the Kingdom of God is spiritual. This is strictly in accord with Our Lord's teaching. "My Kingdom is not of this world; if My Kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is My Kingdom not from hence" (John xviii, 36).

Christ's concept is well expressed by Him in His opening word to Nicodemus: "Except a man be born again he cannot see the Kingdom of God" (John iii, 3). St. John in his first General Epistle, v, 1, says: "Whosoever believeth that Jesus is the Christ is born of God." Vision of the Kingdom of God, and a true conception of its content, is impossible except to the soul new born from above, and that new birth is dependent upon belief in Jesus as the incarnate Christ, the Son of the living God. It has been charged home upon British-Israel believers that in proclaiming the existence of the material kingdom of Israel they have ignored the more important fact that the Kingdom of God is spiritual, that it is "within you." Nothing could be further from the truth. We hold 'tis true to the material kingdom of Israel, which, according to Holy Writ must endure for ever (*vide* Jeremiah xxxi, 37), but we do not in consequence deny the spiritual character of the Kingdom of God. It is, however, imperative that we show the vital connection between the two, and that is my present purpose.

As I have already said, the whole of the teaching of Jesus Christ is in terms of the Kingdom of God, and we cannot emphasise too much His own words: "It is the

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spirit that quickeneth: the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life" (John vi, 63). It is tautology to speak of the spiritual Kingdom of God, because the Kingdom of God cannot be anything else but spiritual.

There is no need for the British-Israel believer to be reminded of the fact that "the Kingdom of God is within you." No one knows that better than he. We accept our Saviour's words in their obvious and literal meaning when he said to the Jews: "Ye are from beneath; I am from above: ye are of this world; I am not of this world" (John viii, 23).

We know that the spiritual man alone can understand, and understanding, interpret the parables of Jesus. He likens the Kingdom of God to a sower with his seed basket, to wheat and tares, to mustard seed and leaven. To a lost sheep, and to a lost coin, and to a lost son.

In all this we realise that beneath all these similitudes, within them and round about them, is the spirit, and the spiritual.

What, then, shall we say about the material kingdom of Israel? It is the concrete expression of (pardon the tautology) the spiritual Kingdom of God.

Is not the great reality of the universe personality? Is not everything, from the sun travelling in his strength, to the wee daisy of the field, an expression of personality? There is nothing more Godlike in man than this, for do not the work of his hands speak with convincing eloquence of his own personality? The argument from design is by no means obsolete. This Cosmos is the expression of personality. But personality is spiritual? Most assuredly. But how can personality be known except as it expresses itself in terms of matter? And by the infinite arrangement and re-arrangement of those material terms is personality known as benevolent, loving, kind, and good.

We go forth on a starry night and gaze up into the heavens; or we walk through a garden bedecked with flowers; or we stand upon the summit of the hill and view the landscape o'er, and we exclaim: "Is it not all inexpressibly beautiful!" Yes! but let us understand what we really mean by that. They are the *expression* of the beautiful. Without them beauty would be unknown to us. But beauty itself is spiritual.

The Kingdom of God is spoken of as righteousness, peace, and joy in the Holy Ghost. Righteousness, peace, and joy are spiritual entities. But they can only be known to us as they express themselves in terms of men and nations.

Has man a soul? If you insist in forming your question thus, then the answer must be in the negative. Man *is* a soul and has a body. The body does not possess the soul, the soul possesses the body. I am almost ashamed to express a thing so obvious lest I should be guilty of belittling the intelligence of my readers, and yet for my present purpose I am compelled to do so. The soul of man is spiritual. Who can doubt that? But how could the soul manage in this material world if it had no body through which to express itself? The Apostle Paul has given us the true answer just here when he says: "Know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God?" (I Cor. vi, 19). "And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore: Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to Me sons and daughters, saith the Lord Almighty." 2 Cor. vi, 16–18 (cited from Isaiah lii, 11).

Now I would go back on history to observe this indisputable fact, if, indeed, the Scriptures lie not, that God created for Himself an earthly kingdom. Created? Yes! for Isaac was miraculously born. Read again those two vitally important chapters of Genesis, the seventeenth and eighteenth, and mark well their terms.

God made Israel before He chose her. Why? That He might form for Himself a material kingdom. To what end? That that kingdom might be the concrete expression of His Divine Kingdom, upon the earth. Can anything be clearer than that?

Our Lord recognised the impossibility of the Kingdom of God functioning upon the earth without a material expression, hence His word to the Jews: "Therefore I say unto you, The Kingdom of God shall be taken from you, and shall be given to a nation bringing forth the fruits thereof" (Matt. xxi, 43).

The Kingdom of God had functioned in the Jewish nation, but because they had, as builders, rejected the stone which Jehovah had made the head stone of the corner; because they, as wicked husbandmen, had killed the Son and cast Him out of the vineyard, that Kingdom of God was to function in another nation. But why in a nation at all? Because only through an earthly kingdom can the heavenly Kingdom express itself in this material world.

In Romans viii, 16, 17, we read: "The Spirit Himself beareth witness with our spirit, that we are the children of God: and if children then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified with Him."

Heirs of what? "And if ye are Christ's, then are ye Abraham's seed, heirs according to the promise. Whether ye be Jew or Greek, bond or free." "Come ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world" (Matt. xxv, 34).

Into the kingdom which God had created for Himself came the spiritual elements of the Kingdom of God. Read again the law of the Ten Commandments recorded in Exodus xx. The first seven verses contain a very emphatic statement concerning God, the only one true, and living God, the God of all the earth. Then follow those commandments which give expression to three great spiritual entities, viz.: Sanctity, Honour, and Fidelity. Here we discover the purpose for which Israel was made and chosen, that the earthly kingdom of Israel shall witness to the heavenly Kingdom of God upon the earth. "Ye are My witnesses saith the Lord, and My servant whom I have chosen: . . . therefore ye are My witnesses, saith the Lord, that I am God" (Isaiah xliii, 9–13).

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But it may be objected that the Kingdom of God finds its full expression in the Church of Christ. Not so! We speak of the Church militant and the Church triumphant, do we not? The Church militant is the earthly, or material expression of the Church triumphant, but not of the Kingdom.

According to St. Paul, the Church is the body of Christ (I Cor. xii, 12–27). That is spiritual. That organisation in the world which we call the Church is the expression of that spiritual body of Christ. Alas! an imperfect expression, yet nevertheless an expression. Just as my earthly body may very often be a very imperfect expression of my soul, it is an expression nevertheless. St. Paul felt that (Romans viii, 14–25).—"For we know that the law is spiritual: but I am carnal, sold under sin, &c."

So the Church militant is the expression of the Church triumphant. This is how I understand the Lord when he says, "Upon this rock I will build My Church" (Matt. xvi, 18).

The metaphors of Holy Scripture are never mixed.

St. John tells us that he saw "a new heaven and a new earth."

Heaven and earth; they are complementary the one of the other. He goes on to tell us that he saw "the Holy City, new Jerusalem, coming down out of heaven from God." Why describe the Holy City as a new Jerusalem? Because, here again, the one is complementary of the other.

Just as the soul of man and the body of man are complementary; and the Church militant and the Church triumphant are complementary; and the Holy City and Jerusalem are complementary; so the Kingdom of God and the kingdom of Israel are complementary. Yes! and the Jehovah Throne and the throne of David are complementary.

This world, in every possible phase of it, is complementary of that great spiritual world in which God Almighty dwells.

One of the strongest evidences to my mind that Great Britain—the great British Empire, I mean—is, notwithstanding all her imperfections, the expression of the Kingdom of God upon this earth, lies in the undoubted fact that, with the Bible in her possession, she is bringing forth the fruits of that Kingdom. You may believe in her racial descent from ancient Israel or not; but you cannot deny, in face of the facts, that the Kingdom of God which, according to the prophetic word of Our Lord, ceased to function in Jewry, has functioned, and continues to function, within the British Empire.

As far as we British-Israel believers are concerned, we shall never cease to labour and to pray until Israel in Great Britain, and in Greater Britain across the seas, and in U.S.A., becomes the perfect expression of God's Kingdom upon the earth.

The question of Disarmament is much to the forefront at the present time. It is important that students of the Bible should be informed as to the attitude of Scripture and Prophecy towards this subject. We recommend B.-I. students especially to read the new pamphlet entitled, "Disarmament: A Divine Condemnation." The Covenant Publishing Co., 6, Buckingham Gate, S.W.1. Price 1d.; by post 1½d.

JULY 20th, 1926—DATE WITH A SIGNIFICANCE IN HISTORY.

THE following letter was sent to the Editor of the *Yorkshire Evening Post* on July 23rd, 1926:—

SIR,—My attention has been drawn to articles in the Press concerning the significance of July 20th, 1926. Statements have, unfortunately, been made associating me with many of the opinions expressed, but for which I am in no way responsible. These opinions were dealt with in a leading article in your issue of Tuesday.

Now, I do not claim either to be a prophet or to be able to make predictions as the result of any psychic processes, or as the result of any astrological prognostications. I simply claim to be the translator of a scientific prophecy that has been in existence for 5,000 years and that is enshrined in the Great Pyramid.

In this scientific prophecy, July 20th, 1926, is indicated as the central date of a field of evil spiritual influence in world history. This field of evil influence is indicated as beginning with the date of the political intrigues that led to the second Balkan War, and as developing at the date of the fateful Treaty of Bucharest. Mr. Garvin, in "These Eventful Years," thus sums up the historical effect of this Treaty in the words:—

> European Statesmen had only for a brief period postponed a general conflict by means certain to enlarge it. They had made Armageddon inevitable at a second, and not distant remove . . . within a year the world was in flames.

The Great Pyramid, therefore, gives, as due to this field of evil influence, a period of intense oppression extending from August 4th, 1914, to November 11th, 1918. These dates are definitely given as the precise dates of the beginning and ending of a period of oppression. Other definite index dates are given following the Great War, and the events that have occurred on those dates of the series now past fall into three categories. One of the three categories I have shown relate to "French (Poincaré) policy and international economic instability" resulting from that policy. This is indicated as one of the outstanding causes of post-war perplexity, and as the necessary consequence of the series of events precipitated by the second Balkan War.

Having regard to these identities, Mr. Wickham Steed's statement in *The Sunday Times* of May 30th, 1926, is of unusual significance:—

> It is important internationally that a French ministerial crisis be avoided in the future. In France, the advent of a Government based on the Extreme Left might sorely complicate the financial position, and the ensuing confusion would stimulate the tendencies that make for disturbance in many parts of Europe.

The communication of the *Morning Post's* special correspondent in France regarding the conditions of panic there on July 20th as the result of the first day of the new Ministry feared by Mr. Steed, is sufficient to indicate the significance of the date being the central epoch of the field of evil spiritual influence in the Great Pyramid's prophecy.

This special correspondent's article, again, contains the

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significant sub-title, "The Cloven Hoof," and, in the same relation, *The Times* leader on the same day (July 21st) is headed "The Road to Ruin."

The expressions employed in my own works to describe the conditions now current are no more alarmist or sensationalist than those I have quoted. That they are justified is proved by the identity. Yours, &c.,

47, Park Square, D. DAVIDSON.
Leeds, July 22nd.

THE GREAT PYRAMID'S "MESSAGE."

A BELIEVER WHO BEGAN AS SCEPTIC.

IN our issue to-day there is a letter from Mr. D. Davidson, which makes reference to recently-published matter concerning the significance of July 20th, and to his own position in regard to the prophetic system which is held by some people to be enshrined in the Great Pyramid.

Mr. Davidson is an engineer practising in Leeds, and to-day a *Yorkshire Evening Post* reporter sought an interview with him in regard to his book, "The Great Pyramid, Its Divine Message," and to his other books on the subject, and to the manner in which he came to take up this question.

"I took up this matter of the prophetic system enshrined in the Great Pyramid in order to criticise it from the scientific standpoint," he said, "but I found sufficient truth in what had been investigated up to my time to feel the necessity of going into the matter further.

"It is impossible to give you the successive steps of twenty years' effort, but my principal work has been to co-ordinate all that has been surveyed and written previously by such authorities as Sir Flinders Petrie and Professor Piazzi Smythe, with the literary investigations of such scholars as Sir Ernest Budge and Mr. Marsham Adams.

"Not believing these things, I went into them, and it comes to this, that the whole of my work was the overcoming of my own prejudices."

NO FLAW IN CALCULATIONS.

"In July, 1924, I published 'The Great Pyramid, Its Divine Message,' containing a series of dates given by the Pyramid's scientific indications. I had previously given those dates in 1921 in serial publications, and every event that has happened in connection with those dates up to the present time has fully agreed with the Pyramid's predictive indications relating to those events.

"For two years now scientists, both of this country and abroad, have checked my calculations, and have not been able to find a flaw either in the calculations or in the scientific principles on which they are based.

"Now, I am neither alarmist nor sensationalist. I do not prophesy or make any pretence of it. I am merely a translator of scientific principles.

"The possibilities of being misunderstood are so enormous," Mr. Davidson added, "that it really requires some moral courage to talk of these matters outside a scientific publication, but I should like to point out that the Great Pyramid implies neither fatalism nor the futility of man's free will. The Pyramid's message would itself be futile were it not presented for the free-will acceptance of man. The relations between God and man are clearly defined as analogous to the relations between master and pupil."—From *The Yorkshire Evening Post*, July 23rd, 1926.

WEEK BY WEEK.

By A. R. H.

AS the dust of conflict rolls away and the events of recent war in Northern Africa are seen in clear perspective, it is found that Algeria, Tunisia, Egypt, even India, were looking to the Rif leader as "a deliverer of Islam from the yoke of the Unbeliever."

The possibility of Abd-el-Krim as a potential leader of a Jehad was hardly apparent until on the 15th day of April, 1925, he suddenly attacked the French, and thus involved a second European Power in the general hostilities.

Immediate danger from this quarter is now past and gone, but let none imagine that the restless spirit of Islam is any the less lively and active.

"He will be a wild man; his hand will be against every man; and every man's hand against him" (Gen. xvi, 12), it was written concerning

ISHMAEL, THE FATHER OF THE ARAB RACE.

All eyes, just now, are turned toward the person of Abdul Ibn Saud, whose proclamation as King in Mecca marked an epoch in the history of Arabia, and, indeed, of the Islam world.

Twenty-five years ago, an exile; to-day, conqueror of practically the whole of Arabia, an area as large as England, France and Germany combined!

"The union of the major parts of the Arab Peninsula," says the *Economist*, "under a single, effective sovereignty, is *a rare and portentous event*. When it was achieved by *the Prophet Mohammed*, and more recently by Ibn Saud's great-grandfather Abdullah, it was *preceded by a religious revival and followed by military expansion beyond the bounds of the Peninsula*. Up to date, Abdul Ibn Saud has deliberately repeated his great-grandfather's work. He has *revived the puritanical Wahabi version of Islam and reconstituted his grandfather's Empire*, in a steady series of successes culminating in the capture of Mecca and capitulation of Jeddah."

The *Westminster Gazette* points out that *the Wahabis are a sect of puritan Mohammedans* and, as such, have *no kindly feelings towards Christians*, but that the Sultan has shown more diplomacy, so far, than fanaticism in his relations with foreign powers.

"He is a man to watch," continues our informant; "he has *won a great kingdom by the sword*, and appears to know the art of retaining it by diplomacy. He is feared in the Moslem world, as the Wahabis have shown little tolerance for less strict sects. Turkey can therefore hardly look upon him as a probable ally."

It is the dream of some of his followers to dislodge European influence from the Near East and claim Syria, Palestine, Arabia and Mesopotamia as the freeland of widely segregated Arab communities.

Commenting on the Clayton-Ibn Saud Treaties (made to reciprocally protect British-Arabian interests) the *Mussulman*

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remarks editorially: "So long as these treaties are in force, Ibn Saud will not be able to attack Iraq or Transjordania and thus gain complete mastery over the whole of Arabia. The time has *not yet* come to aspire to that."

The *Times* of Mesopotamia remarks that his territories almost equal the "vast possessions which his ancestors won in the early years of the last century."

Interesting reports have just come to hand regarding

THE FIRST ALL-WORLD MOSLEM CONGRESS

held at Mecca. "Whilst in the Holy City," writes a delegate (The *Times*, July 21st, 1926), "I was most graciously received by His Majesty the Wahabi King, who did not hesitate to vindicate his actions and present position in Arabia, and expressed himself freely concerning the future of Islam.

"These yearly gatherings of Moslems from the Islamic world are bound to exercise a tremendous influence upon the 100 million Moslems under the British flag, in addition to the 150 millions in other countries. It is a daring and far-seeing attempt to foster a spirit of fraternity and unity among all sects of Moslems, which will create an influence and power that Europe and particularly Great Britain can hardly fail to ignore."

Concluding his report, the *Times* correspondent writes: "To-day Islam is weak, but when the spirit of unity spreads through the ranks then *the world will be confronted* with

A STRONG AND POWERFUL ISLAM

which will DOMINATE THE WHOLE OF THE EAST."

The verbatim report of the Arab King's speech (*Times*, July 23rd, 1926) makes interesting reading, and one cannot but admire the spirit that prompted the utterance: "A Moslem is a Moslem if he acts according to the Book (Koran), and not because he has a Moslem name or because he is of Moslem parentage."

It would be well for Britain to-day if this principle were applied to her Book, and the Bible were recognised the sole standard of national character and good citizenship.

"SHEBA AND DEDAN" (Ezek. xxxviii, 13).

SHEBA and Dedan were the sons of Abraham by Keturah.

The Scriptures record that the descendants of Keturah migrated Eastward (Gen. xxv, 6), and many Bible students have thought to locate them amongst the Rajputs (Royal People) and Brahmins of India.

If this identification be correct then additional significance is lent to the fact that "Sheba and Dedan" are the first named of the forces represented as unitedly opposing the hosts of Gog and Magog swarming down from the Land of the North (Russia) for the last great struggle (Ezek. xxxviii, 9).

The Director of Public Information of India makes the following statement:—"Russia is making a new thrust in the direction of India. Highly placed Russian officials have openly announced that it is the main ambition of Russia to create revolution in the East with the object of destroying British prestige. The traditional designs of Russia upon India, after being suspended as a result of the 1907 Agreement, have now been resumed in a new and more formidable shape."

We learn that the Afghanistan Air Force, organised by the Soviet Minister in Kabul, possesses twenty machines of the latest type and five aerodromes from which it could bomb India as far south as Lahore. The five new frontier Soviet States are to be enlarged by embodying a portion of Afghanistan down to the line of the Hindu Kush.

"If the Soviet Government is set up in Turkestan," writes a correspondent, "the menace to India will become even more serious, for the chain of buffer states against Russia will be destroyed, leaving some 800 miles of contiguous frontier pressing her on the north."

Why are "Sheba and Dedan" mentioned before "the Merchants of Tarshish" (Britain) and "all the young Lions thereof"?

May it not well be an intentional indication of the order in which the combating parties are to be involved; first, India; thenBritain; and finally "all the young Lions," *i.e.*, the whole Empire, including even the "*temporarily separated*" Brother Manasseh (U.S.A.), the "senior" Lion of them all!

Meanwhile sectarian strife in our great Oriental Empire continues to give cause for grave anxiety. A recent despatch declares that "*Hindu-Moslem tension is greater at the present moment than at any other time within living memory.*"

The noble appeal for unity made by the Viceroy at Simla (July 17th, 1926) has done much to steady the more moderate elements, but the growing hostility of irreconcilable factions within, together with the ever-present menace from without, constitute two factors of the most disturbing nature.

The Book of Revelation describes the present-day WORLD REVOLUTION propagandist activity as being the work of "*spirits of devils*, which go forth unto THE KINGS OF THE EARTH and of the WHOLE WORLD, to gather them to the battle of the great Day of God Almighty" (Rev. xvi, 14).

In an early number of the *Bezbochnik*, the Soviet Commissar of Education wrote:—"We have done with

THE KINGS OF THE EARTH,

let us now apply ourselves to the King of Heaven. With all my heart I wish the *Atheist* every success in its warfare against the revolting spectre of God, who throughout the whole of history has caused such diabolical evil to mankind."

Surely so terrible a mentality justly merits the adjective "demoniacal" rather than "human."

Thus are the words of Scripture prophecy, daily and literally, fulfilled before our very eyes.

THE EVERLASTING GIFT.

"LOVE must last. God, the eternal God, is love. Covet therefore that everlasting gift, that one thing which is certain is going to stand, that one coinage which will be current in the universe when all the other coinages of all the nations of the world shall be useless and unhonoured. You will give yourselves to many things; give yourselves first to love. Hold things in their proportion. Let at least the first great object of our lives be to achieve the character defended in these words, the character—and it is the character of Christ—which is built around love."

HENRY DRUMMOND.

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MR. THOMAS KERR.

SCOTLAND has produced many fine exponents of our teaching, and prominent among them stands Mr. Thomas Kerr, whose photograph we reproduce. Mr. Kerr has served in many important capacities. He was a member of the Council for Scotland, and a public speaker on our platforms for many years.

His literary contributions to our truth have always been



of great value. Possessed of a logical mind, and being a profound Bible student, he has been able to write and speak with convincing and forcible argument, even against the attacks of the ablest and most scholarly critics. Those who have studied our teaching as his pupils will appreciate reference to the great work he accomplished.

MRS. GREEN.

WE have pleasure in presenting a photograph of the late Mrs. Green, of Edinburgh.

She was for many years an active British-Israel worker and a generous supporter of our cause. In the words of one of her dearest friends, "British-Israel truth was to her the very breath of life, and after her duty to God, the greatest thing in the world."



Our teaching is now rapidly growing in Scotland, as in other districts, and the progress we are enjoying to-day is largely the result of the ceaseless and self-sacrificing efforts of such stalwarts as the late Mrs. Green, whose memory is still cherished by all who knew her.

A CHRONOLOGICAL MIRACLE.

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

OF all the miracles recorded in the Bible there are none more remarkable and more convincing than that of its septiform chronologic system. "It has pleased God to order the revolutions of history in harmony with that law of

COMPLETION IN WEEKS

by which he has ordered many of the revolutions of nature."* The duration of the Great Image of Daniel ii is

A GREAT WEEK

of which one day is 360 years. It can be measured from the different crises of the commencing era on three different natural scales, the longest of which—the solar, alone is final. The two other scales are the lunar year of 354 days and the calendar year of 360 days. The period begins with the rise of the typical and ends with the fall of the anti-typical Babylon, and is bisected by the rise of the Papal and Mohammedan powers.

According to Grattan Guinness the

SEVEN TIMES BEGIN

with the Era of Nabonassar at noon, February 26, 747 B.C. This precise chronological point is more clearly ascertained than that of any other ancient date, because it is connected with a series of exact astronomical observations given by Ptolemy in the work containing his celebrated canon.

Now from the accession of Nabonassar to the fall of

* "Light for the Last Days," Grattan Guinness.

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Augustulus the last Roman Emperor, on August 22, A.D. 476, there are exactly 1,260 lunar years to a day. A.D. 476 was the terminus of the old world (Roman Empire) and the removal of the hindrance to the rise of the Papal Apostasy. A further 1,260 lunar years completing Seven Times lunar brings us to the Treaty of Carlowitz, which was the first great blow to the Ottoman Empire, for not only did it lose thereby its prestige, but its very existence was imperilled (A.D. 1699). A further 75 years bring us to the polar accomplishment of the period (A.D. 1774). This was the year of the accession of Louis XVI and Marie Antoinette, who lost their lives in the Revolution. Thus in the West seven times solar led to the French Revolution as seven times lunar led to the English Revolution, both being stages of Papal overthrow. "In the East this same year brought another well-marked stage in the fall of Turkey; a disastrous Russian war, closed by the fatal and humiliating Treaty of Kainardje."

If to the A.D. 1774 terminus we add the 75 years indicated in Daniel xii, 11, 12, "divided as the prophecy divides it, into two sections, the first of 30 and the second of 45 years, we reach down to the critical years 1804 and 1848-9."

In 1804 Napoleon was crowned Emperor, "and this acme of the glory of the military hero of the Revolution was also a stage of the deepest degradation to the Pope of Rome. The Emperor commanded Pius VII to attend the ceremony, obliging the old man to cross the Alps in mid-winter, and to stand by, while Napoleon placed the crown on his own head. He kept the Pope for some time captive, and compelled him to renounce his temporal authority and all claim to Rome for ever."

In 1849 the Pope had to flee from Rome, driven away by his own subjects who could no longer endure the terrible maladministration of the priestly government.

The years 1866-70, however, led to a greater downfall of the Papacy. These years were 1,260 years from the decree of the Emperor Phocas by which he had appointed the Pope to the headship of all the Christian churches. "The whole course of these four years was filled with events singularly fatal to the Papacy, including overthrows of Catholic Austria, Spain, France and the Papal States of Italy." The year 1870 was a culminating point. In July of that year the Papal decree of Infallibility was published, and on the self-same day there was despatched from Paris to Berlin "the declaration of war by Napoleon III, which sealed the fate of the second French Empire and with it the temporal power of the Papacy. For through the withdrawal of the French troops which had hitherto upheld the temporal power of the Pope the Italian General, Cadorna, invested Rome, and took possession of that great city from which the Popes had wielded an authority mightier than that of the Cæsars at the pinnacle of their glory, for it ruled over two hundred millions of mankind, and, according to its own account, not on earth only, but in heaven and in hell."

It is very remarkable how clearly the Seven Times are bisected into "Time, Times and a half" (3½ times). For, as we have already seen, "from the first date of the captivity era 747 B.C. to the fall of the western Empire of Rome (A.D. 476) was 1,260 lunar years. This was also the initial date of the rise of the Papacy. "The same period measured from the last date of the captivity era, on the contrary, leads us to the eastern Empire, and to a date connected with the rise of the Mohammedan power before which Constantinople ultimately fell. It leads us to A.D. 637. This was the year of the capture of Jerusalem by the Saracens under the Caliph Omar. Between the fall of Jerusalem before the hosts of Babylon in the days of Zedekiah, and the Omar capture, the fated "time, times and a half" also elapsed. From this period 1,260 lunar years bring us to 1860, in which year the Universal Israelite Alliance was formed, as well as the first limitation being put to Mohammedan power in Syria, by the placing of Lebanon under a Christian governor and a British protectorate.

So that while A.D. 476 marked the end of the four great pagan empires of antiquity, and the beginning of another—the Papal Empire of Rome, with its dark story of corruption and bloodshed, so also was the year A.D. 637 equally critical as that of the fall of Jerusalem and of all Syria under Mohammedan rule.

QUESTIONS AND ANSWERS.

BY THE REV. G. H. LANCASTER, M.A.

QUESTION.—Will you please tell me if the "ten men" are the Council of the League of Nations; and, if so, what is the meaning of the rest of this verse? I cannot understand "take hold of the skirt of him that is a Jew," because God is with him, if it does refer to the League (Zech. viii, 23).

H. S. C. (South London).

ANSWER.—(1) There is no particular reason for believing that the League of Nations is referred to in the above vision of the prophet Zechariah. In fact, the League of Nations, under its present constitution, is, we believe, based upon an unscriptural foundation. The only League of Nations which we believe to be a Scriptural one is God's League of the British and Anglo-Saxon peoples.

Until America (U.S.A.) comes into the League of Nations, the latter cannot have the seal of Divine authority. For an account of a private interview which the Earl of Dysart and I had with Lord Robert Cecil (now Viscount Cecil), please see the *Banner of Israel* for December 7th, 1921 (pp. 427, 428), in which I gave our reasons for thinking that the League of Nations was not wholly in accordance with the Word of God.

(2) The number "ten" is probably used as an indefinite number, denoting a great and complete multitude (*cf.* Gen. xxxi, 7; Lev. xxvi, 26; Num. xiv, 22; 1 Sam. i, 8). A similar figure is found in the prophecy of Isaiah (iv, 1). "Ten" as a round number is based upon the 10 fingers (and thumbs) of the two hands for counting purposes.

(3) Literally, "they will take hold of the skirt of a Jewish man." In all probability this refers to Christ (John iv, 22), *i.e.*, to that day when the redemption of Israel shall be so developed and recognised through the preaching of the "gospel of the Kingdom" that multitudes of "all the tongues of the nations" shall flock to the Blood-stained banner of the Cross of Christ. Zechariah foretells the glorious result in the universal worshipping of the King, "the Lord of Hosts" (xiv, 16–21).

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

AN especially attractive programme is being prepared for the seventh B.-I. World Congress, which opens on October 4th next in the large Central Hall, Westminster, which, in view of past and present happenings and of impending events, promises to be the most important Congress yet held, and by far the largest series of meetings—three each day for the whole week. Reserved seats at 2s. each, or for the Course at £1, are now being booked by Colonel Vincent Wright, D.S.O., our Financial Secretary, at 6, Buckingham Gate, London, S.W.1.

* * *

The most crowded meeting ever known at our Headquarters was that on July 29th, when the Rev. George T. Lemmon, D.D., of the U.S.A., gave an address on "Britain and America." The assembly overflowed to the landings and the staircases. The President—Major J. Knowles—presided. The Rev. Commander Roberts, R.N., conducted the devotional exercises. The Lecturer made complimentary reference to his friend, the late Professor Totten, which naturally drew applause from all those who were familiar with the writings of the distinguished American champion of Israel Truth in bygone days. Dr. Lemmon threw some new light upon the policy and decisions of the late President Wilson. He dwelt upon some of the difficult problems with which American citizens are faced, and he stated emphatically that the Protestant Evangelical leaders and people desired that the British debt to America should be cancelled. He clearly showed who were the enemies of the British Empire, and gave the reason for the attitude of the notorious Senator Borah. Dr. Lemmon had pleaded in his own country as he pleaded here for Anglo-American amity and co-operation. He closed with an appeal for increased effort to establish the Kingdom of God on earth. In a felicitous speech the Rev. David Wynne Evans moved a vote of thanks to the lecturer. In seconding the vote Mr. Herbert Garrison said he had been preaching Anglo-American unity for forty years. He had many relatives and friends in the States, several of whom fought on the side of the North in the War of the Sixties. He quoted some outstanding Americans who had declared that the much-discussed debt would yet be cancelled, though like our President he made it clear that the British people, so far from asking this, were paying and smiling. Indeed, they were paying in all directions. Should Manasseh one day say, "Enough, we will take no more," Ephraim would say, "Thank you, Brother," and smile again. Mrs. Lemmon was with her husband and shared in the cordial reception of the audience. They are now making a tour on the Continent prior to their return home in the autumn.

* * *

The Rev. Joseph Gay preached to two large congregations in Rugby on July 25th, and addressed a Brotherhood audience of about 500. On July 27th he spoke for our Herne Hill Branch, Captain Young presiding. Mr. Gay has preaching engagements for this month at Goodmayes, Wandsworth, and Battersea.

Two successful meetings were held at Kingsdown, near Deal, on July 29th. In the afternoon the vicar presided over a full audience in the Parish Hall, and Mr. Morey lectured on "The British Empire and its Book." Two other clergymen were present, and the company represented Kingsdown, St. Margaret's, and Deal. In the evening Mr. Morey addressed a meeting in a holiday camp of West Kent Boys' Brigade.

* * *

Officers and boys, with several visitors, were all deeply interested in the wonderful truths revealed to them for the first time. Our best thanks are due to the Commandant for the opportunity thus afforded. Further meetings are to be arranged in Deal and the district.

* * *

Our Croydon Branch will hold two meetings in the Horniman Hall, Y.M.C.A., on Thursday, August 12th. Colonel G. F. A. Smythe will speak at 3 p.m. on "The Fulness of the Gentiles." The Rev. Maxwell Carnson will speak at 8 p.m. on "Christ the King." A cordial invitation is given to all.

* * *

Our Worthing Branch will hold a meeting at the Depot, 71, Rowlands Road, on Wednesday, August 11th, at 5.15 p.m., when the Rev. Philip Young, L.Th., will give an address.

* * *

The Birmingham and Midland Counties Area announce a "Big Rally of British-Israelites" at Coventry on Saturday, August 28th. The various branches are, of course, free to make their own travelling arrangements, but all are requested to assemble at Greyfriars Green, Coventry, at 2.30. An attractive programme is being issued. Tea will be available at 5.15 at Christ Church School Hall, with a short Conference, followed by a service in the Cathedral at 6.30. All particulars may be obtained from the Commissioner for the Midland Area, the Rev. T. H. Whitehouse, 132, Gravelly Hill North, Birmingham.

* * *

We tender our best thanks to all donors for the week, including, J. B., £10; W. H. G., £10; F. J. H., £10; Wimbledon, £1; L. E., £2; Glastonbury Fund, £2 2s.; Anon., £1; A. N. D., £25; An American Twenty-dollar Gold Piece; a Golden Sovereign; In Memoriam, 10s.; per E. H., 5s.

* * *

The Sheffield Branch announce with deep regret the loss of Mr. Isaac Kay, at the age of 78. He had been a zealous member for several years, and an earnest worker for the Salvation Army for 32 years. He was a well-known figure at Congress meetings, and he was at Glastonbury last year, and was enraptured with the thought that he had walked over the same ground, probably, as did Our Lord. A large congregation attended the interment in Fulwood Churchyard. By invitation of the vicar, our Sheffield Honorary Secretary, Mr. Wm. Whitton, assisted at the service. Our sincere sympathy goes out to the family of our devoted brother.

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MESSAGE & BANNER

The Official Weekly Journal of the British-Israel-World Federation.

INCORPORATING "THE BANNER OF ISRAEL" AND "THE COVENANT PEOPLE."

No. 241. Vol. V. AUGUST 14th, 1926. Price 2d.

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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.]

A NEW CREATION.

By Rev. Pascoe Goard.

THE EMERGENCE OF A NEW SPECIES BY CREATIVE ACT.

God rested on the seventh day.

Creative activity is not, as yet, ended. Perhaps it will never end. The family of Adam has not, as yet, passed the last stage of creative progress; it is still the subject of God's creative power.

"If any man be in Christ Jesus, he is a New Creation. Old things have passed away and all things are become new, and all things are of God."

This is a most interesting fact into which the scientific mind will do well to enquire.

The sources of information are contained in the personal experience of millions of men and women, some of whom—indeed, the majority of whom—have lived, passed through the last known stage of creative experience, and gone over to the great majority, leaving behind them their most unequivocal testimony to the great fact of their experience; millions of whom are still living and are at all times ready to give testimony to the experience of entering into that new creation life.

The explanation of the phenomenon is to be found in the Bible, and in the literature of the Church, ancient and modern. There is no lack of information in regard to the matter.

The transformations in individual life are manifest everywhere, and men and women are led by their pastors and teachers to seek and to find this wonderful experience. Lives that were vicious and bad become clean and good. Energies which were misdirected become controlled and directed into the best of channels. The personality which had been objectionable and often mischievous has become transformed, and has become attractive and helpful.

Most startling of all is the new power of vision, the new light of perception and understanding, with which such men are endowed.

All these things are before us.

The life thus created is in the initial form, the chrysalis stage, during the habitation of the mortal body. The future development is the subject of much clear testimony, which is to be found in the Scriptures from the beginning. Such development increases in glory and clearness as the theme is developed in the New Testament.

Regarding this "new creation" which is being produced before our eyes, and of the number of which it is to be hoped we each form an unit, there is much to be read and understood in the Scriptures of truth.

The parallel between the Creation of Adam and the New Creation of the Sons of God is very striking.

In the Creation record the first to appear upon the scene of Creative activity is God (Elohim).

In the matter of the New Creation, the first to appear upon the scene of creative activity is God. Thus said the Saviour, "All that the Father giveth to me shall come unto me." "No man cometh unto me except my Father draw him."

The initial act is on the part of God.

The initial act of God is the issuing of a Divine proclamation to the Israel race especially, and to the Sons of Adam generally, to come and partake of the Divine grace directed

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towards a new creative activity in their lives. "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." Again we quote, "The spirit and the bride say, come; and let him that heareth say, come. And let him that is athirst, come. And whosoever will let him take of the water of life freely."

This is the invitation, multiplied times without number in the Scriptures, for every son and daughter of Adam to become the subject of the creative power of God manifested in Jesus Christ. And thus to each who will the privilege to become a new creature is open.

The creative act and power is such as to be above *the comprehension* of man. We may, indeed, *apprehend* the action, and assure ourselves of the results, but it is beyond our analysis, and above our comprehension.

This is not strange ground to us. There are many things which we apprehend, that is to say, which we seize upon, and use for our own purposes which we cannot comprehend. Such a thing is electricity. What it is we do not know. That it is, we do know. That we are able to seize upon it and harness it to our service is manifest in every city every night by the lights which turn the darkness of night into more than twilight; into a local day.

God's power in creative activity which produces this new creation is beyond our understanding. But *it exists.* Multitudes take advantage of it and so pass up into a whole world of new experiences, and enter upon an eternal progress upon a higher plane than they ever could have otherwise attained.

We cannot follow the mode of operation. On the man side, we come to an impenetrable veil. Our eyes cannot pierce the darkness, our ears cannot hear a voice within that veil; our understanding can find no object upon which to lay hold, that might direct our path. We simply kneel and pray before, not even an empty shrine—for there is no shrine—we pray before apparent emptiness.

We force our mind to assume that God is beyond the veil and that He hears our prayer. We, so to speak, take a leap in the dark.

We conscientiously lay our whole being upon an altar erected in the "imagination of our hearts" (a Biblical phrase of wonderful expressiveness), and we make our prayer. Then we sooner or later *trust* Him for the result. The one ground upon which our feet may rest is God's written promises contained throughout His Word, *i.e.*, "He that cometh unto me I will in no wise cast out."

To some there comes a consciousness of God, and of a blessing bringing wondrous joy. To some the physical eyesight is even quickened, and the familiar world and the persons and things in it take on a new freshness and beauty.

To some there is long darkness and doubt. But to all who seek eventually there comes the knowledge that the experience of the New Creation has begun. It shall not be completed in this life, but the experience has begun and the assurance of it is hidden in the heart, becoming a very heartsease amid the shifting lights and shadows of life's experiences.

Said Our Lord to Nicodemus when discussing this matter:—

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth. So is every one that is born of the spirit."

What did the Saviour mean by these apparently mysterious words? What has the wind to do with our lives? We know little about it, as to whence it comes and whither it goes, but we take toll of it as it ceaselessly passes. We open our lungs and breathe it in—and live.

So with the spirit of life. We know less about Him, but as He passes we breathe of His spirit, and by that spirit we are caused to live the life which descends to us from God.

"Soon as my all I venture on the atoning blood
The Holy Spirit enters and I am born of God."

Thus our fathers sang in the days of the great revival of the past century. They sang a truism, containing a fact of experience. We may sing the same truism and rejoice that it is a fact in our own lives.

What is the manner of the race that is thus being produced? Biologically they are of a different classification from the Sons of Adam.

The first Adam was made a living SOUL.	The last Adam—a quickening spirit.
The first man is of the earth earthy.	The second man is the Lord from heaven.
As is the earthy, such are they also which are earthy.	As is the heavenly, such are they also which are heavenly.
And as we have borne the image of the earthy.	We shall also bear the image of the heavenly.

The classification we naturally bear is that of the sons of Adam. The classification we also bear when we have passed through and become the subject of the New Creative power is that of the Sons of God.

"Beloved, now are we the Sons of God."

The impulse toward securing a place in the new and higher order of life comes primarily from the Father, and not from the urge of the evolutionary life within. Jesus Christ is most specific on this matter. *The initial step in response* to the initial impulse comes through our own choice. "Ye will NOT come unto Me that ye might have life," is the complaint of God.

The actual power is that of the Father and is carried out by Him without reference to our consciousness of it, but for His Holy Word's sake.

The result of that power is that we are lifted up into a higher, even the Divine order of life. "To 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." "Behold what manner of Love the Father hath bestowed upon us that we should be called the Sons of God."

The result of that infusion of the Divine life is the immediate possession of Divine Vision in its infancy. "Eye hath not seen nor ear heard, neither have entered into THE HEART OF MAN the things which God hath laid up for those that love Him.

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"But God hath revealed them unto us by His spirit. For the spirit searcheth all things, yea even the depths of God.

"Now we have received not the spirit which is of the world, but the spirit which is of God, that we might freely know the things which are given to us of God.

"The natural man receiveth not the things of the spirit of God; for they are foolishness unto him. Neither is he able to know them, because they are spiritually discerned. But he which is spiritual discerneth all things yet he himself is discerned of no man." So said the biologist St. Paul.

This is what Our Lord said to Nicodemus. "Except a man be born from above, he cannot SEE the kingdom of heaven."

There is a whole world opened to the vision of the one who is a New Creation in Christ Jesus.

"But it doth not yet appear what we shall be." During the present stage of life we shall wear the garb of the sons of Adam. Many of the sons of God, so classified in heaven, are wearing very unlovely forms of the sons of Adam. "It doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him. For we shall see Him as He is."

The transition from the appearance of the sons of Adam to that of the sons of God is thus graphically described by the Apostle Paul in that well-known fifteenth chapter of Corinthians, the sonorous words of which have brought hope and joyful anticipation to so many at the graveside. A hope to which the evolutionary theory is a stranger; for it speaks of a great step in advance by a process of creation in answer to the life-giving power of our risen Lord:—

> Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.
>
> 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.
>
> So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.
>
> O death, where is thy sting? O grave, where is thy victory?
>
> The sting of death is sin; and the strength of sin is the law.
>
> But thanks be to God, which giveth us the victory through our Lord Jesus Christ.
>
> Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Thus we see a new race emerging. These are being called from among the sons of Adam. All have received that call; but comparatively few have responded to it. These few, called from among the sons of Adam and answering to the call, have been made the subject of the Divine grace which has infused into them the very life of God.

Of that life they are now the partakers. In them it is working its new creation.

Among the regenerated, the newly born, these will in due time take their place.

The glories of that higher order of life are theirs for eternity and they shall shine forth in the kingdom of the Lord for ever.

Alas! for those who have lost their opportunity of becoming the subjects of so great a manifestation of grace. They must still plod on, on the plane of the sons of Adam for ever. Theirs is the "outer darkness" as far as the life of the Sons of God is concerned. "If any man be in Christ Jesus he is a new creation. Old things have passed away and all things are become new. And all things are of God."

In some such way the sons of Adam came on this earth. They came as the direct result of the creative activity of God. In this way shall the Sons of Adam who choose to do so pass up into the higher order of the Sons of God.

20th JULY, 1926, AND THE "REIGN OF TERROR" IN RUSSIA.

BY D. DAVIDSON, M.Inst.Struct.E.

THE Descending Passage of the Great Pyramid symbolises the effect of Evil Spiritual influence in human history. The Ascending Passages symbolise the effect of the Hand of God in human history. The geometry of the Descending Passage symbolises descent, acceleration to chaos, "Upside-downness" and Spiritual darkness. The geometry of the Ascending Passages symbolises ascent and the counteracting of the effects of Evil Spiritual influences, together with the symbolism of "Uprightness" and Spiritual Light. The Subterranean Chamber, to which the Descending Passage leads, symbolises the culminating field of Evil Spiritual influence in the civilisation of "natural men." The "natural" range of this field of Evil Spiritual influence is indicated as extending from 12th March, 1913—when political intrigues were shaping the circumstances for the Second Balkan War—to 27th March, 1939. The symbolism indicates, however, that a process of Divine Intervention is diverting the course of these evil influences into other channels and over a longer period extending to 20th August, 1953, for the purpose of ending their dominance by 16th September, 1936, and completely purging civilisation of the evil effects of this dominance, and placing the elements of evil under complete subjection by 20th August, 1953. In this connection, the reader is referred to item 7, page 12, and item 14, page 14, in my Booklet No. 3, "Pyramid Prophecy and Current Events," and to page 20 of the same Booklet, under 18th January, 1918. Here the reader will see that the whole symbolism of Divine Diversion identifies Communism as the *central* historical theme of world chaos; the "Gospel" of Satan as opposed to the Gospel of Jesus Christ.

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Now the central date of the field of Evil Spiritual Influence symbolised by the Subterranean Chamber is 20th July, 1926. This date is supplied by an important geometrical connection, shown on Plate LXIV in "The Great Pyramid: Its Divine Message." The centre of the Subterranean Chamber is defined by the circle of 1,260 inch-years (the 3½ times of Biblical Prophecy), ending 6,000 inch-years of Pyramid chronology, *i.e.*, at A.D. 2001¾. This connection geometrically symbolises that the process of Divine Diversion is for the purpose of bringing in the 1,000 years' rule of Christ, and that the culminating phase of the Field of Evil Spiritual Influence that is to be overcome by Divine Diversion is central to 20th July, 1926. Let us, therefore, consider the history of Communism in relation to this central date of evil influence. History has a habit of repeating itself. The history of the Russian Revolution of 1917–18 has many points in common with the history of the French Revolution of 1789. In France reaction followed the Reign of Terror. The Directory was established, and, under the Directory, Napoleon Bonaparte rose above all his contemporaries. The Encyclopædia Britannica (11th edition), Vol. XI, page 165, states:—

> "By imbuing Frenchmen with such a mutual hatred as nothing but the arm of despotic power could control, the Reign of Terror rendered political liberty impossible for many years. *The rule of the Terrorists made inevitable the reign of Napoleon.*"

Although it is too early yet to view current Russian history in true perspective, and to seek for a complete historical analogy, the accuracy of the Pyramid's prophetic symbolism, and of its Index datings for that symbolism, already indicates the general lines upon which Russian Revolution is proceeding. This is specially the case for the central date, 20th July, 1926, of the field of Evil Influence in the Pyramid. Thus, in the *Morning Post* of 30th July appeared the following report from a Special Correspondent:

> "Dzerjinskey died on July 20th, within three hours of an impassioned address to the Presidium of the Central Committee of the Communist Party . . . there was no properly conducted inquest, and only two days were allowed to elapse between death and burial."
>
> "The public naturally noticed these things, and imagination began to run riot, nowhere more than in Moscow itself. Dzerjinskey, as head of the formidable Che-Ka, was the arch-terrorist to fallen friends and enemies alike. The theory that he was poisoned would suit the meagre circumstances published on his death. . . ."
>
> ". . . rumour is being fed by the dramatic events in high quarters that have so quickly followed the burial of 'the true proletarian knight.' Zinovieff and other pre-eminent Reds have been hastily deprived of their posts, reports have been circulated of a vast conspiracy within the very heart of the Communist Party itself, and Che-Ka has been uncommonly busy rounding up suspects in all parts of Russia."

The Times of 31st July states:—

> "Some interesting details are gradually becoming known of the plenary conference of the Central Committee of the Communist Party, during which Dzerzhinsky died, and Zinovieff, Lashevitch and others were deposed for disloyalty towards their colleagues and for their attempts to form an opposition organisation."
>
> "The Bolshevists themselves say that this conference was '*fraught with most serious historical consequences for the Communist Party, and was more important than most party congresses.*' It lasted nine days. Dzerzhinsky attended during six days, and then suddenly died, and the last act of the conference was the expulsion of Zinovieff and Lashevitch from their party offices."

In its issue of 3rd August, *The Times* Riga Correspondent reports:—

> "The centre of interest in Moscow is still the opposition to the Political Bureau, which the *Izvestia* regards as an open declaration of war. The recent ultimatum is described as an 'unprecedented action in the party's history. . . .' Opposition is specially strong in Baku among the naphtha workmen, where Miedviedieff's opposition group has a great influence. Miedviedieff has openly censured the Political Bureau and the Communist International—'this gang of foreign adventurers living on Russian workmen's money.' . . ."

As to the connection between these events and current events in our own country and Empire, this is supplied by the Pyramid's Antechamber Dating, 6th March, 1926, by the Coal Strike and by the General Strike. The basis of reference for our current troubles is contained in the Report of the Royal Commission on the Coal Industry. This was signed by the Commission on 6th March, 1926, the Antechamber Index Dating. Consider then what the *Morning Post* has to say in this relation. In its issue of 27th July, an article by its Diplomatic Correspondent is headed, "ZINOVIEFF'S FATE—AFTERMATH OF GENERAL STRIKE." The article states:—

> "The failure of the General Strike in England and the lack of response to Soviet propaganda here may be numbered among the many factors which have caused the downfall of Zinovieff.
>
> "The disappearance of Zinovieff from the sphere of Soviet foreign politics may, however, have far-reaching effects, and eventually mean the severance of the Third International from Soviet politics. This may be good or it may be very bad. The crude and coarse propaganda of the Third International sickened more people than it gained adherents. Russian Bolshevist propaganda may well be more subtle and dangerous without it."

With these matters we must associate the French Financial Crisis, which reached its climax on 20th July. The *Morning Post's* Special Correspondent in France drew attention to the fact that Communist money and Communist propaganda were active in the Provinces in exploiting the financial situation; precisely as the same influences are active in exploiting the Coal Crisis in our own country. The franc is the keystone of Continental Finance, and Communism has been endeavouring to accelerate the fall of the franc. The collapse of Continental Finance would mean Chaos in Europe, the destruction of the basis of International Stability,

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and a world ripe for the extension of the Red Terror. In these circumstances the material salvation of the world would depend upon the prompt and united action of all elements of the Anglo-Saxon-Keltic race. Such prompt and united action is impossible with these elements unprepared and disunited as they are. The future, then, rests with God. He alone has prepared for this ultimate issue. Such is the conclusion of Biblical prophecy and the conclusion of Pyramid prophecy. God, however, operates in relation to man, only through the will of man. He has therefore said by the mouth of His prophet Ezekiel that we must call upon Him " to do it for us."

That circumstances will compel the call we have the assurance of Our Lord's own words—" When these things begin to come to pass, look up, and lift up your heads, for your redemption draweth nigh." It is no gloomy message, as our materialistic contemporaries would have us believe. It is a message of hope and Salvation concerning the deliverance of the human race from the bondage of evil, and from the chimerical ethics of scholarly materialism.

In conclusion, I would point out that I had previously shown that the Pyramid's Index Datings for the current period appear to be shaping themselves into three categories. These are as given in my booklet No. 3, page 23. The circumstances relating to 20th March, 1926, fall into two of these three categories. Perhaps there may be a third relating to Turkish, Egyptian and Moslem questions on the same Epochal date, 20th July, 1926. The evidence from Russia took ten days to become public. So in this case we must wait and see.

THE LORD'S REMEMBRANCERS.

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

The specially-appointed lesson for St. Mark's Day, Isa. lxii, 6, has a command of the most important issue at this present time. The " Watchmen " upon the Walls of Jerusalem are " the Priests of the Lord and the Ministers of our God," lxi, 6, exhorted to remind God of His Covenant. "The World's Call," a Challenge for 1926, if undertaken aright must be an appeal to the whole of Anglo-Saxondom, or British Race, to undertake the work God has committed to them to do. This appeal has been brought before the nation with the voice of all the hierarchy. The first result may be, apparently, a ventilation of opinions and a great deal of talk. But as it is of God, it will grow eventually into action. Some time ago (within the decade) there was an important movement towards home missions. We cannot say that the result of this was the success some of us looked for; but there is no knowing what good has been done where the object was soul-winning for Christ. So here, if the World's Call is responded to in a right spirit, it will be truly effectual.

This can only come by definite teaching and no compromise with the world. We have just heard of great blessings in a parish, formerly most indifferent, but now—under an earnest soul-winner of the Bible type and a faithful follower of Jesus Christ as set forth in Church of England teaching—it is full of life and vitality. Here, after much opposition at first, Christian love and self-sacrifice has won the day, and souls are being added to the Lord. We hear of our brethren in all denominations also having these times of refreshing. A work is going on silently and perseveringly which will bring forth fruit unto holiness.

But some may ask why do you have this specially-appointed lesson for this present time? Well, this is certainly a right question and might be answered in more ways than one. First, it is admitted that the time is critical. It is probably more appalling in its outlook than the 4th August, 1914. We then knew who we had up against us, and could brace together all the elements against a common enemy. To conquer or to die was the only alternative. Our cause was just. We went in with the firm conviction that we were right, and God gave us victory.

Now, however, we see not our foe; many of us do, but a very strong section is being misled. The spirit of the age has caused the people to lose trust in those they used to look to, and to listen to wrong counsels. The remedy must be universal; it is told us in Zech. viii, 16-17. "These are the things that ye shall do: Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: and let none of you imagine evil in your hearts against his neighbour; and love no false oath; for all these are things that I hate, saith the Lord."

Let us act up to this, the Christian ministers conforming to the Word of God and carrying out their obligations faithfully subject to discipline, then they will be in the position to lead their flocks and bring others in to their fold.

Then notice the appeal in Isa. lxii is to be conducted in importunate prayer without ceasing. This reminds us of Him who first states here that He Himself will not hold His peace, neither will He rest, until Zion's and Jerusalem's righteousness goes forth as brightness and her Salvation as a lamp that burneth (cf. Gen. xv, 17, with Isa. lx, 1-2). Christ Himself, when all depended upon Himself in the garden, Heb. v, 7-8, sets us the example. All now depends upon our nation. Protestantism once conquered in this country, the whole world will succumb to the evil one. But man's extremity is God's opportunity.

His plans are laid out, and He will be enquired of, of the house of Israel to do it for them. But who are they that shall enquire?

The Watchmen upon her walls! We, who remind Him of His Covenant. So the best commentators agree these words imply, and we accept this. The B.-I.-W.F. is the only body which reminds God of His Covenant in accordance to His own Revelation. In our " Israel's Scripture and Prayer Union " we embrace All Israel and Judah, and special prayer is made for Zion and Jerusalem, as well as for the Jew who is yet outside. Our own Prayer Circle, therefore, as the Lord's Watchmen, and the whole Federation of which it forms an important part, are carrying out God's will. They have it laid upon their hearts just now.

Now look at the language here used, Isa. lxii 4, " Neither shall thy land any more be called DESOLATE, but thou shalt be called Hephzibah and thy land Beulah." A double marriage is here alluded to, Christ's acceptance of Israel as His Bride and Israel taking over the land " for thy land shall

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be married." That is, "my people of Israel—are at hand for to come," Ezek. xxxvi, 8. What is it that hath brought this about? Let us read Isa. lxii, 10, &c., as a command also to Israel, under General Allenby, on December 9th, 1917: "Go through, go through the gates"; i.e., "Pass on, pass on through the gates." They are to prepare the way, gather out the stones, the ruins of many generations, and prepare the land by water and clearance to bring forth fruit in anticipation of the return of their Lord and Master. The near approach of Our Lord is stated to be, "When the Lord shall build up Zion, He shall appear in His glory" (Ps. cii, 16). In Isaiah it is also attended with other signs: "I will restore thy judges as at the first and thy councillors as at the beginning; afterward thou shalt be called the City of Righteousness, the faithful city"; and as here, "They shall call them the Holy People, the Redeemed of the Lord, and thou shalt be called Sought out, a city not forsaken."

Jer. xxx, 21, says: "Their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto Me; for who is this that engaged his heart to approach unto Me saith the Lord?"

One more point is noteworthy as to the present time.

Isa. lxii, 8, says: "The Lord hath sworn by His right hand and by the arm of His strength . . ."

It is very seldom that God's oath is recorded, but every one occasion has to do with the establishment of His Kingdom. But this language, "by His right hand," compare with Dan. xii, 7, and Rev. x, 5–7, both which allude to the same time, which has conclusively been shown to be the very era in which we live, "the mystery of God shall be accomplished," as He hath spoken by all His servants the prophets.

We certainly want an Elijah at this time. There never was a more critical season. This we have already shown to be pointed out in the Pyramid.

CHAOS or VICTORY—Which?

God grant the Lord's Remembrancers Grace.

CHRIST'S SECOND ADVENT VIEWED IN THE LIGHT OF BRITISH-ISRAEL TRUTH—II.

BY HENRY D. HOUGHTON.

(3) THE SIGNS OF HIS COMING.

OUR Lord Himself gave to His disciples and to us a sign so clear, so specific, so pointed, that all who will see may see.

It was not the purpose of God to keep His Church and people in everlasting ignorance of the time of the Second Advent. We may not know the day or the hour, we may not even know the year, *but most certainly the watchers will know the period.* What did St. Paul say, writing to the Church in Thessalonica? "*But ye, brethren, are not in darkness, that that day should overtake you as a thief.*" And that other word, "Forsake not the assembling yourselves together, as the manner of some is, *and so much the more as ye see the day approaching.*" So, then, the day will be seen approaching, *but only by the watchers.*

And for their guidance Our Lord has given a sign so clear, so pronounced, so unique in its character, so striking in its accomplishment, that the fulfilment of it cannot be gainsayed by those who are prepared to receive evidence. *But the watchers only can see it! God has given these signs specially for the watchers!* Others may see them, others will see them, but to the watchers only will the signs carry their evidence! What a significant passage that is in Dan. xii, "*And none of the wicked shall understand; but the wise shall understand.*" How terribly ominous! *The clues are all in the Book, but only the wise will understand!*

THE OCCUPATION OF JERUSALEM.

"And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke xxi, 24).

That is an era-marking prophecy. For the great sign of the nearness of Our Lord's return is undoubtedly the close of the Times of the Gentiles as proved by the occupation of Jerusalem by the British, who are Israel. This is not only enough to awaken enquiry, it is startling and convincing proof *that the end of the age is close upon us!*

The thrice-repeated injunction of Our Lord in Mark xiii to "*Watch,*" and "*Watch ye therefore,*" and "*What I say unto you, I say unto all, Watch,*" surely must cover some outstanding reason, some imperative necessity for the expectant outlook urged upon us in that arousing word, *Watch,* WATCH, WATCH! The abrupt way in which the passage ends is alarming, and surely emphasises the importance of the command.

Why should we "*watch*"? It clearly means that if we do not watch, we shall miss the vision! But what vision? *Certainly not the Lord's Return. For all will see or hear that.* The shout of the Lord, the voice of the Archangel, the Trump of God, *will be heard by all, even by the deaf.* "*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.*" It is obvious that this will be only too patent to all living, and will need no watching for, in order to catch it. It will be louder than ten thousand thunders. Then why should we be enjoined to watch, and what for?

Our Lord had just been giving His disciples in great detail the signs of His coming, and finishes by saying: "*So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand.*" Then He specifically warns us that, "As a snare shall it come on all them that dwell on the face of the earth. *Watch ye therefore.*" So that the command to "*watch*" is not because otherwise the Advent will be missed, *but the watching is necessary if the preliminary signs of the coming are to be recognised.* The watcher will see, will recognise, will be alert and responsive; and so will be ready; the sleeper, terribly unready.

All this would seem to indicate that *the first signs will not be plainly obvious, but only recognised by the watchers! The others will see and know nothing!*

How true this is! *I want to arouse you all, and call on you to awake, For the first sign, the great and unmistakable*

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clue or signal which Our Lord gave to His disciples, has already come, and is plainly seen by the watchers! The sign is here now, it has been recognised and it is incontrovertible, it is undeniable. But it is not seen by the Christian Church as a whole, for they have wilfully closed their eyes to this great sign of Our Lord's Coming by refusing to see that we are Israel, the evidence through which alone it can be seen.

It is not possible to exaggerate the importance of this remarkable and distinctive sign. It declares in most emphatic terms, when properly understood, *that Our Lord's Coming is close at hand.*

Perhaps you remember how that, many years ago, Godfrey de Bouillon, with sixty thousand of the flower of Europe, after capturing the Holy City, tried to keep it; but it was evident God's time had not struck, for it could not be done.

But now Israel, in the shape of the British, have delivered and occupied the Holy City, and in so doing have given to the world, not only a most distinct fulfilment of prophecy—and so proved that God still lives and watches over His people, and fulfils His word—but, further, it has provided the greatest of all possible clues to the Coming of Our Lord, showing that *the opening event of the End, the introductory event which immediately precedes Our Lord's Coming, has already taken place!*

In significance it may be regarded as one of the greatest events since the Resurrection of Our Lord. Most assuredly it is one of the most vital happenings in the long history of the world. And if the Christian Church really recognised it as *the Great Portent*—for that is what it is—the whole Christian world would be in an attitude of immediate expectation and wonder, for they would know that it is quickly followed by Our Lord Himself!

SPIRITUAL DECLENSION.

Our Lord predicted, as a sign of His Coming, a great and widespread spiritual declension. He said, referring to His Coming:—

"When the Son of Man cometh, *shall He find faith on the earth?*" How accurately that describes our Churches to-day! If He comes now, He will find plenty of faith, of a sort, undoubtedly. But the original says, "shall He find *the* faith"; and F. Fenton says, "Will He find *this* faith upon the earth?" He will undoubtedly find faiths in plenty. *People with faith in their isms, their churches, their institutions; faith in their teachers; faith in man's power to save himself; faith in spiritualism; faith in modern theology; faith in education; in culture; in money; in pleasure; but of* THE FAITH *very little indeed. The faith* for which the Martyrs died; *the faith* which, when it once enters a man's heart, takes his whole being under its control and calls him while here on earth to live a new life! *A faith which dominates and rules, and works, and wins.* THE FAITH, beside which all others are lost, like the star in the gorgeous blaze of the sun at its meridian. THE FAITH! When the Son of Man cometh, will He find *this* faith upon the earth?

The faith that looks for Him, that waits for Him, that is ever on the watch, anxious to please Him, delighting in thoughts of Him, *desiring above everything to be found ready when He comes;* WILL HE FIND THIS FAITH UPON THE EARTH?

St. Paul, writing to the Thessalonians about the day of Our Lord's Coming, says: "For that day shall not come except there come a falling away first, and that man of sin be revealed."

Has there come the falling away? Look at our empty churches! Have our teachers degenerated? Are the people turned aside to fables? Most emphatically they are! Then we must be close on the midnight hour.

In Rev. xvi, 15, there is a very strange statement. It has apparently no connection with what has gone before, and none with what follows after. It is as though it had been picked up and dropped right into the middle of a chapter with no reference whatever to the narrative, the argument, or the vision.

This is the verse: "*Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.*" And immediately the vision is proceeded with as though these words had not been spoken. What does this strange interruption mean? It must indicate the point in the narrative and in time where and when Our Lord appears! "*Behold, I come as a thief.*"

This strange interruption comes immediately after the drying up of the Euphrates, which all expositors take to mean the Turkish Empire: and also immediately after the three unclean spirits like frogs go out into the earth: and surely they are here to-day. If so, "*Behold, I come as a thief*" *is the next verse. And Our Lord's Coming is between the drying up of the Turkish Empire and Armageddon!*

THE NEXT THINGS.

It has been already shown by the fulfilment of Luke xxi, 24, exactly where we have arrived in Our Saviour's prophecy. What does He say are the things immediately following?

If Luke xxi is carefully examined it will be found that the words, "But before all these," of v. 12 places v. 11 in chronological order after v. 24.

So then these are the next things:—"*And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.*" (This would appear to be the great tribulation of Matt. xxv, 29.) Then follows v. 25: "*And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory*" (Luke xxi, 11, 25–27).

And v. 29, 31 seem to indicate that *the same summer* after the signs in the sky appear the Lord will come.

All these I take to be actual and literal. Not only the earthquakes, but the signs in the sun and moon, the stars, the distress of nations; the sea and its waves roaring; men's terror and fear, I suggest are all literal, none figurative. In time past the Scriptures have been shamefully robbed of their force and bite, by the explaining away of signals given us for our guidance. Most probably when

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these strange signs appear, unbelieving man will try to explain them on natural lines; and though the occurrences will most assuredly be very startling and probably terrifying, yet the scientists will quickly find some plausible explanation to satisfy the uneasy world.

Even the doubt and unbelief of our preachers and teachers is another sign of the nearness of the end of the age.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned aside unto fables" (2 Tim. iv, 3, 4).

How true indeed this prophecy is! Read the New Commentary on the Bible by a Principal of what used to be our most Evangelical Denomination, and you will find how far our leaders have fallen. *These men even dare to sit in judgment on God's Holy Word, instead of taking it as a light and guide.*

St. Peter prophesied, "Knowing this first, that there shall come in the last days, scoffers, walking after their own lusts, and saying, "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Peter iii, 3–4).

Not only are the wicked men saying all this, but even some of the ministers and the teachers are; a sure sign of the end!

And if you want to know what are the particular points of the moral decadence of the last days, read 2 Tim. iii, 1–5.

The Apostle there enumerates twenty points of moral depravity to be present before the end, every one of them a distinct sign of the Lord's Coming, *and every one of them is fulfilled to-day before our eyes!*

PEACE PROPAGANDA.

By Professor Edward Odlum, M.A., B.Sc.

Is this an age of peace or warfare? What have the last hundred years brought to humanity along the lines of peace and warfare?

What is the dominant idea and desire to-day in this regard? Doubtless, the vast majority of the human family would answer by the one word, Peace.

It is a fact that, in most lands, there are numerous peace-advocating organisations. The Christian Church, generally, is strongly advocating the elimination of war at any and all cost.

In fact, the governments of all countries are making constant affirmations of peace, as if they truly mean peace, and as if they are preparing for peace.

There is, as a result of this world-wide teaching, a deep conviction settling down in the hearts of all honest peace lovers that a fresh war is next to impossible.

This, then, may be called a steady preparation for peace in the abstract; an argued academic peace.

What is the concrete side of this matter? What are the nations actually doing daily in a material way? Did not the big nations meet in peace conference and *decide to disarm somewhat*? Did they not decide to scrap a goodly number of their warships, and, in effect, make *or take oaths of eternal brotherhood and unending peace*?

Let us look at one of the supposedly most peaceable countries on earth, and see how far the people believe in the effective, peaceful workings of the peace-advocating League of Nations, and the pretensions of the European countries.

Let us take the United States, not threatened by any nation, so far as can be seen. They proclaim peace, advocate peace, and fully believe they are working thitherward.

But they are keeping up to a full line of ships and water appliances of war. Their airship plans are on an enormous scale, and they are preparing for war as if actually threatened. These are the facts concerning these 100,000,000 people.

This is no criticism, adverse or favourable—just a simple statement of fact.

Now, why should the States thus prepare for war? Perhaps they would give the same oft-repeated answer: "*The best way to keep peace is to prepare for war.*"

But it follows that when a nation *arms to keep peace*, the other nations will not *disarm to secure peace*. When one nation reaches out for a heavy striking club, the other nations will not scrap their warlike bludgeons.

We would ask this simple question:—Are the people of the United States making costly war preparations just for exercise and vain glory in the way of show?

Are the leaders of this great Republic fortifying for other reasons? Do they expect war? What are the conditions elsewhere upon which the States must gaze, whether they like these conditions or not?

The facts are patent, and well known. Nearly all the European nations are even now, by one means or another, feverishly preparing for war. They talk peace, and pour out millions for war. They meet in peace conclaves, and *in serious conversation wink the other eye.*

The United States know, as well as all the nations preparing for war, that these nations talk in one direction, and work in the opposite direction.

And they know that hosts of peace-talkers are paid to so talk, so as to produce national drowsiness, stupidity and blindness.

Russia, Turkey and other peoples urgently spend millions getting ready to fight. While this is so, can the States and the British Empire rest from war preparations? *By their acts, they say they cannot and will not. Thus the answer!*

BOOKS I HAVE READ.

"Q. E. D."

By George McCready Price,
Professor of Geology, U.S.A.
Author of "The Fundamentals of Geology," &c., &c.

This work (written to clear up the doubts of some and encourage the faith of many) marshals the most recent discoveries in radio-activity, in energetics, in histology, and in Mendelism, making out a formal *Q.E.D.* for the old-time doctrine of a real Creation, as recorded in Genesis, without any minimizing or qualifications whatever. Copyrighted in

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1917, it is now in its eighth edition. "Natural selection may explain the survival of the fittest, but it cannot explain the *arrival* of the fittest." Such is one of its many quotations! Having demonstrated in the first seven chapters that Creation is *not* now going on, and that so far as Science can observe and record, each living thing "on earth, in air, in water, reproduces after its kind," also that it is a mistake to say that Geology has *proved* that there has been a long succession of distinct types of life on the globe in a very definite order, extending through vast ages of time, the author pertinently adds: "If life is not now being created from the not-living, if new kinds of life are not now appearing by natural process, if above all we cannot prove in any way worthy of being called scientific that certain types of life lived before others, if in fine man himself is found fossil and no one fossil can be proved older than another or than that of man himself, what other theory of origins, save that of a literal Creation, is left for us to-day, in view of these facts?"

The Nebraska professor deals forcefully with "Geology and its Lessons" in chapter vii, boldly indicating that the science of which he is a College exponent is truly in a most astonishing condition, presenting the most peculiar mixture of fact and nonsense to be found in the whole range of modern knowledge. "That most educated people still believe its main thesis of *a definite age for each particular kind of fossil is a sad but instructive example of the effects of mental inertia.*"

In the eighth and last chapters, Professor Price claims that science, in pointing backward to the birthday of the world, confirms the Bible record of Creation, and he adds: "A belief in a real Creation of the world, as recorded in the book of Genesis, naturally implies a belief in the end of the world, as predicted in the book of Revelation. A belief in the former destruction of the world by water is in accord with a belief in its coming destruction by fire, each of these destructions being not absolute but regenerative" (2 Peter iii, 3–7). The popularly accepted theories of geology, deriding the idea that there ever was a Universal Flood (which, our author shows, *must* have occurred) forms the foundation of the *Evolution* theory, a theory which renders "useless and incredible what the Bible calls 'that blessed hope,' the second coming of *Christ and the purification of the earth by fire.*"

"The call of the hour to the Church of Christ is for a renewed confidence in that Guide Book *which she has brought with her down the centuries.*"

"Her Bible is more accurate than the world's science, her simple gospel wiser than its philosophy."

A. P.

EPHRAIM AND MANASSEH.

Let it be the truth between us, brother.

IT is in the natural order of things that brothers should quarrel and make it up again. It is a sign of health and high spirits in the young and a frank, vigorous temperament in the more elderly, but these quarrels or differences must be met in a generous manly spirit, quick to admit a fault and harbouring no resentment, ready to extend the hand and, looking to the future, forget the cause of estrangement in the happiness of a broader vision, but Manasseh (U.S.A.), swayed by the brooding revengeful Irish, has held back his hand. It is useless for a few politicians or prominent men on either side to say otherwise when the dull fact stares us in the face.

Children of one mother, some of those that founded the new country were glad to come back to the old Mother-land to sleep calmly and peacefully that last long sleep. Under a foreign King, Britain may not have seen eye to eye with the child she lost, but there was not enough in the quarrel to last for some hundreds of years without the cultivation of a very ungenerous and unforgiving spirit. Even to-day the fact calls loudly from the pages of most American books, and from every film that is shown in which the cast contains a character depicting an Englishman. With few exceptions America's authors make of him a cowardly contemptible creature. This is strange, for Americans must sometimes think of those who held the line in the Great War when they "were too proud to fight."

At Boston, about a year ago, there was shown each night on the screens the question: "Why does not England pay her debts?" despite the fact that the old Mother country was paying, not only her own debts, but those of the rest of Europe, and without receiving a penny of the vast sums owed to her; was paying one hundred thousand pounds each day to our brother Manasseh, and moreover had placed three generations of her unborn children under the bond to pay this sum until the uttermost farthing has been paid.

Of the total reparations for the destruction during the war America will take more than sixty per cent. Manasseh's claims are being paid by his Mother country, whose dreadful fight in the Great War was for the honour of her written word, for civilisation and humanity—more than that, remotely, for the very safety of America, for who has forgotten the German Emperor's threat and the tremendous indemnity he threatened to put upon that country?

We have been taken at our own valuation. The debts of the Southern States of America were repudiated. Those of the Mother country are being paid and our hand is becoming tired from being held out so long.

It is useless, more than that it is wrong, to shut our eyes to facts that the rest of the world see so plainly. The position may be summed up in a little episode that took place in Egypt. An English doctor cycling to his work was shot in the back by Egyptian assassins who fled; another Englishman ran up and saw that the man was mortally wounded. A large car containing two Americans was coming along; this he stopped and asked them to take the dying man to the hospital. They refused and said, "It is no affair of ours; we don't want to be mixed up in it; drive on." A curt order from the Englishman to the native driver caused the car to stand still. The dying man was taken to the hospital, but died as he was being lifted from the car.

This was rather different from the generous impulse

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that led an English Admiral to place the Fleet under his command between a powerful German and an inferior American fleet. Britain then risked a terrible war with a powerful and military Germany.

This episode in the Spanish-American War should have wiped out differences of opinion of long standing, but it is not so. It is now proposed to claim from Britain damages for the loss of the profit America would have made had we not stopped her carrying cotton and other contraband of war to Germany. It is not my wish to write of things that are best forgotten, but the times we live in are dangerous, and for the sake of those who come after us we must know where we stand. Let British mothers consider the meaning of those cargoes of cotton and then turn to the letters of that great man, W. H. Page, Ambassador to Britain during the war. Reading between the lines, it will come as a great shock to realise how near America was to declaring war upon us for the offence of stopping munitions of war going to our enemies. On this subject America was to be a law unto herself. The strain on Walter Hyde Page was very great and undoubtedly hastened his death. That such a crime could have been even thought of must not be forgotten, for what has happened may occur again.

If our brother Manasseh was slow to enter the war, he was not slow to call for payment of the war debts. While England was reeling and all Europe was in the melting-pot, America's demands were, in the words of Mr. Churchill, "insistent and incessant." And Britain honoured her covenant, and has pledged herself and her unborn children to the third generation. With a faith that can only come from the God of our fathers, she faces the future anxious but not afraid. Even in the Great War she saw the promises to the Covenant Empire being fulfilled; but let her children awake: there must be no damages paid for loss of profit on munitions of war, that would put the fourth generation of unborn Britons under bondage to Manasseh.

Into the waste lands that are part of her inheritance, Britain had sent her sons; there they strove with the jungle and the soil, and grew rubber; but it cost more to produce than it sold for. Then said the old Mother: "You must produce less that the price paid may cover the cost of your servants' labour." This was done, and the price rose, and the servants were paid, but there arose a mighty clamour from our brother, who, with all the gold there is in the world, and forgetful of the corners in wheat, cotton and oil of his own country, rose in great wrath and declaimed against the wickedness of his brother Ephraim.

Everything that is sent by Britain to America is heavily taxed, but until quite recently the goods sent by America to Britain were admitted free of duty, and even now only a few articles are taxed.

We have made a mistake; we have paid too much deference to America. Our statesmen have tried to force our friendship where it is not wanted, or appreciated, by the bulk of the people. Let Britain remember her destiny, and let her recover her dignity. She has kept at a terrible cost her plighted word, and has pledged even her unborn children for three generations in reply to the demands "insistent and incessant." We had to break our old treaty with Japan and give in to the Irish assassins at the bidding of America. That is enough; our hand is still ready for the clasp of friendship, but it must be the clasp of brotherhood and not that of a usurer.

In a recent conversation an American diplomat said, "England is in a bad way." My reply was that "it was not so bad as it looked." "But you can't get out of it," answered another. No, unless the God of our forefathers is with us and stretches out His hand to us, there is no way out, and generations of Britons must carry the burden of a crime that was not their own. This is the time for the enemies of Britain to concentrate their attacks upon her, and this is being done with a virulence that has never been equalled, and no hand of friendship is held out to her. Manasseh does not see that if Ephraim falls it will only be a matter of time before he, too, shares the same fate. Let us awake from our inertia. We must shoulder our share of the responsibility for the safety of the Covenant Empire; we cannot delegate that to anyone. Let us insist that the law shall be made more strong and that agitators and revolutionaries shall be brought under that law. Let it be made a criminal offence to take money from abroad to foster revolution in this country. And, above all, let us get back to our God, Who is our only Friend, and Who does not hold back His hand, but takes our own in that warm clasp we know so well. And let us watch more closely over the Empire that He has given us, and let us see that our representatives in the Government are made aware of our feelings that so closely concern the Covenant Empire of God.

A MEMBER OF THE FEDERATION.

GOD'S SECRETS.

BY J. J. MOREY.

THE Bible is a book of problems. It contains the only written revelation of God's plan and purpose for mankind, but that revelation is told in language which is not plain to all. Sometimes in symbolic terms, sometimes in vision, oft in parable, or in prophetic word which only "the wise shall understand," the word of God is written, but so written that those alone whose minds are illumined by the Holy Spirit shall perceive its hidden meaning.

Isaiah wrote, "Verily thou art a God that hidest thyself, O God of Israel, the Saviour," and surely God has hidden some mighty secrets in the sacred Scriptures.

Large sections of the Old Testament are utterly neglected by thousands of earnest Christians because they have found no key to their meaning. The subterfuges adopted by theologians do not satisfy the true seeker for truth, and in spite of the explanations of past teachers, or the directions contained in the chapter headings, the general reader is sorely puzzled, and has given up all hope of understanding the messages of the old Hebrew prophets.

One serious result of this is seen in the attempt of modern scholars to discredit the authenticity and value of much of the Old Testament. Being unable to explain it, they decide that it is unreliable, and they persuade themselves that the

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word which remains a mystery to their minds cannot have been inspired. They place modern scholarship upon a higher plane than inspiration. Jesus Christ and His apostles must have been deluded in quoting Old Testament Scripture since Oxford has made the important discovery that such Scriptures had no historical foundation.

The modern scholar has lost his faith in Scripture which he is unable to explain; a mystery has completely floored him, and he is unable to wait for God to be His own interpreter and to make the mystery plain. He even says God cannot do it. All this is evidence that a real problem exists, and that a solution must be forthcoming before the Bible can be fully understood or implicitly believed.

Christ said, "There is nothing covered that shall not be revealed," and there are abundant signs that we are rapidly approaching the time of the revealing. A careful study of both Old and New Testaments will show that all the great mysteries of the Scriptures turn upon one pivot, and are related to one central problem, viz.:—

THE MYSTERY OF A LOST RACE.

When Israel is found, all is found; the Bible is an open book, the secrets are discovered and the interpretation is made plain.

The Covenants God made with the fathers are tremendous in their scope; they are age-long and world-wide, but they are dark sayings to millions until the "nation and company of nations" are found in whom their provisions are seen to be literally fulfilled. Teachers cannot interpret them, scholars doubt their authenticity, devout believers spiritualise them, casual readers ignore them, but when the lost race is found, these great promises will at once leap into prominence and assume great significance. The finding of Israel will prove or disprove them, and the mystery will be solved.

The Throne of David was established for ever. It is to remain firm over the Israel nation until Christ comes to sit upon it, and to fulfil the purpose for which it was formed. But who knows anything of it to-day? Men ridicule the idea of a Davidic throne surviving in 1926, and tell us it is impossible. This is a part of God's great secret. If the Israel nation be lost its throne must necessarily be lost also. The word of God to David was either true or false; and all that is needed is the uncovering of the lost race, for when the nation is found the mystery of the throne of David will disappear.

The Prophecies of Old Testament times mostly refer to the Houses of Israel and Judah. Those relating to the Jews are plain to the reader, for he sees in the Jews of to-day their exact fulfilment. But the prophecies relating to "the lost sheep of the House of Israel" are shrouded in mystery because the reader is unable to turn at once to the Israel nation to check off the prophetic statements in the present history of the people to whom they refer. Israel has been hidden for so many centuries that it is now customary to treat her as lost for ever, and various methods of dealing with the mysterious prophecies have been invented. The Israel nation has been abandoned, and the Church dropped into its place. It has been thought to solve the difficulty by substituting a "spiritual Israel" for the House of Israel, whose identity as a nation was lost sight of long ago.

Consequently the Church has usurped the blessings promised to the lost race, and has by so doing placed herself in a false position and has seriously added to the mystery instead of solving it. There must be a solution, for God never leaves His work unfinished, and when He reveals His Israel nation to the world every prophecy will be fulfilled, and will be clearly understood. What Our Lord will say to the leaders of the Church it is not difficult to imagine, for surely their deplorable lack of vision and their unreasonable inconsistency will merit His condemnation. The finding of the lost race will settle all these difficulties, and extricate both Church and State from their present muddle.

The Kingdom of Christ has a great place in the sacred writings, and all true believers look forward to a glorious age when a Kingdom of righteousness will be established. But where? The Bible clearly indicates that this Kingdom is to be built around the seed of Abraham; it is to centre itself in Israel, and "the lost sheep of the House of Israel," cleansed and sanctified, are to be its citizens and missionaries. Into the Israel Kingdom, ruled over by Christ, the King of Israel, seated upon the Throne of David, will the kingdoms of the world come, and Christ's reign of peace shall spread to all lands.

Religious teachers for centuries past have, however, had no view of the Israel nation, and have, therefore, foisted upon the Christian public many and various subterfuges for the kingdom teaching of both Old and New Testaments.

The Church has woven a mass of cobwebs around the kingdom story, and so obscured it that the true vision is well-nigh lost.

To some the Kingdom is an experience within, to others it is the Church as an organisation, while to others it is the sphere of the Gospel in the world. All because the Kingdom-nation of Israel is lost from view; therefore the discovery of that nation will bring the most tremendous reversal of ideas concerning God and man and the future that the world has ever witnessed.

God is preparing to solve these great mysteries. The time has come: darkness and ignorance have had their day, and strange, wonderful light is dawning upon many minds.

Men are finding their Bibles, for they have found the Israel nation in Britain. They believe the Covenants, for they see their actual fulfilments in the Anglo-Saxon race. They have discovered the Throne of David, and are looking eagerly for the coming of Christ. The old prophecies are now as clear as the sun, for they can read them in practical terms in British history, past and present. The Kingdom of Our Lord is now real and true, for they have found the nation to whom it was given when taken from the Jews. They rejoice in the vindication of the Word of God, in the confounding of its critics, and in the flood of light by which God is revealing His secrets and solving the problems of the ages.

Attention is called to a mistake on page 496 of our last issue—7th inst. The price of the book by "Discipulus" on "The Great Pyramid" should be 1/6, By Post 1/8; not 3/9.

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EARTHQUAKES IN ASIA MINOR.

OF late there have been several earthquakes in Asia Minor and in the Grecian and Italian regions. If we examine into the seismic action of Western Asia, during a hundred, five hundred, or a thousand years, we will find that there seems to be a north and south bound within which the earthquakes are fairly closely confined.

The region of more frequent seismic action has a south-east and north-east trend from eastern central Africa through eastern Canaan, up through the Taurus, anti-Taurus and Lebanon mountains, with branches westward through Asia Minor into the Grecian islands, and more east and northward to the Caucasus and Ural regions.

THE GREAT FAULT.

The greatest geologic fault known to man is that of the Lower Jordan Valley, terminating in the Dead Sea, due north of the Gulf of Akaba.

This fault has as its east crust the east Dead Sea coast and the adjoining mountains, once known as the mountain of Edom, Moab and Ammon, reaching up to ancient Bashan, occupied by Gad, Reuben and the half tribe of Manasseh.

The *fault*, or difference of altitude between the two broken edges of the geological stratum, is about 1,300 feet. This means that when the break occurred in that part of the earth's outer surface, one side fell down 1,300 feet from its primary and normal position, if such a position could be considered normal.

If we take the Jordan Valley south from Lake Tiberias to south end of the Dead Sea, and the Mediterranean Sea, with its Palestinian sea coast, as the two parallel bounds between which the Jerusalem hills, north and south, are contained, we get a ridge which has an elevation from 1,500 to 2,600 feet above sea level.

May we do a little thinking in this connection? We are told of some great geologic changes coming to the Nile river, the Suez Canal and the land of Canaan.

Suppose these immense geologic upheavals and down-heavals really take place, what necessarily follows and accompanies such action?

If the present immense fault of 1,300 feet be somewhat corrected, then we can readily imagine the Jordan and Dead Sea Valley considerably elevated, and, at the same time, the north and south Jerusalem hills lowered, so that from the Moab mountains there will be a fairly level, though somewhat undulating, plain reaching out to the Mediterranean Sea.

If so, then the whole land would be made an agricultural area of the highest value for future generations. In fact, from the Red Sea, the Nile, the Suez Canal, the Gulf of Akaba, the Gulf of Suez, and the Jordan Valley to the Mediterranean Sea, there would be found a land improvement most wonderful.

To one who reads the foretold story of the events and conditions yet to be, the above hurried and very incomplete outline and description seem in no way abnormal; in fact, rather a natural process.

Most surely great climatic changes, as well as topographic changes, are foretold for Egypt, Palestine and the land east of the Jordan Valley.

WEEK BY WEEK.

By A. R. H.

OVER two thousand five hundred years ago the prophet Daniel, under Divine inspiration, foretold the rise and fall of the great Gentile Babylonian succession of World Empires.

Passing from the East to the West, the dominion was to be held successively by the "kings" of Babylon, Medo-Persia, Greece and Rome. History duly testified to the truth of the prophecy by literally fulfilling it!

As if this were not enough; to forecast world events one thousand years ahead; the prophet is inspired to climax his predictions with the amazing declaration: "In the days of these kings shall

THE GOD OF HEAVEN SET UP A KINGDOM!"

Contemporaneously with the rise and fall of man-made World Empires, we are to witness the advent of a Kingdom Empire set up by God Himself.

Following the East wind (Hosea xii, 1), God's People Israel (as Goths and sons of Isaac-Saxons), led by a way they knew not (Isa. xlii, 16), finally reach "that strong angle of the West," where it had been truly presaged that "the Empire of the World would at last settle"—BRITAIN.

> "*What one Nation in the earth*
> *is like Thy People; even like Israel?*"
> (2 Sam. vii, 23).

Unlike its contemporaries and predecessors, the Brith-ish (non-Gentile) Israel Kingdom Empire has been set up by God, and not by man; it is an Empire "that shall never be destroyed"; it is a Kingdom "that shall stand for ever" (Dan. ii, 4).

Well might historians, in perplexity of blindness, satirise a people who "stumble into Empire in a fit of absent mind." Are we not in truth "an Empire *malgre nous*"—in spite of ourselves?

That the greatest Empire the world has ever seen could have materialised in spite of the perpetual muddling stupidity of myopic Governments, postulates the very definite activity of Divine Providence.

It is God alone who has made us what we are.

Speaking at University College recently, Professor Morgan said: "If I had to distinguish the British Empire from the Empires of the ancient world, I would say that her supreme distinction lay in the fact that she was the nursery of Freedom. The Empires of the ancient world were conceived in war and brought forth in slavery; in slavery they arose and through slavery they fell. The Empire of Great Britain had grown out of the adventurous spirit (Who gave them that spirit?) of her children. *Verily she should not pass away.*"

A remarkable testimony, indeed; but why should the instinct for freedom be so deeply rooted in the British character? Surely it is just this:

Deep down in the soul-consciousness of our people is burnt a subconscious memory of those "years of cruel bondage in the land of Egypt." Once slaves; never again! In this lies the explanation, historically, of the psychology of a race who are pre-eminently at once the enemies of oppression and the champions of Freedom.

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The manner in which the British Parliament (the Mother of Free Parliaments) met and conquered the

UNPARALLELED ONSLAUGHT OF MAY, 1926,

won the reluctant admiration of the whole world.

Concluding a retrospective review of the Great Crisis, the Premier declared: "This country, which has been the birthplace of every effort to free mankind by legitimate means, will continue to be so long after the efforts of less happy countries have gone down in failure and disaster.

"The goal of Communism," he claimed, "was not an industrial democracy, but the dictatorship of an oligarchy of foreign origin. Many good things come from abroad, but in the matter of democratic government and Freedom we in this country are fathers and mothers alike of them. There is no country in the world that can teach us anything on that subject. Had the crisis taken place among a less disciplined people than our people, riot and revolution would have quickly followed." Mr. Baldwin then made perhaps the most significant statement we have ever heard from him:

"WE CARRY IN OUR HEARTS THE INNERMOST CORE OF THE BRITISH CONSTITUTION."

Surely we have in this utterance something more than an echo of the message to "Israel in the Isles" (Isa. li, 8-9), a fitting message for our Nation at this day:—

"Hearken unto Me, ye that know righteousness

THE PEOPLE IN WHOSE HEART IS MY LAW,

fear ye not the reproach of men, neither be afraid of their revilings. For the moth shall eat them up as a garment, and the worm shall eat them like wool; but my righteousness shall be for ever, and my salvation from generation to generation."

In these words we have a sure hope for and guarantee of salvation from the assaults of our enemies, from within or without, in whatever generation they may come.

Let us now look carefully at the situation at home and abroad.

Sir William Mitchell-Thomson, Chief Civil Commissioner during the General Strike, warns us that whilst the Government intend to make it difficult for such a state of things to occur again, that when he says "make it difficult" he does not mean "make it impossible."

Many students of affairs regard the attempt at social revolution of May last as being merely a test of strength—the rehearsal of a future effort on a grand scale.

The first time was the Strike of 1921, which culminated in Black Friday; the second time was May, 1926, ending on that curiously significant date 12-5-26; the third time (we are informed) is to be "*the real thing*."

Can we not discern through these developments at home, designed to overthrow the present social order, the preliminary stages of a national uprising and return to the Divine Constitution upon which event, the coming of our Lord, so nigh at hand, is contingent? Simultaneously the writing of the Law in the hearts of God's People (Jer. xxxiii, 33) proceeds apace, though silently.

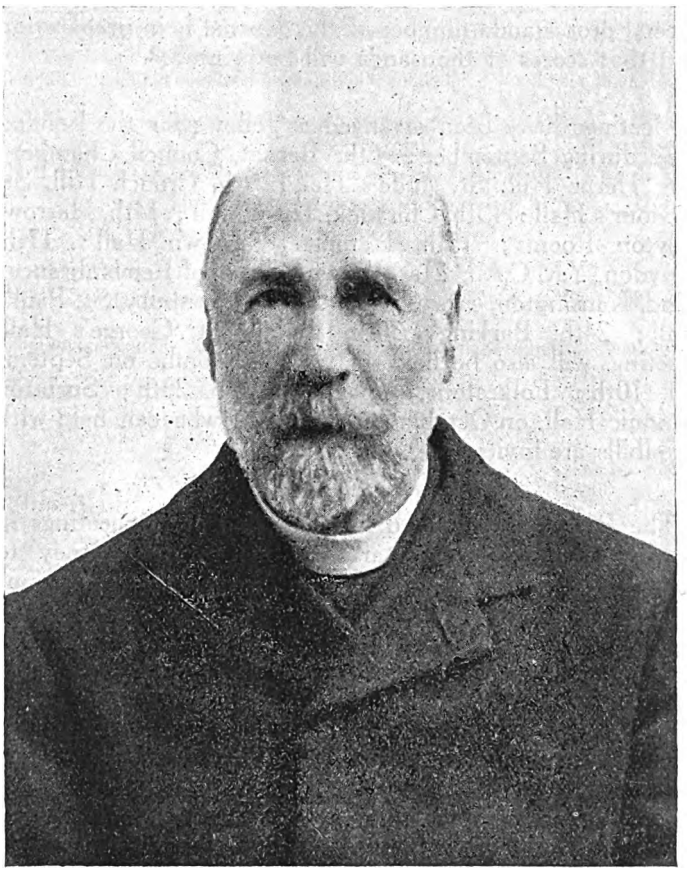
Everywhere in Europe faith in representative government is breaking down. Russia, Greece, Italy and Spain "rejoice" or "groan" (according to individual opinion) under the heel of Dictators. The lamentable condition of France to-day is by no means reassuring to believers in the institution of free government. But what do these portents indicate?

Surely the way is being rapidly prepared for the coming of "the Desire of *all* Nations," Who shall set up a universal

STRONG KINGLY RULE.

"I will restore thy Judges as at the first" (Isa. i, 26) is the promise that has been made to Israel. Thus shall representative government of human invention pass to the higher plane of the righteous administration of the Divine Constitution under Judges.

The blessings of Theocracy; the glories of millennial reign shall thus, at long last, dawn for long-suffering humanity.



WE present this week the portrait of the REV. CANON W. DOUGLAS SPRINGETT, M.A., D.D., Canon of Canterbury Cathedral, who, we are glad to say, will be one of the speakers at the next British-Israel Congress. He has been a student of British-Israel since 1868. His addresses on the subject have given great pleasure in various parts of the country. He was to have spoken at our May Meetings, but could not reach us owing to the Strike.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WILL the many friends of the Rev. Commander Roberts, R.N., please note that he has left Lincoln and that his new address is 29, Castle Gate, Richmond, Surrey.

* * *

The next meeting of the Barking Branch will be held on Friday, August 20th, at 7.30 p.m., at 9, Linton Road, Barking. Mr. T. Ernest Hill will speak on "Bible Chronology."

* * *

A. J. C. writes :—"I am reading THE NATIONAL MESSAGE AND BANNER with the very greatest interest and I am 'held' with its compelling truth. I would like further information about the Federation please. I enclose a cheque."

* * *

Our readers will be interested to know that another special propaganda number of this journal is in preparation and that scores of thousands will be printed.

* * *

Meetings have been arranged as follows for the London area during September :—6th, Barnet, Council Chamber ; 7th, Herne Hill, St. Jude's Hall ; 9th, Crouch Hill, St. Saviour's Hall ; 13th, Chiswick, Town Hall ; 14th, Harrow, Gayton Rooms ; 15th, Hampstead, Town Hall ; 17th, Croydon, Y.M.C.A. ; 21st, Kingston, Hall of Remembrance ; 22nd, Kensington, Town Hall ; 23rd, Canonbury, St. Paul's Hall ; 24th, Barking ; 30th, Ealing, St. George's Hall. Meetings will also be held at High Wycombe on September 10th ; Folkestone, Town Hall, on 28th ; Surbiton Masonic Hall, on October 1st. Friends who can help with handbills are invited to write to us.

* * *

The Rev. Pascoe Goard is addressing great meetings in British Columbia. He starts on his return journey to England at the end of this month, speaking at various centres on the way.

* * *

We have had many visits at Headquarters from members and friends from Palestine, Egypt, Mesopotamia, India, China, Australia, New Zealand, South Africa, Canada, United States, and the West Indies. They tell us of the increasing interest in Israel teaching in all parts, and of their delight and astonishment at finding copies of this journal on the steamers and in hotels.

* * *

Over fifty new members have been enrolled on the books of the Federation during the past few days.

* * *

We are grateful for many donations, including the following :—E. M., £21 ; C. E. C., £25 ; S. E. J., £10 ; "A Tenth," £10 ; E.M.K.T., £5 ; S.M.P., £2 2s. ; J.S.O., £2 2s. ; C.S., £1 1s. ; Major F., £1 ; C.G., £1 ; Ipswich, 10s. ; M. U., £1 ; B. L. D., 10s. ; A Believer, £1 ; Anon., £1 ; Lady L., £1 ; E.C., £5 ; C.L., £1 ; C.T., £1 1s. ; P.A., £5 ; A. E., £6 ; C.G., £10 ; M. B., £1 ; M.M., £1 1s. ; A. P., 5s. ; S. W., 5s. ; F. K., £5 ; E. B., £10 ; C. W., £3 3s. ; A.M., £5 ; K. W., £1 ; Anon., £1 ; E. P., 2s. ; G. F. T., £2 1s.

* * *

L. T. F. writes :—"I wonder how many British-Israelites noted a paragraph in the daily Press recently, or grasped what may be its significance ? I refer to the speech of Mr. Havelock Wilson, President of the National Union of Seamen, at the Annual Meeting of that Union on July 24th, and the resolution which followed it. Can we doubt that the withdrawal of our British seamen from the entanglements of International organisations will free 'the ships of the Covenant' (Brith-Annia) from the alien influences which have been such a marked factor of the past few years ? We are approaching the time when 'the ships of Tarshish' will be needed for National transport to our own Covenanted possessions (Isa. lx, 9), when in fulfilment of JEHOVAH'S pledge 'the House of Jacob shall possess their possessions' (Obadiah 17)."

* * *

The Minister for Colonial Affairs (the Rt. Hon. L. S. Amery) says :—"The task of developing the Empire to-day calls for the construction of thousands of miles of railways, with equipment, harbours, &c. If we developed the British Empire and its internal trade as the United States has done, we should double and treble our iron and steel industry and immensely improve our shipping industry."

* * *

Mr. Basil Stewart (Discipulus) writes :—"As Mr. Davidson will probably reply to the points raised by your correspondent respecting the Great Pyramid in your issue of July 31st I do not at present propose to deal with them at any length, but it may interest your readers to know that these and other constructional and scientific facts are discussed in my forthcoming volume, entitled 'The Witness of the Great Pyramid,' which will be published shortly. The subject is therein treated as fully as possible within the limits of a medium-sized and not too expensive work. The first point raised—that the builder has left somewhere indication of the way in which the Pyramid was to be entered and explored when the time arrived for such to be done—is one which has occurred to me before this, and I have been asked at my lectures to explain this problem, but it is one that does not seem answered. Professor Piazzi Smyth, however, mentions a discovery he made in the descending passage which seems to answer it partially, but it is not sufficient in itself. On the other points, I think your correspondent will find some enlightenment in the above work when it is issued."

* * *

We shall look forward to this book. Mr. Stewart's former book on the Great Pyramid was most interesting. It has had, and is still having, a good sale. It may be obtained at our Book Room, 6, Buckingham Gate, S.W.1.

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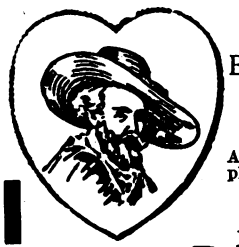
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This Society is in no way connected with any other Organisation at the same address. "N.M." Readers are cordially invited to visit the Reading Room and examine the publications, as many B.-I. friends will receive great benefit from a perusal of same.

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THE NATIONAL

MESSAGE & BANNER

The Official Weekly Journal of the British-Israel-World Federation.

INCORPORATING "THE BANNER OF ISRAEL" AND "THE COVENANT PEOPLE."

No. 242. Vol. V. AUGUST 21st, 1926. Price 2d.

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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.]

THE FINAL INVASION OF THE EARTH.

BY THE REV. W. PASCOE GOARD.

How graphically Milton tells the story of the first invasion of the earth by alien spirits, under the leadership of Satan.

The unfolding of the great earth drama seems to point out the fact, even to the unwilling, that the things of which he spoke are substantially true. The great underlying facts certainly are true.

There is a most illuminating SILENCE between the first and second verses of the first chapter of Genesis. The verses are as follows:—

"In the beginning Elohim created the heaven and the earth."

The second sentence is:—

"And the earth was without form and void."

Done into modern English this might read: "And the earth became empty and desolate."

Isaiah makes a contribution which fits, and was intended to fit, in between these two passages: "He did not create it a desolation. He created it to be inhabited."

Now as the plans of God are not allowed to fail of completion, having been created to be inhabited, it was inhabited!

One commentator of note suggests that the earth thus described was the residence of the Angels during the period of their probation. After their probation it became empty and desolate. If this be so, the "Angels which kept their first estate" passed to higher service before the throne of Jehovah, "the Angels which excel in strength, which do His commandments; hearkening unto the voice of His word." These would be those "ministering spirits sent forth to minister for those who shall be heirs of salvation." But the Angels which refused to do His commandments or to hearken to the voice of His word became the enemies of man in that infinitesimal part of their ancient world, the planet earths, our dwelling-place during our probation.

It is well to remember that the earth of that verse was of *heroic size*. As we follow with breathless interest the wonderful unfolding of the first chapter of Genesis, we see that *the whole of the Solar system was formed out of the "earth" of the first verse of Genesis*. It was *the nebula* from which the solar system sprang and was called in Genesis "earth."

In dimensions, what a body it must have been! It hrows light on the question of the habitation of other forms of world than ours, when we are thus brought up to the fact that the nebular body such as the parent of the Solar system, was created to be inhabited, and, therefore, was inhabited; and what of the order of beings whose aerial forms, and majestic proportions fitted them to inhabit such a world as that must have been.

Then, after having served the purpose of the race which inhabited it, it "became empty and desolate" ("tohu and bohu").

Then the solar system was formed.

Then came the appearance of man on the earth.

In the psychology of human life there are some knotty problems for the scientist. The lower orders follow the simple law of their life which we call instinct. There is in their life no great field of uncertainty. There is no struggle

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with psychical forces in the life of the lower orders. Their habits of life are fixed before they are born. The infant bee and the infant ant go about the routine of their existence "instinctively." But in the psychical life of the man there is a struggle. In the life of man there is no set plane for the footsteps to inevitably pursue. There is the consciousness of the law of life on the natural plane, and also the consciousness of an external law on a higher plane, after which the man is impelled to strive. Some attain the highest, and make conquest of the natural impulses of life, substituting therefor the life and will of God. Others turn away from the call to attain the highest, and follow determinately the lower plane. These are not the most edifying of spectacles as they advance in life. The struggle is there.

"I see a law in my members, that when I would do good evil is present with me." A greater than Darwin thus stated the matter-of-fact experience of the race of man.

The foundation fact which must be taken into consideration in seeking an explanation is that recorded in the second chapter of Genesis, the foundation chapter of human psychology, "AND THE LORD GOD COMMANDED THE MAN." The will of God imposed upon the man as the higher than natural law of his being, furnishes the key to the explanation of all that class of phenomena.

Now came the opportunity for attack, and the unintentional service to man, of Satan.

He invaded the earth, and the garden eastward in Eden, using his influence to keep man on the plane of his natural life, and turning him away from following the call to attain the highest through obedience to the will of God.

Thus temptation came. And turning away on the part of the man from doing the will of God.

Thus sin entered into the world. And death by sin.

Thus the great struggle has been toward from that day to this. Sin and all the hideous consequences of it have been fastened about the necks of the human race, and we are taught by the highest and most approved authority the world knows that it was so by the influence of invading personalities exercising their malign influence upon the mentality of the man.

All the facts seem to point to the truth of the statement. So that reason may back up faith in the acceptance of the teaching.

It might be conceived as possible that the angel hosts should have been employed to purge the earth of the presence of such hostile forces. But, considered psychologically, had this taken place the man would have lost the experience gained through struggle against such forces. That great psychologist, Paul, declares, "We wrestle not against flesh and blood, but against principalities and powers; against spiritual wickedness in high places."

Here, then, was the achievement set before the man.

1. To accept and obey the command of the Lord God until the habit of such obedience made the Divine Will the law which should govern human life. It was a most wonderful honour. For with the command came the communicated power to obey.

2. To subdue the natural impulses and desires of the natural life in order that the higher law of God might have free course within our consciousness.

3. To resist and to finally overcome the temptations of the alien spirits which have invaded the earth for the purpose of subjugating the freeborn human race.

As to the two former parts of the achievement, it has been an individual struggle from the beginning. To the aid of the struggling individual Jesus Christ came. He assumed the punitive consequences of sin against the will of God. He supplied the power which enables the individual to successfully resist the external influences of the tempted, and also the power to bring into subjection the natural impulses and desires of the human life. This fight has so far been fought, and the battle lost or won by the generations which have gone before.

The fight is still in progress as regards the generation now making its way through this stage of human life. The fight will continue as far as external agencies—that is to say, as far as the struggle against Satan and his ministers is concerned—until the coming of Our Lord. The fight to subdue the natural and develop the spiritual within the life will go forward for the generations born during the millennium. But the conditions of the fight will be in their favour.

As to the final purging of the earth of the presence of the invading spirits. This will be accomplished, not by angel hosts, but by the seed of the woman, against which seed the Devil has waged such ceaseless war.

Our Saviour said in the days of His ministry, "Wist ye not that I could pray the Father and He would presently send me twelve legions of angels." These are the "Angels which excel in strength." One of them smote in Egypt, and there was one dead in every family. One smote the army of Sennacherib, and "in the morning they were all dead men." What, then, could not twelve legions of angels accomplish. But Our Lord did not so pray, and the angels were not sent. Why?

Because of the ancient promise: "The seed of the woman shall bruise thy head." It must be the seed of the woman which shall gain the final victory over the Devil.

Not realising the Atonement, and its effects in the resurrection of the dead, the Devil must have felt quite safe from all that the seed of the woman, the puny earth-born, earth-bound seed, could do. It only required the spreading of his wings and the Devil and his hosts were beyond the reach and power of the plodding earth-bound seed.

Moreover, the man was mortal. There was the victory for the Devil. The man went in fear of death; and in danger of death. The devils opposed to him were immortal. No shaft of man could penetrate their armour. No threat of man could endanger their life.

Again, they were many and the man was few. They were mighty and the man was weakness itself. No! there was no glory in overcoming the man, nor yet in enslaving him, but there was triumph in the thought of thwarting the Divine plan for man.

And so he has waged pitiless war against the man in the physical, mental and moral field. He has pressed the results of his war against man in the very court of God,

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demanding the fulfilment of the law, "The soul that sinneth it shall die." Thus the Devil has ceaselessly tempted man to sin. And having caused him to sin, he has ceaselessly accused him day and night before God. Thus the strength of sin was the law. As a matter of fact, it is probable that the whole of the Adamic race was kept in God's prison-house, with Satan as the gaoler, through the strength of the law, until the morning of the resurrection of Our Lord. There will be some great fact revealed in this connection when we get over to the other side.

Then came the wonderful surprise for the enemy of the race of Adam.

Inadvertently the enemy caused the death of a sinless One, whom the law had not condemned. The earthly court, with Pilate as judge, adjudged Our Lord innocent, and without fault. So did the judgment-seat of heaven. Yet the enemy caused Him to be put to death. But death and Satan had no power to hold Him. Entering the prison-house, He seized as His right the keys of hell and of death, and "He led captivity captive." What a clearance was that when the whole of the redeemed hosts sprang forth from the place of confinement, and took up their march to the paradise of God.

Now the Devil became conscious of a sudden menace to his kingdom. These escaped ones were now deathless. He could neither threaten nor cause them to be put to death. Thus the handicap of mortality was gone. Moreover, these escaped ones were numerous. Not sufficiently so as yet to challenge his power. But they were a procreating race whose numbers increased from year to year, from generation to generation. True, the Devil secured adherents to his cause from among them. But he could not clothe them with strength, neither could he give them resurrection from the dead. And the ranks of the created angels were static.

Therefore he saw that sooner or later the time would come when these sons and daughters of Adam, who had been created a little lower than the angels, but who were now exalted above the angels, and who were putting on the strength of the Sons of God, would in time become strong enough, not only to challenge his power, but to sweep back the invading host of Satan from the earth. No more would he be able to take wing, and so escape the reach of their influence. They have become as free of the air and of the heavens as the host of Satan ever were. And they have, as we have seen, also become deathless.

So the generations have been passing, and the numbers of the redeemed have been augmented from day to day.

Soon the great Leader and Commander of the "seed of the woman" will adjudge His forces to be sufficient for the task.

Already he has foreshewn to us what is about to happen. The heaven had already been purged of Satan and his hosts by Michael and his angels. The Devil has been cast down to earth, having great wrath because he knows that his time is short. This is the last fortress in the hands of Satan; and he holds it because it is not to be taken by angels, but by the seed of the woman whom he has so cursed through the ages.

The armies of heaven are mustering for the final invasion of the earth from the heavens. The armies of the skies are putting themselves in array under their leaders. The Devil is busy carrying out a last and most fierce campaign in the mental and psychical realm against men, and especially against those who are arrayed under the banners of the Son of Man. The Book of Revelation tells this story better than uninspired men can do, and so we will quote its graphic language here.

> And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.
>
> His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.
>
> And he was clothed with a vesture dipped in blood: and his name is called The Word of God.
>
> And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.
>
> And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.
>
> And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.
>
> And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;
>
> That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.
>
> And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.
>
> And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.
>
> And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.
>
> And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.
>
> And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.
>
> And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should

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be fulfilled: and after that he must be loosed a little season.

And when the thousand years are expired, Satan shall be loosed out of his prison,

And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

Thus ends that wonderful story of the invasion of the earth by Satanic spirits; and of their final expulsion from the earth.

The story reads like the veriest romance. Yet the events involved are as real as our own birth, and the life we are living, and the death translation to which we are hastening, and they vitally affect us each and all at every point as we pass along.

It has been given to the sons and daughters of Adam to live for one generation in the earth, while the earth has been under the influence of Satan and his hosts. It will be given to all who have kept the faith to live in the earth for a thousand years while it is purged from the presence of the Devil and his hosts, and from the external influence and power which they have ceaselessly exercised for some six thousand years.

The great triumph of the Lord will be that the earth has been purged from the presence of the Devil by the seed of the woman whose dwelling-place the earth is.

The power will not be that of carnal weapons. Each man and woman, who follows the Lord in the armies of heaven, has put on Divine sonship and daughterhood, and has partaken of the life and power of God.

This influence, possessing every unit of that army, clothing every one with a garment of light, meeting and mingling in the host as each contributes to that influence of infinite compelling power, will form a spiritual force so dominant that it will drive the hosts of sin-cursed devils, demons, and men before it as the winds of the autumn scatter the leaves of the forest; and the earth shall at last be purged of the alien influence, and enjoy the peace and gladness of the reign in Righteousness of Our Lord.

"Briefly I will tell you the marks of a friend—when doing wrong, to warn; when doing well, to exhort to perseverance; when in difficulty or danger, to assist, relieve and deliver."

"If it is not seemly, never do it; if it is not true, never speak it; for your impulse should always be under your control."—*Marcus Aurelius.*

CHRIST'S SECOND ADVENT VIEWED IN THE LIGHT OF BRITISH-ISRAEL TRUTH—III.

By HENRY D. HOUGHTON.

(3) THE SIGNS (*continued*).

ANOTHER great sign of Christ's coming is the appearance of three unclean spirits like frogs, which come out of the mouth of (1) the Dragon; (2) the Beast; (3) the false Prophet.

Notice how peculiarly fitting are the things that come out of these three sources.

(1) Out of the mouth of the Dragon, who is the Devil: Sorcery, Spiritualism, a dealing with Demons in the name of religion; and also in France actual Devil worship, idolatry.

(2) Out of the mouth of the Beast—man's fallen partly beastlike nature: Revolt from all constituted authority and all government; turning the world into a seething cauldron of Bolshevism and anarchy; owning no law, either human or Divine; greed, envy, malice, fornication, strife, covetousness, passion.

(3) Out of the mouth of the false Prophet—Antichrist: Perversions of true religion, such as Popery, Theosophy, Mohammedanism, New Theology, Higher Criticism, Modern Thought, and many others, all having the same origin.

All these can fittingly be said to have the unholy sources here indicated; and together form a striking sign of the near return of Our Lord.

But "*The Beast*" may be, in addition, a *person*, the same as the Antichrist, for in Rev. xix, 19-20, he is fighting with the Kings of the earth against Christ, is taken, and thrust into the lake of fire.

THE OUTPOURING OF THE SPIRIT.

It would seem, however, to be distinctly stated in Scripture that *before* the actual coming of the Great and Terrible Day of the Lord a great outpouring of the Holy Spirit is to be given. *And at or about the same time, God is to be made known to Israel.* In chap. ii, 27, Joel says: "*And ye shall know that I am in the midst of Israel, and that I am the Lord your God; and none else; and My people shall never be ashamed.*"

This is not Israel discovering God! *It is God revealing Himself to Israel; opening their eyes as to who they are, their special relationship to God; and His acknowledgment of them before all the nations!* All this is still future, but close at hand!

And mark what the next verse says: "*And it shall come to pass afterward, that I will pour out My Spirit upon all flesh.*" This shows that God's great revealing of Himself to Israel *comes at or before the outpouring of His Spirit upon all flesh.* And verse 31 fixes it all as, "*Before the great and the terrible day of the Lord come.*"

Isaiah lx, 1-2, says: "Arise, shine, for *thy* light is come, and the glory of the Lord is risen *upon thee.* For, behold, darkness shall cover the earth, and gross darkness the people; *but the Lord shall arise upon thee, and His glory shall be seen upon thee.*"

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"*Glory shall be seen upon thee.*" What does that mean? Is it literal? We do not know! It may be! One thing we do know, *it is not going to be done in a corner*!

Isaiah (lii, 10), speaking of the same thing, says: "The Lord hath made bare His holy Arm in the eyes of all the nations; *and all the ends of the earth shall see the salvation of our God.*"

Ezekiel (xxxvi, 23) says the same thing. "And the heathen shall know" (this cannot be heaven, there are heathen present) "that I am the Lord, saith the Lord God, when I shall be sanctified *in you before their eyes.*" So that the heathen are to know that God is God, *by something He does in Israel.*

But as to the great awakening. St. Peter says in Acts iii, 19-20, "Repent ye therefore, and be converted, that your sins may be blotted out, *when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ which before was preached unto you.*" The times of refreshing come before the returning Christ.

And the very last promise of the Old Testament is this: "*Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord;* and he shall turn the heart of the fathers to their children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. iv, 5-6). All this points unmistakably to a great awakening in Israel *before the end.*

(4) THE TIME OF HIS COMING.

Many have attempted to foretell or to suggest the time of Our Lord's Second Coming. Most assuredly I shall not do so. But the things that are revealed belong to us and to our children. So that any light that the Book throws even on the time is ours to see, to investigate, and to be warned thereby.

Now there is a very strange passage in Daniel xii, 10. When it has been speaking exclusively about the time of the end, and giving certain wonderful numbers or figures, it says: "The wicked shall do wickedly, and none of the wicked shall understand, *but the wise shall understand.*" What shall they understand? It had been speaking about *the time of the end,* and how long; and the previous verse says: "*The words are closed up and sealed till the time of the end.*" *Now according to this, there will come a period when these things will be unsealed, and it is at the time of the end. That unsealing is now due*!

Christ plainly declared that no one knoweth the day nor the hour of His return; this intimate detail probably never will be known till the awful day bursts upon an astonished and surprised Church and world. *But most assuredly the period will be known. For the Book gives us the unmistakable signs by which to recognise it.* And if the wise are ever to understand, now is the time, or it will be useless.

Some men boldly say that no man *ever will know* the time of Our Lord's Return. Our Lord did not say that. He said—to be exact—that no man or angel *then* knew the time.

But look at the difference between then and now, between A.D. 29 and A.D. 1926! Let our improved knowledge go for nothing, it is useless here! But there are four things which completely change the situation:—

(1) *Since then, Our Lord has ascended to heaven.*

(2) *Since then, the Holy Spirit has been given, and His special office was to show us things to come.*

(3) *The great book of prophecy, The Revelation, has been given to the Church.*

(4) *We have arrived at the Time of the great unsealing.*

These four things completely alter the prophetic outlook. Our God has wisely hidden *the exact time* from our eyes, but His word plainly declares that with the lapse of years, and the near approach of the Lord, there should come to the watchers a clearer vision, and a more precise and accurate expectation, even as to the time.

St. Paul says: "Not forsaking the assembling of ourselves together, . . . but exhorting one another: *and so much the more as ye see the day approaching.*"

This earnest exhortation clearly means *that the watchers will see the day coming*!

Although the early signs will convey nothing to the wicked, to the watchers they will be full of meaning.

Christ said: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." So then those things will be obvious to the watchers, and being seen, will proclaim the Lord at hand.

In the first stage of Our Lord's Coming, when He comes to fetch His own, *i.e.*, those who have died in Christ, and those living and watching for Him, it does not appear from Scripture that He comes right down to the earth, but only to the air.

Though the trumpet will sound, and all will see, and hear, and know, and even the dead in Christ shall be raised, yet that is not the Last Day, nor has what is called "*The dreadful day of the Lord*" fully dawned; this last comes shortly afterwards, when Christ descends with His saints and with all the armies of heaven.

Mark the difference between the two stages. At the first stage of His Coming the saints go to meet Him in the air. "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." What is the first stage! It corresponds exactly with the great midnight cry, and the coming of the Bridegroom in the Parable of the Ten Virgins; and the taking of the five wise virgins and the leaving behind of the five foolish.

Contrary to that, at the second stage, *Christ comes again to the earth with all His saints—i.e.,* those dead, and those who go to Him in the air without dying, all together; and then, attended with heavenly pomp and magnificence, *clothed with all the majesty, and power, and unsullied holiness of God, accompanied by the heavenly armies arrayed in white robes, all following their great Leader on white horses, they come to battle:* the description of which is terrible indeed. "And out of His mouth goeth a sharp sword, that with it

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He should smite the nations; and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, *King of Kings and Lord of Lords.*" Then follows the total destruction of the wicked nations and peoples. Then it continues:—

"*And I saw the beast, and the kings of the earth, and their armies, gathered together*" (what for?) "*to make war against Him that sat on the horse and against His army*" (Rev. xix, 14–19). But does it tell us the end? Yes, it does! "*And the beast was taken, and with him the false prophet . . . These both were cast alive into a lake of fire burning with brimstone*" (v. 20). It is indeed remarkable how all this agrees with what the prophet Esdras had written hundreds of years before.

Esdras makes the most astounding statement, and one which I am loth even to mention, but it is there, stated in the clearest terms. For he shows in 2 Esdras xiii *how that Ten-Tribed Israel alone of all the* NATIONS *of the earth side with Christ.* The statement in Ezekiel is nearly as limited, for he shows only two other nations with Israel—*i.e.*, Sheba and Dedan. The beast is destroyed, the false prophet is destroyed; the kings of the earth are destroyed; their armies are destroyed; and the next thing is the Devil himself, the root and cause of all our earthly troubles, is bound with a great chain, and shut up in the bottomless pit for a thousand years!

And the last Great Day, the day when the dead, small and great, stand before God, and the books are opened; the day of the great white throne *comes not till after those thousand years are ended.*

But what about the saints who come with Christ? Are they sent back to heaven? Oh, No! *They reign on the earth*! Those that are redeemed out of every tongue and people and nation sing a new song, which says: "*Thou hast made us unto our God kings and priests; and we shall reign* ON THE EARTH" (Rev. v, 10). So, then, the earth, which has been the scene of their persecution, their fightings, and their sufferings, becomes very fittingly the scene of their final triumph! For they sing: "WE SHALL REIGN ON THE EARTH"!

Say you, that is humiliating? Humiliating or not, it is God's Word, and that is true.

Let those who possess superior wisdom or, what would be more correct, sufficient self-conceit, dare to call it humiliating; God's Word is flatly against them, for that shows it to be the saints' supreme triumph, their boast and their joy; it is part of their glory-song.

2 Esdras vi, 7–10. These very strange verses seem to possess the secret of the time or order of Christ's Coming: and fix it immediately after Turkey, or Edom, is destroyed:—

"Then answered I and said, What shall be the parting asunder of the times? or when shall be the end of the first, and the beginning of it that followeth? And he said unto me, . . . *Esau is the end of the world (age), and Jacob is the beginning of it that followeth.*" There is much more there than appears on the surface.

OUR FATHER'S WILL.

By HENRY PROCTOR, F.R.S.L.

THE essential requisite for every kind of spiritual blessing is the doing of God's will, and it is this alone which can bring us to the height of all happiness. Our blessed Lord, who lived in the bosom of the Father, by an unceasing communication, could say: I do *always* those things that please Him, because He had

A PERFECT KNOWLEDGE

of His Father's will, and it is our blessed privilege "to walk *even* as He walked"—to "walk worthy of the Lord unto all pleasing, being filled with the knowledge of His will in all wisdom and spiritual understanding."

The first step towards this which any believer can take is to *present* (*aorist*, once for all) his body a living sacrifice, and he will at once begin to "prove what is the good and acceptable and perfect will of God."

To have no other mover, to live under no other guide or leader but the Spirit of God is what constitutes true holiness. Another will than my own now ruling in the depths of my being is to be *waited on.* Joined to the Lord I become

ONE SPIRIT WITH HIM;

and, as He lived by means of the Father, so I live by means of Him—eating His flesh and drinking His blood, and so abiding in Him, and He in me, that I have no desire, no purpose, no aim but such as comes by Divine inspiration, and is attended therefore with Divine approbation. Not a thought or desire or action can be allowed a place in the kingdom of God, but as it is a fruit of the Spirit. We are instruments of His power, presence and goodness in us, for from the beginning of time through all eternity we can have no goodness but that which God creates in us: producing *in* us both the will and the execution, and making us perfect in every good work to do His will.

But this does not come spontaneously or without any kind of effort on our part. Even Our Saviour Himself needed to spend long periods in waiting upon God. It is there that we are stripped entirely of our own strength and put on Divine strength: "The waiters on Jehovah *exchange* strength" (lit.), and through these set periods of waiting upon God (mostly in perfect silence) we are enabled to "pray *without* ceasing," and so to form the habit of waiting continually upon the Living God, and

LISTENING TO HIS VOICE.

For if we walk in the light there is a *mutual communion* and a continual partnership (fellowship) with the Father and with the Son, because according to His promise they both take up Their abode with us.

In regard to our business life, our daily calling, the will of God may be carried out in every detail, if we do it as "servants of Christ," in singleness of heart, as unto the Lord and not unto men, we may be doing the will of God from the soul (*ek tes psuches*) and receive a special reward from God for "whatsoever good thing each one doeth." But we are absolutely convinced that everything is

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DEPENDENT UPON PRAYER.

In no way can the will of God be accomplished without it.

Many people imagine that what God wills must inevitably take place. But it is a sad fact that God's will is continually being thwarted. "God willeth that all men should be saved," yet we know that it is not so, and God wills a great deal of blessing to His own people which never comes to them. He wills it most earnestly, but *they do not will it* and it cannot come to them. God has made the execution of His will in many things dependent on the will of man. The will of God to bless is dependent upon the will of man to say where the blessing must descend.

PRAYER MAKES POSSIBLE THE OTHERWISE IMPOSSIBLE.

In the decrees of the eternal purpose, there is always room left for the petitions of those who draw nigh to the Father through the Son. Of God's will revealed in His promises, just so much will be fulfilled to us as our faith accepts. And having fully declared what His will is for us, He still says: "I will *yet* for this be enquired of, to do it for them."

So that while nothing is impossible to the prayer of faith, because by this means "all power" is put into the hands of man in Christ Jesus, it is equally true that no part of Our Heavenly Father's will is ever accomplished without it.

What the "*vital breath*" is to the natural world, that *prayer* is in the spiritual world. The most exalted intelligence in the universe can do nothing higher than the will of God, yet Our loving Father is willing to make the humblest believer "perfect in every good work to do His will."

THE GREAT PYRAMID'S SCIENTIFIC ALLEGORY OF THE GREAT RECONCILIATION.

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

MANY authorities condemn—and justly condemn—much that has been advanced as "demonstration" of a Scientific Revelation in the Great Pyramid. It is quite true that many books and pamphlets on the Great Pyramid contain more paradox than science, and superstition *in lieu* of faith tempered with reason. I am not condemning the writers of such books, I am merely stating a fact. Analogous circumstances attach to the works of the old Alchemists. They are full of superstition and paradoxical "science," but this does not detract from the fact that their theory of "the transmutation of the elements" anticipated the Epoch-making discoveries of Huggins, J. J. Thomson, the Curies, Ramsay, Crookes, Rutherford, Soddy, Langmuir, Aston, Moseley and Bragg. These discoveries proved, what Chemists were long in accepting, that the phenomena of astro-physics and physics, and the mathematical demonstrations relating to the laws of matter and energy, confirmed the essential truth underlying the "intuition" of the Alchemists.

As my own conclusions concerning the Great Pyramid are not the conclusions that the majority of Egyptologists have formed, some have asserted, for this and no other reason, that my own work belongs to the "paradoxical" class of Pyramid theories. Those who have made assertions of this nature have not taken the trouble to investigate the mathematical demonstrations in my work. For general Egyptological opinion concerning works on Pyramid Revelation stands where the exposition of the Science of Chemistry stood in relation to the genesis of the Electron Theory of Matter in the nineteenth century. Several noted Egyptologists and historians, however, do not conform to this opinion, since they realise that much of the new matter brought forward concerning the Great Pyramid places that monument in a light not hitherto available to Egyptologists by their normal channels of investigation. Many eminent mathematicians and engineers, on the other hand, who have undertaken the detailed checking and criticising of the scientific demonstrations entirely from the sceptical standpoint, have admitted that the scientific principles adopted are sound, that the application of the principles is correct, that no error has been found in the calculations, and that they cannot see how my essential conclusions, that are based on the scientific data and calculations, can be otherwise than as stated in my work.

Now a good deal of controversy has taken place in the Press from time to time concerning a prophecy enshrined in the Great Pyramid, and many diverse opinions have been offered concerning that prophecy. The basis of the Pyramid's prophecy is, however, a scientific basis, and the essential facts of the prophecy are not matters of opinion, but are the results of scientific demonstrations. The fundamental principle of this demonstration is that it was the plan of the Designer that the measurements of the Great Pyramid should be Scientific measurements governed by the mathematical functions of the year-circle. It is an incontestible fact, proved by all the internal and external geometrical relations of the Great Pyramid, and by the astronomical significance of these relations, that the year-circle is the essential mathematical theme of the whole Design. This is also indicated in the ancient Egyptian texts which refer to the Messiah as both "The Lord of the Pyramid" and "The Lord of the Year." The Design according with the fundamental principle is, furthermore, confirmed when it is understood that the resulting fundamental scientific dimensions of the Great Pyramid are all given in the Ancient Chronological Lists; that the ancient Egyptian tradition, preserved in the Ancient Coptic MS. texts, states that these geometrical and scientific indications contained a prophecy addressed to a future stage of civilisation, and that the system of measures of the ancient Egyptians were also derived from the same scientific basis and in accordance with the same scientific principles. These matters I have demonstrated to the satisfaction of a number of scientists who have *checked* my work. The demonstration is contained in Chapter II of "The Great Pyramid: Its Divine Message."

Furthermore, the design of the interior that results from this demonstration agrees with the details of construction of the Great Pyramid given by Sir Flinders Petrie's accurate measurements and supplies astronomical data and formulæ, that while agreeing with modern astronomical data and formulæ, also supply the dates of astronomical epochs, and of the beginning and ending of astronomical periods and

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cycles precisely as these are given by modern astronomy and by the Egyptian Chronological Lists, in conjunction with the other data of the Great Pyramid mentioned above.

The fundamental mathematical value, that explains the purpose of the Scientific Pyramid dimensions appearing in the ancient Egyptian Chronological Lists, and that merges all these scientific dimensions into the common theme of the Design, is what I have termed the Great Pyramid's *Displacement Factor or Value*. The Pyramid dimensions of the Egyptian Chronological Lists agree—with a single exception only—with the existing indications of measurements for the Great Pyramid, as these have been derived from Sir Flinders Petrie's accurate Survey. The single exception is Sir Flinders Petrie's own *reconstruction* of the Pyramid's square base. By projecting the lines of the existing casing base edges, where these were found near the centre of each base side, he obtained the positions of what he believes to have been the original base corners. This gives Petrie's square base circuit the Great Pyramid's *Displacement Factor* less than the square base circuit of the Egyptian Lists. Petrie's Survey data, however. also indicate that the setting-out lines of the builders, still marked off by two of the sockets, are for a *corner to corner* square base circuit according with that of the Lists. The latter intention is shown, from Petrie's data and from the data of the Royal Engineers' Survey, on my Plate XX. Of course, the original base corners do not now exist. Petrie, however, sighted up the existing slopes between the existing centrally located base casing stones and the existing top, and up the arris edges between his supposed casing corners and the existing top. These sightings showed that if Petrie's reconstruction is correct, *the average thickness of the casing at the corners and up the arris edges was half the average thickness of the casing up the centre of each face slope*; the two average thicknesses being 35 in. and 70 in. respectively. Now since this is the reverse of good monolithic building practice, and since the same thickness for corners and centres gives the *corner to corner* square base circuit as that of the Egyptian Lists, it is obvious that the latter circuit was the Designer's intention. Obviously also some mystery underlies the existing indications *apparently* pointing to the square base of the Designer. The clearance of debris from the base sides of the Pyramid. now being carried out by the Egyptian Government, will show definitely whether the builders did or did not carry out the precise intentions of the Designer with respect to the external application of the *Displacement Factor*. If the builders did not carry out the Designer's intention in this respect, then it was part of the Pyramid's structural and scientific allegory that this error of "the builders" should be thus monumentalised to make the structural allegory agree perfectly with the Scriptural allegory, and confirm it in every respect. This conclusion, in such case, will be clear from the considerations that follow.

In the first place, the essential facts to realise are that Petrie's square base circuit for the Great Pyramid is the *Displacement Factor* less than the Pyramid square base circuit of the Egyptian Lists, and that the *Displacement Factor is otherwise common to both, i.e.*, to the Great Pyramid as surveyed and measured by Petrie, and to the Standard Pyramid as defined in the Egyptian Lists. In the development of the Scientific Revelation on this basis, the fact emerges that all scientific applications of the *Displacement Factor* in the Great Pyramid—which applications include the geometrical definition of the physical properties of the Earth and its Orbit, and the Law of Gravitation—*signify the operation of Jesus Christ*, who is "the Head-stone" and "Chief Corner-stone" "rejected by the builders" in the Pyramid allegory of Scripture. This sufficiently accounts for the application of the *Displacement Factor* to the lay-out of the Great Pyramid's base, and would also indicate the Designer's foreknowledge of and his subsequent correction for a mistake on the part of "the builders" in the application of the *Displacement Factor*. For, in Paul's Pyramid allegory in the first four Chapters of Ephesians, the complete Structure is the Church, the complete Christ, both "Head" and "Body." Paul therefore says "Christ is the Head of the Church; and He is the Saviour of the Body," "the *fulness of Him* that *filleth* all in all," "in whom *all the building*, fitly framed together *groweth* unto an holy temple *in the Lord*," "*unto the measure of the Stature of the fulness of Christ*," "*from* whom the *whole body* . . . according to the *effectual working in the measure* of every part, *maketh increase of the body*, unto the edifying of itself in love"; "to the intent that now *unto the principalities and powers in Heavenly places* (*i.e.*, unto the heavenly 'builders' as well as unto the earthly 'builders') might be known by the Church the manifold wisdom of God. According to His eternal purpose which He purposed in Christ Jesus Our Lord"—"The mystery, which from the beginning of the world hath been *hid in God, Who created all things by Jesus Christ*." This is the explanation of "the mystery" of the Displacement Factor in the Great Pyramid's exterior, and of its application throughout the whole of the Pyramid's interior. The various applications of the *Displacement Factor* allegory of RECONCILIATION signifies that Jesus Christ, "the Stone rejected by the builders," has become "the Chief Corner-stone" by the effecting of this Reconciliation, and for the purpose of making the Reconciliation permanent in Himself. For, speaking to "The Chief Priests and Elders of the people . . . Jesus saith unto them, 'Did ye never read in the Scriptures, the stone which the builders rejected, the same is become the Head of the corner: This is the Lord's doing, and it is marvellous in our eyes'? Therefore I say unto you, the Kingdom of God shall be taken from you (*i.e.*, the Jews—the earthly 'builders' of that age) and given unto a nation bringing forth the fruits thereof." Peter, therefore, in Acts iv, 11, informs the Jews that "This (Christ) is the stone which was set at nought by you builders (the Jews), which is become the head of the corner." Peter, therefore, in addressing his first Epistle to those of the dispersed peoples of literal Israel, who through Christ had become of the body of Spiritual Israel, refers to such, not as "builders" but as "living stones," of whom "are *built* up a spiritual house." In other words, the structure that the "builders" had built imperfect is made perfect "in Christ," and with

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Christ as "Head Corner-stone." The work is taken out of the hands of "the builders," and the work of reconciliation and restitution is completed by the grafting into the Structure of "living stones," so that the whole Structure may attain "the fulness of Him that filleth all in all," "unto the measure of the stature of the fulness of Christ." This is the Scriptural "Restitution of all things," and the Great Reconciliation by means of Christ's *Displacement Function* in the Great Pyramid's Scientific Allegory of the Final Reconstruction.

"THE SONS OF JOSEPH WERE EPHRAIM AND MANASSEH."

"ENGLAND AND AMERICA."—No. 1.

By PROFESSOR EDWARD ODLUM, M.A., B.Sc.

THE *Vancouver Sun*, on March 25th, 1926, editorially wrote a leader on the above topic. Because of the contents of this editorial we wish to quote and make a few comments thereon.

"It is absolutely imperative that Canada be given a voice in the foreign policy of the Empire if she is to stand behind the Empire's diplomatic action."

"But, even this imperative necessity is secondary to the necessity of Canada keeping intimately connected with Britain. Canada must maintain her relations with Britain, even at a sacrifice, because Canada is the link between England and the United States. And England and the United States guarantee the peace and progress of the world."

"The world would be a perfect hell to live in to-day were it not for the concord that exists between England and America."

With reference to this quotation, we wish to say that the editor shows good sound sense, and perception of facts of a high order. He has the basis of the world's salvation clearly in mind from the purely human standpoint.

Concerning the first quoted paragraph, we would say that for many years past Britain has made no serious and important foreign move involving the direct or indirect interests of the British Overseas Dominions without first consulting the responsible leaders of these Dominions.

This being true, we pass to the next quotation, viz., that concerning Canada; Great Britain, of which Canada is a part, and the United States, standing and working together in the spirit of amity for the world's salvation.

The *Sun* editor is seeing, thinking, and working on high lines, the highest lines of statesmanship at this point, and is to be truly congratulated.

If the British Empire and the United States honestly, openly and unselfishly stand together, then, without a lot of useless league clauses to cloud the spiritual relationships, the world will see the only working League of Nations possible on earth, among men, under the present conditions and varying natures of the national human groups.

Furthermore, we unhesitatingly say and affirm that the *Sun* editor has enunciated the only present possible line of human, national safety in the above-quoted basic statement.

Again, and further along the journey! *We say that the above outlined natural League of Nations will forthwith, of necessity, come into actual reality, and the world will perceive that the great outstanding fact stares humanity in the face.*

Furthermore, we affirm that Denmark, Norway, Japan, and some other peoples will, in the end, take their place side by side with the above indicated League of Nations. We could mention several others which will, in due time, range by our side, when they must make choice as to their national groupings and associations.

While on this subject, we do well to continue along logical lines and along definitely indicated paths marked out two to three thousand years ago.

The very union suggested by the *Sun* editor will come to pass and, concurrently with that union, will take place another union of nations, a union headed by Russia and her confederates.

At their head will be an outstanding leader of the most capable sort, whether Mussolini, Trotsky, or some much greater man.

That man is *now* visioning, planning, thinking, developing great schemes; and, assisted by hundreds of the most powerful men, women, and organisations now in existence in all nations on earth, will challenge the above suggested League of Nations.

Thus, then, by natural, logical, human national processes, we will shortly see the world divided into two Leagues of Nations: and they will be led by the most powerful men in the history of the last 4,000 years. Then comes the day of test. Then these two leagues will seek peace or war, according to their dominating visions, and the deeper, stronger nature of the leading men of the two camps.

If sanity and unselfishness prevail, then peace will come to the human family. But if selfishness, dishonesty, and the spirit of martial force prevail, then will come war, a world war, the fiercest of all time.

How about the *chances* of peace or war as is so commonly said concerning future possibilities?

During 4,000 years nations have mistrusted, feared, disliked, hated, prepared for war, fought thousands of wars, bled, died, disappeared, come into existence, struggled, vanished, and, in a few cases, remained until this day.

Will present-day nations at once become unselfish, loving, gentle, kind, mutually trustful, or are they likely to be governed by their present nature 4,000 years old?

We will continue and finish in No. 2.

THE MISSION OF THE SAXON.

By GEORGE MCGINNIS (Chicago, Ill.).

CHRIST and His Apostles were intensely interested in the conversion of the descendants of the Ten Lost Tribes. They realised if this people could be reached with the Gospel they would missionise the world. In Matt. x, 5 and 6, Jesus commanded the twelve: "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."

Peter, who wrote his first Epistle to the Dispersion, states

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in 1 Peter ii, 9: "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession; that ye may show forth the excellencies of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: who had not obtained mercy, but now have obtained mercy." Analyse this wonderful passage.

First: "*Ye are an elect race.*" God has elected the Anglo-Saxon to bring the world back to Himself. He has given them wealth and privilege and power, not that they may selfishly enjoy the comforts and conveniences of life, not that they may exploit the retarded peoples of earth, but that they may serve them and bring to them the blessings of education, rules of health, Christianity and civilisation. Elect of God, not simply to rule but save the world. To the Anglo-Saxon is given the world-wide task of missionising humanity. The Latins cannot do it, for they have not the heart-worship nor religious vitality. They are too much given to gorgeously robed priests, bedizened altars, swinging censers, processionals and formalities. The Slav cannot do it, for he is having a hard time to hold his own people to the superstitions of his church.

The English-speaking peoples are world-wide in their trade, their language and missionary efforts, and are better equipped than any other race to evangelise the world. God elects only for service and sacrifice.

Second: "*A royal priesthood.*" Every Saxon converted to Christ should be a flaming evangel to spread the glad tidings to all men everywhere. Our election to this work is not only a great responsibility, but a great privilege as well.

Third: "*A holy nation.*" Anglo-Saxons are the only successful colonisers, because they give native races a fair chance and a square deal. England will not permit ruthless men to defraud the natives, but will follow them to the ends of the earth to compel restitution. There is no nation doing as much to educate belated peoples and Christianise them as England and America.

Fourth: The Anglo-Saxon must "show forth the excellencies of Christ, who hath called him out of darkness into his marvellous light." There was a time when the Saxon was a wild, fierce barbarian, living in darkness and ignorance; now he leads in the world of thought, in schools, in education, in literature.

Fifth: "*Which in time past were not a people, but are now the people of God.*" There was a time when Israel was removed from God's sight and wandered among the nations, but with the guarantee that they would reappear on the page of history with a new name and a new tongue and a religion not Mosaic. Hosea says of them: "In the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." Awake! Awake! O Anglo-Saxon, put on thy strength! "The Gentiles shall come to thy light and the kings to the brightness of thy rising." "The Lord is waiting to be gracious and anoint thee with His spirit, to preach good tidings, to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

WEEK BY WEEK.

By A. R. H.

RIZA SHAH PAHELVI OF PERSIA, "the ruler with the iron will and heavy fist," is not the least interesting of the many remarkable personalities guiding the destinies of nations at the present time. Formerly a Cossack soldier, this exceptional man has suddenly, within an incredibly short space of time,

CONQUERED AN EMPIRE

which includes some of the most unruly and turbulent peoples on the face of the earth. A high official has described him as "one who knows his own mind, does not hesitate to act, removes all obstacles from his path, and is destined to achieve

A NAPOLEONIC CAREER."

The progress of the *national revival led by the new monarch* has been followed with closest interest by students of prophecy who recognise in these happenings a striking commentary on Ezekiel xxxviii, 5, where the armies of Persia are named amongst the forces arraigned with the hosts of the Land of the North (Russia) for the last great conflict.

A special correspondent writing from Teheran informs us that "In Persia it is impossible to rid one's mind of Soviet Russia. *The threat from the North* (see Ezekiel xxxviii, 15, and xxxix, 2) is an ever-present factor in the political and social life of this country.

"The unremitting pressure brought to bear, the poisonous propaganda underlying every form of activity, never for an instant relaxes nor permits the government of the Shah to forget that the Soviet has inherited an age-old policy which prompts the extension of its 'sphere of influence' eastward and ever eastward; a policy that has become intensified since the Communist State realised the *failure of its missionary efforts in Europe* and founded its hopes of world regeneration on its southern frontier."

"This policy has always had for its principal object the undermining of British interests," continues the correspondent, "and was not new even when Paul and Napoleon together devised a scheme for the conquest of India, and organised a force of Cossacks for the purpose."

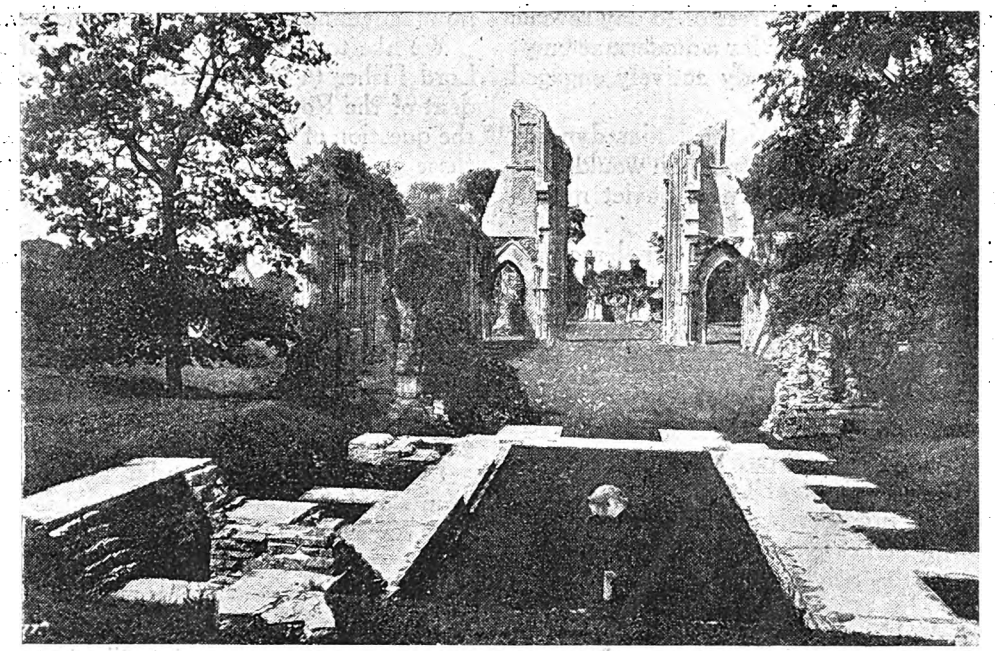
Bible students will find it easier to comprehend contemporary world-events as they call to mind the history of the past.

It will be remembered that Napoleon very early cherished the idea of securing the downfall of Britain by seizing India and destroying British trade in the East.

In 1797 he announced that Egypt must be occupied as a preliminary stage. The next year he led the "Army of the East," which he styled "a wing of the Army of England," to Egypt and Syria. European pre-occupations delayed further prosecution of his oriental projects until 1805, when he declared that "The Army of England," baffled at Boulogne, would become "the Army of the East," and go to Egypt. A preparatory treaty had been concluded with the Shah of Persia, who agreed to inflame the Afghans

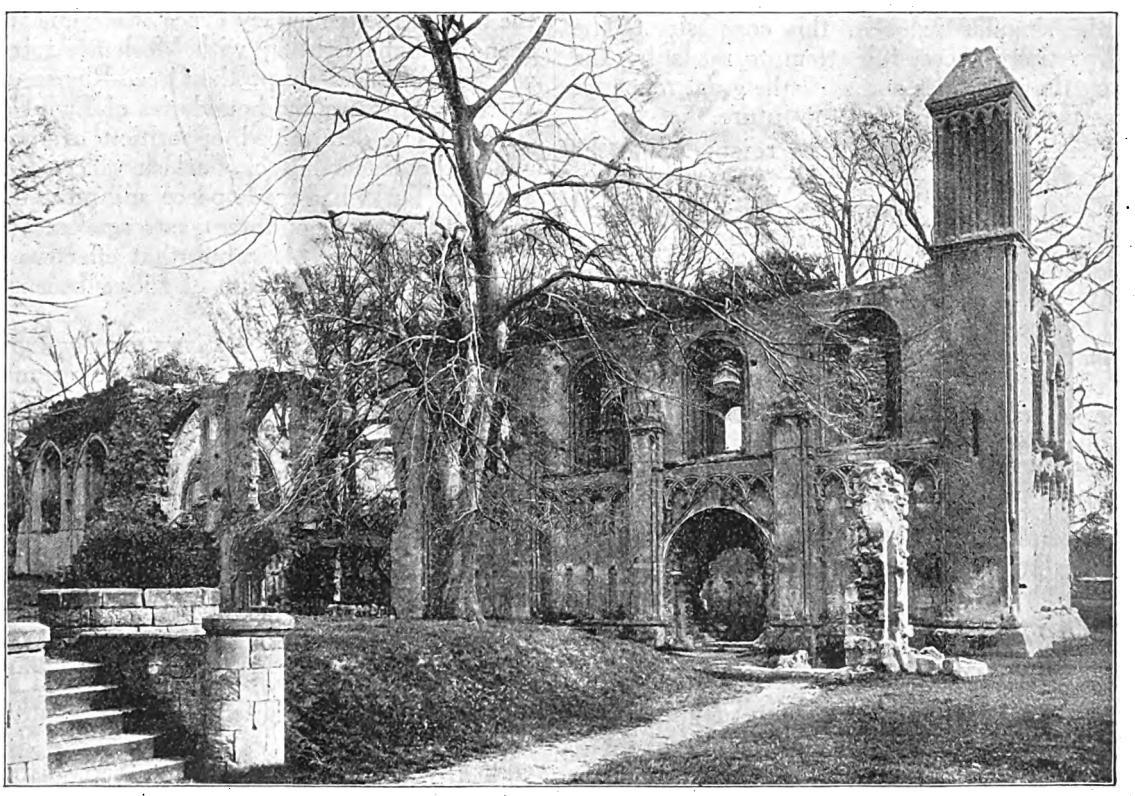
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GLASTONBURY ABBEY.



St. Edgar Chapel.

NORTH SIDE OF ST. MARY'S CHAPEL, GLASTONBURY.



On the site of St. Joseph's Wattle Church of St. Mary. To the East is the Galilee, to the further East the Nave of the great Church of SS. Peter & Paul.

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against the British and grant a free passage through his country to French troops.

Even a cursory examination of the Press of to-day reveals the fact that all the necessary elements for a modern attempt along the lines just indicated are already actively engaged in working to that end.

It was hoped that the overthrow of the Kajar dynasty and the assumption of the crown by Riza Khan would have been followed by a complete suppression of Soviet machinations in Persia.

Recent reports, however, indicate that internal security is diminishing since the late military revolts have turned out to be far more serious than was expected. "The Shah is *evidently being compelled to make terms with the Soviet*," says the *Times*, August 10th, 1926, " and is sending one of his Ministers on a special mission to Moscow, where, in the presence of the Soviet and Turkish Ambassadors to Persia, he will negotiate a settlement for all outstanding questions. It is not improbable that some form of Treaty will be signed on the same basis as the Turco-Persian Pact."

It is significant that in each case the district where revolts have broken out are in the neighbourhood of the Soviet frontier.

We must not conclude our survey of affairs in Persia—that ancient land where the prophet Daniel lies buried and where his tomb, at Susa, stands to this very day—without a word regarding the great enterprise administered there by the Anglo-Persian Oil Company.

To an Empire such as ours, scattered over the seven seas, the Oil Industry is of peculiar importance. The late war demonstrated the singular value of this concession. The desperate and partially successful attempts made by the Turks to destroy the pipe-lines and shell the great refineries at Abadan constitute a warning for the future.

" Across the silent plains which once resounded to the tramp of men-at-arms and chariots of Alexander the Great, side by side with a track well worn by countless camels and mules since Biblical times," the pipe-lines take the precious stream from Maidan-i-Naftun (Valley of Oil; a desolate valley, adjacent to a hill on which stand ruins of a huge Temple erected by the Zoroastrians, and known as Masjid-i-Suliman (Solomon's Temple) to Abadan, a port on the Persian Gulf.

" Here, in the heart of Persia, is a little bit of Britain," writes a correspondent from Abadan, " a State within a State, with its own administration, its own police, its own railway and fleet of ships, its own hospitals."

The disastrous results that would attend our withdrawal from Iraq may be imagined when it is realised that the Persian Oil Industry, in which millions of Government money is invested, would immediately fall a rich prize to the first foreign Power enterprising and courageous enough to seize it.

Again, were a foreign Power to hold Mosul (the modern representative of ancient Nineveh), we could not hold Baghdad; we should be starved out by the Power in possession of the wheat area; and once Baghdad was relinquished, our hold on the port of Basra (the Bozrah of Isaiah lxiii, 1) and the head of the Persian Gulf, would become precarious indeed. Thus would Britain be in imminent danger of losing her *one independent source of supply*.

We like to remember that it was none other than the late Lord Fisher (a great British-Israel believer) who, as President of the Royal Commission set up in 1912 to investigate the question of Oil supplies, played a leading part in securing these great potentialities for the Empire.

" PERSIA, ETHIOPIA, AND LIBYA."
(Ezekiel xxxviii, 5.)

So much for developments in Persia to-day. What of Ethiopia?

Abyssinia, the modern representative of ancient Ethiopia, is a little-known country, but one in which both the British and the Italian Governments have important interests. It has a population of nearly twelve millions of people and quite a considerable trade.

In that rather spectacular manner adopted by ancient countries (mentioned prophetically in the Bible, but otherwise somewhat obscure), this country, suddenly, but just at the right moment, springs into the limelight of international politics.

With a suddenness even more dramatic came the

ENTRY OF LIBYA

into the forefront of international affairs, when, with the unfurling of the Italian tricolour at Jarabub, the occupation of oasis (key to the hinterland of Cyrenaica), was hastily effected.

From the time that Italian forces first landed (1911) to the time of the temporary Truce of Regima (1920) there had been constant fighting with Moslem Arabs and Berbers, whose forefathers swept the Greco-Roman civilisation off all the coast from the boundaries of Egypt to the Atlantic Ocean. The determined opposition of indigenous tribes, under the leadership of Turkish officers, continued even after the Turks had made peace and retired, and it was not until the outbreak of three years ago occurred, challenging the strong arm of Mussolini, that effective measures were taken and the pacification of Libya became accomplished fact.

A leading article in the *Times* piously expresses the hope that " this extremely interesting territory may soon recover that prosperity it undoubtedly enjoyed under

THE ROMAN EMPIRE

and lost under its Arab and Turkish rulers."

As, with eyes illumined by the Holy Spirit we search the prophetic Scriptures, so, as we read in the pages of secular and contemporary history, do we see, as in a mirror, faintly at first, but then face to face, dawn the perfect answering fulfilment.

" Seek ye out of the Book of Jehovah " (the Book of History), cried the prophet Isaiah, " and read; none of these (prophecies) shall fail, none shall want her mate (lack literal fulfilment)."

Day by day, as we follow out these instructions (Isaiah xxxiv, 16), we find ourselves witnesses to a *demonstration* of the Divine inspiration of Holy Scripture.

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NEMESIS.

The sinking of the *Lusitania* by the German submarine U20 was undoubtedly one of the greatest horrors of the War, when 1,198 passengers and crew were consigned to a watery grave just after lunch on May 7th, 1915. I have before me an exact replica of the medal which was designed in Germany and distributed to commemorate the unheroic event. The passengers are depicted on one side as booking their passage from a skeleton in the Cunard Line office, and on the other the 32,000 ton liner is seen sinking beneath the waves.

Ten years after the outrage—on August 25th, 1925—the U20 met its *nemesis*, when it was mined by the Danish Government. The submarine had grounded on the Danish coast at the time of the Battle of Jutland, and had ever since been a constant menace to shipping. Hence its *deservedly* ignoble end.

A. P.

BRITISH-ISRAEL IN IRELAND.

On June 4th and July 30th, respectively, successful meetings in the cause of British-Israel propaganda were held in St. James' School, townland of Ballykeelartifinny (pardon the name) in the ancient parish of Hillsborough, Ulster. It may be of passing interest to state that the fort in existence in Hillsborough was built by order of King Charles II, 1663, and Colonel Arthur Hill, ancestor of the Marquis of Downshire, and his heirs were created Hereditary Constables, with power to enlist Castle Wardens, during the troublous times of trial period (for, indeed, we seem to be never out of trouble—Gen. xlix, 16–18). Some of them are still in existence, with their quaint uniform, not unlike the Beefeaters in the Tower of London. Here also King William III, Prince of Orange, slept three nights (some say he really kept awake) prior to his advance to Drogheda, on his march to the victory over James II at the Boyne, the anniversary of which is observed all over Ulster in "fortissimo" fashion, as each 12th day of July comes round. Perhaps of more interest, however, to your readers is the fact that amongst those who were present at the addresses were some old folk who, in the same place, heard three addresses delivered by the late Edward Hine in 1877, now 49 years ago. It is pleasant to relate that the schoolroom was full on both occasions, particularly the latter, when over 150 interested were present in a purely country district. The addresses were of necessity purely elementary, but now a third lecture is asked for in the near future, to hear of the deeper side of this great revelation. On both occasions the chair was occupied by the Vicar of Hillsborough, Rev. Francis Matchett, B.D., a characteristic (I dare not call him Irish) clergyman of somewhat humorous proportions, but of broad and deep evangelical fervour, for which Ulster is proverbial. The addresses were delivered by Mr. R. A. White, of Belfast, by special request. An outstanding feature of Israel's daughters in this townland is "hospitality." Evidently they have studied Romans xii, 13, and Hebrews xiii, 2, for on both occasions they entertained us right royally; perhaps the Vicar has them well trained, for he told me no clergyman had more quiet and faithful Church workers than the good folk of Ballykeelartifinny, and one may accept this as truth by ocular demonstration.

R. A. White.

QUESTIONS AND ANSWERS.

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

Question.—How many tribes were there really in Israel? Some writers say that there were thirteen, yet we are accustomed to think and speak of the "twelve Tribes."

Anon. (London).

Answer.—The number of the tribes of Israel seems to have varied at different periods. The number twelve is largely a conventional one, as is seen also by its application to the descendants of Ishmael (Gen. xvii, 20; xxv, 13–16), of Nahor (Gen. xxii, 20–24), and of Esau (Gen. xxxvi, 15–19 and 40–43). Jacob had twelve sons, a fact which presupposes twelve tribes, but it must not be forgotten that Jacob (Israel) adopted Joseph's two sons, each of whom had tribal and territorial inheritance, so that in this way there were thirteen tribes. But against this it must be remembered that Levi had no land, and so the number twelve is preserved after all. From Gen. xlix, 7, and Josh. xix, 1, some writers suggest that the tribal inheritance of Simeon was merged into that of Judah, which may for a length of time have reduced the number to eleven, but of this we cannot be certain. It is possible that the number twelve has an astronomical or mythological origin. In defence of this must be remembered the twelve signs of the Zodiac, and the twelve months of the year. Maunder, in his "Astronomy of the Bible" (Chapter IV), points out correctly that "the Zodiac had been designed quite a thousand years earlier than the days of Joseph." It was known in Mesopotamia, from whence his ancestors had come; it was known in Egypt; that is to say, it was known on both sides of Canaan "long before the call of Abraham." Luther suggested that Solomon divided his kingdom into twelve parts so that each might provision the Royal household one month in the year (1 Kings iv, 7).

The number twelve was retained by Our Lord in the selection of His disciples, and in Rev. iv the "four-and-twenty elders" obviously represent the twelve patriarchs and the twelve apostles, typical of the Church of God, as composed of the Old and the New Dispensations united through the Cross.

In defence of the number thirteen may be quoted the witness of America, for the "Stars and Stripes" have thirteen stripes, while there are thirteen stars on the obverse side of the U.S.A. National Seal, and also thirteen arrows; on the reverse side is the Pyramid, composed (according to some pictures) of thirteen slabs or layers, built upon a solid foundation. But it must not be forgotten that one reason for the American usage of the number thirteen is due to the fact that when Manasseh separated from Ephraim (towards the end of the eighteenth century) America had just thirteen States!

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE Railway authorities have again granted us the concession of special fares for those attending the Congress, that is, the double journey for one fare and a third. Tickets will be available from Saturday, October 2nd, to Monday, October 18th. They can only be obtained by presentation at the Railway booking offices of vouchers signed by the Secretary-General of the B.-I.-W.F., who will gladly send as many as may be desired. Applications should be addressed to him at Headquarters—6, Buckingham Gate, London, S.W.1. As we have to guarantee a certain number, we hope our friends will readily and speedily avail themselves of this concession.

* * *

In line with the general advance and remarkable progress of the British-Israel-World Federation all round, the Convention at Glastonbury last week was a gratifying success. Members and friends were present from Australia, Bath, Belfast, Bournemouth, Bristol, Canterbury, Cardiff, Cheltenham, Chiswick, Christchurch, Chudleigh, Croydon, Dinton, Dover, Durham, Edinburgh, Exeter, Folkestone, Glastonbury, Great Yarmouth, Hadleigh, Harrow, Hereford, Ipswich, Jerusalem, Kidderminster, Leicester, Lewes, London, Maidenhead, Malvern, Manchester, Nailsea, Neigh-on-Mendip, Newcastle-on-Tyne, Nottingham, Pilton, Portsmouth, Salisbury, South Devon, Stockport, Teignmouth, Weymouth, Winscombe, Worthing, and Yelverton. Ten meetings were held, and the Town Hall was comfortably filled on each occasion. The proceedings were opened on Monday evening, August 9th, when Mr. Herbert Garrison, Secretary-General, presided, and addresses were given by Mr. John Leech, M.A., LL.B., K.C., Mr. H. D. Houghton, and Mr. J. J. Morey. Morning and evening sessions were held thenceforward up to and including Friday. The concluding meeting took place on Saturday forenoon. Mr. Leech gave two lectures on the Book of Daniel. The Rev. Joseph Gay gave three expositions on the Book of Jeremiah. Mr. Morey lectured on B.-I. Principles. Mr. Garrison lectured on "Our Empire," and Mr. G. R. Gair lectured once on "Heraldry" and once on "Flowers of History." Many questions were asked and answered each day. The Vicar of Glastonbury, the Rev. Lionel Smithett Lewis, M.A., presided at Mr. Garrison's lecture. The utmost interest and enthusiasm prevailed throughout the week, and many were the expressions of delight with the pleasure and instruction derived, and the spiritual uplift experienced. It was indeed a refreshing time. The Vicar kindly escorted our party around the Abbey grounds, and told us of many wonderful things in connection therewith, and thereafter he conducted a short service within the walls of St. Joseph's Chapel on the site of the first Church in Britain, and, so far as is known, in the world. Another party on another day was taken round and edified by Mr. Ozzard, Editor of the *Central Somerset Gazette*, to whom we all owe a debt of gratitude for his many kindnesses, his unvarying courtesy, and his excellent reports—three columns last week, with more to follow this week. Votes of thanks were unanimously given to the Vicar, to Mr. Ozzard, to Mr. Morey for his excellent organisation work, and to the various speakers. Mr. Wm. Sleeman, Secretary of the Covenant Publishing Company, had charge of the bookstall, which was well patronised.

* * *

Our B.-I. house, Abbots Leigh, had a full complement of guests, and the speakers with one exception—Mr. Leech—were housed elsewhere. Miss Jennings, the resident Manageress, did everything possible for the comfort of all—both guests and visitors. General satisfaction was expressed with the house and its management. A Dedication Service was held there on Wednesday evening, conducted by the Secretary-General and Mr. Leech and the Rev. Joseph Gay.

* * *

Parties made excursions to Wells, Cheddar, Burnham-on-Sea, Weston-super-Mare, &c. On Friday afternoon a special visit was paid to Pilton, by the invitation of Prebendary C. W. Bennett, the Vicar—a B.-I. for fifty years. Four motors conveyed the party, which was accompanied by Mr. Ozzard, who pointed out the places of interest *en route*, especially the two Avalon Oaks, said to be 2,000 years old, and near which it is believed Joseph of Arimathea preached Christianity. Tea was provided for the whole company in the Pilton Church Hall, after which the Vicar conducted us to the beautiful Church. He addressed the party in felicitous terms, and told us of some remarkable things connected with Joseph of Arimathea and the early history of the place, pointing out the landing-place of the pilgrims from the East in about A.D. 38. We shall hope to present a picture of the Church in a future issue of this journal. Our warmest thanks are tendered to the genial and venerable Prebendary for his kindness and courtesy.

* * *

A feature of the Convention was the lectures by Mr. George R. Gair, who, though a very young man, displayed a remarkable knowledge of Heraldry and History connected with Israel, which he imparted in an arresting manner. He is a distinct acquisition to the Federation, and we shall hope to hear him in London on these and kindred subjects. Mr. C. Leach, of Manchester, a young Christian Jew, also made an impression by a short and effective speech breathing a fine spirit. It is a very gratifying fact that young men of ability and great promise are thus joining in the work of our Federation. We most cordialiy welcome them.

* * *

The Glastonbury week has made us think, and enabled us to see great possibilities for the development of our work in the West of England.

* * *

Two excellent meetings of the Croydon Branch were held in the Horniman Hall on August 12th, when able addresses were delivered by Colonel Smythe, President of the Dover Branch, in the afternoon, and by the Rev. Maxwell Carnson in the evening. Keen interest was manifested, and new members were enrolled.

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MESSAGE & BANNER

The Official Weekly Journal of the British-Israel-World Federation.

INCORPORATING "THE BANNER OF ISRAEL" AND "THE COVENANT PEOPLE."

No. 243. Vol. V. AUGUST 28th, 1926. Price 2d.

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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.]

THE CALL OF THE KINGDOM.

BY THE REV. W. PASCOE GOARD.

"*Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel*" (Mark i, 14, 15). OUR Lord came in line with the chronology of the Kingdom. The time element of the prophecies, especially those of Daniel, show that clearly, most clearly.

The time measurement of the Great Pyramid shows that with equal clearness. It was a great day for the Kingdom even though the people of the Kingdom were blind to it.

IT WAS THE DAY OF THE REDEMPTION OF ISRAEL, THE KINGDOM NATION.

Jesus occupied all His PUBLIC ministry in proclaiming it. He prepared His twelve, and also His seventy; and sent them forth to preach it.

What a glorious message it was that the disciples proclaimed throughout the dwelling-places of the "Lost sheep of the House of Israel." Like trumpets, the voice of Jesus and His heralds sounded forth, up and down through the hills and valleys of Galilee: "Repent ye . . . . repent ye . . . for the Kingdom of Heaven is at hand."

The people ran out from the houses, the men from the places of industry and business, as the stranger heralds went from town to town, and from city to city, everywhere sending out their cry: "Repent ye, for the Kingdom of Heaven is at hand."

Questions came to them from every quarter.

The Roman sympathiser and officer, especially the high-placed official, demanded an explanation as to what their message portended. Were they the heralds of a revolt against the authority of Rome?

The ecclesiastics enquired, with knitted brow and flashing eye: "Were they proclaiming a new religion?"

The sectaries were interested. Were they the emissaries of the other sects, or did they proclaim a new sect of people, holding the faith of the Hebrews?

The sinner and the criminal enquired: Were they instituting a new drive against the submerged and criminal classes?

The troubled and the poor asked wearily whether there was in their message any hope of lightened burdens, and of increased prosperity?

The sick enquired whether there was any message of healing in their strange doctrine?

The aged and dying enquired whether there was any hope in regard to the unknown; any light for the darkness, the thick darkness, which lay over that which is beyond the veil?

To all these questions Jesus and His disciples made answer. A Divine Man had arisen, and had gone forth Himself and sent forth His disciples to proclaim that *the* LORD *God of Israel would once more take into His own hands the reins of government.* That under His government and law evils should be banished, and iniquity have an end. That in His Kingdom all the blessings of peace, health and prosperity should be established. That under His rule oppressions should cease, and the love of God should prevail.

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In the meantime the time of the prophecies regarding the Coming of Our Lord was fulfilled. The Kingdom of Heaven was at hand. The Redemption was in process of accomplishment; the Atonement about to be made for Israel and every man.

There remained one major thing THEY (the people) should attend to at once; namely, *as individuals, and as the nation Israel, they should repent and turn to the* LORD *their God, even as their fathers did in the golden ages of Israel, long past.*

The preachers painted the glories of the Kingdom of Heaven.

They took in hand the roll of the prophet Isaiah, and from its sacred pages they read the wonderful Kingdom messages. They read the great *House of David* message, from the seventh chapter to the twelfth chapter. They assured their hearers that although then perhaps hidden from their knowledge, as to whereabouts, the *throne of David was still in existence*, and that the rightful heir of David's line occupied that throne. Probably there were those present among them who pointed to the Royal House of Britain, with the knowledge that it was descended from the House of David. Most certainly it was known in that age in Rome, where King Caradoc produced his genealogy back to over a thousand years before Christ.

But whether the disciples were instructed in this fact of the Kingdom or not they were instructed in the fact that *the House of David was in existence, ruling over the House of Israel.* For in the great House of David message of Isaiah they read of *the virgin birth of Our* LORD *as a sign given of God that the then present combination of nations to bring about the overthrow of the House of David should fail, and that all succeeding efforts of a like nature should fail.* The virgin birth of Our Lord was given as a sign, because of the fact that the Son born of a virgin was BORN TO TAKE THE THRONE OF HIS FATHER DAVID, AND SHOULD REIGN OVER THE HOUSE OF JACOB FOR EVER. Therefore the throne must endure until He come Whose right it is; and God shall give it to Him.

How can we, who glory in the virgin birth, doubt that for which it was given as a sign from God, namely, *that the House of David should never be overthrown.*

From this they would go on to the ninth chapter and read of the increase in and fiery terrors of the future battle-fields (" this shall be with burning and fuel of fire "), battles against the government of the Son which should be born to us of David's line. They would show that having been born, there should come the day when the " *Government should be upon His shoulder,*" when He should sit upon the throne of David and rule over His Kingdom, " to order it and to establish it from this time henceforth, even for ever."

They would then take the roll of the prophet Jeremiah, and there would read *the new Covenant with the House of Israel* in the thirty-first chapter, covenanting for *the restoration of the law of the Lord* as the law of the Kingdom; *the perpetuation of the nation for ever*; and the final rebuilding of Jerusalem. They would go on to the thirty-third chapter and there read the solemn renewal of the Covenant of the House of David for ever.

They would turn to the prophet Isaiah again, and there, from chapters xlix to liv, read of the great and final redemption of Israel.

Then, again, they would take the roll of Isaiah and read the glorious picture of the Kingdom under the final " Branch" of the House of David, as set forth in the eleventh chapter, and the glory-song of the Kingdom in twelfth chapter.

They would tell of the millions of Galilee; they would tell of the ten tribes of Israel beyond the Euphrates; beyond the boundaries and power of Rome, " a multitude beyond counting." They would tell of the millions of Britain, in spirit prepared by their Druidic faith for the reception of the Gospel; of the seed of Israel under the throne of David waiting to enter the glories of the Kingdom. They would tell of Danite Greece, and of Zarah Judah in Spain and Ireland.

It was a wonderful story. Man for man the power of Rome would be equalled. Unified by the Spirit and led by the Lord, the Empire of Rome would be superseded, not by the power of the sword, but by the power of faith and prayer.

For when Rome should see the glories which would immediately burst forth in Israel, under the reign of Our Lord, they would not dream of fighting, but would crave the privilege of citizenship in the new order and the new Kingdom.

" But," said their questioners, " how are we to know of the truth of these things? You are not of the Scribes. You are not Pharisees. You are not of the schools. You are simply unlettered men. You must be mad to think we would give heed to such ' fairy tales ' from such as you are. What have you to show in proof of all these mighty things which you preach "?

Our Lord and His disciples would enquire: " Have you any sick among you? " " Aye; we have many sick, alas, as what community has not? What would ye with them? " " What is their ailment? " " The usual: Consumption: the burning ague, which consumes the eyes and brings sorrow of heart." Paralysis; Ophthalmia; Venereal diseases; Leprosy; and so on.

BRING FORTH YOUR SICK THAT THEY MAY BE HEALED, AND THAT YE MAY KNOW IN VERY DEED THAT THE KINGDOM OF HEAVEN IS AT HAND. FOR IN THE KINGDOM OF THE LORD THERE WILL BE NO SICKNESS, AND WE, THE HERALDS OF THE KINGDOM, WILL DEMONSTRATE KINGDOM HEALING FOR ALL, THAT YE MAY BELIEVE THAT THE KINGDOM OF HEAVEN IS COME UPON YOU.

Then the sick were brought forth. AND THE SICK WERE HEALED.

Never was there such a day in Galilee as when Our Lord and His heralds of the Kingdom went forth, sounding forth their call to repentance, backed by their mission of healing.

There were those who were possessed with devils, and they made their harsh and grating voices heard in blasphemous testimony to the truth of the Kingdom message. Their relatives and friends looked upon them with sorrow and shame, for what help was there for the demon-possessed ones?

Our Lord and His heralds of the Kingdom, clothed with

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Divine authority, commanded, and the spirits came out of the possessed ones, and they were restored to their homes and friends again.

The lepers drew near. From the caves and tombs they came, risking stoning and even death. Their shrill cries were heard above the cries of rejoicing. Silence fell upon the multitude. Was there healing even for the leper?

The voice of Kingly Authority spoke, and the leprosy departed. Scarcely believing their own happiness, the lepers gazed upon each other and upon their own restored flesh. They felt the renewed tides of life flowing within them, and with one voice they raised shouting of Glory to God; and then they took their way to show themselves to the priests.

These in turn, the health officers of the nation, looked in amazement upon the restored ones; and, greatly wondering, offered the sacrifice for their cleansing as the law required.

But there were some who sorrowed while others rejoiced. Why?

These messengers of the Kingdom have come just too late. Their loved one has just died. How pitiful that they had not come sooner.

Again the word of command is remembered: "Raise the dead. Freely ye have received; freely give." And provision was made for the restoration of the newly dead to life again. The widow's son at Nain, and Lazarus at Bethany, came back from the dead at the call of Our Lord.

And now the message is preached, the demonstration is made, the doctrine is believed, what will the people do? "Repent ye . . . repent ye . . . for the Kingdom of Heaven is at hand."

Wherein have we sinned that ye should so call us to repentance?

Thus the preaching of the Gospel of the Kingdom, accompanied with the call to repentance, was carried forward by Our Lord and His disciples throughout all His ministry.

It also constituted the first call of the Church through the lips of St. Peter, who was backed by the assembled apostles and disciples at Pentecost. The preaching has been continuous ever since, and the call to repentance has been just as constant. Only we have not understood.

The preachers of the Gospel of the Kingdom, Jesus and His apostles, have not been mistaken, as some modern theologians declare, on the ground that the Kingdom of Heaven has not even yet appeared. The declaration was then, has been throughout the ages since, and is still, that the Kingdom cannot be manifested, with Our Lord enthroned in it, until *the repentance of Israel takes place*. What blindness in Israel is this which seeks escape from an unfulfilled doctrine by declaring Christ and His disciples mistaken in preaching rather than to face the facts that the unrepentance of Israel is the stumbling-block to the manifestation of the glory of the Kingdom?

Again, *at this time, the Gospel of the Kingdom is being preached throughout the dwelling-places of the "lost sheep of the House of Israel."* That is to say, throughout the British Empire and the United States of America and throughout the "Lion" countries of Europe. Once more it is true "the time is fulfilled." Not now the "seventy weeks" of Daniel, but the "seven times" of Israel punishment spoken of by Moses and the prophets; once more it is especially true, "The Kingdom of Heaven is at hand."

"The Kingdom of Heaven is at hand," a thousand voices are taking up the cry.

And still that cry is accompanied with the call, "*Repent ye . . . repent ye . . . and believe the Gospel.*" (What Gospel? The very echo of the cry gives the answer, "The Gospel of the Kingdom of Heaven.") Never so forcefully, never so insistently the call to repentance, individual and NATIONAL, comes to us at this time.

What is the repentance to which Israel is called?

Ecclesiastically—That Israel should purge its faith and worship from idols and idolatrous doctrines, and serve the living God through the great ordinances of Calvary, of Easter morning, and of Pentecost; and through "the Apostle and High Priest of our profession, Jesus Christ."

Nationally—That Israel should put away its rebellion against the Sovereign Majesty of the LORD *her King, which finds its expression in the law-making power, which power she has usurped from the hands of God.* Israel's repentance as a nation must involve *returning to the Divine law* as given to Israel, and to *the reality of the Divine Sovereignty of the Lord* in our national and political life.

In the meantime Israel's repentance must show forth the reality of the fact that *the King of David's line carries the authority of God* for the administration of the Divine law in the nation.

Israel's repentance must carry with it *the reorganisation of her commerce, of her industry, of her financial processes*, by bringing these all, once more, to the touchstone of the Divine law.

It is not a sacrifice asked for; it is a promotion, granted to all the nation.

For the individual it must take in *the acceptance of the Saviourship of Jesus*, and of *the actual Kingship of Jesus.*

As to Church and State it means *getting back into living fellowship with God.*

This is a large order? Yes; but not as large an order as was involved in the challenge to Galilee in the days of Our Lord. *Then the people of Galilee were under Roman rule and Roman law.*

Now by the grace of God we are free from foreign dominance; we are free from external law and authority; and our own laws are really founded on the Divine laws, so that with regard to our laws it will be carrying the principles of righteousness, which lie at the basis of them, to the ultimate power.

Then, when the nation has by repentance and faith returned to the Lord, and unto His law, there shall be the glory of the long-heralded Coming of the King to reign. Send out the call to the ends of the earth, that all Israel may hear: "The Kingdom of Heaven is at hand. REPENT YE, and believe the Gospel."

"Those who think awry will scarce act straightly."—*E. B. Browning.*

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BRITISH-ISRAEL-WORLD FEDERATION.

GLASTONBURY SUMMER CONVENTION.

ILLUMINATING LECTURES.

THE second Summer School and Convention of the British-Israel-World Federation held in Glastonbury, opened at the Town Hall on Monday evening, when there was a large gathering from all parts of the kingdom and several from outside the members of the Federation to listen to a series of addresses on the subject of the identification of the lost Tribes of Israel, the prophecies concerning them, and the fulfilment of those prophecies. The chair was occupied by Mr. Herbert Garrison, the Secretary-General of the Federation, who was supported on the platform by the Rev. Joseph Gay, Mr. John Leech, M.A., LL.B., K.C., till recently Father of the Irish Bar, Messrs. J. J. Morey and Henry D. Houghton.

The meeting opened with prayer and the reading of a portion of Isaiah xxx by the Rev. Joseph Gay.

ADDRESS OF WELCOME.

In his address of welcome to the members of the Federation and of the Convention Mr. Herbert Garrison reminded them that that was the second Convention to be held in Glastonbury and the third Summer School, the first having been held at Wells in 1920, after their first great concourse in Kensington Town Hall. He expressed the belief that they would in future be able to hold the Convention annually at Glastonbury. He believed they would find the time they spent there one of spiritual enlightenment, Biblical illumination and spiritual uplift. For the benefit of those who were there for the first time, and were not readers of the NATIONAL MESSAGE AND BANNER, he mentioned that they were holding every week hundreds of meetings attended by thousands of people. They had made a great and wonderful advance since their meeting last year at Glastonbury. They were making advances with their work every day. The Federation was going stronger every year. They had enrolled nearly fifty members during the past few days, and that was about the normal rate of increase. That Federation was the greatest interdenominational organisation in existence. They provided a perfect interdenominational platform. They sought to found no new sect or branch of the Church. They were not antagonistic to any church. They had never taken a member from any church, but they had added many to the churches and filled many empty pews in all kinds of churches, and filled many derelict churches by their work—(applause)—and revived others. It was marvellous how God had blessed and guided those who directed the affairs of the Federation, and how they had been helped financially and otherwise. They stood for the Old Book in its entirety, and were opposed to all who would cut out any parts of it. They were living in times of great difficulty, trouble, doubt and trial. They were passing through a momentous period of the world's history, but so sure as they were there they were on the eve of marvellous revelations. The time was at hand when British-Israel views would flash upon the nation like a meteor. There would be great trouble in the world, but British-Israel would be delivered out of it, not because of their worthiness, but through God's mercy. It behoved them to live and work for the glory of God, carrying out the work He had appointed Israel to do as faithfully and wisely as they could and as God guided them. He enlarged upon the connection of the Federation with Jerusalem and Glastonbury, where the first Christian church in the world was built. He invited all participating in their gathering to think well upon the sacred associations of that place. They felt in Glastonbury something which could not be described, but which carried their minds back to those times when according to tradition Joseph brought Christ here as a young man. Of this there was no proof, but there was nothing at all improbable about it. That should impress and help to guide them in their work, and fill them with holy faith, and better fit them to carry on their holy work to which God had called them.

Mr. H. D. Houghton, in speaking of the testimony of the British-Israel movement to the existence of God, deplored that throughout the world there had been a remarkable decline in religious life and spiritual influence of late years. The blasphemous infidel may have disappeared and his place taken by sincere doubters, people who desired and wished to know things about God; but there had been at the same time the falling away of the influence of the churches and chapels, and waning of the power of the preacher in the pulpit. He contended, however, that God would still uphold the promises He had made to Abraham, Isaac and Jacob, and that He was still steadily working towards their fulfilment. God worked according to plan in all He did, and he quoted numerous instances which showed what God's plan was for Israel of His choice. Plan was written everywhere in the universe, and the plan showed that there must have been a Maker of that plan, a Creator and Director of the Universe and of man. God had worked to His own plan regularly and consistently for Israel from the time He first made His promises to the patriarchs, and extended them from time to time till General Allenby walked in triumph into Jerusalem, the significance of which event he pointed out. God's covenant with Israel still stood secure and would be carried through.

Mr. J. J. Morey, in forcible manner, showed that the promises of God were not limited to the people whom we now knew as the Jews. He showed how in several instances the birthright passed by the will of God from the elder to the younger members of the family, and especially quoted the cases of Esau and Jacob, and of Reuben and the sons of Joseph, and also the saying in I Chronicles v, 1, 2, showing that the birthright passed from Reuben to the sons of Joseph, whilst the sceptre went to Judah, and that the genealogy was not to be reckoned after the birthright. In this they had the whole British-Israel story. The descendants of David sat upon the British throne and held the sceptre of Judah, but the birthright was with the sons of Joseph. Israel held the birthright, but the sceptre was Judah's as foretold. Mr. Morey traced the connection between the Celtiberian races and this country, the descent of the Trojans from Israel, the establishment of the British nation from the Trojan Brut, who built the first city of London, calling

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it the New Troy, the descent of Alfred the Great from Brut, the marriage of Anna, daughter of Joseph of Arimathea, with an Irish chief or king, and the double descent of our Royal family from these two. The large number of Israelites who were not of the Jewish race in the time of Sennacherib, and their wanderings and dispersion were also touched upon, and the uniting of two branches of Israel descendants also indicated.

Mr. John Leech, M.A., LL.B., K.C., of the Irish Bar, was the final speaker of the evening, and said they had as British-Israelites a message for the whole world. Most intelligent Jews in spite of their claims to the inheritance of the promises admitted that there were ten tribes who were lost and who had not been found. It would be a glorious day for our people when they did fully realise that they were God's chosen people, and that God had been specially looking after them all these thousands of years and using them for His own purposes, and saw all the wonderful things He had done for them and was going to do for them, with wonderful results to the world at large. He urged them to investigate the overwhelming testimony they would find—historical, geographical and Biblical—to their real position in the history of the world and above all the Biblical testimony. They had in these islands, they would find, a large and probably the most important part of the lost Tribes of Israel as distinct from the house of Judah. He showed how Britain was the headquarters of Druidism, and that the Druids believed in a Trinity, and the three rays of light figured in the Arch-druid's mitre was symbolical of that belief. They believed in the immortality of the soul. He also quoted the many testimonies that were to be found that Christianity came to these islands in the very early days after the resurrection of Christ, the fact that so far from Rome sending the message of Christianity to Britain it was Britain who sent the message to Rome, quoting the allusions to the family of Caractacus (2 Tim. iv, 21), and the recognition of the antiquity of the British Church and its right of precedence recognised by the various Œcumenical Councils and the confirmation of that precedence when it was challenged by Rome. All this was in accordance, he showed, with the words of Christ Himself that He was sent to the lost sheep of the House of Israel. He also showed how the British Church was the great missionary church because that was the pre-ordained work allotted to the people of Israel.

THE BOOK OF DANIEL.

The second meeting of the series was held on Tuesday at the Town Hall, the Rev. Joseph Gay presiding, devotions being led by Mr. J. J. Morey.

The speaker, Mr. J. Leech, M.A., LL.B., K.C., read extracts from Daniel ii, 31, &c., the interpretation by Daniel of the Image seen in the vision by Nebuchadnezzar. This Book of Daniel was the subject of this and a subsequent lecture by Mr. Leech. The book and the vision was a history of the world's powers from the setting up of the first great world empire. It gave the history of the first four World Empires in the Image. The history of the Fifth Empire was also given, and a skeleton or outline of history right on



A FEW OF THOSE WHO ATTENDED THE CONVENTION AT GLASTONBURY, GROUPED IN FRONT OF OUR HOUSE—ABBOT'S LEIGH

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to the millennium, and so brought them right into eternity. Under wonderful figures or pictures they had in a few words or images the history of the whole world. God with His Divine finger foretold in a few words the whole world history which a man would have taken volumes to do. People in reading the Book of Daniel had been led into wrong channels and had misread it. It was a book of such importance that Satan had used all his forces against this book in particular. No book had been attacked with such venom as the Book of Daniel. They were in the last days now, as could be proved from Holy Scripture, and what was happening about them, and they ought to know it. The Fifth Empire was the last and the greatest, and stretched from the present time right on to eternity. That fifth and last great Empire was the Kingdom of God, the kingdom of Israel—he might say of Israel-Britain. In two chapters of Daniel they got the same thing, the one the vision by Nebuchadnezzar of the image, the second that of Daniel and the four beasts and their destruction. He compared these visions with that of Revelation xiii of St. John, with the same beasts, the leopard, the bear, the lion, and so forth. He showed how these kingdoms or empires corresponded with Babylon, the golden head; the Medo-Persian, the silver breast and arms; the Grecian of brass; and the Roman, the legs of iron with the ten toes into which the Roman was divided up. The fifth, the stone hewn out without hands, formed by God Himself, was the Israel Kingdom, the kingdom of God's chosen people, which should never be destroyed, which should have no successor because it should never come to an end, but should rule all the earth, and extend through the millennium. After the commencing wars there would be a wonderful period of peace and blessing on earth. The position of the little horn and the toe with regard to the Papacy, which took the place of the Emperors of Rome, was dealt with very fully and clearly. The Stone Kingdom should have the greatest possible interest to them because it is the Kingdom of Israel. God had cut out His stone kingdom, which was to grow in a great manner and fill the whole world. The origin of the four kingdoms was shown. The four kingdoms were set up by hand of man, the fifth was to be set up without hands—it was to be the work of God Himself. Our kingdom, the greatest the world had ever seen, had been raised to show forth the glory of God. The stone was not part of the image—it was outside. That stone was never called, like the other four powers, a wild beast. This country was originally part of the Continent. Its boundary was not set by man. No man ever severed this island—its boundaries were formed without hands. It was ignorance to assert that this stone was Christ. Nothing was plainer than that it was a kingdom of this world, which would ultimately be reigned over by Christ as its King sitting upon the throne of David. In the final wars they were distinctly shown that Judah was not to fight, but that Israel would. The breaking up of the Image was to be brought about by Israel. At the time of the millennium all will be joined, all Israel and Judah, and Christ would come to reign over all Israel entire. Their calling was great and wonderful, and they must not treat it lightly. God had set His mark upon His people of Israel, and had followed them all the time of their sin, idolatry and scattering. He had been drawing them together. He had been setting up the kingdom which should reign over the whole world, a kingdom which was to be reigned over by the Lord of lords and King of kings.

A very interesting discussion followed, a large number of questions being asked and answered.

The Chairman, summing up, showed the similarity of the creation of the kingdom and of the birth of Isaac. In Isaac they had the Alpha with a great succession, in the Kingdom of Israel the Omega which should have no successor; the beginning and the end; the first and the last.

BRITISH-ISRAEL PRINCIPLES.

This was the title of an address given in the Town Hall on Tuesday evening by Mr. J. J. Morey to a very full room. Mr. H. D. Houghton was in the chair. Mr. Morey said that the first of the great principles upon which their belief rested was that the Bible was an infallible guide. There were other systems which claimed infallibility, amongst them spiritualism, personal inspiration, and the voice of the Church, but if any of these were not in agreement with the written Word they must be considered as unworthy and fallible. They believed that the Bible and history must agree. God was writing two books, one of which would explain the other, and the events of the world must agree with the events prophesied in the revealed Word. They further expected to find in the world to-day a nation having all the characteristics which were to be seen in the Israel nation, and they believed they had that nation in the British Empire. He dealt with various phases of the kingdom of God as indicated in prophecy and parable, and showed the kingdom story. The people of the kingdom were introduced in Genesis, the law was given on Sinai, the throne was established in the time of Samuel, and the King was born at Bethlehem. The climax of the Bible brought all these great factors together. He then dealt with the meaning of Our Lord's parables in the light of the general tenour of the whole Book, and showed that in the millennium the actual kingdom of Christ was to be established on earth, and would be as literally human as any that now existed. There would be two classes of people in it. First there would be those who were translated and raised at His coming. These would have a new body like unto that of their Lord and would reign over the world. The rest would be ordinary human beings like unto ourselves. He showed that life would be greatly extended, quoting largely from the prophecies and from the New Testament. Our Lord, he pointed out, in one of His parables asked his disciples if they understood, and they replied that they did. They must have understood from the Old Testament, the New did not then exist. He discredited the idea that was sometimes applied to some of the parables of any but a physical kingdom. Especially he dealt with the parables of the kingdom in Matthew xiii, and showed how they applied to a nation and people. He emphasised that the meaning of verse 52 applied to the Old Testament as well as the New, and that any who rejected the Old Testament was unable to bring out of his treasure things new

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and old. Dealing with the parable of the ten virgins, he showed that they belonged to the bride and not to the bridegroom; and in connection with the midnight coming of the bridegroom he pointed out the significance of the Armistice being signed at the eleventh hour of the eleventh day of the eleventh month in 1918. He expressed his faith in a great awakening and revival of the churches as one of the indications that the events foretold in prophecy of the end and the establishment of Christ's kingdom upon earth were imminent, and that the Israel Kingdom would shortly be established. In the discussion and questioning which followed Mr. Morey pointed out as significant that the currency of all nations not of Israel origin at the present time was debased, but of those which they claimed were of Israel origin the currency was at par.

Further Study of Daniel.

The study of the Book of Daniel was continued on Wednesday morning at the Town Hall, which was again filled to its capacity. Mr. J. J. Morey presided.

Mr. John Leech read a portion of Daniel ix, commencing at verse 20. The subject of the seventy weeks of Daniel was of the utmost importance, for some of the most important events in the world took place in these weeks. It was a subject much misunderstood. He would, he said, give his version, which they could judge of for themselves. He had no wish to be dogmatic, but he must be emphatic. He believed that many theories put forward were based on misapprehension or misinterpretation of those weeks. They had not merely to consider the language of the book, which was to a great extent symbolic, but they wanted expressly to ascertain the time. It was prophetic and symbolic time, a day meaning a year. He gave examples reminding his audience that there were three different measurements of the year. There was our own measurement of 365¼ days, the old Eastern and prophetic year of 360 days of the solar year, and the lunar year of 354 days. At the date of the prophecy measurements were in lunar time, and would therefore be short by 11¼ days of the solar year as we know it. He emphasised the importance of rightly calculating prophetic times. Taking the seventy weeks which were to be dated from the order for the rebuilding of Jerusalem, he showed that it was divided into three periods, 7 weeks, 62 weeks, and one week. This represented 49, 434 and 7 years, the day being the prophetic period signifying a year. The date for the commencement of the seventy weeks was definitely given. There were orders given for the rebuilding of the Temple by Cyrus and Darius, but the dates of those decrees would not fit. There were two decrees by Artaxerxes, the one for the rebuilding of the Temple, the other for the rebuilding of the city. There was only one decree for the rebuilding of the city, and that was the one referred to in the prophecy of the seventy weeks. He condemned the interpretation of the futurists, which sought to interpose a dispensation which had already lasted 2,000 years after the 69 years, and counting the last week or seven days as occurring later. He held that it was a continuous period of 70 weeks or 490 years. He reminded them that the decree of Artaxerxes for the rebuilding of the City of Jerusalem was made in the twentieth year of his reign, 443½ B.C. Christ was born 4 B.C. or 5 B.C., and lived 29 or 30 years to the date of His baptism. Correcting from solar to lunar years, he showed how this agreed with the 69 years. The public ministry and crucifixion of Christ took place in the middle of the last seven days, and at the end of the 70 years the condemnation of the Jews was complete with their rejection of Christ. The prince referred to in the parenthetical passage and who came as the direct result of the circumstances and actions of the Jews was Titus, who was a prince, the son of the Emperor Vespasian, who destroyed Jerusalem. Ever since that time the Jews had been experiencing the suffering that had been foretold.—*Central Somerset Gazette.*

CHRIST'S SECOND ADVENT VIEWED IN THE LIGHT OF BRITISH-ISRAEL TRUTH—IV.

By Henry D. Houghton.

(4) The Time (*continued*).

By searching and comparing Scripture carefully a very great deal may be learned as to the order of Christ's Coming, and something even as to the time.

Luke xxi, 36, shows how that the first stage of Our Lord's Coming, *i.e.*, for His ready people, *is before the great tribulation.* "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." *Christ's own watching disciples are thus taken away from the earth before the dreadful things of which He had been speaking come upon it. The others, alas! are left to go through them.*

This is not the great and dreadful day of the Lord, for that comes after the tribulation, as several prophets tell us. "*Immediately after the tribulation of those days* shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; *and then shall appear the sign of the Son of Man in heaven*" (Matt. xxiv, 29). And Ferrar Fenton translates it: "The signal of the Son of Man *in the sky.*" St. Mark xiii, 24, confirms this. Joel ii, 31, corroborates it, and in exactly the same order. "*The sun shall be turned into darkness and the moon into blood* BEFORE *the great and the terrible day of the Lord come.*"

The watching saints, however, are taken away soul and body before this, in a moment, in the twinkling of an eye: *for their bodies go, they do not die: both soul and body they go straight to, and are then with, their Lord for ever!*

But when the saints are gone, what terrors will seize those that are left! What reproaches, what remorse! What unavailing regrets on the part of lukewarm and unready Christians! Though a moment before none of the wicked knew that Christ's Coming was close at hand, *yet the moment after all will see and know that He has been!* Thousands of men and women will all in a moment, at the

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sound of the trumpet, be missing. Their places empty, *and most probably thousands of them, like Elijah, will be seen to go straight up into the sky!*

Do not let us imagine that the world is getting better. *That is man's idea, not God's! It is utterly opposed to the teaching of Scripture.* "Evil men and seducers shall wax worse and worse" (2 Tim. iii, 13).

After the saints have gone, man's opposition to God heads itself up under the great Antichrist: and the Devil himself having come down to the earth, knowing his time is short, is the great prime mover. Satan then makes one last tremendous effort to overthrow the government of God and capture the whole world for himself. Finally, he gathers all his forces, and the whole world to battle *against Israel* at Armageddon, and would inevitably win, but God interferes, miraculously slays Israel's foes, and delivers His ancient people. *That is the point in time of the great appearing of Christ on Mount Olivet, to save and deliver and reign over His united people Israel for ever* (Zech. xiv, 4). And the kingdoms of the world then become the kingdoms of Our Lord and of His Christ. Rev. Pascoe Goard says with regard to Armageddon: "It would appear that the Israel hosts strike no blow." And the prophet Esdras shows the same (2 Esdras xiii, 8–11).

To those who really desire to know whether we, the British race, are "Israel" or not, there is provided in the list of belligerents opposing Gog, at the battle of Armageddon, *overwhelming evidence of our absolute identity with that ancient people.*

If we look at Ezekiel xxxviii, 14–16, we shall find that the opponent of Gog is there called, "*My people Israel.*"

In the previous verse Gog's opponents are declared to be "*Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof.*" That is the full list! Now which of them is Israel? She is there most certainly: she must be, for she is spoken of as the chief of the opposers of this vile king "Gog": and v. 16 says that Gog comes up against "*My people Israel.*"

Now Sheba and Dedan cannot be Israel! *They were not of the Isaac line; but were grandchildren of Abraham by Keturah* (see Gen. xxv, 1–4), *and were sent off by Abraham during his lifetime to the East.*

So, then, though these two peoples called Sheba and Dedan came from Abraham, and at the end help Israel, they are not of the promised line at all! Nor is it likely that these terms, "Sheba" and "Dedan," indicate nations of such military might as to call forth the great envy and the mighty preparations of Gog to vanquish them.

The same remark would also apply to the Jews.

The great opponent of Gog in this final war, and the nation which calls forth all his preparations, *is the great latter-day Kingdom of Israel,* in other places called the Joseph or Ephraim Kingdom; and which at that time must be one of the mightiest nations of the world to make such enormous preparations necessary.

Now if that nation is not "Sheba" nor "Dedan," *then Israel must be disguised under that other name, "the merchants of Tarshish, with all the young lions thereof."*

And there you have the great secret of Israel disclosed!

And, further, the great secret of England too; for they are one and the same! How wonderfully fitting that description is: "*The merchants of Tarshish*": *the very name which most expositors agree refers to Great Britain.* And "*the young lions thereof*": the very words by which to-day we describe our Colonies and our offshoots!

How strange it is that the greater portion of the leaders of the Churches cannot see that if we are "the merchants of Tarshish," *we must be God's people Israel;* Gog's chief opponents in the last great war!

Most certainly the British race and people will be in that Armageddon war whether we like it or not. *And if we are not Israel we shall be on the side of Antichrist*: for Sheba and Dedan, and the merchants of Tarshish, with the young lions thereof, *have against them the greater part if not all the world!*

Now, putting all consideration of our being Israel on one side for the moment, *is it likely that the greatest Christian nation of the world will side at that time with Antichrist?* Obviously not! So again we must be included in the term "*The merchants of Tarshish,*" *and so again must be Israel!*

Perhaps some will say: "*But where will the Church be?*" Well, the watching saints will have gone! And there will not be much of the nominal Church left except in Israel; for as the Gentile believers accept Israel's Lord they become part and parcel of Israel. *And it is fair to suppose that even nominal Christians will refuse to fight for Antichrist.*

Israel is, however, outnumbered, and is saved by the descent of Our Lord, and His enemies slain, so that only one-sixth of them are left. Israel survives, and forms the nucleus of the Stone Kingdom, over which Our Lord reigns for ever.

"Discipulus" says that "The sixth part, who are spared, will probably consist of those who have been forced to serve in Gog's armies against their will, who have tried to help his victims by some act of mercy, or who have sincerely repented of their deeds by the sight of Christ appearing at the head of His armies."

In the Bible there are at least three extended and detailed prophecies of the great war or battle of Armageddon.

(1) There is the great battle of Gog in Ezekiel xxxviii and xxxix.

(2) The account in Zechariah of Israel's final deliverance.

(3) The great battle of Armageddon in Revelation xvi and xix.

All these appear to be different aspects of the same terrible events: for—

(1) They all come at the end of the Dispensation;

(2) Our Lord appears in all of them for the deliverance of His people;

(3) The wicked nations are destroyed or partly destroyed in all of them;

(4) After them all, Christ Our Lord reigns over a renewed changed earth.

Now as to the actual time. It does not seem to be the Divine will to keep His chosen saints in the dark altogether even as to the time. St. Paul, over 1,800 years ago, wrote: "*But ye, brethren, are not in darkness, that that day should*

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overtake you as a thief. Ye are the children of light" (I Thess. v, 4–5). Most clearly this meant *that they had in their possession the clues wherewith to recognise the great event as it approached.*

You will remember that when God was going to destroy Sodom, Abraham had a nephew there; and that was the only interest so far as we know that Abraham had in the doomed city. And yet, what did God say? "*Shall I hide from Abraham that thing which I do?*" And God told him.

But someone says, "Ah! that was Abraham, the Friend of God!" Admitted. But it does not say those that equal him in faith, in devotion, in obedience, shall understand. No! If it did, probably no man would ever understand. But it says: "The wise shall understand." And, as already pointed out, the Angel said to Daniel, "The words are closed up and sealed TILL the time of the end."

Now I have a profound conviction that, as the day draws near, the good men, the looking, watching men, will not be left in the dark. The accumulation of evidence will be so great as the various predictions are fulfilled, the clues will be so concentrated and so forceful, that they who know, and watch, *must see them.*

Remember Christ's words, "What I say unto you I say unto all, WATCH!"

Just before Our Saviour's ascension into heaven, the disciples put to Him a very pointed question:—

"*Lord, wilt Thou at this time restore again the Kingdom to Israel?*" Observe very carefully the Saviour's reply. *He did not rebuke them or correct them for expecting a literal restoration of Israel's Kingdom, as He most certainly would have done if they had been in error: but He did intimate that they were wrong as to the time.* "And He said unto them, It is not FOR YOU to know the times or the seasons which the Father hath put in His own power." They evidently were wrong *as to the time only!* This incident is most enlightening.

The things that were wisely hidden from them may possibly be made known to others 1,900 years later.

For the secrets which were delivered to Daniel were to be "*closed up and sealed till the time of the end.*" And even then, "None of the wicked shall understand," but note the remainder of the passage, "*The wise shall understand*" (Dan. xii, 9–10).

Daniel was not to know, the disciples were not to know, but the Word was to deliver up its secrets in "*The time of the end.*"

Most assuredly as the Day draws nearer the signs will be multiplied for the wise who are looking to recognise: and their evidence will increase, and belief and hope will rapidly assume the form of certainty; and though none even then may know the day or the hour, the time will be plainly seen by the watchers to be immediately "*at hand!*"

Indeed, it ought not to surprise us if the Spirit gave special and more particular revelation to those who have most intently sought to know, for this is His office.

When our loved ones leave us, on a journey for instance, they will often say just on parting, "*I shall not be long.*" So Our Lord in the very last chapter of the last Book of the New Testament, the Revelation, says, like our loved ones, "*I shall not be long*"; or, to be exact, "*Behold I come quickly*"; and again in the same chapter He says, "*Behold I come quickly*"; and again a third time, just as St. John is going to lay down his pen for ever, Christ's very last message through him is, "*I am sure I shall not be long*"; or, to give you the exact words, "*Surely I come quickly.*"

Three separate times in this, the very last chapter of the revealed Word, does Our Lord promise His speedy return. And the last time it says "*surely,*" meaning "certainly," "positively," and follows it with the great confirming word, "*Amen!*" And then there occurs those great words of acceptance and expectation, with which the great Book closes: "*Even so, come,* Lord Jesus." So, then, the great final message of Our Lord to His watching, waiting followers is, "*I shall not be long.*" Happy indeed are we if we can join sincerely in the glad cry of welcome, "EVEN SO, COME, LORD JESUS."

10th-11th AUGUST, 1926, IN RELATION TO 22nd AUGUST, 1926.

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

"The year 1926 is a year that should be full of incident confirmatory of prophecy. 'Seven Times' from the Great Captivity—when Ezekiel was led captive—end in the summer of this year. The prophetic indications are confirmed by the Great Pyramid. The summer of 1926 is indicated as the central Epoch of the influence of the Spiritual Powers of Darkness in the councils of the Kingdoms of this world."

"A.D. 1926 is a critical year for the power or powers of Gentile Dominion."

THE above statements were made by the present writer in the first and third issues of this year's NATIONAL MESSAGE AND BANNER (pp. 7 and 40). The historical and chronological basis relating to the Scripture data are given on pp. 328–331, 346 and 347, and Table XXX, and the basis of prophecy interpretation on pp. 359, 360 and 391, and Plate LXVI of "The Great Pyramid: Its Divine Message." A summary of the Scriptural evidence was given in the 16th January, 1926, issue of THE NATIONAL MESSAGE AND BANNER. The data from the Great Pyramid are given on Plate LXVc, "The Great Pyramid: Its Divine Message," and on Plate 2, Booklet No. 3, "Talks on the Great Pyramid," but were first published by the writer in THE COVENANT PEOPLE, 1st September, 1921, and in THE NATIONAL MESSAGE, 4th November, 1922.

It has only recently been observed, however, that 1926 has another important Sacred Chronological Relationship. It is the prophetic "Seven Times" in lunar years from the year 520 B.C. Now Haggai i, 1–12, states that the Divine Command to build the Second Temple was given on Day 1, Month VI, in the second year of Darius Hystaspes. It was shown on page 303 of "The Great Pyramid: Its Divine Message" that this date fell on 22nd August (Gregorian), 520 B.C., and it was also shown, in the same work, on Plate LXVc, that the dating for the commencement of the Last Groove in the Great Pyramid's Antechamber is 22nd August (Gregorian), A.D. 1926. The two dates are separated by precisely 2,445 solar years. Now 2,445 solar years are 2,520 lunar years, and are therefore the

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"Seven Times" of prophecy in lunar reckoning. Strictly speaking the facts are as follows :—

In 520 B.C. the Divine Command to build the Second Temple was given on Day 1 and Month VI, which began at sunset, 6.30 p.m. (Jerusalem time), on 22nd August (Gregorian), precisely 32.66 days before the instant of the Autumnal Equinox. In A.D. 1926, the Antechamber's dating for the Third Groove beginning is 5.16 p.m. (Greenwich mean time), or 7.37 p.m. (Jerusalem time), of 22nd August, precisely 32.09 days before the instant of the Autumnal Equinox. The two dates are therefore precisely 2,445 solar years apart (plus about half a day), the first date precisely at sunset at Jerusalem and the second date an hour after sunset at Jerusalem. Accurately "Seven Times" in lunar years (2,520 lunar years) are 2,445 solar years less about 11 days. For this reason, Day 1, Month VI of the Hebrew Calendar, in the present year 1926, began, not at sunset of 22nd August, but at sunset of 10th August. This means that Day 1, Month VI, extended from sunset 10th August to sunset 11th August. On these two dates we had in France an echo of the Financial Crisis that occurred on the previous Pyramid dating, 20th July, and on the same two dates an Epidemic of Treaties and rumours of Treaties between the Latin races and their continental defensive groupings. To understand the significance of these occurrences on these two dates it should be remembered that the 10th August is the Anniversary of the fateful Treaty of Bucharest (1913); and of the fateful Treaty of Sevres (1920); and that both of these dates are given by the Pyramid, the first as immediately relating to the circumstances of the Great War, and the second as relating to the more recent phase of Turkish Nationalist aggression (refer my Booklet No. 3, pp. 8, 19 and 20, and Appendix I). The 11th of August is also the Anniversary of the drawing-up of the German Republican Constitution in 1919. This Anniversary was celebrated in Germany for the first time (seven years later) on 11th August, 1926. (*The Morning Post*, 12th August.)

The events on the two dates are in detail as follows :—

10th August, 1926.—Italo-Spanish Treaty signed, evoking questions relating to Italian and Spanish aspirations in Tangier and rivalry between France and Italy in the Mediterranean. (Refer my Booklet No. 3, p. 19, and p. 22 *re* 12th March, 1921 and 29th May, 1924—Appendix I.) As bearing upon the latter question and as forming a link between this question and Balkan unrest, a report on 10th August from Paris mentions new Treaties with Yugoslavia and Rumania, similar to Treaties already completed with Poland and Czecho-Slovakia. In reporting this on the 11th August, *The Yorkshire Post* concludes: "In this connection should be remembered also France's present connection with Spain and the possibility of an entente with Italy." This suggestion is important in view of the fact that, since the signing of the Italo-Spanish Treaty, Spain has claimed that Tangier should be included in the Spanish Protectorate.

Also on the 10th August, two notes were presented to Bulgaria by Greece, Rumania and Yugoslavia in reference to the Komitaji raids and the Bulgar-Yugoslav quarrel. Turkey was also reported to be watching events with close attention in view of the possibility of a conflict developing. This is significant, from the standpoint of Biblical and Pyramid prophecy, as occurring on the Anniversary of the Treaties of Bucharest and Sevres.

Then, again, on the same date, we have attention directed to the recurring theme that is associated with the Pyramid's Index datings—"French policy and international economic instability"—as dealt with on page 23 of my Booklet No. 3. The French National Assembly (Joint Session of the Senate and Chamber of Deputies) met on the 10th August, 1926, in the words of *The Daily Mail*, "to make a national sinking fund to save the franc part of the French Constitution." The Assembly has only previously met twice since its founding in 1875—once in 1879 and once in 1884. The work of the Assembly, on this occasion, was accelerated rather than retarded as a consequence of the tumult created by the Communists in the Assembly, and was completed by 10.6 p.m., 10th August, when the Assembly rose. The Chamber of Deputies consequently met in the afternoon of 11th August to wind up the business of the Session (*The Times*, 12th August). Meanwhile on 11th August the franc rose to 176, as suggested by *The Morning Post* (12th August) as a "possible" consequence of "delay in ratification" of the Debt Settlement Agreements.

11th August, 1926.—In the morning (*i.e.*, on Day 1, Month VI, of the Hebrew Calendar) Germany registered at the League of Nations, Geneva, the text of the Russo-German Pact. On the same day appeared from many quarters adjacent to the Russian Soviet Republics alarmist reports of a new Russian phase that has developed since Dzerzhinsky's death on the Pyramid dating 20th July, 1926, and in consequence of the crisis associated with the circumstances of his death. Whilst many of the details of revolt have not been confirmed, and may not be confirmed, the frontier precautions taken by Rumania and the anxiety evidenced by the other States adjacent to the Russian frontiers indicate that Russia has entered a new critical phase in its history.

Now what is the significance of all this? The answer seems to be clear from the Scriptural evidence and from the Pyramid's prophetic indications discussed on page 11 of Booklet No. 3, "Talks on the Great Pyramid." The League of Nations is proclaiming "Peace! Peace!!" when the contemporary events are proclaiming "There is no peace!" "For they are the spirits of devils . . . which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great Day of God Almighty" (Rev. xvi, 14). The 22nd August of this year begins the last phase of events that constitute the concluding series of "The Triple Veil" of the Pyramid's Antechamber prophecy. The dates of the Triple Veil Revelation are given and the historical events that happen on these dates and that develop between these dates constitute the rending of the Veil to those that "Watch!" as Our Lord commanded. The Third Screen of the Veil is rent completely—for the people to whom this prophecy is addressed—on the 29th–30th May, 1928, the Pyramid's date for the entrance on the Last Tribulation. It is in this Last Tribulation as Isaiah

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(xxv, 6–8) states that God "will destroy . . . the vail that is spread over all nations." Here we have the symbolism of the Tabernacle and of the Temple in the symbolism of The Triple Veil. Hence the significance of the last phase of unveiling being dated in the Pyramid as commencing on 22nd August, 1926, 2,445 solar years to the day after the Divine Command to build the Second Temple. Hence also the significance of the 2,520th lunar year Anniversary of this Command falling between sunset 10th August and sunset 11th August, 1926. The solar year Anniversary is given by the Pyramid as commencing at sunset on Sunday, 22nd August, and as extending to sunset Monday, 23rd August. Events will show the significance of this date.

SEVEN YEARS AND SEVEN YEARS.

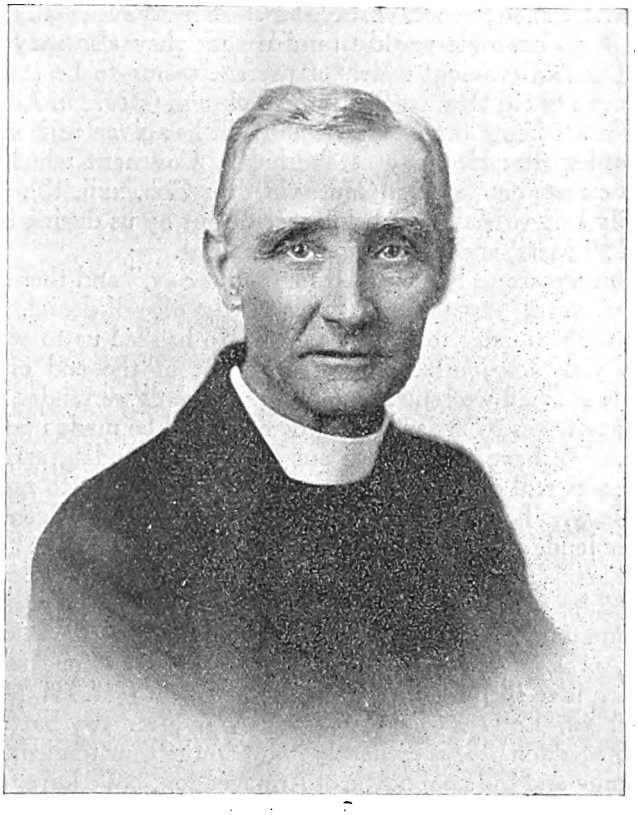
By the Rev. Commander L. G. A. Roberts, R.N.

If, as we believe, the March 6, 1926, date, given in the Pyramid, marked the issue of the Report of the Coal Commission, which gave the impetus to the Communistic faction in our midst to work havoc and ruin and plunge the nation into the deadly struggle we have lately been passing through; and the July 20th has pointed out the chaotic abyss to which they would have brought us, then, we may expect that the August 22nd, 1926, the next date marked as the terminal of the pilaster (of trouble, March 6th to August 22nd), see Plate LXVc in "Great Pyramid: Its Divine Message," will give us more hope and ease our position to make another effort and try another way, whereby we may rid ourselves of all that ever since the commencement of our coal trouble has been plunging our nation into confusion. There is no doubt in any of our minds but that the "Granite Leaf" portended the greatest calamity which could have befallen our Race, had not the Grace of God intervened and brought us somewhat back to our senses.

It is too early yet to look back upon the history of the *seven years* commencing July, 1920, and ending July, 1927, and say exactly what has really taken place. Our own mind is perfectly satisfied that it has been a period of regeneration. We have had before us the tendency of Communism, or worldly aspiration; we have had the most insinuating and apathetic indifference to all things holy and of good report. There has been a falling-away from God unparalleled in the history of our nation, a Sabbath desecration unknown hitherto amongst our people. We used to think it was on account of faithless preaching that the churches of our land were empty, but this is not altogether the case, for there are instances where God is worshipped in spirit and in truth, and the Word faithfully and impressively taught, and yet people stay away. They are apparently given up to their fill of the sentiment of the day, pleasure-seeking and independence, not only of servants, labourers, employed and employers, but also of God. As if everyone was trying his own hand in his own way, "Who is Lord over us?" But, thanks to the Word of God which is still amongst us and quicker and more powerful than any two-edged sword, and our consciences which in days past have been keenly exercised to discern both good and evil, we are beginning to consider. "In the latter days, ye shall consider more perfectly."

The machinations of Satan standing at God's right hand to resist the advance of Christ's Kingdom shall not prevail. Jerusalem shall have her filthy garments taken from her and be yet clothed with white raiment, and become the accepted Priest of the Lord and have the fair mitre set upon her head. For she is to be called "The Lord our Righteousness." As the bride of Christ, she shall yet make herself ready. "All thy children shall be taught of the Lord, and great shall be the Peace of thy children."

It is now fifty years ago since the "Education Act" was brought in and well we remember the fight over the question



THE REV. T. H. WHITEHOUSE, B.I.W.F., COMMISSIONER FOR THE MIDLAND AREA.

as to the Word of God being allowed to be taught to these children. It was then a struggle of Christian against Christian—some Christians supporting the Atheist to the exclusion of the Word from our Board Schools. How well we recall those days. But many of us were then assured that, "My Word shall not return unto Me void, it shall accomplish that which I please and prosper in the thing whereunto I sent it." So God's promise prevailed. "The Word which I have put into thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, henceforth for ever."

Now that the churches seem dead and unable to control their flocks, God is about to bring in His Kingdom, "not

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by might, nor by power, but by My Spirit, saith the Lord." We only want faith to ask God to do (it) for us, what the churches are unable to do. He has promised to pour out His Spirit upon us. Let us ask in faith. As British-Israelites we must be first in this matter as we know we were first all through this last fifty years' crises in leading people back to God. This can only be done by taking God at His Word. "Fools and slow of heart to believe all that the prophet have spoken" should not Israel (also) suffer and be raised again (as from the dead). That as a nation we can never die is evident, for Christ has died for us, that the whole nation perish not. But we must be willing to sacrifice ourselves for the sake of the world. And who will say this Spirit is not in us nationally, as was proved in the last great war, and subsequently have we not shouldered the whole of the debts which resulted from it. Truly Manasseh must eventually help us, so to bear the world's burden that they also may lose that selfish craving, which at present seems to be leading them as of old (Isa. ix, 21), it led Ephraim (Hos. xii, 7, 8).

We are being taught that what God has given us is given in order that He may establish His Covenant which He sware unto our fathers (Deut. viii, 18; Gen. xxii, 18). We verily believe Mal. iii is being carried out by us during these last 50 years, and Mal. iv is close upon us.

But we are to be prepared for "that day," and these last seven years are teaching us a spirit of self-denial. We refused to render to God His *tenth*, He has led us to see we can yield *one-fourth*. We are not yet at the end of our trials! Shall we refuse and rebel? or shall we render Him all our tithes? A far greater demand will be made upon us yet. We have to bring all our brethren of Judah, and the outcasts still of Israel, unto the Lord. We have to restore those who have no home of their own, which they can call their land, again to their promised inheritance. The Ships of Tarshish has this commission laid upon them. Look at the ships in our mercantile ports almost rotting for want of occupation, look at the land yet to be possessed promised to Abraham and his seed. Look at that glorious return which is to surpass the coming out of Egypt (Jer. xvi. 14, 15; Mic. vii, 15–17). Do not say this is after the battle of Armageddon. It is evidently between the time immediately coming and the final battle of Armageddon. We have, after July, 1927, another seven years, wherein Rosh Meshech and Tubal, the Great Northern Power, will be absorbing to himself those nations that "are written in the earth," the whole of the ten former Kingdoms of the beast, and hunting the Jew out of "the pale." This is the time of our tremendous sacrifice on behalf of our brethren of Judah spoken of in Isaiah.

But for this there must be a preparation. Events will shortly disclose themselves; these will lead us to "consider our ways." Then will be seen the difference between him that serveth God and him that serveth Him not. If Manasseh does not yield himself to a brotherly covenant before this, he most certainly will then.

What, then, will bring this about? If we are not mistaken, some great event will occur at the total eclipse of the Sun next June, 1927. Let those who remember recall what took place at the last total eclipse of the Sun at Riga or in Prussia in July 1914. It was not total in the British Islands, but this one will be. Then it was the forerunner of the Great and terrible War. The Pope died and also the General of the Jesuits, who both had a finger in the pie of inciting Germany to her overthrow. The next assumption of the Papacy may be to endeavour to restore his temporal power by means of the League of Nations. This will compel us to withdraw, and shut ourselves in our chambers (Isa. xxvi, 20, 21). An Ecumenical Council is called for 1927, and the "Papal Infallibility dogma," which received such an abrupt terminal in 1870, will see its doom, and "Babylon the Great" be fallen. Nothing else will awaken some of our ecclesiastical leaders to forego their union with the Apostasy but this.

Our seven years, on which we commenced this article, will have run out on July 11th, 1927. God grant that this date, which is exactly the mid-way of the easement between the last pilaster and the tremendous portent in 1928, may find us a Nation visited by the Spirit of Life from God (Rev. xi, 14), our Churches done trafficking with Roman baubles, and ourselves escaped out of the clutches of Babylon (Mic. iv, 10; Zech. ii, 7; Rev. xviii, 4).

Then, and not till then, will our God make full use of us; read these passages with their contexts, especially Rev. xix.

Yet Edom bars the Way; the League of Nations must meet its rebuke. God's company of nations must take its appointed place.

N.B.—We have kept off the Coming of Christ, so as not to confuse the issue; but see Rev. xvi, 15; xix, 7–9.

WEEK BY WEEK.

By A. R. H.

DICTATORSHIP would seem to be the order of the day—the political phenomena peculiar to the evening hours of the present Age. Despairing of successful *self*-government, and having some element of faith in Napoleon's dictum that "One bad general in the command of an army is better than *two* good ones!" the peoples of the earth are turning to "Dictators" in the hope of political salvation. Conscious of their need of absolutely righteous government, but realising that such is quite beyond present human attainment, they fondly look to "Dictatorship" to provide "the next best thing." The fact that the past few months have seen repeated attempts on the lives of Mussolini, D'Estella, Pangalos, Riza Kahn, Abn Saud, Kemal Pasha, &c., would seem to indicate that the virtue of human Dictatorship is already being "weighed in the balances and found wanting." But what shall be the end of these things?

Surely the way is manifestly being prepared for the Governor, Who "shall

RULE ALL NATIONS

with a rod of iron!" (Matt. ii, 6; Rev. xii, 5). We await the advent of a Dictator "after God's own heart," one who

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is *altogether* righteous. Then, and only then, shall the cry go out—

"*O let the Nations be glad, and sing for joy,*
For Thou shalt judge the people righteously,
And govern the nations upon earth."

What a privilege to live in the days when "all these things" begin to be fulfilled. Let us lift up our heads and look up, for there are great days coming!

THE BURDEN OF DAMASCUS (Isaiah xvii, 1).

With dramatic suddenness the city of Damascus—both the largest city in Syria and the oldest city in the world—has again become the storm centre of armed revolt. A report from Haifa, dated August 9th, 1926, informs us that the action of insurgents has finally compelled the French military authorities to take drastic punitive measures.

"The relentlessness of the recent concentric attack on the Ghuta," continues our informant, "which was preceded by preparatory bombardments since July 19th, *constitutes, with the two bombardments of the city itself, the culminating act in*

THE TRAGEDY OF DAMASCUS."

Reports state that the intense bombardments have been responsible for the destruction of several thousand valuable trees, and most of the villages of the oasis, nearly twenty of which can boast of two thousand inhabitants each. Whilst at present the situation appears to be more or less well in hand, there is yet the possibility of further revolt during the coming autumn, when the French will be embarrassed by the seasonal scarcity of water.

To the critical observer it is evident that we find ourselves spectators to the preliminary stages of a literal fulfilment of Isaiah's remarkable prophecy—

"Damascus is taken away from being a city, and it

SHALL BE A RUINOUS HEAP."

Aptly entitled "The Pearl of the East," this city of gilded crescents, minarets and mosques, has had a kaleidoscopic history indeed. Bible students will recollect it as being first mentioned in the pages of Scripture (Genesis xiv, 15), in connection with Abram's successful attempt (with three hundred and eighteen of his trained servants) to rescue his brother, taken prisoner at the Battle of the Kings (*circa* 1913 B.C.). It is also interesting to remember that Eliezer, the Steward of Abram's household, was a Damascene.

King David garrisoned Damascus (2 Sam. viii, 6), after having subjugated the Damascene Syrians of his day (1040 B.C.).

Elisha visited Damascus (*circa* 885 B.C.), and there foretold the death of Ben-Hadad, King of Syria.

Again, Damascus was the scene of stirring events (759 B.C.), when the chief participants were Ahaz, King of Judah, Tiglath-Pileser, King of Assyria, and Rezin, King of Syria.

Jeroboam, King of Israel, entered the city as conqueror (839 B.C.).

Damascus was the scene of St. Paul's vision, conversion and baptism, in A.D. 34.

By being let down the city wall in a basket, Paul, in A.D. 60, evades the questionable hospitality of the Governor of Damascus (who under Aretus the King commanded the city garrison), who desired to apprehend him!

Not the least spectacular of the campaigns of which Damascus has been the desired prize was that conducted so recently as A.D. 1918 by that doughty scion of Oliver Cromwell, Lord Allenby of Armageddon.

Dawn, October 1st, 1918, saw detachments of Australian Light Horse enter the city from the north, and part of the 14th Cavalry Brigade reach "the Street that is called Straight."

With mingled emotions of amazement and wonder, not unmixed with horror, we watch the final struggles of to-day's tragic scene of destruction (A.D. 1926).

Let none imagine that because *it is written* that Damascus shall cease from being a city that therefore it was *necessarily ordained* thus. "It must needs be (*i.e.*, it is inevitable) that offences come," said Jesus, "but woe to that man by whom the offence cometh!"

Again, our Lord's emphatic statements recorded by Luke (ch. xiii, verses 2–5) would seem to strongly confirm this view.

QUESTIONS AND ANSWERS.

BY THE REV. G. H. LANCASTER, M.A.

QUESTION.—Can you tell me why there is apparently lack of agreement in the lists of the Twelve Tribes, when Deut. xxxiii is compared with Rev. vii? In the former Simeon is left out, while Dan is omitted in the latter.

ANON. (London).

ANSWER.—(1) It is quite true that Simeon is omitted in Deut. xxxiii—or shall we say that his name is excepted or unnoticed? This chapter contains the Blessings of Moses, and consists of a series of benedictions or eulogies pronounced upon the different tribes. But why Simeon is apparently omitted is hard to say. Driver, in his *Commentary on Deuteronomy* (p. 395), says, "Simeon, Leah's second son, who would naturally follow Reuben (as Gen. xlix, 5), is passed by. This, it seems, is to be explained by the fact that Simeon at an early period was virtually absorbed by the tribe of Judah, in the S.W. of whose territory, about Beersheba, its possessions lay: all the Simeonite cities enumerated in Josh. xix, 1–8, are classed in xv, 26–32, 42, as belonging to Judah (cf. also Josh. xix, 9; 1 Chron. iv, 27–31); after the division of the kingdom Simeon hardly figures as an independent tribe; nor is a single member of it named as resident in the same cities (Neh. xi, 26 ff.) after the exile. Its early close connection with Judah is attested by Judges i, 3–17."

The omission of Simeon in Deuteronomy may also be due to the fact that this chapter lays more stress upon Benjamin and Joseph, viz. Ephraim the northern kingdom, than upon the southern kingdom.

(2) Several theories have been suggested to account for the omission of Dan in Rev. vii. All are agreed that the

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name of Dan is omitted, and that the name of Manasseh is introduced in its stead. But there is no evidence for the suggestion that St. John originally wrote "Dan," and that copyists in error wrote "Man" (the short for Manasseh), since both Irenaeus and Origen refer to the omission of Dan, and Irenaeus was a pupil of St. John.

A likely suggestion is that the name of Dan is omitted here merely to preserve the number Twelve, Joseph appearing twice—once in his own person, verse 8, and once in the person of Manasseh, the name Joseph thus including Ephraim. It will be seen that Levi is mentioned, although he had no tribal inheritance.

The Fathers generally—referring to Gen. xlix, 17, "Dan shall be a serpent by the way, an adder in the path," and also to the imagery of Rev. xii, 9; xx, 2, where the serpent symbolises the power of evil—explain the omission of Dan by the belief that Antichrist was to rise from this tribe. Thus, St. Hippolytus (*De Antichr.* c. 14) observes that as Christ has been born from the tribe of Judah, so, according to Jacob's words (Gen. xlix, 17) will Antichrist be born from the tribe of Dan. Either from a misunderstanding of Gen. xlix, 17, or from the story of Judges xviii, Dan is associated in Rabbinical lore with idolatry and apostasy; the Testaments of the twelve Patriarchs seem to predict an alliance between Dan and Beliar. The Christian tradition which assigns Antichrist to the tribe of Dan may be due partly to Jewish sources, and partly to the omission of Dan from the Apocalyptic list; nor must it be forgotten that the Jewish writers represent the name of Dan as a byword for idolatry.

It may be added that the name of Dan as applied to the tribe disappears after 1 Chron. xxvii, 22, and is kept alive only in the name of the northern city (Laish); see Josh. xix, 47; Judges xviii, 7, 29; 2 Chron. xvi, 4; Jer. iv, 15. The omission of the tribe of Dan from later history, when we consider its warlike prowess and the fame of Samson (Hercules), is more than remarkable, and it may support the belief that Dan migrated to Britain in early days, and so disappeared from Palestinian and Old Testament history.

THE SECRETARY-GENERAL'S NEWS AND NOTES.

FROM an extensive correspondence with British-Israelites widely separated geographically from us and from one another, it is very evident that there is a general feeling among them that we are on the eve of momentous events; it is certainly the conviction of those of us who are closely in touch with the leaders of our Movement, and with the work at Headquarters. God is over-ruling at all times we know, but He is surely about to manifest His power and governance in a wonderful manner. May we, one and all, be ready to obey His call and do His will as His witnesses and light-bearers.

* * *

We need the help of our readers in the London area for meetings arranged therein as previously announced for the month of September. Mr. John Leech, M.A., K.C., Rev. Joseph Gay, and Mr. J. J. Morey will address a special meeting in the Council Chamber, Barnet, at 8 p.m. on Monday evening, the 6th proximo. We shall be glad if all those willing to aid us by the circulation of our announcements in that district will kindly communicate with us without delay.

* * *

Applications for tickets for the Congress and for Railway Vouchers are coming in daily, and there are indications that there will be record attendances. Single tickets for reserved seats are 2s. each. Tickets for the course are priced at £1 as before. Special tickets are required for Mr. Herbert Garrison's Lantern Lecture on the evening of October 6th; the prices for these are: First reserved seats, 3s.; second reserved seats, 2s.; unreserved, 1s. Box Office, Central Hall, Westminster, where the plan may be seen.

* * *

Among the many donations for the past fortnight, for which we are very grateful, are:—Anon, £30; Beginning of Tithe, £10; H. W., £1; C. J. C., £1; T. H. C., £1; J. D. L., 10s.; A. B., 5s.; Mrs. W., 5s.; J. McS., £1; T. M. H., £2 2s.; M. B. M., £3; G. J. H., £25; M. V., £1; H. P., 10s.; A. K. L., £1; M. A. P. S., £5; P. N. B., £2 8s.; M. J. S., 5s.; E. M. N., 5s.; G. B. R., £9 9s.; I. K., £2; F. H. C., £1; C. L. S., £1; E. M. N., £1 1s.; A. M., £2; G. H. O., £5; Tithe, £10: A. G., £1: Anon, £10.

* * *

A correspondent asks us to draw attention to a book, "The Strength of England," by G. F. S. Bowles, and especially to the following paragraph in it: "The strength of England lies in her sea-centrality of the entire world. The final seat of power in the world must ever remain in England."

* * *

We have to mourn the loss of one of our supporters in Mrs. Harper, who has passed away after a painful illness borne with Christian fortitude. She was a special friend of the late Mrs. Kershaw, with whom she worked in the Notting Hill district. Both were devoted and loyal British-Israelites of long standing.

* * *

Mr. A. W. Marris, Mr. W. E. Oldroyd and Mr. S. C. Rogers are doing a fine work in South Africa. In addition to promoting meetings in connection with our Branch there, they are from time to time contributing letters, &c., to the local papers.

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THE NATIONAL

MESSAGE & BANNER

The Official Weekly Journal of the British-Israel-World Federation.

INCORPORATING "THE BANNER OF ISRAEL" AND "THE COVENANT PEOPLE."

No. 244. Vol. V. SEPTEMBER 4th, 1926. Price 2d.

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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.]

CARRY ON! EXPECTATION—NOT KNOWLEDGE.

BY THE REV. W. PASCOE GOARD.

"*When therefore they were come together they asked of Him, saying, Lord wilt thou at this time restore again the kingdom to Israel?*

"*And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power.*"

THIS was part of the last recorded sentence spoken by Our Lord on earth.

It is a sentence pregnant with meaning.

The question is as to *the time of the restoration of the kingdom to Israel.* Had Our Lord undertaken at that time to give information He would have said many things of which we are made aware in other passages of Scripture. For instance, we should know that the kingdom was then established, and had been since the great day of Sinai.

We should have known that the House of David was still ruling over Israel in the appointed place.

We should have known that "In the days of these Kings"—that is to say, of Nebuchadnezzar and his successors in Empire—"the God of heaven" had established a kingdom which should never be destroyed, which should not be left to other people, which should destroy all these kingdoms, and which should stand for ever.

We should know that *of the increase of the government and peace of that kingdom* there should be no end "upon the throne of David, and upon His kingdom."

But as to the time when the Babylonian succession should be removed, and the kingdom restored to Israel, the times and seasons were "put in the Father's power."

What does this latter phrase mean? We assume it to mean that the time was not set, nor the season indicated, because of the fact that, during certain periods and conditions, *the time and season were made contingent upon certain conditions being met by the Israel people.*

Most certainly the time was a matter of Divine foreknowledge. But the deciding factor in the matter, within the "seven times" period, would be *the choice and action of Israel. The foreknowledge of God* was not allowed to interfere with *the free choice of the Israel people.* That free choice of the Israel people must be looked upon as a most important element in the building of the Israel character, and in the development of the Israel people.

Therefore the "times and seasons" were put in the Father's power, and it was not given to Israel to know.

Immediately after this great event—that is to say, ten days after or thereabouts—*the challenge was given to Israel, upon the response to which challenge depended, and still depends, the "times and seasons" of the restoration of the kingdom to Israel.*

Thus the Holy Spirit made proclamation, through the lips of St. Peter at the Pentecost time: "Ye men of Israel . . . Repent ye therefore and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

"And He shall send Jesus Christ which before was preached unto you:

"WHOM THE HEAVEN MUST RECEIVE until the times

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of restitution of all things; which God hath spoken by the mouth of all His holy prophets since the world began."

There *was* the challenge. There *is* the challenge still.

"Lord, wilt thou at this time restore again the kingdom to Israel?"

The answer is:—

"Repent ye therefore and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord;

"And He shall send Jesus Christ . . ."

There has been the deadlock throughout the Christian ages. Of Our Lord it has been said during all that time that He is seated at the right hand of God, "HENCEFORTH EXPECTING . . ."

The expectancy of the coming is more acute in the mind of Our Lord than it is in ours. HENCEFORTH EXPECTING—What?

"Till His enemies be made His footstool."

It is a very widespread opinion that the coming of Our Lord is imminent. Many lie down at night with the wonder and hope in their hearts, "Will Our Lord come during the dark watches of this night?"

But how many of us have been awake to, and have been trying to remove, the barrier which has been retaining Him in heaven, "WHOM THE HEAVENS MUST RECEIVE UNTIL THE TIMES OF RESTITUTION . . ."

It is for Israel on earth to make the restitution.

The restitution of what? "All things which God hath spoken by the mouth of all his holy prophets since the world began."

"God spake all these words" in the ears of Israel: namely, the foundation principles of the Law contained in the decalogue. These are *the commandments of the Lord.*

God spake through Moses all the words of the statutes of Israel. These are *the statutes of the Lord.*

God spake through Moses Divine judgments, concerning cases which arose under the Law, and His ministers continued speaking them from that day to the day when *Jesus gave judgments under the Law.*

The Apostle Peter gave judgment under the Law, in the cases of Ananias and Sapphira his wife, under which they died the death under the Law.

The Apostle Paul, as for instance in the first Epistle to the Corinthians and in the second Epistle to the Corinthians, *gave judgments involving life and death under the Law.*

The courts of Israel-Britain have given judgments under the Divine law (*i.e.*, in murder cases) to this day.

These are *the judgments of the Lord.*

(This does not include judgments in Israel-British courts which are based on human legislation.)

Jesus Christ in the Sermon on the Mount ratified the law and the prophets as to every jot and tittle of them all.

These are among the things "spoken of God by the mouth of all His holy prophets since the world began."

And *the times of the restitution of these things must come before the heavens will release Our Lord to take up His reign on earth.* Such seems to be the message of the Holy Ghost at Pentecost.

Because of this contingency, the Father hath put the times and seasons in His own power, pledging Himself to "send Jesus Christ" upon the national repentance of Israel, and the restoration of all things.

Of one thing we are assured. *Israel has not as yet repented. The heavens must continue to "retain" Our Lord until that repentance takes place.*

Of another thing we may take note. In Elijah's day "*Israel*" consisted not of the millions of the nation, but of *seven thousand men* who had not "bent the knee to Baal," and whose lips had not kissed him.

In the Apostle Paul's time, "Israel" was a like small remnant.

In this matter *the decision is not with the multitude of the election of race*, but with the remnant, *the election of grace.* This the Apostle Paul seems to make very clear in Romans ix to xi. The result of his teaching seems to be that idolatry and rebellion automatically disfranchise the seed of Jacob from "Israel" citizenship.

It were perhaps a hopeless matter to obtain the repentance of all the election of *the Israel race* at this time. Is it such a hopeless matter to obtain *the repentance of the election of grace?*

If His Majesty the King, and his Ministers; the Archbishops, and their supporters, clerical and lay; the heads of the Free Churches; the school of the prophets, and their spiritually-minded followers, were to band themselves together at this time and make submission to the God of Israel, the wonder would be fulfilled; the repentance would be accepted; and Our Lord would be sent. *If these would lead the nation in a day, or a week, of humiliation, prayer and repentance*, what great things would then be wrought of God! "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ."

Pending that repentance, we cannot know as to the times and the seasons which the Father hath put in His own power. The Lord refused to name a specific time, but He indicated certain events and conditions which would circumstantially evidence it to be near.

By the latter evidence we have reason to expect Him soon.

The New Covenant is coming into force soon, in fulness. Of that there may be no doubt. It is a Covenant operative, not "in the last days," but "After those days."

The days here referred to are the days of Israel's punishment, and the days of "the kingdoms of this world." 'AFTER THOSE DAYS, SAITH THE LORD."

The days of "The kingdoms of this world" are well nigh ended; perhaps already ended.

The days of the punishment of Israel and of Judah are also well nigh passed. *Three out of four sentences* have run their course and ended. The last of the two sentences *on Israel* is already expired. What shall happen then?

"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."

Now this very thing constitutes the repentance called for at Pentecost. During the times of Israel's punishment, *only*

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Israel could by repentance cut short the punishment. After the sentence is served, *God is free to put in operation His sovereign grace* and *to bring about that repentance.* This He has covenanted to do.

What could bind the Lord in the meantime? Nothing but His own Word, solemnly spoken; but that Word was spoken in pronouncing "seven times" of punishment to Israel. This Word was subject to revocation upon Israel's repentance only, and, alas! that never came. But now the sentence is passed, the Word fulfilled, and God's sovereign grace is free.

Therefore we may hope and believe that the time is come when the Lord will do this very thing. Perhaps the fact, the strange fact that we are writing and our readers are reading with patience this appeal, is an indication of the movement of the Spirit in that direction.

When God so acts and brings about this repentance in the hearts of *the election of grace*, the barrier to the return of the Lord will be removed.

Indeed, the question arises: How far has this longing, this repentance, gone already? How many are there who are heartily tired of human legislation and political turmoil; and are longing for the strong, clean rule of the Lord and the application of His perfect Law? Perhaps there is a movement in the hearts of His people in this direction greater than we have dared to hope or dream.

Further, we have the promise of the Saviour in this very connection, "Elias truly shall first come and restore all things."

By drastic methods will Elias bring in this reform if it be ultimately necessary: By closing heaven that it shall not rain until the Word of the Lord be obeyed. When may this great restorer come to Israel? Who can say?

When Elijah first appeared he restored to Israel *its faith in Jehovah*, the God of Israel.

Elijah prayed to be relieved of his task at this point, and his prayer was granted. He did not restore the supremacy of the reign of the LORD in Israel, nor His Law.

When He comes again it shall be to complete the task; and *to restore the* LAW *of the* LORD *to Israel.* We shall look for *a great national reformer*, then, and not a great ecclesiastical leader.

We may expect that Elijah shall come and do the work indicated by Our Lord; but it is to be doubted if he will be recognised as other than a great national leader in the realm of political activity.

We have also the promise that in the extremity of Israel and of the city of Jerusalem: "In that day His feet shall stand upon the Mount of Olives." And the very combination of nations outlined by Ezekiel and other prophets seems to be now well nigh completed, and ready to be put in motion to bring about that extremity. "All nations shall gather against Jerusalem to battle." Thus the signs of the times in these and many other regards are ominous of the end of the age.

But "It is not for you to know" the specific date. *Remember the antagonism of our Israel to the Kingdom Gospel. This has delayed the coming of Our Lord for ages*, if we read the Pentecostal message aright. May it not do so still?

The times of punishment are running out, that is certain. If we may accept the assurance, "Behold I come quickly," as meaning that once the barrier of Israel's sentences of punishment is removed, He will immediately come; then may *our expectation* be on tiptoe. But remember, "*It is not for you to know.*"

Take, for instance, this: The times are ending as they began, year for year, and decade for decade. Very well. Grattan Guinness pointed this out forty years ago, and it is still more clear to-day. Accept this as a fact. Then add this other fact:—

It took five hundred years of partial obedience and of partial repentance, before the punishments were made final, and launched on their course. Might it not take as long for the ultimate and final removal of them? Let us not forget that there are elements of doubt as to the time. "It is not for you to know."

At the same time we are given circumstantial evidence we must carefully weigh; signs which are unmistakable, and which show that IT IS NEAR, EVEN AT THE DOOR. This also is the Word of Our Lord.

These signs are with us to-day. Of that there need be no question. "When ye shall see all these things, lift up your heads and rejoice, for the day of your redemption draweth nigh."

The question is being asked again and again: *What shall we do as to our profession; as to our business; as to our property?*

We answer with the utmost assurance, "It is not for you to know the times and seasons WHICH THE FATHER HATH PUT IN HIS OWN POWER . . ." This is a Divine judgment. You have *no assurance* that He will come during your lifetime. *You have grounds for belief* that He will come soon, and you should be ready. Therefore CARRY ON . . . Carry on, as though you have the balance of your lifetime to fulfil your duties in. But have the things of your life well in hand ready for events which must surely come.

Be ready for the great revival. Assume that it has begun in your own heart. The revival of the Gospel of the Kingdom, and of Salvation.

Be ready for the sudden restoration of the Divine Law as the law of the land. That is coming, and is coming quickly. "The mouth of the Lord hath spoken it" through the ages as marking the day preceding the return.

Be ready for the outbreak of the powers of the enemy, which will again upset world affairs.

Be ready to withstand efforts to subvert and to repel attacks upon the throne of David.

Be ready to do your part in the national crisis which will develop.

Be ready for the call to meet your Lord.

Then, having said these things, let us think. By marks which cannot be mistaken, *we are now* in the period of *the sixth vial of the wrath of God.*

Four things are spoken of as marking that period.

I. *The drying-up of the Euphrates*, that the way of *the Kings of the East* may be prepared. Interpreted, this means the fall of the Turkish Empire to make way for the advance

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of Britain under the House of David, the kingly line descended from "The righteous man from the East."

II. *The three evil spirits like frogs*; the "spirits of devils, working miracles," which go out to *the Kings of the earth*, and of all the world, to gather them to the great day of God Almighty. This propaganda activity is on, in full blast, and the "gathering" is well nigh done.

III. "*Behold I come as a thief*. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." This is doubtless the coming of Our Lord to assume control of the armies of "the Kings of the East," when they sustain the attack of the "Kings of the earth, and of all the world."

IV. *And he gathered them to a place called in the Hebrew tongue Armageddon*. The "He" is either the Angel which poured out the vial, or the Lord who gives warning of His coming. And the forces "He" gathers at Armageddon are the forces of "the Kings of the East."

Two of these great movements are nearing completion, viz., "the drying-up of the Euphrates," and "the activities of the three evil spirits."

Two are yet to be manifested, viz., the coming, and His gathering "them" to Armageddon.

Because we see the former two fulfilled, we look also for the two which are not as yet manifested to be fulfilled during the same time, that is to say, immediately—namely, the coming of Our Lord, and the gathering of the "Kings of the East" to Armageddon. Because the "coming as a thief" and the "gathering them to . . . Armageddon" are movements designed to meet and overcome the "gathering of the Kings of the earth and of all the world," and because we see the gathering of the Kings of the earth and of all the world rapidly progressing, we cannot avoid the conviction that the "coming" and the gathering "them" (the Kings of the East, or Israel) to Armageddon is also very near at hand. Armageddon is not the battle-ground, but the centre of operations of the Israel armies. It is the G.H.Q. (General Headquarters) of our Israel hosts. . .

EXPECTATION must be our attitude. Knowledge of times and seasons we do not possess. We have no knowledge, that is to say, no revealed knowledge, which the disciples and apostles did not possess. We have the circumstantial evidence furnished by the fulfilment of prophecy. Therefore let us be found with loins girded, and staff in hand, as those who wait for their Lord, but in the meantime *let us "carry on" under the Divine judgment*: "*It is not for you to know the times and seasons which the Father hath put in His own power. . . .*"

THE GREAT PHYSICIAN'S CHART OF DEATH TURNED TO LIFE.

By D. Davidson.

A Simple Analogy.

For certain fevers and diseases the patient's chart of temperatures, blood-pressures, &c., follows a well-defined law of variation for each particular fever or disease. From the patient's chart the physician can tell what stage the trouble has reached on any particular day, and as the trouble develops can predict when the critical stage will be reached, and beyond that whether the patient will recover or die. Inversely, once a fever or disease has been diagnosed the physician could prepare a typical chart predictive of the development of the fever or disease with two alternatives, one for life and the other for death, beyond the critical stage. In certain circumstances, the physician can intervene at the critical stage to counteract the influences that make for death, and by so doing can convert a chart of death into a chart of life. This simple case accurately illustrates the nature and purpose of the Great Pyramid's predictive chart of human history. The chart is a scientific record of the course and development of the spiritual disease from which the human race has suffered in the past, from which it is now suffering and from which it will be delivered by the intervention of the Great Physician, not in the distant future, but within the lives of those of the present generation. This chart—now close on 5,000 years old as a record to the human race, but indefinitely more ancient in the foreknowledge of the Great Physician—indicates three dates at which the Great Physician would require to intervene to convert the chart of death into a chart of life. Of these three Interventions two are indicated as now past, and one is indicated as operating within the present generation. Of the two past Interventions, the date for the first is the date of the Exodus of Israel, when the Law—"our schoolmaster until Christ"—was given to Moses. The date for the second Intervention is the date of the Crucifixion of Our Lord Jesus Christ.

The third and last Intervention by the Great Physician is indicated as due to take place in the final stage of human suffering, and this final stage is indicated as reaching its crisis within our generation. For this final stage a special large-scale chart is given in the Great Pyramid showing in minute detail the various stages and dated periods of the spiritual disease of the human race developing towards its final crisis. "The signs of the times" of the approaching crisis are analogous to the indicative signs of the human patient's chart. But in place of temperatures, blood-pressures, and other indices of the human physician's science we have the rise and fall of dynasties, and ministries, and of religious, political, military, financial, commercial, and journalistic systems. Those unacquainted with the Great Physician's diagnosis cannot read the indices of His chart. As temperatures and blood-pressures mean nothing to the uninitiated, neither do these current indices of the approaching crisis of the human race mean anything to those who have given no thought to the rapid changes that have taken place in human destinies in the course of the last twelve years. The very rapidity of the current changes has been accepted as a condition normal to the times, and Communism, the worst phase of the spiritual disease, has been acclaimed as the ideal condition for the human race.

Was there ever a more neurotic phase of civilisation than that we are now experiencing, when oppression and licentiousness alike can be freely acclaimed as freedom? When those sanely conscious of the falsehood lend "loyal" and "willing" shoulders to its mass-momentum of destruction? As Russia followed Lenin, so Italy follows Mussolini and

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British workers follow Cook. Loyalty to a lie! Freedom of action exchanged for servitude or starvation! Dictators everywhere, and none of them leaders except to destruction. It is with these circumstances that the Great Pyramid's chart of the crisis in the spiritual disease of the human race is concerned. The prophecies of the Bible constitute the treatise on this disease, its development and cure, and the Pyramid's upper chambers comprise the Great Physician's chart of the crisis in the disease, and of the conversion from a chart of death to a chart of life, by His Intervention at this crisis. All the Pyramid's dates for the developing of the crisis are "index dates"—or time indices—to the "signs of the times" of the crisis as these are supplied by Our Lord in the Four Gospels and in the Book of "The Revelation of Jesus Christ."

"THE SIGNS OF THE TIMES."

The prophecies of the Old and New Testaments, as the late Dr. Grattan Guinness showed nearly half a century ago, gave the Deliverance of Jerusalem in A.D. 1917. This fact was referred to by the late Right Rev. C. G. Handley Moule, D.D. (Lord Bishop of Durham), in an address on June 8th, 1919. Dr. Moule, in his address, dealt with the "signs of the times" that were given by Our Lord in the Gospels and in the Book of Revelation, as to follow the deliverance of Jerusalem and to precede the Last Tribulation. The Great Pyramid's scientific prophecy supplies the dates of these "signs of the times," and these dates are indicated as occurring between a Great Tribulation extending from August 4th, 1914, to November 11th, 1918, and a greater and last Tribulation, extending from May 29th—30th, 1928, to September 15th—16th, 1936. The "signs of the times" fall within a period defined as a period of "Truce in Chaos," extending from November 11th, 1918, to May 29th—30th, 1928. The scientific symbolism is of the nature of the modern engineer's symbolism for the translation of energy into "work done." And the central date of the symbolism of "work done," March 6th, 1924, is the date of the expulsion of the Ottoman Dynasty from Turkey. From the Biblical prophecies, Guinness concluded forty-six years ago that "the destruction of the power and independence of the *Ottoman Empire* should be as a trumpet blast to Christendom, proclaiming that the day of Christ is at hand." The particulars concerning the Pyramid date and symbolism were published three years before the date and symbolism were fulfilled. The identity proved, what had been previously inferred from the symbolism, that the Pyramid's dates between November 11th, 1918, and May 29th—30th, 1928, were "pointers" or "index-datings" to the "signs of the times" in the Bible. There are eighteen of these "index-datings" between the two Tribulation periods. Four fall within the current year. All dates fulfilled to the present time fall into one of three categories :—

(1) The policies of the Latin nations and their strategic groupings in relation to international economic instability and as opposed to the policies of the Anglo-Saxon nations.

(2) Turkish and Moslem questions in relation to Egypt, Palestine, and the Gates of the Mediterranean.

(3) Communism and communistic intrigues in relation to the British Empire and the two preceding categories.

The four Pyramid index-datings for "the signs of the times" in the present year are as follows :—

March 6th, 1926.—Report of the Royal Commission on Coal Industry signed. Unexpected collapse of French (Briand) Ministry on eve of meeting of the League of Nations to admit Germany.

May 29th—30th, 1926.—Anglo-Egyptian Crisis. Zaghlul Pasha induced by Lord Lloyd to refuse office following acquittals in political murders trial and overwhelming victory of the Wafd in the Elections. "The political situation . . . has reached the most critical phase experienced for many years" (The *Times*, May 31st). Abd-el-Krim formally surrenders to the French Commander-in-Chief in Morocco (May 30th). First news from Constantinople, dated May 30th, that Turkey accepts the Mosul "Brussels" Boundary.

July 20th, 1926.—New phase of Revolution in Russia begins, following the sudden death (or "assassination") of Dzerzhinsky on this date, in the course of the plenary conference of the Central Committee of the Communist Party—a Conference, according to the Russian Press, "fraught with the most serious historical consequences for the Communist Party," ending with the expulsion of Zinovieff and other prominent leaders of the Third International. The *Morning Post's* Diplomatic Correspondent (July 27th) attributes this crisis to the failure of the General Strike in England and the related failure of communistic propaganda.

French Financial Crisis reached its climax on this date, during the one day's Ministry of Herriot's Cabinet.

August 22nd—23rd.—For the significance of this date in relation to August 10th–11th, the signing of the Italo-Spanish Treaty, and the question of Tangier, refer to my article in last week's NATIONAL MESSAGE AND BANNER.

Anti-British campaign in Tangier following Italo-Spanish Treaty on August 10th, and the Spanish claim for inclusion of Tangier in Spanish Protectorate.

Conference in Madrid on August 22nd between Prime Minister and Minister of Foreign Affairs. On the afternoon of August 23rd, Spanish Council of Ministers, the King presiding, discussed "the questions of Tangier and of the composition of the Council of the League of Nations" (The *Times*, August 25th). Report from Madrid, dated August 23rd, states "that the Madrid Cabinet appears disposed to maintain its attitude on the Tangier question without giving way" (*Yorkshire Post*, August 24th). From the *Daily Express*, August 25th :—

"ULTIMATUM FOR THE LEAGUE."

"SPAIN DEMANDS TANGIER OR A SEAT ON COUNCIL."

"FRENCH ANXIETY."

"CRISIS FOR GENEVA MEETING."

The Paris report given states that the British and French Governments refuse the Spanish demands, and concludes that "The real seat of trouble is the recent Pact between Italy and Spain, which, it is thought here, may contain

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secret clauses providing for the eventuality of Spanish-Italian co-operation in the Riff."

Remembering that this crisis develops on the date of the Antechamber's Last Groove being entered, and that the previous Groove ended on March 6th with a similar crisis for the League of Nations, the connection is seen to be significant. Attention was directed to the importance of the Tangier question in connection with the Pyramid's Index Datings in my Booklet No. 3, "Pyramid Prophecy and Current Events," pages 10 and 22, published in July, 1925.

Also on August 22nd revolution in Greece followed an epidemic of Balkan Treaties; and, in this country, a definite break occurred in the Miners' mass-support of the Federation by the return of large numbers to work, which certainly has opened up a fresh phase of the crisis, the significance of which will only be seen as the crisis develops.

Also on the same date (Sunday), we had the announcement from Constantinople of negotiations taking place in Moscow for the conclusion of a Treaty between Russia, Turkey and Persia (*Daily Mail*, August 24th), which may have an important bearing on the coming Tribulation. For the development of this, however, we must also wait and see.

ADDENDUM.—The 2,520th lunar year anniversaries of Haggai are as follows:—

Hagg. I,	1–12	between sunsets	August 10th–11th.
„ I,	13–14	„ „	September 2nd–3rd.
„ II,	1–9	„ „	September 28th–29th.
„ II,	10–23	„ „	November 29th–30th.

All in the present year.

The corresponding solar year anniversaries are all 12 days later (accurately 12¼ days).

The dating September 2nd–3rd should be observed in connection with events at Geneva—with developments for the ensuing 12 days, as in the case of the development of the Tangier Question, between August 10th–11th and 22nd–23rd. Haggai I, 5–6, should be read in light of the events in this country during the last mentioned 12 days. The verses are significant.

I DO NOT THIS FOR YOUR SAKES, O HOUSE OF ISRAEL.

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

WE have been asked to enter somewhat more fully into our reasons for intimating that Israel will be under especial protection during the coming trouble.

It is the time of Jacob's trouble!

The time when "Judah shall be saved and Israel shall dwell safely." Israel shall be saved out of it.

Perhaps it would be as well to state shortly what this trouble is and when we may expect it to begin. The cycles seem to us to run in periods of seven years or thereabouts—August, 1914, to March, 1921, to May, 1928. The first external, the other two internal, until we come again to an external. We must leave our readers to study Pl. lxv, c, of Great Pyramid. It has always been impressed upon us that the "Granite Leaf" circumscribed our free action very much indeed, and the pilasters, each one of the two, did so to a very much more limited extent. We breathed more freely when there was more elbow room. Look back at the period before the Great War, and notice how apparently we advanced without any check externally or internally. But since the narrowing of the passages, it has been arduous work to progress satisfactorily.

The portcullis (or Granite Leaf) furnishes us with the idea that if we had had faith, this burden would have been lifted up; but we preferred to trust to our own resources. Although individuals, and probably most of these British-Israelites, have approached the Throne of Grace in confidence, yet there are, we fear, very many who accept the facts and are really only careless in their endeavour to pray to God on behalf of the work of His hands. It is He Himself who commands us: "Ask Me of things to come concerning My sons, and concerning the work of My hands command ye Me." Although spoken in the preview of Cyrus' work, it includes the time when "Israel shall be saved in the Lord with an everlasting salvation"; it has to do with the reconstruction of the earth, when "in the Lord shall all the Seed of Israel be justified and shall glory" (Rom. xi, 25, 26). At present, it is the Lord's remembrancers who are praying for God's Glory, not their own individual good only. We want to see the "Watchmen upon Mount Ephraim" to lead the way. Are we British-Israelites taking over our responsibilities? But it is Ephraim that is to show himself as God's dear son and as His pleasant child. It is before Ephraim-Benjamin and Manasseh that the Shepherd of Israel, that leadeth Joseph like a flock, is to stir up His strength and come and save us.

Is it not true that we have suffered terribly externally, as during the war, and internally ever since owing to the coal strike? Have these things yet driven us to our knees in such a way that we can say, "I have surely heard Ephraim bemoaning himself saying, Thou hast chastised me and I was chastised, as a bullock unaccustomed to the yoke; Turn Thou me and I shall be turned, for THOU art the Lord my God?" It is then that God will repent. "How can I give thee up Ephraim" (Hos. xi, 8–9; Jer. xxxi, 17-20).

We have troubles enough about us to make any reasonable man fearful, looking forward at the things coming upon the earth. When, therefore, we call upon the Lord in our trouble, He will deliver us. We have cause to ask Him to undertake this settling of the coal strike which is bringing ruin upon most of our industries. We have also cause to ask Him to deliver us from the Babylonian harlot's enticing ways. It is this, perhaps, that is the cause of all our trouble. We dishonour God by truckling with Rome. Rev. xiv tells us what we are to do if we aspire to be those 144,000 upon Mount Zion, *having their Father's name written in their foreheads*. Not only to preach the Gospel to every nation; this we began doing as soon as Israel's term of punishment was over, B.C. 721—2520=1800 A.D.; but now the next stage for us is to declare that "Babylon is fallen." It is no use saying this is not our work as British-Israelites; the fact is, it is a proof that we are bringing forth the fruits of the Kingdom. It is not only a denouncement against Rome,

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for having seduced our Anglican Churchmen into her net, but it is our duty to warn them to come out of her (Rev. xviii, 4). If we do not this, we are not acting charitably to our people. Follow the subject of this chapter and ask yourself—Can I keep silence where God's anger is so manifestly set forth?

This is the era we are about entering upon. Our readers will only need to be reminded that Rev. xi concerns our nation as a protesting witness against Rome for 1,260 years, and this synchronous to the treading under foot of the Holy City by Mohammedanism for forty-two months. (See Dan. xii as to dates.)

Both periods have terminated, the latter in 1917-18, and the former in 1923-4. Rome will now have no more warning. She is doomed! But GOD'S PEOPLE must be faithfully warned.

To do this effectually, God promises that the witnesses, who are now dead as towards the Church of Rome, shall have "the Spirit of Life from God enter into them" (Rev. xi, 14).

This should be our next Great Revival.

May we not suggest (for this is written on August 18th-19th), that the Great Pyramid marks definitely August 22nd as our being freed from the Pilaster's restraint (which began March 6th), and once more by God's intervention given an opportunity of acknowledging His goodness. Should not this, then, lead us to repentance? "Oh that My people were wise, O that they understood this?" (Deut. xxxii, 29.)

The six months or so now before us should be made use of by British-Israelites, for God has said: "I will be enquired of to do it for them." "Not for your sakes, O House of Israel, but for My Holy Name's Sake." So we see God is not going to treat us as we deserve, but for His own oath's sake.

The interval between August 22nd, 1926, and May, 1928, should be the "Times of Refreshing from the Presence of the Lord." But this will not come unless we who know these things ask God for them. See what is promised. Ezek. xxxvi, 25, &c. It cannot be the nation that pleads with God, for they do not know these things. It must be ourselves—British-Israelites, the Lord's Remembrancers, and other *True Israelites*, who, though expecting Him, have not been led by Him to see (Isa. xlii, 19). In praying for His coming, they must also be praying for the restitution of all things (Acts iii, 19–21), *i.e.*, Israel to be restored. This interval is certainly "the wife making herself ready." Have we not said enough to show where we are.

The Great Tribulation is coming upon all the earth and the Jews included, but Israel (Isa. xxvi, 20, 21; Zeph. ii, 3). We see the preparation for its commencement now, but the Lord has promised that He will pour out His Spirit upon His people before that day (Joel ii, 28, 32, with Acts ii, 17-18; Isa. xxxii, 15–19).

The Pyramid points to May 29th, 1928, as sudden a date as that of August 5th, 1914. We have the witness to its correctness going before. It is like the watchman, blowing the trumpet and warning the people. As to the trumpet, see Isa. xxvii, 13; Zech. ix, 14.

CHRIST'S SECOND ADVENT VIEWED IN THE LIGHT OF BRITISH-ISRAEL TRUTH—V.

BY HENRY D. HOUGHTON.

(5) THE PURPOSE OF HIS COMING.

NOTHING is more remarkable in the preaching of the present day than the utter absence of any warning that the last of the last days of the age are upon us; that the deliverance and redemption of God's people "*Israel*" are close at hand; that the taking away of the saints must be very near, and will be followed immediately by the great tribulation, *ending with the final and terrifying destruction by fire of the sinners and wicked upon this earth, while men are living.*

The ministers do not tell us about these things. Alas, they do not know them, although the Book in plain language declares them! *It will require a miracle to make some of them know.*

If the theologians will persist in putting a visionary and figurative interpretation upon the messages God is pleased to give us, *there is no possible way in which they can be made to understand those messages. They have dissipated into thin air the great declarations of God immediately they have read them!*

It is no use God speaking to them, for they turn His words upside down the moment He has spoken!

This accounts for the utter neglect of prophecy, and the shameful unbelief which characterises both pulpit and pew.

Christ is coming again to the earth for three things:—

(i) *To fetch His believing watching saints.*
(ii) *To punish the wicked and to deliver Israel.*
(iii) *To bring in His Everlasting Kingdom.*

(i) TO FETCH HIS BELIEVING WATCHING SAINTS.

Our Lord's second advent appears to be in two separate but connected stages. In the first He comes into the immediate heavens to fetch all His dead saints, and also all His living watching ones, *i.e.*, those that are ready when the Trumpet is heard, and the cry goes forth, "Behold the Bridegroom cometh, go ye out to meet Him."

And only those found ready, watching, waiting, go in with Him to the wedding, and the door is shut. *That is the first stage*, and is called "*The Rapture.*"

St. Paul describes it: "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" (1 Thess. iv, 16, 17).

Christ then comes to fetch only those who are ready and waiting. That other greatly neglected passage also teaches us the same truth: "*Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of Man*" (Luke xxi, 36).

What things? The Book tells us about them, but the

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preachers don't. Some of them preach politics, socialism, even communism; *but these great things that are coming on the earth, to try us all, they never mention.*

It is, alas, fearfully and disastrously possible that in the Rapture thousands of Christians, not looking for the Lord, *not expecting Him at all, and so neither ready nor waiting, will form the foolish virgins of the parable, and be left behind!* What will they do? They will at once see their error, and begin to spread the knowledge of the Gospel. In true repentance they will seek to make amends, to make Him known the wide world over, during the interval which elapses between the Rapture and the great Day of the Lord.

Revelation xiv, 6, speaks of a flying angel carrying the everlasting Gospel to preach to all the world. Now angels do not preach the gospel. God has committed that to men. It is man's glorious work. So then this angel is a figure of some people or nation. Others have suggested that it signifies the British race or people; this would seem correct: and fits in here as a climax to the evangelistic enthusiasm of re-awakened Christians, following the Rapture of the saints.

Now it must necessarily be the Ten Tribes who do this, for they possibly alone (with converted Jews and Gentiles who have joined them) are preserved alive through the destruction of the wicked at the great Day of the Lord which immediately follows on AFTER *this great preaching.* (See Isa. xi; xxvi, 19, 20, 21; Ps. xi; xlvi, 8, 11; Isa. xxx, 27, 30; Mal. iv, 1, 2.) This, however, will be dealt with at length in later articles.

The miraculous and sudden removal of the saints to meet Our Lord in the air, will be an event so stupendous and overwhelming that those who see it will be struck first with terror, then conviction, then repentance. Just think of it. There will be no village in our highly favoured land so small, or so wicked, but there will be found in it one solitary righteous man, probably many. Perhaps he will be the poorest, most lowly man in the hamlet; and he, before the whole community, at the sound of the Trumpet and the call of Christ, will be seen suddenly taking wings, and rising to meet his Lord in the air. What a spectacle! And a moment before in the village churchyard, probably many graves will be burst open, and their long-buried occupants seen to rise by those still remaining living; a large number of these latter still-living men and women will be Christians, but not watching, waiting, looking; *they will be left behind,* like the foolish unready virgins.

Imagine all this coming upon a community. All business will stop, every eye will have seen something of it, and *every ear will have heard the sound of the great Trumpet, and so will have no mind for anything else!*

The religious training of the people, latent through all their sin and wickedness, will now come to their aid and call them with a loud voice to repentance!

The churches, long neglected, will be crowded out day and night! Thousands will be convicted of their sin, and many will be moved to true repentance and will turn and cry to God mightily and earnestly, and they will be accepted. They are, however, too late for the marriage supper—the door is shut. Nevertheless, they appear to be accepted later, for Joel ii, 32, says: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered." And all this comes, as Joel says, "*Before* the great and the terrible Day of the Lord come." Please note, the Rapture is not the great and terrible Day of the Lord; that follows a little later, and ends in Israel's *complete* conversion.

Now, the British race and people have in them a larger proportion of true believers than any other nation: they are undoubtedly "Israel" of the Ten Tribes. And if this great turning to God comes, as described above, it will account for many strange passages in Scripture. For immediately after the Rapture there occurs some miraculous incident WHICH TURNS THE WHOLE ISRAEL NATION TO GOD! This is dealt with later on.

(ii) TO PUNISH THE WICKED AND TO DELIVER ISRAEL. This will be dealt with in a separate series of articles, entitled, "The New World, the New Men, the New Age."

(iii) TO BRING IN HIS EVERLASTING KINGDOM.

The Second Coming of Our Lord will be the crisis of the most stupendous events the world has ever known. The Old Testament prophets spoke in most glowing language in anticipation of it. The same prophet spoke of His coming in humiliation to suffer and to die, and then, strange to say, to be Israel's King to rule and to reign. These prophecies seem very much interwoven, the prophet sometimes speaking of His coming as King, *before* he spoke of His coming to be a man and die.

Take Isaiah ii, 2: "And it shall come to pass *in the last days,* that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." Clearly all this refers to the future. And chapter ix brings in His Everlasting Kingship on the throne of David.

But this same prophet in a later chapter (liii) spoke of the Messiah as "despised and rejected of men," "a Man of sorrows," "wounded for our transgressions," "bruised for our iniquities."

This dual office, *to be stricken,* and *yet to reign: to suffer and to die and yet to be Israel's King for ever,* was indeed a puzzle to the Jews. They did not know how the two could be reconciled by His two appearings;—but so it is.

He has already come to suffer and to die. He is yet to come to take to Himself His own; and then to take to Himself His great power and reign.

The Jews knew only of the Messiah's coming to reign in majesty and splendour; they knew nothing of that previous coming to be a servant!

They knew of His coming to subdue and destroy His enemies; but they knew nothing of that previous coming to suffer and die!

They knew of the glory and majesty of His Kingdom, but nothing of the coming to humiliation!

They knew of those great Scriptures which showed Him as David's heir, restoring and re-establishing that wonderful Davidic Kingdom; but they ignored those other Scriptures which spoke of Him as "led as a lamb to the slaughter."

Their great mistake was, they only knew of one coming, the coming to be a King and to reign. But that coming to

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reign could only be *after that other coming*, the coming to suffer and to die. And their terrible mistake is perpetuated to-day: and is an awful instance of the fearful consequences that follow a false interpretation of God's Word.

The Jews, utterly ignoring Christ's first coming, looked only for His second.

The Christian Church makes an exactly opposite mistake. *She makes much of His first coming, and altogether ignores the second.*

The Jews did not believe in Christ's *first* coming.

The Church does not believe in His *second* coming.

The Jews were not ready to receive Christ in His humiliation. *Our leaders and teachers are not ready to receive Christ in His triumph: it does not agree with their views.*

If you speak of an ethereal, visionary, spiritual triumph of Our Lord, the Church will believe and accept it. But if you speak of a visible, tangible, glorious, literal triumph on this earth as a Davidic King, *even though it is scriptural, they consider it humiliating!*

Is it humiliating to beard the lion in his den? To engage all the hosts of hell on their chosen battlefield and destroy them? To clear out from the earth all the vile scum of the pit, and then, when He has finally conquered it, *deliver over the Kingdom of this world to God and His Father, that God may be all in all? Is that humiliating? No! It is honour and dignity and victory indescribable.*

What does St. Paul say? "For He must reign—(how long?)—till He hath put all enemies under His feet" (1 Cor. xv, 25). Reign! Where? In heaven? *It cannot mean in heaven, for He has no enemies there! It is on the earth where His enemies are! And He must reign here, till He has subdued every one!* That is one of the glorious purposes to be accomplished by His coming.

Why are we so hard of belief? The Christian Church rebukes the poor Jew for his unbelief, and does not see that she shows greater and more unpardonable disbelief when she rejects the clear predictions of Our Lord's return to reign.

There was ONE PASSAGE in the Old Testament Scriptures that spoke of the place of our Saviour's birth. The Jews knew about *that one single passage, and knowing it, believed it*, and it came true. There are *hundreds of passages in both Testaments which speak of Our Lord's second coming:* scores of passages which say *how* He will come: and very many which speak very definitely of *what work He will do when He does come!* One passage, at least, shows *the exact place to which He will come*, and where His feet shall stand: and many others which declare *the place of His court;* and *the centre of His Kingdom;* and yet, with all this wealth of detail, the larger part of the Christian Church, with infinitely greater light and a fuller revelation of God's Word, knows very little of the Lord's coming to reign; or, if knowing, utterly repudiates it and disbelieves it!

"To love truth, for truth's sake, is the principal part of human perfection in this world and the seed-plot of all other virtues."—*Locke.*

WEEK BY WEEK.

By A. R. H.

GHAZI MUSTAPHA KEMAL PASHA has been making history for his country, Edom-Turkey, at an almost alarming rate since his rise to power. It was he who took command of the remnant of the Ottoman Army in the early summer of 1919. During the period in which the destinies of the Crescent have been committed to his care, some of the most striking of the many phases in the process of "the drying up of the River Euphrates" (Biblical symbol used to represent the passing of the Turkish Power), have taken place.

"The remarkable career of the Turkish Dictator," remarks the *Times*, editorially, "the stubborn pertinacity with which



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he defended the Turkish cause against Allied diplomacy and Greek arms, his destruction of the Sultanate, his Cromwellian abolition of the

TURKISH CALIPHATE OF ISLAM

—all this has made him one of the most remarkable figures in the recent history, not only of Turkey, but of all the Near East." Certain incidents in the career, certain traits in the character of this modern replica of SELIM the GRIM, have undoubtedly added to his enemies, "but, at the same time, the indignation of the Turkish Press and popular demonstrations in honour of the Ghazi's escape (from assassination) are certainly more than conventional demonstrations. The Turk of the Asiatic uplands has never been over-critical of his leaders—provided that they led him—

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and to Mustapha Kemal's capacity to lead men the recent history of the Levant bears eloquent and convincing testimony."

If concern was felt when the news of the plot against the life of this redoubtable leader was made known, it is quite certain that the startling sequel to its discovery was of a still more disturbing nature. Practically all the members of the Parliamentary Opposition have been arrested that they may appear before the Tribunal of Independence—a special Court for the trial of political offences, which has been a feature of Turkish constitutional practice since the fall of the Hamidian despotism of 1909. "With these mass arrests the Constitutional Opposition disappears," says the *Times*, "and it is certainly regrettable that the question of the guilt or innocence of so many of its leaders should have to be decided by a Court composed entirely of political partisans of the Ghazi. Conspiracy and schism were a painful feature of the history of Turkey in the eighteenth and nineteenth centuries; there are *prophets of evil who maintain that now that the Christian populations whose claims tended to combine their Turkish masters against them have been expelled or reduced to political insignificance, the fierce factiousness and jealousy of the days of the Janissaries will return and will compel the best intentioned Turkish rulers to deal ruthlessly with opposition.*"

Let us now make a brief survey of current Turkish events in relation to Great Pyramid date indications.

March 6th, 1926.

This date coincides with two scandalous and indefensible threats made against two prominent British Institutions in Constantinople—The English High School and the Ionian Bank.

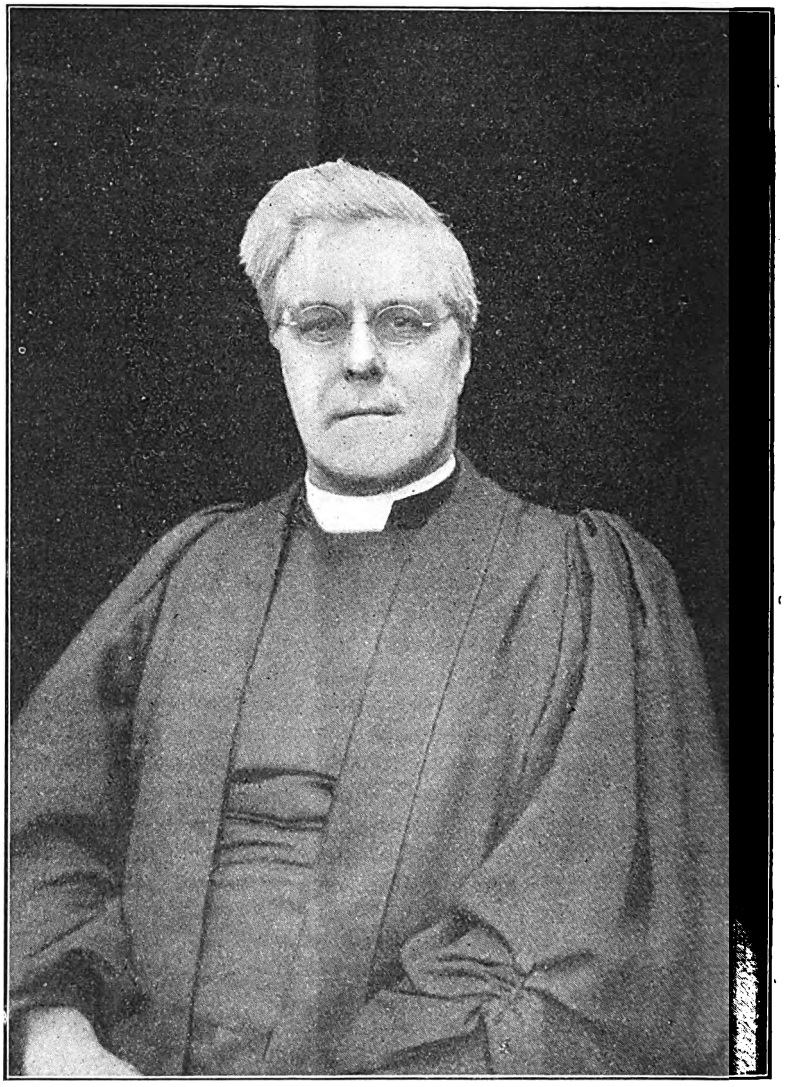
A *Times* report, headed "Turkish Violation of Treaty Rights," declares the action of the Turks to be wholly contrary to the letter and the spirit of Ismet Pasha's letter to Sir Horace Rumbold (July 24th, 1923). Protests made by the British Embassy are ineffective. In their attempt to force Moslem Turks upon Foreign Institutions, the Turks not only committed an illegal act under the Residents' Clause of the Lausanne Treaty, but also committed a breach of Turkish Fundamental Law.

May 29th-30th, 1926.

These datings came coincidently with the successful consummation of the Turko-Bulgarian Treaty, ratified by the Sobrayne on May 27th. The *Times* of May 29th publishes an interesting report. Bulgarian relations with Turkey had been somewhat strained owing to delay in the ratification of the Treaty of Friendship signed at Angora, September 18th, 1925.

A protocol attached to the Treaty provides for the surrender to the Turkish Government of the properties abandoned by the former Bulgar population of Thrace since October 28th, 1912, when the first Balkan War broke out. The Turks took the postponement of the Treaty very ill, believing it to be a Bulgarian manœuvre in connection with the Mosul dispute, which was then at its height, and proceeded to hamper Bulgarian commerce and restrict residence of Bulgarian subjects in Turkey. "It is by no means certain," writes a correspondent from Sofia, "that even ratification will entirely reassure the Turks, whose national touchiness under the Kemalist *regime* is notorious. We have not yet reached a Balkan Locarno, but we are moving in that direction."

There are few students of affairs in 1914 who really believed that complications in the Balkans, the storm centre of the European Continent, could so precipitantly involve a *universal* conflagration. It was so, however, and thus it is that contemporary events in this quarter to-day command more than local concern. History has a way of repeating itself in spite of man's endeavours to profit by past experience and act more wisely. Dr. Barnes, who has achieved notoriety on account of his campaign to absolve



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Germany from responsibility for the war, in the course of a lecture at Berlin, "reviewed events from 1870 to 1914, treating the year 1912 as the turning point." This year has long been of special significance to students of the Great Pyramid, who will be interested to have confirmation from such a source.

JULY 20TH, 1926.

This date is concomitant with the preliminary cross-examination of a number of the leading members of the Committee of Union and Progress. The Public Prosecutor Nejib Ali Bey arrives at Angora on July 30th, where the stage is set for the trial by the Tribunal of Independence (recently so active at Smyrna) of those connected with the conspiracy to assassinate the Ghazi Pasha.

This marks the culmination of a fierce political vendetta between Kemalists and Progressives which has its origin so far back as 1917–18.

The *Times* warns, editorially, as follows:—"Persons tried by this court are not allowed the assistance of counsel, the Tribunal indeed seeming to be modelled more on the Russian Cheka rather than on Western Courts of Justice. *Repression breeds intrigue and Ghazi and his advisers might well be advised to show a little more moderation towards their political opponents.*"

AUGUST 22ND, 1926.

The *Times*, dated 23rd August, 1926, has a report headed "TURKISH MISGIVINGS." The Turkish Government is nervous regarding the recent declarations of Greek statesmen. It is felt that Greece may now wish and attempt to play too influential a part in Near Eastern affairs. News comes from Athens *that negotiations for the exchange of population between Greece and Turkey have broken down.* The reason for the breakdown according to one report was that agreement could not be arrived at over a point to which the Greeks attached no importance, *while the Turks considered it paramount.* Meanwhile it is announced that the Greek Minister in Turkey has been recalled.

A second report from Constantinople, dated August 22nd, informs us that the first days of this week will be devoted to the final speeches for the prosecution and the defence in the Angora political trial.

It was on the morning of August the 22nd that the people of Greece (Turkey's next door neighbour) awoke to find their Dictator overthrown by General Kondylis, the Cromwell of Greece, affectionately known to his soldiers as *Keraunós* the "Thunderbolt." This dramatic *coup d'etat* may have far-reaching and unexpected results.

The *Times* of August 24th reports the closing by the Turkish authorities of an American Institution at Stambul. The Turkish action is specially regretted as it is felt that it will afford *encouragement to Anti-Turkish elements in the United States*, while carrying on an active campaign against the Ratifications of the Treaty of Lausanne.

This latter report is significant viewed in the light of Obadiah's prophecy (verse 18), where we read that "The House of Jacob (Britain) shall be a fire, and the House of Joseph (the U.S.A.) a flame, and the House of Esau (Turkey) for stubble. . . ."

"When the Treaty of Lausanne was signed," the *Times* remarks editorially, "there were pessimists—*and these not least well informed about Turkish conditions*—who shook their heads over that unexhilarating document. Broadly speaking their contention was that the signature of an International Act recognising and indeed accepting the elimination of the Greek and Armenian community of traders, craftsmen, and producers, from the Turkish body politic must logically *encourage Turkish nationalism to attempt to oust the European trader from the Turkish Republic.* The sudden closing of the Foreign Chambers of Commerce at Constantinople will no doubt inspire them with a melancholy satisfaction at this further fulfilment of their forebodings."

"This measure," continues our informant, "follows a series of legislative enactments which have appeared at least to be *directed against the foreign merchant.* These are the unfortunate consequences of the *translation of a narrow and myopic Nationalism into economic and financial legislation.* Many restrictions seem expressly designed '*to make life intolerable*' *for all but Moslem Turks.* By closing the Foreign Chambers of Commerce the Turks have confirmed the bad impression caused by the recent legislation. Their policy was as short-sighted as it was precipitant."

The *Morning Post* writes: "The closing of the British Chamber of Commerce at Constantinople is a piece of reaction which a British Government of other days would have promptly and effectively resented. It is part of a campaign against British trade, which is felt now in China, Egypt and in India."

This record of folly forms a striking commentary on Jeremiah's prophecy (xlix, 7): "Concerning Edom, thus saith the Lord of Hosts, Is wisdom no more in Teman? Is counsel perished from the prudent? Is their wisdom vanished?"

There is yet time for Edom-Turkey to mend her ways. The persistence of her present course can but have one result.

God grant that she may yet "Enquire, Return, Come!" (Isa. xxi, 11), for thus the divine grace is still extended.

ARCHÆOLOGY AND THE BIBLE.

BY DR. T. G. WAKELING, O.B.E.

THE Great Napoleon said: "I am astonished at the exactitude of the Hebrew Scriptures."

Some time ago I wrote on the discovery by Sir Flinders Petrie of the Palace of the Jew's Daughter, at Tahpanhes, in the Delta of Egypt,* where after the sack of Jerusalem Jeremiah fled with the King's daughters, and how the excavator turned to the Bible for information, and digging down on the spot indicated, found the platform (R.V.) which is spoken of in Jeremiah, chap. xliii, verse 9.

Last year an expedition was sent by the Museum of Pennsylvania to conduct excavations at Beisan—the Bethshan of the Old Testament. In a report from New York, of October 6th, 1925, published in *The Times*, it was

* "Ten Years' Digging in Egypt." Flinders Petrie.

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stated that the expedition had discovered the Temple of Ashtoreth, in which, according to the Book of Samuel, the Philistines hung up the armour of King Saul as one of their trophies after their defeat of the Israelites at Mount Gilboa.

The following account of the excavator's work published in *The Times* from their Cairo correspondent, on July 18th, again proves the truth of the Bible in even so small a matter as the number of Temples at Bethshan during the Philistine occupation. The importance of these finds can hardly be overestimated, for if the Bible is true in these small matters why should it be untrue in those greater matters which are so important to the world? In this way, in chapters of stone, uncovered by the excavator's spade, will come the answer to the critics.

THE PHILISTINES AT BETHSHAN.

EXCAVATOR'S REPORT.

Important confirmation of Biblical statements regarding the town of Bethshan at the time of the Philistines has been discovered by the Palestine Expedition of the University Museum, Philadelphia, which, under Mr. Alan Rowe, has now completed the examination of the material found during the working season of 1925 at Beisan.

It has already been reported in *The Times* that the Expedition discovered altogether four Canaanite temples, two dating from the reign of Pharaoh Rameses II, one from that of his predecessor, Pharaoh Seti I, and one from the Tel el Amarna era. The evidence shows that the southern temple of Pharaoh Rameses II was dedicated to the warrior god Resheph, and the northern to the goddess Antit or Ashtoreth, whose monument was discovered in the building. Until lately it was thought that under Pharaoh Rameses III the latter temple was disused, but the new discoveries prove the contrary.

At the death of King Saul in 1020 B.C., the Philistines who were in possession of Bethshan, were worshipping in the two temples erected by Pharaoh Rameses II, their adoration of Dagon and Ashtoreth being doubtless conducted in the respective temples wherein the Egyptians worshipped their Baal and Baalath. (See 1 Chron. x, 10, and 1 Sam. xxxi, 10). Mr. Rowe's investigations show that the building called the Temple of Dagon was the southern temple of Pharaoh Rameses II, and that called the House of Ashtoreth and the House of their gods was the northern temple. Thus the Book of Chronicles clearly indicates the existence of two temples at Bethshan during the Philistine occupation, and *this fact is now proved by the excavations.*—*The Times*, July 19th, 1926.

CORRESPONDENCE.

THE TIMES AND JULY 20TH, 1926.

To the Editor.

DEAR SIR,—As bearing upon the *initial quotation* in my article for August 28th issue and my previous article on July 20th, 1926, the date of Dzerzhinsky's sudden death, the following statement from the Leading Article in to-day's *Times* is more than ordinarily significant:—

"CHANGES IN RUSSIA."

"*This is a critical summer for the protagonists of world revolution.* The Communist Party that governs Russia is in grave difficulties. . . . Recent events suggest a rapid decay of party discipline. During a stormy meeting of the Central Committee in July, Dzerzhinsky, the chief executioner, and a ruthless disciplinarian, died suddenly. The consequences of his death will appear later. . . . By a strange coincidence Dzerzhinsky's death took place at a moment when the party was in the throes of open and violent dissension. . . ."

"What is happening now is much more serious than the upheaval in January. . . . The tension and corruption of absolute power are eating the party away. . . . An attempt has been made during the summer to divert attention from the internal crisis by stimulating the dying hopes of world revolution through desperate propaganda in support, first, of the General Strike, and then of the Coal Strike in Great Britain. . . ."

". . . Dzerzhinsky, in his last speech, spoke almost in despair of the chaos in the departments. . . ."

Yours faithfully,

August 26th, 1926. D. DAVIDSON.

To the Editor.

DEAR SIR,—Some days ago the leading newspaper of Texas, with a circulation of more than a hundred thousand daily, contained a long editorial on the subject of what the editor thought would be the next really big business of the United States.

This great country of ours is so in the habit of doing things on a big scale that we have ceased to marvel at anything that does not stand the test of any comparison with similar doings of other countries.

The last twenty-five or thirty years have witnessed many gigantic movements and businesses come into existence and grow to proportions never before dreamed of by human beings, and it has gotten to be that we take such things in this day and time as matters of course, and begin to look around to see what is going to be the next big thing that will spring up overnight and startle the world by its magnitude. Thus the speculative article referred to above.

This editor gave a long list of things, movements and institutions which he said would not be the next big business of the United States, but, on the other hand, he said the next big business of this country would be "philanthropy." He said the United States contained more rich men and institutions than any other country on earth; that we had more wealth and were in better condition financially than other peoples, and this wealth would be given away, and on such a large scale that it would stagger the imagination of man to realise just what a stupendous thing it would be. The article went on to say that the people of the United States had more money than they needed, and it was nothing more than could be expected that it be so distributed that all would share it.

"And in that day shall a man cast his idols of silver and his idols of gold, that he has made each for himself to worship, to the moles and to the bats."

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Why wait until the very last to dispose of wealth? Whether the editor had been thinking of the above verse or not does not matter, but he was getting down to rock-bottom of latter-day indications. What could be more fitting than for all this wealth to be turned loose to the alleviation of the suffering of a sin-cursed world? And in what way could the owners of it get any more happiness out of it? Surely this is a good omen, when a Christian nation of rich men realise that "all they can hold in their cold dead hands is what they have given away."

Better to give it away while there is yet time for it to do someone good than to wait until it is worthless and then have to discard it as so much dead-weight.

Yours truly,

Texas. J. P. BLACK.

To the Editor.

DEAR SIR,—I should like to draw attention to the following passage in the light that it appears to the writer:—

EZEKIEL V.

Verse 3. "Thou shalt also take thereof a few in number, and bind them in thy skirts."

Verse 4. "Then take of them again and cast them into the midst of fire, and burn them in the fire; for thereof shall a fire come forth into the whole house of Israel."

Verse 3 earmarks a small number of Jews destined to return to Jerusalem from Babylon.

Verse 4 gives the objective.

Taken in conjunction with Matthew xxi, 43: "Therefore I say unto you, the Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof," two identity marks appear:—

1. The whole House must be saturated with the Fire, or Gospel.

2. The Nation must be bringing forth the fruits thereof.

The light of history gives no uncertain answer.

The fruits thereof and the fire were apparent to all outside nations during the General Strike.

The two verses are an example of "multum in parvo" which one so often gets in the Word of God.

Yours faithfully,

P. S. MURRAY.

SUMMER DAYS IN WINTER TIME.

FOR 161 days, from November 13th next to April 23rd, 1927, the *Empress of Scotland*, the flag ship of the Canadian Pacific Fleet, will be engaged in a leisurely pleasure cruise around the world, in the wake of the sun. Visits will be paid to places of interest in twenty-two countries, including Madeira, Morocco, Italy, the Riviera, Egypt, the Holy Land, India, Ceylon, China, Japan, Batavia, Sumatra, Honolulu, the Philippines, San Francisco, the Panama Canal, the West Indies, Havana, Quebec, New York, &c. Many places off the beaten track will be touched, and the cruise has been arranged so that the countries are visited under the most favourable climatic conditions. Many interesting shore excursions have been planned—Christmas will be spent in the Holy Land, and New Year's Eve in Cairo. The tour, which will be under the management of the Canadian Pacific throughout, will be accomplished without change of steamship. A profusely illustrated book of 96 pages describing the cruise has been published. Copies may be obtained free on application to the Canadian Pacific Railway, 62-65, Charing Cross, London, S.W. 1.

QUESTIONS AND ANSWERS.

BY THE REV. G. H. LANCASTER, M.A.

Q.—Can the reading, "From thence is the shepherd *of* the stone of Israel" (Gen. xlix, 24) be justified? I have noticed it in more than one of the British-Israel publications. Unfortunately, I am not a Hebraist, so as to be able to decide by referring to the original. No commentary that I possess suggests such a reading. The LXX version does not mention the "stone" at all.—(ANON.)

A.—Whatever may be the best translation of the above clause, with its resultant interpretation, there can be no doubt that there is some textual corruption in the Hebrew. The idea is carried on from and is parallel to that of the preceding clause, "by the hands of the Mighty One of Jacob" (R.V.). In all probability the more correct translation is to regard the "shepherd" (God) as the "stone of Israel," where the latter may be regarded as a title of God, like the "rock of Israel" (Isa. xxx, 29, R.V.).

The insertion of the word "of," to which you refer, is justifiable in view of a different vocalisation of the Hebrew. This rendering is adopted by some Hebrew scholars, such as Ewald, Dillman, &c., who translate thus: "From there (where is) the Shepherd of the Stone of Israel," a fact which supports the rendering which some British-Israelites prefer. This reading is parallel, perhaps, to the term "God of Bethel" (Gen. xxxi, 13). Another rendering is given by Gunkel, who combines this vocalisation of the Hebrew with the Peshitto (the famous Syriac version of the Bible, dated about the third century A.D.), *i.e.*, "By the name of the Shepherd of Israel's Stone"; while Professor G. F. Moore suggests, "By the arm (or arms) of the Stone of Israel," where the expression "arm" would afford a parallel to the "hands" in the previous clause of the verse.

It is true that the LXX makes no reference to the "Stone" in this verse, but the LXX ἐκεῖθεν ὁ κατισχύσας Ἰσραήλ refers to the prevailing strength of Israel, employing the same Greek word as is also found in Matt. xvi, 15; Luke xxi, 36, xxii, 23.

Hence, in spite of the difficulty connected with the exact rendering of the Hebrew, this verse is rightly quoted by British-Israelites, and proves three things of importance: (1) The Stone of Israel may be God, but as the Lord is always identified with His people it is correct to say that Israel is the Stone, and so the Stone Kingdom of Daniel; (2) there may be a connection between this Stone of Israel and Jacob's Stone, owing to the similarity that recalls the "God of Bethel"; (3) this expression refers to Joseph (Israel) (Gen. xlix, 22–24, &c.), and cannot have any reference to Judah, while, as the LXX suggests, it speaks of the *prevailing and invincible strength of* Ephraim-Israel.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE seventh British-Israel Congress promises to surpass all others in importance and in numbers. This is as it should be. We are now within about four weeks of the opening date—October 4th—and our staff are working at high pressure with organisation. We need funds for advertising in the press and by means of printed matter, and we appeal to our readers for liberal contributions. As we have a large hall to fill, advertising must be done on a more extensive scale than heretofore, and we are urged to do it by our enthusiastic supporters. We have a great message for the Nation at this time, and we have a fine array of speaking talent to present it. We want great numbers to hear the message. No effort will be spared at Headquarters, and we ask every reader of this journal to join us in earnest endeavour. We shall welcome every offer of assistance and every suggestion for effective publicity.

* * *

Circulars announcing the Congress, with list of speakers, will gladly be sent to all who can use them either for posting or for house-to-house distribution. Many thousands are being printed. Posters also are available for all who can get them displayed. All communications may be made to the Secretary-General, 6, Buckingham Gate, S.W.1.

* * *

Our readers are invited to make widely known the reduced fares, for which we are indebted to the Railway Companies. It is a concession which should gladly be taken advantage of, giving, as it does, the privilege of travelling from all parts of Britain to and from London for one fare and a third, and allowing, if desired, over a fortnight in the city. The forward journey may be made on or after October 2nd, and the homeward journey may be made any day up to and including October 18th. It must, however, be clearly understood that the vouchers entitling travellers to this concession *must* be obtained from the Secretary-General of the B.I.W.F. and be signed by him. Having received the voucher, all the traveller has to do is to present it at the Railway Booking Office, when he or she will be handed a railway ticket at the cheap rate. There is no restriction as to trains. Any number of vouchers can be supplied. Those residing within easy distance of London, and who wish to return home each night, may have vouchers for as many days as they require them within the period named.

* * *

The public meetings of the Congress will be held in the large Central Hall, Westminster, during the week commencing Monday, October 4th, at 2.45 and 7.30, until Saturday afternoon, October 9th, except Wednesday evening, when Mr. Garrison gives, by special request, his Lantern Lecture on "VOLCANOES AND THE FIRE BELT, WITH EARTHQUAKE PHENOMENA," for which tickets should be secured at the Box Office, Central Hall, Westminster, at 3s., 2s., and 1s. On Saturday, October 9th, public meetings will be held at Central Hall, at 11 a.m. and 2.45 p.m. The evening meeting will be held at our Headquarters. Continuation meetings will be held at Headquarters from October 11th to 16th inclusive.

* * *

The Rev. Joseph Gay, A.T.S., will open the Autumn Campaign in Sheffield on September 29th, at 7.30 p.m., in the Nether Chapel, Norfolk Street.

* * *

Will anyone who can spare copies of the leaflet, "How I came to Believe in British-Israel," very kindly send them to us?

* * *

The Rev. Pascoe Goard is on his way back to London, addressing meetings in Canadian and American centres *en route*.

* * *

The Rev. Dr. Mountain will deliver an address in the Committee Room A, Central Hall, on Wednesday next, September 8th, at 7.30. Subject: "Echoes from the Keswick Convention."

* * *

Mr. A. R. Heaver is making steady progress towards recovery, we are happy to say. He wishes to thank *anonymous* friends who kindly send him from time to time Press cuttings and extracts from magazines.

* * *

The Rev. Commander Roberts asks us to remind our readers that his new address is 29, Castle Gate, Richmond, Surrey.

* * *

The South London Branch will meet at 195, Lavender Hill, S.W., on Tuesday, September 7th, at 8 p.m., when Mr. Ling will give an address on "Ezekiel's Two Sticks." All friends in the district are invited.

* * *

Among a number of new speakers at the coming Congress we hope to welcome the Rev. Dr. M. Fowler Ham, a noted Mission Preacher of America, and Major Foort of Canada, who saw service with the Army in India; also the Rev. George Speedie, of Toronto, as the official delegate from our branch in that city.

* * *

Our best thanks are tendered to Misses Ludd and Goodman for the gift of a Union Jack flag. We thank also most sincerely many donors of cheques and postal orders, which shall be specified in another issue.

* * *

Among many new members enrolled is one in Kenya Colony, who has distributed 120 sets of the pamphlets by Mr. Davidson on "The Great Pyramid." He writes:—"The return of the Lord is imminent, but the vast majority is as unprepared as were the people in the days of the Flood. The National warning should be that of John the Baptist."

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THE NATIONAL

MESSAGE & BANNER

The Official Weekly Journal of the British-Israel-World Federation.

INCORPORATING "THE BANNER OF ISRAEL" AND "THE COVENANT PEOPLE."

No. 245. Vol. V. SEPTEMBER 11th, 1926. Price 2d.

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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.]

A STRIKING PASSAGE—REV. xvi, 12-16—(THE SIXTH VIAL).

BY THE REV. W. PASCOE GOARD.

IN the Book of Daniel we have *a chronological* revelation.

The full scope of that revelation is "seven times." That is to say, two thousand five hundred and twenty years; or 360 × 7, which equals 2,520. The outlines of Babylon *v.* Israel history is given in the full sweep of Daniel prophecy.

But there is a shorter general period which deals *with the details* of the history of the period covered. This is limited to *the first half* of the seven times. It covers the time from the establishment of the Babylon throne, as in Daniel ii, to the time of the end of the reign of the Cæsars.

The Book of Revelation carries on the story, completing the same subjects. The outline in the Book of Revelation is threefold:—

The seals—the full seven times (2,520 years).
The trumpets—the last half of the seven times (from rise of Papacy and Islam, 1,260 years).
The vials—the "last" days of the whole prophetic period, showing a brief sevenfold fulfilment.

The vials appear to have begun their outpouring in August, 1914.

The *sixth vial*, which we are now to consider, apparently began, as to period and activity, with *the signing of the Armistice.*

In the sixth vial passage there are *four major actions*, which are as follows:—

I. *The drying up of the Euphrates*, "*that the way of the Kings of the east may be prepared.*" Who the kings of the east are we shall see later on.

II. *The going forth of three evil spirits like frogs* "to the kings of the earth and of the whole world (world revolution), to gather them to the great day of God Almighty."

III. "*Behold I come as a thief . . .*"

IV. "*And He gathered them* to a place called in the Hebrew tongue Armageddon."

These are the four activities contained in this passage.

The personnel of the passage is as follows:—

(1) *The angel* who poured out the sixth vial.
(2) *The three evil spirits* like frogs.

The "*I*" of the warning "Behold I come quickly" which all will agree refers to Our Lord.

The activities are as follows:—

The angel *poured out his vial.*
The three evil spirits *went out . . .* "*to gather them* to the great day of God Almighty."
Our Lord warns *that He comes.*
"*He*" (evidently the angel) *gathered them* to a place called in the Hebrew tongue, Armageddon."

The people who are acted upon during this campaign of propaganda are:—

(*a*) "*The Kings of the east.*"
(*b*) "*The Kings of the earth, and of all the world.*"

The purpose *on both sides is the gathering of such hosts as have never assembled on the earth before*, and the gathering is for the purpose of war on the part of the three evil spirits;

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and of *the ending of war* for ever on the part of the Angel, and Our Lord.

There is no other prophetic passage having reference to secular world affairs which stirs our spirit as this one does. It would be hard to find so brief a passage which condenses so much important information in such few words and sentences as this. Let us consider the things we have thus tabulated and see how they affect the mind of the careful reader at such a time as this.

IDENTITY OF THE TIME.

This is the first thing that strikes the mind. In the period of the sixth vial there manifests itself *the drying up of the Euphrates.*

It is generally accepted, and we accept the view, that this has a direct reference to the passing of the Turkish power.

The progress of this passing is most marked since the beginning of the War in 1914.

Turkey entered the war on the side of the Central Powers, in the hope of restoration to all the dominance in the East which formerly was hers. Immediately and exorably the drying-up process began. *Egypt* passed from her overlordship by the very act of declaring war against Great Britain, which already had possession of Egypt, subject to the nominal overlordship of the Sultan.

The Euphrates basin followed suit. This cut her communication with the Indian Ocean, and took away all that ancient territory.

Palestine passed from her hand *and Syria.*

Her hold on Europe lessened to the vanishing point, and *her seat of government* passed to Angora on the Asiatic side.

The Sultan was deposed and took refuge FROM THE TURKS on board a BRITISH warship.

The Caliph was deposed and expelled from the country.

The Parliament of Angora carried through legislation which *set aside in part the authority of the Koran.*

Thus, by every sign, as great facts of history, the drying up of the Euphrates has been going on before our eyes.

"*That the way of the Kings of the east might be prepared.*"

"The way of the Kings of the east." Who are these?

They are the line of Kings which were established primarily in the promise made to Abraham, who is called "the righteous man from the east" (see Gen. xvii for the covenant, as to the Kings descended from Abraham and Sarah). The covenant of Kingship was carried on and vested in the House of David.

The line of David is seated upon the throne of Britain at the present day, and has been for the full prophetic seven times, prior to which the Davidic line sat on the throne at Jerusalem. To Jerusalem his authority is now restored, and the Turkish power has been "drying up"; that the way of the House of David, seed of Abraham, might be prepared. Therefore the march of British armies following hard on the rear of the retreating Turkish armies, shows this double process wonderfully fulfilled now before our eyes.

The retreat of the Turk, and the march of the British marks the progress of this period. It is prophetic; therefore the Turk will bow, as ever, before the expressed will of the Most High God.

Nothing like this has happened before. The progress of this double activity marks the time as NOW; and the action that in which our people have taken part, and which they are carrying on to-day.

Further, the three evil spirits like frogs.

It is usually said that these are the Papal church, the secular militant organisation, and the Moslem power and influence. Look again, and see that these are *three evil spirits which make use of the mouths of these three organisations.* This is important. It is hard to believe that great organisations, which have been with us for ages, should suddenly move forward upon such an orgy of destruction. *It is a spirit alien to each of them which captures their pulpits and seats of learning,* and *which expresses itself in their Press and public utterances.* "They are the spirits of devils working miracles."

Militant; sophistic; ambitious; they appeal to every department of the mind by urgings of race, patriotism and creed, by promises of power, by the dazzling prospect of wealth reft from other nations. Thus they gather the "Kings of the earth, and of the whole world to the great day of God Almighty."

The certainty is that *the world has never known such a propaganda period as we are passing through to-day.* It is not now the attempt to establish a faith, or a number of faiths. It is a drive to organise the kings of the earth and of the whole world for *a drive for world power.*

If nothing else identified the time as that in which we are now living, the great flood of propaganda would identify the time beyond question.

These things have happened in part, and are in progress before our eyes.

We have the strange spectacle of the "spirits of devils" gathering the Kings of the earth and of all the world to the great day of God Almighty.

We assume no responsibility for the matter which is written in the Bible. To complain that any man should set forth with clearness that which is written in the Bible is foolishness. It is our business as Christian Ministers to preach the Word as we find it, and we have no commission to choose parts to the exclusion of other parts. We are under the necessity and responsibility to refrain from adding to that which is written, and from taking from that which is written in the Word.

Now the Word of God makes clear that "*the great day of God Almighty*" *will be participated in by spirit personalities;* and that only an earthly wing of the conflict will be waged by mortal men.

There has come the time at the end of the ages when "the seed of the woman" will meet the angel hosts which have wrought so much of evil to the Adamic race. Let us consider one or two plain statements to this effect.

ISAIAH XXIV, 21-23.

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.

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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.

JOEL III, 9–17.

Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong.

Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord.

Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.

Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.

The sun and the moon shall be darkened, and the stars shall withdraw their shining.

The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel.

So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

Particularly attend to the call: "Thither cause thy mighty ones to come down, O Lord."

Now let us look at this muster in the sixth vial.

The spirits of devils gathering "the Kings of the earth and all the world."

The Angel which pours out his vial gathers the hosts of the Kings of the east to a place called in the Hebrew tongue (the language of God's people) Armageddon (the hill or strong place of Megiddo).

Ezekiel thus gives the two combinations:—

The Kings of the earth.

The leader is the Chief Prince of Meshech and Tubal (Moscow and Tobolsk).

Persia; Ethiopia; Lybia.

Gomer; and all his bands.

The House of Togarmah of the north quarters; and all his bands.

And many people with them.

This is a mighty combination. The Kings of the earth and all the world respond to the call of the three evil spirits like frogs to come to the great day of God Almighty.

"The Kings of the east" are:—

"Sheba and Dedan.

"The merchants of Tarshish.

"And all the young lions thereof."

"And he gathered them to a place called in the Hebrew tongue Armageddon." It is the Kings of the east the Angel out of the temple gathers. This is the earthly part of it.

There is, however, a greater gathering than appears to the physical sight.

"And it shall come to pass IN THAT DAY, that the LORD shall punish the high ones on High" (Is. xxiv, 21).

Let us now turn to the Book of Revelation, which prewrites this oft-written story.

The following is the larger gathering of "the Kings of the east," of which our Lord is KING OF KINGS (Rev. xix, 11–16):—

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

And he was clothed with a vesture dipped in blood: and his name is called the Word of God.

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Then follows the gathering of "the Kings of the earth and of all the world," of whom the devil is the leader (Rev. xix, 17–21):—

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

And I saw the beast and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

And then is the end of the activities of the great spirit of evil until the last effort at the end of the Millennium period (Rev. xx, 1–3):—

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

And he laid hold on the dragon, that old serpent,

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which is the Devil, and Satan, and bound him a thousand years;

And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

What a tremendous whirlwind is here set forth! Is it true? Must the world indeed pass through this agony?

There is this to be said: This wonderful Book has been telling the story of the history of Israel, and her great opponent nations and organisations, for two thousand five hundred years. It has never yet failed of most specific accuracy. What reason therefore is there for thinking that it will now fail? *By the fulfilment of prophecy we know that the knowledge contained in this Book transcends the knowledge of the schools.* And if it transcends the knowledge of the schools we may rest assured that it transcends that of "the man in the street."

The fact of the matter is *that the schools are working on a certain plane of knowledge*, and *the Bible is revealing another plane of knowledge.*

The schools are working with *the phenomena of nature* as they are, static or passing, before their eyes. The schools are spending their activities in the realm of the physical and psychical as those realms exist *in the world of men and things.* "Men and things," *this is the scope of the realm of the schools.* The Bible deals with a larger realm. *It includes men and things, but also devils, angels, glorified men, and the Holy Trinity.* This is *the field of nature* as the Bible knows it.

By using the knowledge of the larger field, the Bible has pre-written the transactions of earth in the field of man and things, and as influenced by devils, angels, and the Divine.

The schools refused to take the larger field into consideration; AND THEY WERE TAKEN BY SURPRISE IN 1914.

The students of the prophecy of the Bible took careful account of the teaching of the Bible in the larger field, and *they were not surprised in* 1914. *They gave warning of what was coming for full forty years.* They strove to reach the ear and the mind of Britain, and to put her on her guard. Had they been allowed to succeed millions of lives and uncounted treasure would have been saved. By turning a deaf ear to prophecy the world, and especially the British world, was overwhelmed with the great tragedy.

Once again the scholars are being surprised. It is not now a question of "will be surprised." The surprise is beginning to be felt by them. When they should have been warning the nation to perfect its machinery for defence, they have been preaching disarmament on land and sea. When they have been preaching peace and safety, "sudden destruction" has appeared above the horizon. It is by the mercy of God, confirmed by the oath of God, that we, the sons of Jacob, are not consumed.

In the mental field the war is already on. "The Kings of the earth and all the world" (outside of the "Kings of the east" and their following) are even to-day perfecting their organisation, their training, and their equipment.

The students of prophecy are not surprised. They are again sending out the warning. They know that the warning is even now too late to do in the material world what should have been done, in providing food, in providing munitions, in organising and training forces, and in instructing our people of the coming events.

But, thank God, the command of "the Kings of the east" devolves upon the KING OF KINGS Himself.

In the wonderful passage before us He gives the warning. "Behold I come as a thief. Blessed is he that watcheth, keepeth his garments, lest he walk naked, and they see his shame." This is the time that the men of God and the women of God should be found arrayed in "fine linen white and clean," for *this is the uniform of the armies of the Lord on this occasion.* That white linen, we are told, is the "righteousness of saints." And that Righteousness "is of me, saith the LORD." It is obtained at the cross. It is obtained by "washing their robes and making them white in the blood of the Lamb."

The coming of Christ in this passage, which indeed is a "passage at arms," is, as He formerly came to Joshua, outside the walls of Jericho, "as Captain of the Lord's hosts." The great conflict is towards, embracing men of earth, devils who have been responsible for human sin and woe; glorified saints; "All the Holy angels" and our triumphant LORD.

It marks an epoch to which all earth and heaven will respond.

What a glory when Our Lord's statement is accomplished, viz., "it is come and it is done, saith the LORD," and when the day of peace shall be ushered in for ever.

THE GREAT TRIBULATION.—I.

By THE REV. COMMANDER L. G. A. ROBERTS, R.N.

IT is so often stated by earnest Christians that before the Great Tribulation they shall be caught up to meet the Lord in the air, and yet if you ask them more critically to state their case, they merely answer dogmatically that this is the case, and have no definite idea of anything but a few of the signs. *Famines, pestilences* and *earthquakes* preceded the destruction of Jerusalem. *Nation* against *nation, Kingdom* against *Kingdom. These were the beginning of sorrows.* All these things were followed by a great tribulation, which was Jerusalem led captive into all Nations. These were the days of vengeance and wrath against this people (Judah).

But after that tribulation, or at its close, shall be affliction such as never was from the beginning of the creation (Matt. xxi, 21,22; Mk. xiii, 19,20; Luke xxi, 25,26). These must be connected with Jer. xxx, 7; Dan. xii, 1; Rev. xvi, 18, for there can only be one such day. "That great and notable day."

Now notice that, preparatory to all this, "the Sun shall be darkened and the Moon shall not give her light." It is very seldom that a total eclipse occurs in the British Islands, about once in 200 years, but to be followed the same year by a total eclipse of the moon is very unusual.

But this is the sign given to God's people; "the sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven." Now we know that these

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attendant signs are stated as having ushered in the passing away of most of the reigning powers of the earth. This we expect at the passing away of Rome or Babylon the Great: but here is also a literal eclipse, seen fully of both orbs in Britain. Surely the phenomenon is intended as a warning to God's people in these islands. The total eclipse of the sun is in June, 1927, and of the moon December the same year.

Now notice the close proximity to the Pyramid date, May 29th, 1928. *The powers of the heaven are shaken*, metaphorically and literally, and THEN shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn. May not this have reference to some catastrophe prior to the next clause. "And they shall see the Son of Man coming in the clouds of heaven with power and great glory." The same occurs in both Matthew and Mark. St. Luke gives us something more definite. "Upon the earth distress of nations with perplexity, the seas and the waves roaring, men's hearts failing them for fear and for looking after those things which are coming upon the earth for the powers of the heaven shall be shaken." The Epistle to the Hebrews (xii, 26–29) no doubt refers to this same time. "Yet once more I shake not the earth only, but also heaven." And this Word yet once more signifieth the removing of those things that are shaken, as of those things that are made, that those things which cannot be shaken may remain. Wherefore we (Hebrews) receiving a Kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." Connect this with the Coming of Our Lord (2 Thes. i, 6–10).

Now we are told, concerning all the Kingdoms of the World, that there is only one which shall stand for ever. This Kingdom, set up by the God of heaven, is not left to other people, but is given to Israel alone.

It is to prepare this Kingdom for its great work that the interval before us, reaching on to May, 1928, is given to us.

This period will be taken up with prayer. This is evident from Isa. xxvi, 16, which precedes verses 20, 21, and is brought about by a survey of those things which are coming upon the Earth (read the chapter carefully), our recognition as to who we are, and our confession of sad shortcomings, which is an effectual sign of godly repentance.

It will be this preparation which will, by God's grace, constitute us in the Lord Jesus Christ "the righteous Nation" (Isa. xxvi, 2, 4).

The Sign of the Son of Man in heaven and all the earth mourning is the prelude to that time when every eye shall see Him. Is this sign the call of the Bride and the Virgins her fellows to meet the Bridegroom? If it is, and the sequence to Revelation xvi and xviii is to be taken as the order of events; then the latter part of xvii comes in before the marriage supper—that is, Babylon comes into remembrance before God and is A SIGN of the marriage supper. May we not assume that God, having avenged His people by the judgments upon Babylon, is the cause of the great rejoicing of Hallelujahs of the xviii chapter, and is an incentive to Israel's turning to God. This seems to fit in with Isa. xxvi, which is a sequel to xxv. The Hallelujahs of Rev. xviii, with the Song of Moses and of the Lamb, proclaim that it is Israel rejoicing that her enemy is now no more (Mic. vii, 8–10).

We must not fail to see the sequence of the argument—Babylon has fallen. Rome is no more. As a great millstone cast into the sea (Rev. xviii, 21), typically foretold by Jer. li, 63, 64, as the end of all the wiles of Babylon. Rome is none other than "Babylon the Great."

This all takes place under the seventh vial (Rev. xvi, 17–19), and is followed by "a great hail" which obliterates all nationalities, "every island fled away and the mountains were not found," in consequence of the fierceness of the wrath of Almighty God.

THE EXECUTORS OF GOD'S VENGEANCE.

In Joel ii these go under the epithet of "a great people and a strong; there hath not ever been the like, neither shall be any more after it, to the years of many generations" (*i.e.*, after the Millennium). The day is called "the Day of the Lord," it is "great and very terrible"; they are called the "Northern Army." The day is seen approaching by God's people Israel; the process of the gathering of this Army is described.

Israel at the first is lost in contemplation, fear, and consternation. Then comes the period of repentance and turning to the Lord with all the heart with fasting, and weeping, and mourning. Israel on her knees, the "Commination Service" is entered into with a zeal and fervour which we have never yet realised as on Ash Wednesday; and we shall say as never before, "Spare THY People, O Lord, and give not Thine heritage to reproach." "Then will the Lord be jealous for His land, and pity His people." The words following do seem to bring us into a great strait as of a fear of famine. It must be some terrible anxiety which seizes upon us for it goes on, "Yea, the Lord will answer and say unto His people, Behold, I will send you corn and wine and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen. But I will remove far off from you the Northern Army," &c.

We must anticipate a little, since at present our eyes are blinded that we cannot see afar off. But the three unclean spirits are doing their work most effectively. It is their endeavour to seize the reins of power falling out of the hands of Rome, to establish themselves as the fifth Empire, to bear rule over all the earth.

Now we are told that on the fall of Babylon, "the cities of the nations fell." These cities of the nations are those which in Rev. xvii, 16, "hate the whore and make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put it into their hearts to fulfil His will and to agree and give their Kingdom unto the beast until the words of God shall be fulfilled." If we look just before, we shall read these ten horns had previously made war with the Lamb, all unitedly under the beast ruled by the whore, but the Lamb had overcome them for He is Lord of lords and King of kings; and they that are with Him are called, and chosen and faithful. These were to be the characteristics alone of Israel as a nation.

These victors are described in Rev. xv as secure, through-

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out all the outpouring of the seven last plagues, which are in the vials full of the wrath of God; and are built up a Temple to the Lord. The description and the office of this Temple is the theme of Rev. xi. Then notice that it is not until the outpouring of the seventh vial, and at the close of it we have "the plague of the hail, for the plague thereof was exceeding great."

This "hail" is three times referred to in the Old Testament prophecy, even Job xxxviii, 22, 23, referring to it (Ezek. xxxviii, 22; Isa. xxxii, 19). But notice Isa. xxxii, 18, 19, states that Israel shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; *when it shall hail*, coming down on the forest (Europe), and the city (Rome) shall be low in a low place.

"Blessed are ye that sow beside all waters, that send forth the feet of the ox and the ass" (see Isa. xxvi, 9, for their work).

The period comprised in this hail devastation, commencing May 29th, 1928, and running on for seven years, culminates in Armageddon. Whilst Russian Bolshevism under Gog is destroying the earth (Europe), the Jew will be hunted out of THE PALE, where it is calculated there are between six and seven millions of them. This will be the worst portion of their Great Tribulation. Who shall deliver them and where shall they go? must form the topic of our next article. In the meanwhile consider Jer. xvi, 14–18; xii, 14–17; also Mic. vii 14–20. Here we have the hunted, who they are, and their deliverer hinted at.

CHRIST'S SECOND ADVENT VIEWED IN THE LIGHT OF BRITISH-ISRAEL TRUTH—VI.

BY HENRY D. HOUGHTON.

(5) THE PURPOSE OF HIS COMING (*continued*).

(iii) To bring in His Everlasting Kingdom (*continued*).

REVELATION xii shows the great revolt in Heaven headed by the Dragon, his overthrow, and casting down to the earth. This I take it is past history. All the precincts of Heaven have been cleared of his vile presence. But the war is not over!

This world is his last fortress, and we are in the fight.

We cannot escape it; for God's cause and interests are very largely committed to and concentrated in His literal people "Israel."

God announced through Jeremiah 126 years after Israel had been sent into captivity *that He was going to make Israel, His banished ones, His inheritance, and His weapons of war.*

Listen to this tremendous declaration: "*Israel is the rod of His inheritance . . . Thou art My battle axe and weapons of war.*" (Jer. li, 19–20.)

What? After they had gone for their sins into captivity? Yes! Mark how Ferrar Fenton translates it:—

"Jacob's portion is never like them,
His Name is the LORD of Sabaoth (means "*armies*," not "Sabbath").
It was He Who constructed all things,
And chose him, a RACE for Himself."

There you have it! Whether the Bishop of a certain city approves of it or not. One infinitely higher than the Bishop declares:—

"It was He Who constructed all things,
And chose him, a RACE for Himself."

Now, then, what is He going to do with this Race? The next verses tell us:—

"*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; . . . and with thee will I break in pieces captains and rulers, and will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in your sight, saith the Lord.*" (Jer. li, 19–24.)

Notice all this cannot refer to the Christian Church. She does not break in pieces the nations, nor destroy kingdoms.

Nor is it spoken of Judah; for though Judah was quickly afterwards carried to Babylon, it is not Judah whom God is going to use to break Babylon; *it is Israel, for it mentions her by name!*

Nor have the Jews ever acted as God's battle axe and weapons of war. *They* have no military might, they are not even a nation, but are themselves living on sufferance among all the nations of the earth. *If the Jews are the only representatives of the Israelitish Race then this great prophecy has ignominiously failed.*

But they are not the only representatives; *there is the great Israel Race, somewhere*, that Race which God chose for Himself and which He has made His battle axe and weapons of war; and by means of which He will yet break the concentrated forces of evil headed up in Babylon. Three times in the recent history of the world has God broken the Tyrant of wickedness—*Philip* with his Armada, *Napoleon*, and the *Kaiser*; and each time God smote the oppressor *by means of little England*, and broke in pieces their captains and rulers!

In Rev. xii, after the Dragon had been cast down to the earth, it says: "And when the Dragon saw that he was cast unto the earth, *he persecuted the woman which brought forth the Man-child.* . . . And the serpent cast out of his mouth water as a flood after the woman, . . . and the earth helped the woman . . . and swallowed up the flood which the dragon cast out of his mouth." Now observe closely what follows:—

"And the dragon was wroth with the woman, and went to make war with the *remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ.*" (Rev. xii, 13–17.)

Christ Himself was the man-child Who was caught up unto God and to His throne. And He was born of the seed of Abraham; *so the woman is the Hebrew nation.* Notice now the minute accuracy of the prediction.

The Dragon makes war against the remnant of the seed of the woman. *But not against all of them! It is against that portion of her seed, "which keep the commandments of God and have the testimony of Jesus Christ."* The Jews have not that testimony, they repudiate both Him and His Gospel,

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so it cannot be the Jews against whom Satan fights. Nor is it against the Gentile nations ; *they are not of the woman's seed at all!*

Satan's malice is all concentrated on one particular section of the Hebrew Race, *that portion "which keep the commandments of God, and have the testimony of Jesus Christ.*" Ten-tribed Israel is portrayed there as plainly as though it had announced her by name! Who are the people that have the testimony of Jesus Christ? And who, at this very moment are giving it to all the world? The British Race!

If you search out, you will find that it is Israel whom God chooses to break in pieces His great enemy "Babylon."

But who is this "Babylon"? *It is far more than the old country of that name,* and it is far more than the Romish Church. *I take it to be wickedness personified ; evil focussed up under Satan Himself in one terrible uprising against God and His people "Israel."*

God has seen fit to commit to literal Israel the guardianship of His Kingdom. "Ye are My witnesses." "This people have I formed for Myself."

"Therefore . . the Kingdom of God shall be taken from you" (the Jews) "and given to a nation bringing forth the fruits thereof." (Matt. xxi, 43.)

This arouses all the enmity and fury of the bottomless pit against Israel, and the agitation and upheaval have already begun!

Against which nation and people is all the world working at the present moment to accomplish their overthrow? *It is against England, God's England!*

So then the war, the final war, will not be merely "*The world against Israel*"; it will be much bigger than that. It will be "*The Devil and all His hosts against God Almighty.*"

Cleared out of Heaven, Satan attacks God *through His chosen people, on earth.*

The Leader is the Man of Sin, which in the Greek is "*Anonia,*" "*The Man of Lawlessness*"; or, as Ferrar Fenton translates it, "*The Man of Revolutionism.*" *And there is not the slightest doubt but that that notorious Devil-possessed man is now living on the earth and hard at work getting ready, though not yet revealed.*

But how will it end? On this point, God's Word is very clear. "And it shall come to pass . . . when Gog shall come against the land of Israel, saith the Lord God, *that My fury shall come up in My face.*"

This is, so far as I know, the only place in Scripture where God says this. *It is more than anger, it is more than wrath ; it is Divine fury indescribable! It is against the Lawless One and all the people who help him!*

"And I will plead against him with pestilence and with blood. And I will rain upon him, and upon his bands, and upon the many people that are with him an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify Myself and sanctify Myself ; and I will be known in the eyes of many nations, and they shall know that I am the Lord." (Ezek. xxxviii, 18-23.)

Now we may understand the strange combination of evil with which our nation has had to contend these last few years. It all has one source—THE BOTTOMLESS PIT!

But that very evil has become to those who have eyes to see—*incontrovertible evidence that we are God's people Israel!*

Nevertheless, strange to say, our brethren the Jews are not on our side.

And the sum and substance of all their hatred to us is *because we are followers of Our Lord and Saviour Jesus Christ.*

The New Testament speaks very plainly of Christ's literal earthly Kingdom. "Thou . . . shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest : —and the Lord God shall give unto Him *the throne of His father David : and He shall reign over the house of Jacob for ever ; and of His Kingdom there shall be no end.*" (Luke i, 31-33.)

This is not the Old Testament, *it is the New Testament, the New Covenant ;* and speaks unmistakably of the same literal earthly Kingdom, which was such a conspicuous feature of the Old Testament prophecies. It is the bringing of the glorious Old Testament predictions concerning the earthly Kingdom of Our Lord *right down into the very heart of the New Testament ; and shows God not working out a different plan and scheme ; but the very same of which the prophet Isaiah had spoken 740 years before ;* see Isaiah ii and ix. These words are as clear and definite as those which spoke of Him coming to suffer and die ; indeed are much clearer : and if the first prediction was fulfilled, the other will be also.

Do not we pray "*Thy Kingdom come, Thy will be done in earth, as it is in heaven*"? Is this prayer that Christ Himself taught us never to be answered? Is it always to be only a pious wish? Is this prayer, which has been used at Christ's command right down the ages, to be denied us? Most assuredly not!

The second Advent is not one of humiliation!

The first Advent was : but not this. This is the time of triumph, this is the time when He comes to reign ; this is the time when He takes the Kingdom.

I feel jealous for the Lord, lest we should belittle Him in any way by the feebleness and by the familiarity of our human conceptions. *Do not let us think of Him then, as a man.*

When He comes it will not be simply as a man, *but as the Divine One, The Ruler ; The King ; The King of Kings!*

When He comes it will be with pomp and circumstance most terrible. It will be with glory and magnificence indescribable.

He will need no tawdry finery of earthly Kings ; no gilt or gold, or gems of earth to make His presence impressive.

He will bring all that with Him!

Such will be the pomp and glory by which He will be attended. St. Paul says that the Lawless One, the Anti-christ, will be swept away with the tempest of His anger, and utterly overwhelmed by the awful splendour of His coming (2 Thess. ii, 8). Weymouth. Isa. xxiv, 23, says : *The Moon will be confounded and the Sun ashamed.*" Zech. xiv says : "That the earthquake shall cleave Mt. Olivet in two parts, half of the mountain moving toward the North, and half toward the South ; and there shall be a very great valley." And the next verse identifies the time : "*And the Lord My God shall come, and all the saints with*

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thee." Then it says: "*Living waters shall go out from Jerusalem, half of them toward the former sea, and half of them toward the hinder sea:* in summer and in winter shall it be." That cannot mean Heaven!

And the next verse says: "*And the Lord shall be King over all the earth, in that day there shall be one Lord*" (not two, twenty, a hundred. No! "ONE"); "*and His name one.*"

Lest, even now, someone may think this means Heaven, let us look at the two following verses, and notice their literal detail.

"And the land shall be turned as a plain from Geba to Rimmon south of Jerusalem; *and it shall be lifted up*, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the King's winepresses."

"*And men shall dwell in it*" (the land) "*and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.*"

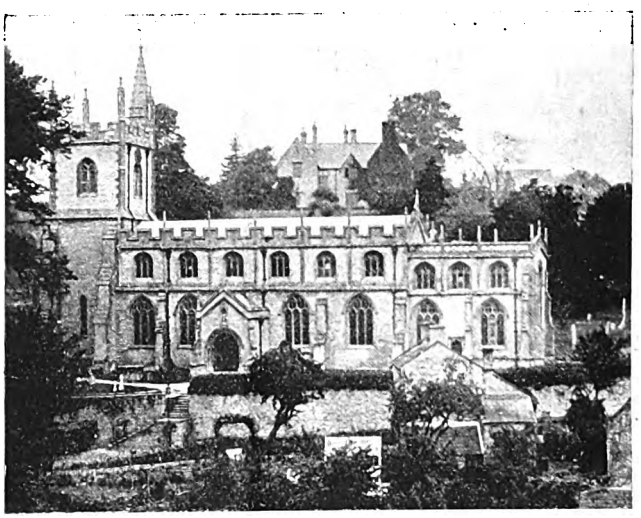
Don't tell me that means Heaven. If we cannot rely upon that being an accurate statement, let us close the book; it has no clear message to give.

PILTON.

BY PREBENDARY C. W. BENNETT.

THE Somerset village of Pilton, which once included the adjoining town of Shepton Mallet, is remarkable for its beauty even in that beautiful land of hill and vale, of widespread view, and lovely coombe. Round it clusters legend and history and many reminiscences of the past. It lies at the head of the great bay that formerly ran into the heart of Somerset and washed the ever sacred isle of Ynywytryn, or Avalon, now Glastonbury, with a harbour where many a ship lay off its wharfs loading the lead and copper from the Mendip mines. Here, with others, is said to have come the merchant Joseph, named from his birthplace the Arimathean. As an upright merchant he would be well loved and respected not only by Arviragus, King of Ynywytryn, but by the Court, and by the British Druids and merchants. Legend has it that a greater than Joseph came. The Lord Himself, whose Mother is said by Irish tradition to have been Joseph's niece, is said, in Icelandic Saga, to have been brought by His nurse Pilhi to The Summerland. He is also said to have come here with His uncle, and again as a young man. The truth of these old tales we can neither affirm nor deny. They were certainly much believed. There is also much corroborative evidence that Joseph was a metal merchant. Cornish and Mendip tradition both agree in this. Anyone who studies a contour map of Somerset will see what an ideal spot Pilton was, along with Glastonbury, to be the centre of a great South of England Mission. When, after Our Lord's crucifixion, his uncle Joseph had asked Pilate for his nephew's body and buried it in his own tomb, what more likely than that he should determine to revisit his old friends along the Somerset bay, and tell them the new great message of salvation through the crucified. What wonder also that King Arviragus, and his attendant Druids and other councillors received Joseph and his company not with suspicion, but with open arms, and gave them leave to preach, and build, and settle down! What wonder, too, that Joseph's thoughts would turn at once to his old friends at Pilton Harbour, and the ideal centre it would make for missionary work on the mainland!

Just above Pilton Harbour, on the side of the hill, lay the village meeting spot, where the older men met for their talks and marketings, and the younger for their varied employs. Many a time, doubtless, had Joseph stood there, exchanging news, making bargains, with miners from the uplands; and we can picture him the centre of an interested group, as he tells them what to us is "the Old, Old Story of Jesus and His Love." But it would not only be one circle of listeners, for with Joseph came others all intent on telling the same tale to interested listeners. Urgent invitations to bring that message inland were not to be denied, and but a short distance from Pilton Harbour ran the great British



PILTON CHURCH, SOMERSET.

Highway from Exeter (Caer Wysc) through what are now Ilminster and Ilchester to Caer Badon (Bath) and Caer Lleyn (Lincoln). Here for them, as it would have been for any modern missionary effort, was their natural line of advance. We find at the present day the memory of their first preaching centres, in Kilkenny (the Cell of Kenny), Kilver (The Cell of Ivor), and Kilmersdon (The Cell of Merston) at intervals along what is now called the Foss Way, because the Romans in later days largely improved it.

Coming to much later days, Pilton Harbour was the scene of great activity, when Glastonbury Abbey was being built. The quarries of Doulting, on the hills just above the Fosse Road, to the north-east, were celebrated for the good quality of its stone. Those who built Glastonbury Abbey and those who built Wells Cathedral employed it for their work. The quarry which supplied the Cathedral stone is still called St. Andrew's Quarry. The great buildings at Glastonbury must have taken from 200 to 300 thousand tons of stone. There was only one way by which these stones could have been conveyed from the Doulting quarries

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to Glastonbury, and that was by getting them down to Pilton Harbour and shipping them across the bay.

Probably by this time the water had become more shallow, so that only the deeper channels were available for the boats. At Glastonbury itself special landing places had to be constructed, one of which is just now being explored.

Meanwhile Pilton Church, at first made (like its very slightly older sister of Glastonbury) of wattle and mud, had been rebuilt, by Saxon conquerors, of stone, and then again by Normans; each race in its turn giving its best to the honour of God. In the beginning of the tenth century King Ina gave the manor of Pilton to the Abbey of Glastonbury, which was ceded two hundred years later to the Cathedral Church of Wells. The then Precentor of the cathedral, Thomas Overay, pulled down the centre portion of Pilton Church. He rebuilt that, and the Chancel, in the Perpendicular style. This practically represents the Church as we have it to-day. "Modern progress on ancient foundations." Modern looks and fashions may have somewhat changed, but the old substructure remains unmoved. Its British position, Saxon approach, Norman doorway, Early English aisle, Perpendicular nave and chancel, Tudor tower, all lying in the beautiful churchyard where the bodies of the fathers have slept for all the past generations. These speak to us of stability in change, of unity in diversity, of beauty in variety.

Pilton is just a little nook in the "little sanctuary" which God, according to His promise, prepared for His people Israel. As it was once, so may it ever be, a missionary centre. May the knowledge of Him, whose faith and worship Joseph taught, be passed on far and wide by Joseph's successors.

BRITISH-ISRAEL-WORLD FEDERATION—THE GLASTONBURY CONVENTION.

FURTHER INSTRUCTIVE LECTURES.

FOLLOWING upon the addresses given in the earlier portion of last week in the Town Hall, Glastonbury, a further series of most instructive lectures were given during the latter part. Amongst those present were visitors from forty-five districts.

At one of the meetings, Mr. C. Leach, a young Jew from Manchester, addressing the meeting as "brothers and sisters of the House of Israel," gave a very impressive address. He came, he said, from a line of Rabbis amongst the Jewish people, famous all over the world. It seemed to him that thousands and thousands of people of this great British Empire were just waiting for the message the British-Israelites could bring to them. The laws of God were written on the heart of the British people in a way they were with no other people of the world. That was why the Jewish people had such very great respect for the British. The speaker's father had told him of many of his experiences in Russia, and had compared them with the kindly treatment the Jews received in this country. In Russia, at any rate, the Jews kept very strictly to the laws of God, and were faithful to them, if they had not done so in other lands. Yet on one occasion the mujiks, the Russian peasants, came to their house and started knocking the furniture about and destroying all his people possessed, and they had barely time to rush out and escape with their lives. He gave some details of this as he had heard the story. Many Jews realised that it was the greatest mistake ever made in their national history when they rejected Christ. They all, if they did not accept Him as the Messiah, honoured Him as a great ethical teacher as did the Unitarians of this country. It was only some particular portions of the Jews who were so bitter against Christ. The Jews realised the great difference between the British and other uncovenanted and uncircumcised peoples. A leading Jew had said that the Jews ought to bless the very stone of the ground they walked on in this country, so different was their treatment by her to what they received elsewhere. He asked them to try and realise what it meant when he told them that there were over 500,000 Jewish orphans in the Ukraine alone. The Bolshevists were persecuting the Jews more than ever. With regard to those calling themselves Zionists in this country, he warned his hearers that that was not a religious, but a political movement, trying to get Jewish political influence and to get power in Palestine. The Jewish people recognised how Britain had been especially blessed by God, and many were disposed to regard them as their own brethren of the House of Israel on that account. He indicated several ways in which the Jews had been shown that they were fulfilling the prophecies of God regarding their punishment and their divorcement as foretold in Isaiah. No one who approached the study of history from an unbiassed standpoint could fail to see that the Britons were a chosen people of God. The Britons had had a great position in history, and especially as a missionary people. He pointed out the enormous numbers of the Word of God that they had circulated in the world, a thing that the Jews could not fail to recognise and appreciate. Many Jews realised that if they had been the only chosen people of God they would have been called upon to carry out that work. All history showed that the British were a God-given Empire and people. It was a glorious privilege to belong to a nation of which Jehovah had said that He was the Maker and the Husband.

A lady from Jerusalem, who has been for some years resident in Jerusalem, gave some account of the work there amongst Jewish children at an orphanage. She also stated that her first knowledge of the British-Israel movement was received in Jerusalem, and she gave some idea of her impressions on the subject in connection with the holy places there.

THE BOOK OF JEREMIAH.

This was the book selected for the course of morning studies for the last three mornings under the guidance of the Rev. Joseph Gay.

He indicated that at the right moment in every place the right man was raised up to declare the Will of God and to foretell what was God's intention. He was a missionary especially called to reveal the mind of God to men. His mission was not only moral and spiritual, but it went further than that. He dealt also with the body

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politic. His eyes were fixed upon the events and circumstances of his time. He lifted up his eyes and beheld the vision of what they signified, and what the trend of events would be and should be. He was given the power to discover the thought of God and to interpret His will. God delivered His message to the people at the lips of the prophet, His message of what He desired from man, and His absolute assurance of what would happen if man complied with or rejected His command. The prophet Jeremiah was under no illusions. He fully anticipated the position which followed through seventy years. He had absolute assurance that all would be carried out according to God's plan. His message was to the House of Jacob and all the families of the House of Israel. He at the bidding of God contrasted Israel with the nations who remained steadfast to their gods which were no gods, whilst the people of God, of Jehovah, had changed their glory for that which did not profit and the shame that had fallen upon them through it. The first part of the third chapter was addressed to the Northern kingdoms, the kingdoms of Israel. Unwarned by the fate of Israel, her treacherous sister Judah feared not but went into the same evil ways. The words of Jeremiah were to be proclaimed towards the North, and backsliding Israel justify herself more than treacherous Judah. Those were the characteristics of the two branches of the House of Jacob. God tells them to go to His place, which was in Shiloh, and it was pointed out that only in one place in our translation was Shiloh interpreted as a person and not a place. It was not mentioned in historical books at all. He referred especially, however, to what was recorded in I Samuel, iii and iv. One commentator believed that what then happened led to the destruction of Shiloh. The students were referred to the alternative readings to which regard must be paid, and which again brought in Shiloh in Gen. xlix, 10, as a place, not a person. Jesus Christ was to unite the priesthood and the kingship for the first time in history when Israel came to Shiloh, and He would reign a priest for ever after the Order of Melchizedeck. Shiloh was the place of the tabernacle and of the Ark of the Covenant, and at that place they would have the civil Government and the religious authority united in one, and Christ would reign. Chapter ix, 13–15, foretold the fate of backsliding Israel, who abandoned monotheism, the worship of the most High God and Him alone, for the polytheism of the heathen nations. The wonderful prayer of Jeremiah for the people was quoted.

In the discussion which followed allusion was made to the two Jeremiahs of Libnah and Jeremiah of Anathoth. It was decided that there were two other Jeremiahs, that he of Anathoth was the priest and prophet, and that he of Libnah was the father of the Princess Hamutal.

On Friday morning the Rev. Joseph Gay continued his study of the Book of Jeremiah. Passages from chapters xviii and xix were read at the opening, the story of the potter's wheel and the bottle, and its application to the House of Israel and the men of Judah in particular. Mr. Gay glanced briefly at the chapters between the 13th and 19th, showing that the drought which had fallen upon the land was due to the transgressions of the people. It was a modern dictum never to give a miraculous explanation of a phenomenon or occurrence when a natural one could be found. The reverse was the case with the old prophets, who did not hesitate to ascribe such things to God as the active agent and cause of the occurrence in association with the deeds of the people. They were ever mindful of the backsliding of the people, as was Jeremiah in these chapters. The prophet's prayer was answered in the negative. God always answered prayer, but not always in the affirmative. It was sometimes by a refusal because of no excuse for transgression of His law. Their being misled and blind to the truth was not an excuse God would accept. God refused the pleading of the prophet because of the depth to which the transgression reached. The prophet strove his hardest for the people and continued his pleading, "Hast Thou utterly rejected Judah?" Jeremiah asked, and pleaded his hardest for them. The people of Israel would never know how much they owed to the secret prayer chamber of the Saints. God's determination was definite towards the people. The prophet turned his thoughts in another direction when he could not shake God's position. He endeavoured to move the children of Israel to get them to turn from their transgression and sin, so that God might forgive them and be influenced by their new attitude towards Him. That was the message that lay beneath the potter's wheel and the broken bottle. It was the message of the world to-day. God wished the people to understand that the potter had absolute control of the clay, and would make what he would of the very same clay. God could do, and actually would do, whatever He pleased. He was the sovereign Lord. The people must lay themselves on His wheel as plastic as the clay of the potter, ready to be made whatever God pleased. God then turned them out the vessel which He desired them to be. Jeremiah as His prophet taught in metaphor, in prophecy, and in acting. Jeremiah was a great actor, doing all sorts of things to arouse people to personal inquiry. He took a great bottle as large as he could carry; he sent messages to the Government of the day. There was a big crowd with him in the Valley of Hinnom, the place of burning. There he broke the bottle in their sight to demonstrate God's determination which He would carry out towards them. If they did not comply with God's will they would be irretrievably smashed because of their sin and transgression. The two parables of the wheel and the bottle must be read together. Though the prophets were men of their times, yet they lifted up their eyes and beheld the future. He quoted the verses of the prophecy of Jeremiah, God's gathering of the people whose ways had not been hidden from Him, from the north country and all the countries whither He had sent them.

In reply to a question, the lecturer said that he did not give the two parables the limited and watertight limitations—the wheel to the people of Israel, the bottle to the people of Judah. He knew that others held otherwise—that Judah was irretrievably broken, but that Israel would be remodelled. To say that there was no element of restoration to Judah was to come into conflict with other prophecies. All the two messages were to convey was the sovereignty of God and the determination of God in regard to sin and trans-

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gression. If they were not plastic in the hands of God they would be smashed in pieces like the broken bottle.

An interesting series of quotations and discussion followed.

The final lecture of the series was held on Saturday, when the Rev. Joseph Gay concluded his studies of the Book of Jeremiah. The priest, said Mr. Gay, had no message as such for his age; the prophet always had. The priest was entirely a functionary, a person ordained of God for the purposes of offering the sacrifices of the Old Testament, or conducting what we call ritual. He had no message as a rule for his day and generation, or for the ages to come. When such a man had really a message, he became at once a prophet. There were instances of such men stepping out of the priesthood and donning the mantle of the prophet. Such a thought gave a particular interest to chapters xx and xxi of the Book of Jeremiah. Pashur was a priest whose name meant "Prosperity around." He was of the priestly order and he smote Jeremiah, who stood up against him. It was in the end a good thing for Jeremiah, for it drew the attention of the king to him. Jeremiah was a very sensitive man as all such thinkers were. He became very depressed. But he had under-estimated the power of God and the people about him. He had omitted to take into account the power of God. In their doubt and difficulty the king and his counsellors sent not for the priest. The people forsook God. They were negative towards God; they were positive towards heathenism, and all that heathenism stood for, and so trouble came. The prophet went for the shepherds of the people, the false prophets who were misleading the people. He prophesied the return of the people and the setting up of shepherds over them who would lead them aright. The prophet was a most practical man, he was not a visionary, he was not a man weaving fairy stories. He was always catching a view of what would really happen. The people were to be delivered by God into the hand of Nebuchadnezzar, king of Babylon, but for a defined time only. They were to be brought again out of all the countries whither God had driven them, and the lecturer submitted that the prophet had his eye fixed upon our own days and beyond them if an adequate interpretation was to be given to his word. In the 27th chapter, the prophet gave some advice which appeared surprising to all who heard it and to those who read. He advised the submission of the population to the king of Babylon, "my servant," or as it might be more properly rendered, "my instrument." Those who submitted would still remain in their own land. Nebuchadnezzar was to be the instrument for the discipline of God's people. It was easy to be embittered by the discipline and the punishment which came as the consequence of sin, but the prophet advised them to get all they could out of the discipline. The speaker believed that the iron in the blood of the Anglo-Saxon races was simply because they had taken their discipline and correction and punishment in that spirit; and so God had made them come out of tribulation the strong characters that they were. If that be true, the whole of God's actions had been beneficent. It threw a flood of light upon the Great War. The events of the Great War were from that standpoint beneficent, and the question of permission of God did not arise at all. The attitude of the prophet towards the false prophets that had arisen was considered. The devil was always ready to quote Scripture, but with a false suggestion, as he did in the garden of Eden. It was the same now. Jeremiah said so and so. Two or three others said the opposite thing, and the people followed the majority, which they thought must be right as they did not quite know which to believe. The people were confused between the two voices, and did not know which to believe. He believed in the one man standing up and uttering the true voice against a thousand who uttered lies. That was the position of Jeremiah. He applied the story to the problems of Europe, and said no Prime Minister or group of politicians or party would solve the problems. It would only be done by the removal of transgression and sin. He believed from prophecy that we were moving in the direction of a wonderful time, though through a period of great tribulation. Chapter xxxi, 18–20, and again verse 22, were quoted and commented upon as of importance in showing how this would be brought about and especially the share of the women in the work. The prophet seemed to be turning towards the women for the salvation of the race. The 27th and 28th verses were also enlarged upon, and the story continued to verse 40, that of the new covenant. The buying by Jeremiah of the field of Hanameel seemed a strange thing to be interpolated. The commercial transactions of Jeremiah seemed to be an intensely personal affair. The story showed him to be a practical optimist assured of the restoration of Israel and ready to prepare for it. That was the reason it was given. Although Nebuchadnezzar was besieging Jerusalem and people were ready to sell out for what they could get, he was ready to buy the land. The great importance of the 33rd chapter, as foretelling the gathering together again of Israel and Judah, was shown.

In the debate that followed, the fact was emphasized that Zarah-Judah (who never became Jews) as well as Pharez-Judah (twin brother) was included with all Israel in the covenant, Zarah-Judah having emigrated from the parent stock before the latter went into Egypt in bondage. The whole house of Israel was to be included in the new Kingdom of God.

CORRESPONDENCE.

To the Editor.

DEAR SIR,—As a great admirer of THE NATIONAL MESSAGE AND BANNER and of the wonderful work being done by the British-Israel-World Federation, I wish to make a suggestion. It is that on a fixed day in each year, say, the third Saturday in September, each reader of your valuable Journal should send to Headquarters a donation—minimum 1s.—to help forward the progressive movement of the Federation. I feel sure that all who read and benefit by your Journal would be only too glad to adopt this plan. May we commence this month? What do my fellow-readers think?

Yours in the glorious Hope,

A PENZANCE FRIEND.

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PYRAMID PROPHECY AND THE PRESS.

NOTHING proves the Truth of Pyramid Prophecy so completely as a comparison of past interpretation of Pyramid Prophecy with recent statements in the Press.

The following comparison is a typical example, quotations in the left-hand column being from the works and articles on the Great Pyramid by Mr. D. Davidson.

THE NATIONAL MESSAGE, January 2nd, 1926 :—

"**The summer of 1926 is indicated (in the Great Pyramid's Prophecy) as the central Epoch of the influence of the Spiritual Powers of Darkness in the Kingdoms of this world.**"

THE NATIONAL MESSAGE, January 16th, 1926 :—

"A.D. 1926 is a critical year for the power or powers of Gentile Dominion."

"The Great Pyramid : Its Divine Message," Plate LXVc. Published in July, 1924 :—

This gives the Central Epoch of the influence of the Spiritual Powers of Darkness in the Kingdoms of this world as 20th July, 1926.

"Talks on the Great Pyramid" : Booklet No. 3.

"Pyramid Prophecy and Current Events," pp. 12 and 14 (items 7 and 14), and Plate 2, published in July, 1925 :—

A summary of these references is given in "The National Message," Aug. 14th, 1926, as follows :—

"The symbolism indicates, however, that a process of Divine Intervention is **diverting the course of these evil influences into other channels and over a longer period.** . . . Here (in the Booklet referred to) the reader will see that the whole symbolism of Divine Diversion identifies Communism as the Central historical theme of world chaos ; the 'Gospel' of Satan as opposed to the Gospel of Jesus Christ."

← *The Times* Leading Article, August 26th, 1926 :—

"**Changes in Russia.**"

"**This is a critical summer for the protagonists of world revolution. The Communist Party that governs Russia is in grave difficulties.** . . . Recent events suggest a rapid decay of party discipline. . . ."

"What is happening now is much more serious than the upheaval in January. . . . **The tension and corruption of absolute power are eating the party away.**"

← *The Morning Post*, July 30th, 1926 :—

"**Dzerjinsky died on July 20th.** . . .

. . . Dzerjinsky, as head of the formidable Che-Ka, was **the arch-terrorist to fallen friends and enemies alike.**"

← *The Times* Leading Article, August 26th, 1926 :—

"During a stormy meeting of the Central Committee in July (*i.e.*, July 20th), Dzerjinsky, the chief executioner and a ruthless disciplinarian, died suddenly. **The consequences of his death will appear later. . . By a strange coincidence Dzerjinsky's death took place at a moment when the party was in the throes of open and violent dissension . . .**"

". . . an attempt has been made **during the summer to divert attention from the internal crisis by stimulating the dying hopes of world revolution,** through desperate propaganda in support, first of the general strike, and then of the Coal Strike in Great Britain . . ."

The above statement was fully given as follows :—

"The symbolism indicates that a process of Divine Intervention is diverting the course of these evil influences into other channels and over a longer period extending to Aug. 20th, 1953, for the purpose of ending their dominance by September 16th, 1936, and completely purging civilisation of the evil effects of their dominance, and placing the elements of evil under complete subjection by August 20th, 1953."

". . . . the culminating phase of the Field of Evil Spiritual Influence that is to be overcome by Divine Diversion is central to July 20th, 1926. . . ."

"Although it is too early yet to view current Russian history in true perspective . . . the accuracy of the Pyramid's prophetic symbolism and of its Index datings for that symbolism already indicates the general lines upon which Russian Revolution is proceeding."

← *The Times* Special Article, August 27th, 1926 :—

"**Russia's Dilemma.**"

"**The goal desired of Russia's rulers is retreating into the almost immeasurably distant future as a result of the very methods that have been taken to prepare for it.**"

"Five years ago pure Communism (Leninism, rather) was abandoned . . ."

"**Communism in the full sense was postponed whilst Russia was being prepared to receive it. It was a prodigious task.**"

". . . . The monetary reform, completed early in 1924, and the credit expansion that followed, gave a temporary stimulus to industry. **The end of this period took place this year.** The 'regime of economy' was announced, for which Dzerjinsky made himself responsible. **It is a further postponement of the Soviet goal.**"

"The Soviet Government is ready enough **to divert attention from the increasing problems at home to events abroad.**"

QUESTIONS AND ANSWERS.

BY THE REV. G. H. LANCASTER, M.A.

QUESTION.—I have heard that the word "Goyyim" as used in the original Hebrew text means a definite people who were actually existing at that time, and does not refer to the nations generally, as the Authorised Version gives it. The A.V. gives the word nations with a small initial letter, but Ferrar Fenton translates it as "Gentiles," with a capital initial letter, thus showing, as I think, that the original Hebrew word also had a capital initial letter ; if so, would it not bear out the above ? ANON.

ANSWER.—The 14th of Genesis is always a difficult one to understand, but nevertheless is historical. The German critic, Gunkel, in a book which he published in 1901, tried to show that the narrative is a comparatively late Jewish "midrash," but this, of course, we cannot accept. Archæological evidence has proved that Amraphel, King of Shinar, was none other than Hammurabi, the famous King of the first Babylonian Dynasty, who codified the law which became the basis of the Mosaic code (see *The Oldest Code of Laws in the World*, by Dr. C. H. W. Johns). In all probability, as Maspero points out, he reigned as far as the

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Mediterranean. Arioch, King of Ellasar, is in all probability to be identified with Eriaku, King of Larsa, whose name is mentioned in numerous inscriptions from which we gather that he ruled over a principality in South Babylonia. Chedorlaomer, King of Elam, governed a very important country, which had an ancient civilisation, repeatedly mentioned in the inscriptions. He was an Elamite, and it is uncertain whether his name has been found in the inscriptions, though Dr. T. G. Pinches thinks that he has discovered it on some tablets now in the British Museum, yet, as these tablets are of a very late date (300 B.C.), it is doubtful what importance may be attached to them. Of Tidal, King of Goiim, it is doubtful if we know anything, although Mr. Pinches has discovered the name of "Tudchula" son of Gazza, on those same tablets, which may refer to Tidal.

There is a slight difficulty over the word "Goiim." It is, as translated in the Authorised Version, the ordinary name for "nations," but, as this suggests no identity, it is thought that the term is applied to a particular set of peoples, and therefore the Revised Version correctly retains the Hebrew word "Goiim," and uses it as a proper name.

Against this, however, it must be pointed out that no people of that name are known, and this led the great archæologist, Sir Henry Rawlinson, and others, to assume that Goiim is a corruption of "Gutim," for the Guti of the inscriptions were the people who lived to the east of the country now known as Kurdistan. On the other hand, Prof. Sayce suggests that the Goiim means "nations," and therefore the hordes of northern peoples who were known from the inscriptions to have constantly invaded Assyria.

The capital letter to which you allude in Fenton's translation is of no account, as there is no distinction between capital and small letters in Hebrew.

WEEK BY WEEK.

By A. R. H.

PRELIMINARY stages of a movement toward reunion of the two great branches of the English-speaking Peoples begin now rapidly to approach that great climax predicted and recorded by the Prophet Ezekiel (Ez. xxxvii, 15–22).

The recent statement, made by no less an authority than Professor W. Allison Phillips, that the separation of these two great Peoples was of only a *temporary* nature, came as somewhat of a "bombshell" in the world of scholarship as a whole.

To British-Israel scholars it came merely as further confirmation of a long-established conviction based upon the absolutely reliable statements of Holy Writ; a testimony all the more welcome on account of its independent and altogether unbiassed source.

Dr. Robert McElroy, late Professor of American History at Princetown University (in which Chair he succeeded the late President Wilson), now at Oxford University, who has rendered great service to the cause of Anglo-American friendship, speaking on a recent occasion, said: "Past differences and old misunderstandings between Great Britain and America have been covered over by the memory of a brief period of common struggle for the grandest cause that ever asked the sacrifice of men."

"Americans did their little, far far too little, and late; *the British their prompt and glorious much;* but for a few God-granted months they fought side by side. To-day, therefore, it is easy to cast past difference into the shadow by recalling how our sons stood together cheering one another in the very face of death.

"They sleep together side by side, on shadowed hill sides and in sunlit glades, and *no one can say until the Trumpet sounds, which are the sons of England, which the sons of England's sons.*

"Errors of historical interpretation can be cured in the end only by the calm, patient study and judicial judgment of men with mind and time and training to handle the vast mass of evidence and lay bare the facts, stripped of prejudice, stripped of passion, stripped of provincialism. When *they* cure there can be no relapse.

"We owe a vast debt to such men, conspicuously to Sir George Otto Trevelyan, who has interpreted the American Revolution so fairly as to find favour in both lands and acceptance in all centres of world-scholarship. Trevelyan has wrought *a mighty change in*

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of that great conflict, making it clear that it was not a war between England and America, but between the liberal and the reactionary men of *both* lands. He has made men see that the fathers of the American Republic did not all live in America. America celebrated not only their Washington, their brace of Adamses, their Patrick Henry, Thomas Jefferson, and the British-born Alexander Hamilton, *peer of them all;* but their Chathams, their Pitts, their Burkes, Foxes, and Barrés as well. All these were leaders who stood for the liberal movement in 'the days that tried men's souls.' *All these were fathers of the American Republic.*

"Other historians, less brilliant than Trevelyan, but with similar finality, *have convinced America that in the war of* 1812 *she fought on the wrong side.* As they slowly made clear what the

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would have meant to America as well as to Europe, America had come to rejoice that the 'Man of Destiny' did not prevail, although he left *a shattered world to recover from the blows designed to enslave mankind.*

"Thus by the *silent forces of sound scholarship* have the worst stings been removed from the pestilential wasp called British-American misunderstanding; and Walter Page, the most American of Ambassadors, voiced a conviction of America when he said: '*British-American friendship is the greatest asset left to civilisation.*'

"The American Civil War is too close to be discussed with the certainty with which we may now speak of the Revolution and of the War of 1812, *but historians are already laying before us revisions which make it clear* that certain Anti-British prejudices which that war left upon the minds of Americans are due to *misunderstanding which must pass as the facts emerged.* For a full generation after the close of that conflict Americans vaguely resented what they

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called 'Great Britain's too great sympathy with the rebel cause.' But only this year appear Ephraim Adams's two volumes entitled 'Great Britain and the American Civil War,' *which present a mass of evidence to prove that there was no real cause for bitterness.*

" You are Great Britain," concluded the Professor, " and *despite the chaos of a shattered world, remain, and will remain, the centre of the greatest Commonwealth of Nations the world has ever seen.* To-day as always since Drake went round the Horn and Medina Sidonia fled with the shattered remnant of the Spanish Fleet, *your Fleets patrol all oceans, giving the world the freedom of the seas.* I ask no greater

FREEDOM OF THE SEAS

than British freedom, and in the future, whatever misunderstandings may *temporarily* arise, it will be seen that there is between England and America *a common vision of justice,*

A UNITY WHICH IS OF THE SPIRIT,

which means safety for those institutions *which we hold in trust for all humanity.*"

The foregoing testimony is symptomatic of the remarkable change of outlook that has taken place in Anglo-American scholastic circles. Mr. Newton Baker (U.S. Secretary for War) made a statement of equal significance, politically, when, on August 29th last, he said: " It is *in the interests of the United States that England be strong enough to continue her mission as guardian on every savage frontier, and make her weight felt on behalf of international peace and justice in the Councils of the nations.*

"*Our political isolation,*" he added, " *is a mere pretence* in view of growing economic entanglements."

The manner in which the United States Government has, within the past few weeks, been forced to become embroiled in the Chinese crisis, in addition to the Turkish troubles, is significant. The attempt made by the Spanish Government to involve America in the rather treacherous Tangier dispute is a portent that cannot be ignored.

Further important developments are bound to come as a result of the pending Presidential election due in 1928.

Of President Calvin Coolidge the American people have said: " *He has given vitality to our veneration for*

THE BIBLE AND THE CONSTITUTION."

Bishop A. W. Leonard (Superintendent of the Methodist Episcopal Church in Western New York State) makes a reassuring statement when he declares emphatically, " No Governor can kiss the Papal ring and get within gunshot of the White House, nor can a Governor in favour of nullification of the law become the leader of *a Constitution-loving people.*"

THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE are grateful for offers received to distribute circulars announcing the Congress. One enthusiastic young man with a motor-cycle has undertaken to cover a large area, distributing thousands of circulars. We shall be glad to hear from others, whether with or without cycles—in fact, all who can help. We want to cover the London area, district by district. We invite our friends in the provinces also to give us their assistance. There must be hundreds, if not thousands, who would be glad to know of the Congress meetings and of the cheap fares to and from London. Those who may be themselves unable to undertake distribution can perhaps suggest someone in a given district who might be willing to do so.

The circulars, giving a list of the speakers and chairmen, are now ready and can be supplied in any quantities. Posters in two colours are also ready, and we shall be pleased to supply these to all who will kindly get them exhibited.

* * *

We must again appeal for funds to enable us adequately to advertise the Congress. There can be no question as to the urgency of the message we have for the nation at this time, and there can be no question as to the obligation laid upon us to proclaim it. Are we prepared to make sacrifices to meet the obligation? Or shall we remain content to spend money on personal gratifications? It is a solemn and searching question which we must face. Better for us we had never known the Truth than, having it, we spread it not. Light hidden under bushels, and talents wrapped in napkins, have to be answered for. By the Congress of 1926 God gives us a very wonderful opportunity to witness for Him. May we rise to it!

* * *

Mr. J. J. Morey addressed two successful meetings at Kingsdown, near Deal, on September 3rd.

* * *

Mr. John Leech, M.A., K.C., addressed a conference of British-Israelites in Dublin last week. Important developments are expected therefrom.

* * *

Readers residing in the district of Epsom are invited to communicate with us with a view to arranging a meeting in Epsom at an early date.

* * *

Meetings are announced for next week as follows:—September 13th, at 8 p.m., Chiswick Town Hall; 14th, at 8 p.m., Harrow, Gayton Rooms; 15th, at 3 p.m., Haverstock Hill, Town Hall, Hampstead; 17th, Y.M.C.A., Croydon. Speakers: Mr. John Leech, M.A., K.C., Rev. Joseph Gay and Mr. J. J. Morey. Chairman at Chiswick and Hampstead, Mr. Herbert Garrison.

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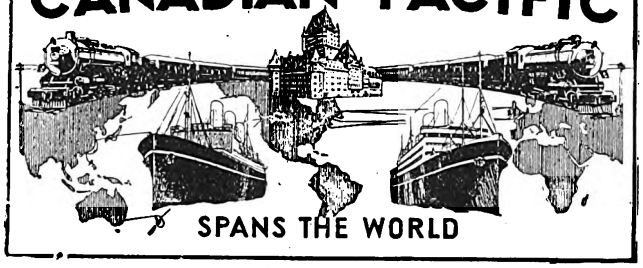
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THE NATIONAL

MESSAGE & BANNER

The Official Weekly Journal of the British-Israel-World Federation.

INCORPORATING "THE BANNER OF ISRAEL" AND "THE COVENANT PEOPLE."

No. 246. Vol. V. SEPTEMBER 18th, 1926. Price 2d.

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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]

THE SEALING OF ISRAEL.

By the Rev. W. Pascoe Goard.

"And I saw another angel ascending from the east having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

"Saying, Hurt not the earth neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

"And I heard the number of them which were sealed. . . ."

The number of the sealed were primarily twelve thousand for each of the twelve tribes of Israel. These are the hundred and forty and four thousand who are the first fruits from the dead as it would appear.

But after them there comes the great multitude which no man can number, of which the elder said, "These are they which have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

This constitutes the sealing of Israel.

It will be noted that this sealing is in connection with the opening of the seals by the hand of the Lord. It is, therefore, one of the fundamental major things in connection with the kingdom nation of Israel.

The multitude of the sealed are arranged in connection with the square of twelve-tribed Israel. It is upon the primary twelve times twelve thousand that they are formed. The sealing takes place in the sixth seal, which, in the great sequence of events as they are related to the King Himself and the Kingdom, comes just before the "great day of God Almighty."

It will be remarked that the breaking of the seals is done by the hand of Our Lord. The sounding of the trumpets is done by angels. The pouring out of the vials is also by the hand of angels, a different group of angels from those who sounded the trumpets. By the fact that the seals are opened by the hand of the Lord we have the indication that the sealing of Israel is among the things of the very first importance.

It should also be remarked that other high and wonderful matters pertaining to the kingdom are halted until the sealing of the servants of our God in their foreheads be accomplished. This is another indication of the importance of the event.

When we look to see what is thus halted we are again struck with the assurance that it is the latter progress of matters of the Kingdom well on towards the end.

Rev. Merton Smith has been insistently calling attention, for some years now, to the evident fact that the time of the sealing of the servants of God in their foreheads is come. In this we have heartily agreed; and still agree.

Now let us ask, and try to find the answer to the question: What constitutes the sealing of the servants of God in their foreheads?

It will be remarked that the servants of God have been sealed from the beginning in their hearts. The Apostle Paul gives to us both the *obverse* and the *reverse* of the seal.

(The obverse is) "Having this seal; The Lord knoweth them that are His," and (the reverse is) "Let every man that nameth the name of Christ depart from iniquity."

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This is the seal of the Sons of God *upon their hearts.*

The sealing of the servants of the Lord is a different matter in the instance before us. It is not the sealing of the heart, but the sealing of the servants of the Lord *in their foreheads.* The heart is the seat of faith and of love. The forehead indicates the seat of the intelligence and will. Thus the sealing at the time indicated in the text before us is mental and volitional.

What is the sealing of the servants of our God in their foreheads?

This question will make it necessary for us to examine a line of Divine teaching and Israel history.

We submit that the seal which the servants of God receive in their foreheads is *the Jehovah Name.*

Do not read this casually and pass on. Try and master the significance of the statement. One is justified in using the expression infinite in connection with the matter and in saying it is of infinite importance.

We must ask the reader to recall the significance of the various names of God. The names have not come as Wellhausen and his followers would have us believe, from various religions and multiplicity of deities. They have come, on the other hand, as specific revelations of the One True God in differing relationships to His creatures. They are a means of simplifying, and not of confusing, thought. We have dealt with this before, especially in the booklet, "The Names of God in the Bible." But for the benefit of those of our readers who have not had their attention called to the matter we shall here briefly refer to the different names and to the Jehovah Name especially.

The name "Elohim" indicates God the Creator, in His relationship to the material universe at large. Thus the word is first used, and continues to be used, "In the beginning Elohim created the heaven and the earth."

Elyon El denotes God in His relationship to all the human family. Thus Melchizedec was "Priest of Elyon El," and Jesus Christ is made a Priest for ever after the order of Melchizedec. The difference between the Priesthood of Melchizedec, who was "Priest of Elyon El," and the Priesthood of Aaron, who was Priest of Jehovah, is that Melchizedec ministered *on behalf of all the human family,* and so does Jesus Christ, who was made a Priest for ever after the order of Melchizedec; while Aaron ministered before Jehovah *on behalf of the twelve tribes of Israel only.*

El Shaddai is the name revealed to Abraham and his seed for ever for the purposes of the racial covenant entered into between El Shaddai, Abraham, and Sarah. For the purposes of this covenant God revealed Himself by a new name, El Shaddai, and gave to Abram the new name Abraham and to Sarai the new name of Sarah. This name indicates *God in His racial covenant with Abraham, Isaac, and Jacob, for ever.*

Jehovah: This is the name by which God has ever associated Himself with that Covenant line which carried forward the promise, "The seed of the woman shall bruise the serpent's head." It is the line which, beginning with Adam, admitted Cain and Abel at the first. But Abel was slain and Cain thereafter "went out from the presence of Jehovah." Therefore, the line was renewed, as we see in the fifth chapter of Genesis: "God, Adam, Seth . . . Noah, Shem . . . Abraham, Isaac . . . Jacob, Israel." This is the association of the name Jehovah. Outside of this line, as a rule, the name is not used.

It is the administrative name of God. It is the name of His active administrative presence and power, indicating Himself, the I AM of all the ages, "Holy, Holy, Holy," that is to say, "devoted, devoted, devoted," absolutely to the activities of the Kingdom and the great redemption and atonement which lie at the basis of His Kingly Administration both of Church and State in Israel.

Jehovah is the name which indicates the Kingdom whose boundaries are ever before Him, which are ever extending, and which shall extend until, not long hence, the cry shall go up in Heaven, "The Kingdoms of this world have become the Kingdom of our God and of His Christ."

THE NAME REVEALED ANEW TO MOSES.

Turn to the wonderful series of events which had their immediate beginning at the burning bush. Read them carefully with the matter as we have seen it in the foregoing. Realise as far as possible what it meant for Moses, and what it meant for Israel, and for the World; that the time had come when God would reveal Himself to His servant Moses and to His servant nation Israel *by His administrative Name Jehovah.* We can only quote a few passages from these wonderful chapters. We urge the reader to take the Book in hand and read them for himself. May God lift the veil from our eyes and cause us to see the wonderful things in His law.

Exodus iii: "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 unto 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 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."

It will be remembered that wherever the word LORD, printed in capitals, appears in the Old Testament it is thus written to indicate that it has been used instead of the ineffable Name Jehovah, and we should read the Name Jehovah there.

Turn now to the sixth chapter, vv. 2 and 3, "And God spake unto Moses and said unto him, I am Jehovah:

And I appeared unto Abraham, unto Isaac and unto Jacob, by the name of El Shaddai, but by my name JEHOVAH was I not known to them . . ."

V. 6: "Wherefore say unto the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians . . ."

Thus was God introduced by His name, which signifies Himself active in the administration of the affairs of His Kingdom.

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Note that when Moses asked of God the question, "What is His name?" the almost disconcerting reply is, "I AM THAT I AM."

It is not a name at all in the usual acceptance of the term. It is a sound uttered by the human voice, or written by the human hand, which means the very selfhood of God. The best illustration for us is the shekinah glory which shone over the mercy seat in the Holy of Holies. The one is as easy to understand as the other, but we have been made familiar with the shekinah from childhood. The shekinah was a light which shone over the mercy seat, above the ark of the covenant, without visible means of production. There was neither fire nor lamp, nor any material means of producing fire or light. Still, hovering in the air, the light shone from year to year and from age to age. The modern candles on the altar are a very, very poor substitute for that light which long since was withdrawn. That light was the visible manifestation of the presence of Jehovah. It appealed to the eye of the beholder and proclaimed the actual presence of the Most High.

Now what the shekinah glory was to the eye, proclaiming the presence of God, that the Name Jehovah is to the ear. It indicates the attentive, active presence of God.

The person armed with that name is armed with the power of God and the authority of God as His duly appointed attorney.

Thus was Moses armed before Pharaoh. Thus armed, he alone was more than Pharaoh with all the might of the Egyptian empire behind him.

Thus Israel, bearing the Name Jehovah, during the period in which she bore that Name, was more than all the hosts and nations which could be arrayed against her.

The name "put upon" the children of Israel.

We wish to call attention to the tremendous meaning of the words we are now to present to you. More than navies upon the sea, and armies upon the land; more than air forces without number, was the equipment of the children of Israel as a nation, and because of that equipment they marched forward in the midst of numerous enemies who thirsted for their destruction.

Numbers vi, 22–27: "And Jehovah spake unto Moses, saying,

Speak unto Aaron and unto his sons, saying, On this wise shall ye bless the children of Israel, saying unto them,

Jehovah bless thee, and keep thee:

Jehovah make his face shine upon thee, and be gracious unto thee:

Jehovah lift up his countenance upon thee, and give thee peace.

And they shall put my name upon the children of Israel; and I will bless them."

Thus was Israel appointed to bear the great Name. They were sealed with it, endowed with it, blessed by it.

In bearing the Name, they bore the right, authority, and power of the Lord.

THE PURPOSE OF THE ENDOWMENT.

Please read among other great chapters which with wonderful clearness deal with this theme, Deut. xxviii, 1–14. Someone will ask, Why not continue, and read the alternative verses which follow? We have but space to answer as follows: Because the old covenant of which this chapter is a part is set aside as to the punitive clauses, for they have been fully executed upon Israel during all the seven times of her punishment, and because of that fact and of the greater fact of the Redemption of the nation by the great sacrifice upon Calvary, the blessings are henceforth assured to her in the terms of the New Covenant, in which there is neither "if" nor "but," but the Divine declaration, "*I will* be their God and *they shall* be my people."

Therefore read the verses indicated with the assurance that we have been born into that day in which Israel may claim the complete fulfilment. The only requisition being "Nevertheless I will be inquired of by the House of Israel to do it for them."

But read with especial care the following verses which we repeat:—

"Jehovah shall establish thee an holy people unto himself as he hath sworn unto thee, if thou shalt keep the commandments of Jehovah thy God and walk in his ways.

"And all people of the earth shall see that thou art called by the name of Jehovah; and they shall be afraid of thee."

Thus does Jehovah purpose to set a guard about His people Israel. Even Himself, against Whom the nations of the earth shall fear to move.

Thus for centuries Israel walked under the shadow of the Almighty. Only when she cast off the Name, and travelled in her own strength, did she fall under the iron hand of her enemies.

THE NAME REMOVED.

But Israel was divorced from God, and the "bill of divorcement" was promulgated for all men and ages to read. It is contained in the prophecies of Hosea.

Hosea i, 9: "Then said God; Call his name Lo-ammi: for ye are not my people, and I will not be your God.

"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.

"Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel."

Thus was Israel divorced from the Jehovah name and person. But with the glorious promise of restoration.

The actual removal of the Name is recorded in the seventh chapter of Amos, where, as a diplomatic messenger, the prophet comes to "The King's chapel and the King's court" and solemnly changes the name "House of Israel" to that of the "House of Isaac."

Thus stripped of the Jehovah name, authority and power, Israel went out into the ages of her punishment.

ISRAEL REDEEMED FROM DIVORCEMENT.

Turn now to the wonderful fiftieth chapter of Isaiah and read straight on to the end of the fifty-fourth chapter

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of Isaiah, for these are the great redemption chapters wherein are worked out the redemption of ten-tribed Israel and her daughter nation Israel in the Isles. "Where is the bill of your mother's divorcement whom I have put away?" the Lord asks of Israel in the Isles concerning her mother, ten-tribed Israel, late of Palestine. It is the very bill of divorcement we have quoted, namely, the prophecies of Hosea. The question is the prelude to the great redemption story.

Thus on Calvary Jesus died "One man for the people, that the whole nation perish not . . ." as Caiaphas testified concerning the death of Christ.

THE NAME RESTORED.

This restoration is before us in the sealing of Israel. "Hurt not the earth, neither the sea, nor the trees, until we have sealed the servants of our God in their foreheads."

What is the seal thus placed upon the foreheads of the hundred and forty and four thousand, and of the great multitude whom no man can number? Let us see what the Book says. Turn to Revelation xiv, 1: "And I looked, and, lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, HAVING HIS FATHER'S NAME WRITTEN IN THEIR FOREHEADS."

This is the seal, and it is the Name Jehovah, "His Father's Name."

So the time of the sealing of Israel is come. It is the placing once more upon the children of Israel the Name of Jehovah their God.

Thus may the nation and the people of it be endowed once more with that awful Name which our fathers bore, which went before them, and guarded their flanks and rear in the ages long passed; and in the strength of which Israel of the administrative days of the Kingdom into which we have entered will march essentially unharmed through all the hosts which may arise against her.

This is the triumph of the Gospel of the Kingdom, and to it Our Father God is leading, Who is manifest in Jesus Christ Our Lord.

CORRESPONDENCE.

To the Editor.

DEAR SIR,—May I be allowed most warmly to support the suggestion made by "A Penzance Friend" in last week's MESSAGE (page 571) that readers should contribute *at least* 1s. per week to help forward the progressive movement of the Federation?

Socialists and Communists, out of their oft-times meagre earnings contribute this amount (1s. per week, or £2 12s. per year) to *their* cause.

Surely, British-Israel Believers—citizens all of God's Kingdom Nation on earth—should do as much, if not more, for the cause of CHRIST! God will supply us with the means to give, if we, on our part, provide the *will* to give. He will honour our faith if we trust Him.

Yours in Christ Jesus,

AQUARIUS.

MR. JOHN LEECH, M.A., LL.B., K.C.

WE have the pleasure to present this week the portrait of Mr. John Leech, Master of Arts and Bachelor of Laws of Dublin University, and First Honoursman of Trinity College, Dublin; Plunket Gold Medallist for Oratory (Legal Debating), Honorary Member of the College Historical Society T.C.D., a member of the Bar of Ireland, and one of His Majesty's Counsel (K.C.), a Bencher of the Honourable Society of King's Inns, and a Bencher of the Inn of Court of Northern Ireland. He was Senior Crown Prosecutor for County Longford, and Chairman of the Incorporated Council of Law Reporting for Northern Ireland. He was a leader of the Irish Bar. For over three years he was an additional Judge of the Belfast Recorder's Court and of the County Court of Antrim, during which period, in addition to ordinary Civil and Criminal jurisdiction, he had to adjudicate upon claims amounting to many millions of pounds sterling arising out of the disturbances in Belfast.

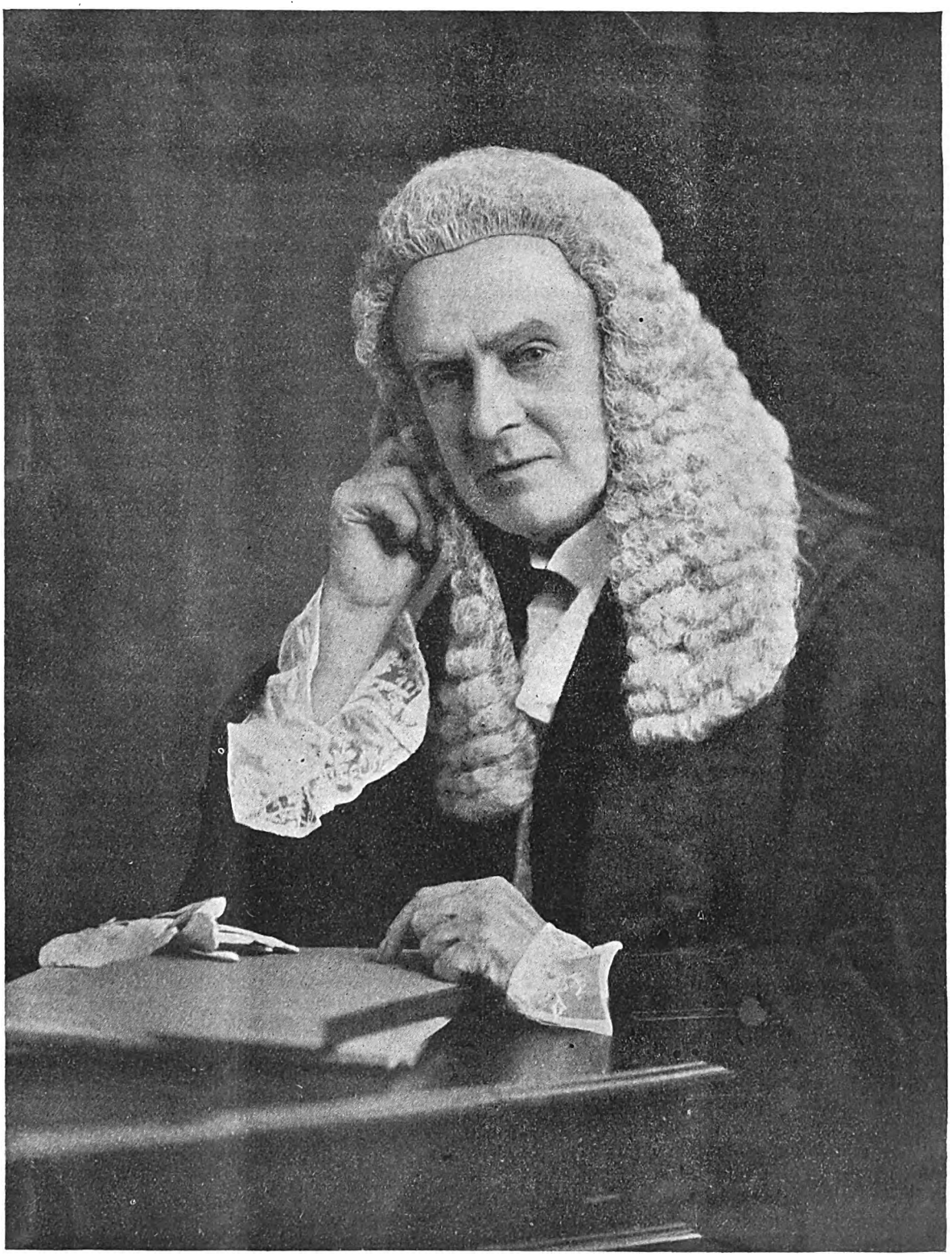
Mr. Leech was the "Father" of the North West Bar (by election) until that Bar ceased to exist owing to the division of Ireland, and shortly before coming into the British-Israel Movement he was elected "Father" of the Circuit of Northern Ireland, which position he only resigned on joining the Federation staff. He was Commissioner for the Reconstitution of District Electoral Divisions of Northern Ireland, and Chairman of Trade Boards. He was several times appointed a Commissioner for the trial of Local Government Election Petitions. Until he left Dublin to live in Belfast he was a member of the Dublin Diocesan Synod of the Church of Ireland, and of the Dublin Diocesan Council, also Judge of the Court of the Diocesan Synod and President of the Irish Church Union.

He is still a member of the General Synod of the Church of Ireland, which is the supreme governing body of that Church. He has been closely identified for many years with various kinds of religious activities. He served on several Missionary, Religious and Charitable Committees, and he was for some time Chairman of the Senior Bible Class of the Dublin Y.M.C.A., and Chairman of Directors of the Y.W.C.A. Trust Corporation for Ireland. He has held missions in a number of churches both in England and Ireland. He occupied the pulpit of St. Paul's, Portman Square, London, during the absence of the Rev. Dr. Stuart Holden in America.

We think it right to set down these facts in order that our readers may know something of the distinguished career of this gentleman, who has given up the profession he has long adorned in order to devote the remainder of his life to the great work of the British-Israel-World Federation, which he considers of more importance than any other Movement to-day. The Council were only too glad to be able to offer him the position of Commissioner-General and Chairman of the Board of Commissioners of the Federation. Our readers will, we are quite sure, wish him God's blessing in the important office he has taken up.

Mr. Leech will, of course, be one of the speakers at the forthcoming Congress. He is an able exponent of Israel Truth, and an experienced expositor of the Bible.—EDITOR.

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MR. JOHN LEECH; M.A., LL.B., K.C.

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CHRIST'S SECOND ADVENT VIEWED IN THE LIGHT OF BRITISH-ISRAEL TRUTH—VII.

By HENRY D. HOUGHTON.

THE FINAL TRIUMPH OF OUR LORD!

WE see wickedness on every hand, open, impudent, unabased, insolent. It is found everywhere, clothed in silks as well as in rags. It rides in the carriage as well as walks on foot. It is found on the magisterial bench as well as in the prison. It is in the palace as well as in the cottage.

Its victim is the hoary head as well as the child, the philosopher as well as the fool.

It fills our prisons, our asylums, and largely our hospitals. It empties our churches and chapels. It is ubiquitous as the light; nay more so, for it makes the hours of darkness its helper. It is found in every country, every clime, every age. Shamelessness puts on the garb of virtue, and vice adorns herself with the outward appearance of goodness; and Satan himself puts on his favourite garments, those of an angel of light; and even the best of us, alas! has to mourn the presence of Sin.

Sin, however, shall not always reign! It may gather to itself increasing force as its days are seen to be numbered. But by and by it shall be thrust back again into the place from which it came. It shall no more be allowed to besmirch the fair earth which Everlasting wisdom has made.

ITS END IS NEAR! For the time is coming when it will be altogether and completely abolished; and THE WHOLE "EARTH shall be full of the knowledge of the Lord as waters cover the sea."

But when He comes He does not find a pure perfect world, ready-made for Him to rule over. Oh, no! Far from it. When the world is just at its worst He comes. Wickedness in power, open, blatant, unashamed; and with the exception of many in Israel and a few other faithful souls, *wickedness everywhere.* That is how He finds the earth when He comes. *But He comes to cleanse it, to purify it, to chase back again to the infernal regions those fiends who have deceived us; and then He will make this world pure, clean, beautiful, heavenly, just as it existed in His mind and purpose before time was! And who does it?* THE KING HIMSELF! NOT MAN; THE KING!

Fraud, violence, tyranny and oppression will all cease. Lying, blasphemy, Sabbath breaking, and all lawlessness will be done away. Civil commotion, unrest, disloyalty, will be all unknown. No mere human armies or munitions of war, guns, swords or rifles will be needed to maintain the authority of this King. For we read: "*He shall smite the earth*" (*the earth*, mark you), "*with the rod of His mouth, and with the breath of His lips shall He slay the wicked*" (Isa. xi, 4). And peace, blessed, glorious peace, long prayed for, will at last cast its fair mantle over a suffering world; *for the peace-breakers will be gone, and the great Peace-Maker come, for He is the Prince of Peace!* And that peace will not come by giving everybody what they want; our troubles have come that way; but by the King decreeing justice and ruling uprightly.

For this world which has been the scene of Satan's gigantic usurpation and of his attempt to undermine and destroy the authority of God Almighty, *shall yet be the scene before angels and men of his complete overthrow!*

This world, so fair and beautiful to look upon, will yet in character, in morals, in correctness and uprightness of human life, be as beautiful and of good report as the natural world in which we live. Nor will this be attained through man's efforts, or his education, or his science, or his discoveries. Nor even through the preaching of the Word; *but it will be through the coming of the King!*

The Scriptures speak of Satan knowing that his time is short; and so, making the greatest efforts to subdue this world, and bring it for ever under his sway. But it is not to be. *The Kingdoms of this world are not to be his, but are to become the Kingdoms of Our Lord and of His Christ; and it is He, not the Devil, that shall reign for ever and ever!* It is He who has on His vesture and on His thigh a name written "*King of Kings and Lord of Lords.*" And Ferrar Fenton says: "The Kingdom of the world (singular number) has become that of Our Lord." *There is no rival King! There is no other Kingdom, for His Kingdom embraces the whole world!*

As to the actual place of His court, let these Scriptures testify: "But the Lord will be the hope of His people *and the strength of the children of Israel. So shall ye know that I am the Lord your God, dwelling in Zion, My holy mountain, then shall Jerusalem be holy.*" . . . "FOR I WILL CLEANSE THEIR BLOOD, THAT I HAVE NOT CLEANSED, FOR THE LORD DWELLETH IN ZION." (Joel iii, 16, 17, 21.)

"The law shall go forth *of Zion, and the word of the Lord from Jerusalem.*" (Mic. iv, 2.)

"And the Lord shall reign over them (Israel and Judah) *in Mount Zion from henceforth even for ever.*" (Mic. iv, 7.)

"*And the Lord shall be King over all the earth; in that day shall there be one Lord,* and His Name one." (Zech. xiv, 9.)

And Obadiah finishes: "*And the Kingdom* (singular number again) *shall be the Lord's.*"

And Ezekiel, after describing the new city and settling the order and situation of each of the twelve tribes, says: "And the name of the city from that day shall be, *The Lord is there.*" (Ezek. xlviii, 35.)

This is His advent to reign as King upon the earth over Israel for ever.

In those glorious days, even the carnivorous propensities of the beasts will be destroyed; for "The wolf 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 sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den."

But perhaps someone suggests that is heaven. And I at once ask, Is there the wolf, the leopard, the lion, the asp and the cockatrice in heaven? What rubbish! IT IS ON THIS EARTH. Look at the next verse: "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*" (Isa. xi, 6–9).

These are not fancy, unreal pictures; the dreams of a

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disordered brain. *They are the words of the Living God who made heaven and earth.*

The Jews in their reading of the Scriptures, knew all about this! Their chief error was that they looked for it too soon. They believed it, prayed for it, longed for it, expected it. *Do we?* Their error was chiefly one of time; ours, alas, *is one of fact!* Theirs was a blunder, *ours is rank, wicked unbelief: a terrible and overwhelming disaster!*

Right at the commencement of Israel's national life, God claimed to be their King!

Before there was any national organisation, before there was a King, a Kingdom, or a literal throne, God claimed to be their King, and they His Throne.

Though He remained invisible, God was the actual King of Israel. He directed their movements, when they should march, when they should rest.

When Israel came out of Egypt Amalek opposed them. And God said that, because Amalek *exalted himself against the throne of the Lord*, He would put out all remembrance of him from under heaven. Notice that *God Himself claims that Israel is "the throne of the Lord."*

For many years God actually and literally governed them; Moses acting as His chief Minister; then Joshua.

In the time of Gideon, the people forgetting who was their King, wanted to make Gideon King, but he refused, saying, "*The Lord shall rule over you.*"

Though, later on, God gave them a King in response to their entreaty, *He never gave up His right.* For we read, "*Then Solomon sat on the throne of the Lord as King*, instead of David his father" (1 Chron. xxix, 23).

God has never ceased to assert and claim His Kingship over Israel.

So whoever occupies that throne, is not there of absolute right; they still occupy the "Throne of the Lord," till He comes!

And Ezekiel says of that throne, "*Until He come whose right it is*" (xxi, 27).

Isaiah, looking forward to that time, cries out: "How beautiful upon the mountains are the feet of him that bringeth good tidings . . . that saith unto Zion, Thy God reigneth." But F. Fenton's translation is "*That her God is her King.*"

Zephaniah says: "*Sing O daughter of Zion, Shout O Israel . . . The King of Israel even the Lord is in the midst of thee.*"

Then there is that other neglected prophecy of Isaiah xxiv, 23: "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.*" Surely, surely, these Scriptures are plain.

Even nine years after her captivity God still claims the throne: "*I am the Lord, your Holy One, the Creator of Israel, your King*" (Isa. xliii, 15).

God here claims four things: (1) *He claims to be the Lord.* (2) *He claims to be Israel's Holy One.* (3) *The Creator of Israel.* (4) *He claims to be Israel's King!* See how He links up the claim to be *Israel's Creator* and *Israel's King, with His claim to be the Lord!* And they cannot be separated.

In later years, Nathaniel, when he met Our Lord, cried out truly, "Rabbi, Thou art the Son of God; *Thou art the King of Israel*" (John i, 49). And it would be the height of folly to say that Nathaniel meant "Thou art the King of the Christian Church." Undoubtedly he meant the literal "Israel."

The book of the Revelation is the book of His Kingship, the taking of the Kingdom, the destruction and overthrow of all opposers. *And there are no successors; for "He shall reign for ever and ever."*

So then the King who in secret has been *directing, watching, guarding His inheritance, His Kingdom, will yet come to claim it, and take it for His own.* So that the throne—really His in Old Israel's time; in a lesser degree appearing as His in the time of the Israelitish Kings; in Amos' time fallen, and in ruins—shall yet be restored not only in name and theory, but shall become actually and literally, and in a fuller sense than it ever was before, *The Throne of God over Israel!*

And in describing the happenings after the Return, Jeremiah iii, 17, says: "*At that time they shall call Jerusalem, The Throne of the Lord.*" That is, not only shall it be so in fact, but it shall be so in name and in repute.

So much for God's fixed Kingship over Israel. Now, then, can you find a single place in Scripture where God abdicates? No, not one. Punishes? Yes! And He tells us why! "*You only have I known of all the families of the earth; therefore I will punish you for all your iniquities.*"

Rebuke? Yes! He even banishes and sends into captivity; but abdicates His position as King, NEVER!

Even seven hundred years after they came out of Egypt He still claims to be their King!

Instead of repudiation, there are promises innumerable of Forgiveness, Restoration, and REDEMPTION!

Oh that wonderful word Redemption! What does it mean?

Now you cannot redeem a thing that does not belong to you! An article put in a pawnshop *may be redeemed any day by the owner on payment of the small sum demanded. But no one else can redeem it! They have not the right of redemption!* Nor can they buy it!

Now see, *God puts Israel in that position.* Though prisoner in a foreign land, 1,000 miles away, God sends this great message to them by the prophet Isaiah:—"*O Israel, fear not; for I have redeemed thee . . . thou art Mine!*" Though they were in captivity when this was spoken, yet God says again (Isa. xliii, 1), "O Israel . . . I have blotted out . . . thy sins; return unto Me; *for I have redeemed thee!*" Isa. xliv, 21–22. And again, "Ye have sold yourselves for nought . . . *but ye shall be redeemed without money.*" lii, 3. Again, "*The Lord hath redeemed Jacob and glorified Himself in Israel.*" xliv, 23. What does Luke i, 68, say? "*He hath visited and redeemed*" (whom?) "*His people!*"

And the disciples on the way to Emmaus—expecting redemption—actually said to Christ Himself, "*We trusted that it had been He which should have redeemed Israel.*" And it was He, though they did not know it. For He had just accomplished the great work of Redemption.

A moment ago I said that no man could buy it.

Now let me add, "*At any rate till the owner had renounced*

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his right of Redemption." Now please note, that God has declared emphatically before Angels and men, *that He never will renounce His right of Redemption!*

Nay, He goes further, as we have proved. He declares most positively that He Himself will redeem Israel.

He goes even further than that. He announces to Israel herself, a prisoner in a foreign land, and to all the nations of the world, *not that He will, but that He has Redeemed Israel!*

Further than that you would say He cannot go. Oh yes He can, He does. *For He calls upon the Heavens to sing, and the Earth to shout, and the mountains and the forests with all their trees to break forth into singing, because of the glory which He has brought upon Himself by the Redemption of Israel!* Isa. xliv, 21–23.

And St. Paul, years afterwards, shows very clearly who it is that Christ has redeemed. "When the fulness of the time had come, God sent forth His Son, made of a woman, made under the law, *to redeem*" (who?) "*them that were under the law*, that we might receive the adoption of sons." Gal. iv, 5. Weymouth says, "*Recognition as sons.*" The sonship was theirs, it could not be otherwise, but they were in bondage; and the coming of Christ *redeemed them.* So is He *Redemption* to Israel; and *Salvation* to the world.

You will remember that in Christ's days the Devil claimed the Kingdom of the world as his, and offered to make a bargain with Our Lord, as to the Kingship.

The Devil has no power to give the Kingdom of this world to anyone! He is a wicked usurper! God alone can bestow the Kingdom.

Even man cannot! It is not his to give.

And Christ would not accept it from the Devil.

But in one of His own parables Our Lord tells us what really has happened. "*A certain nobleman went into a far country to receive for Himself a Kingdom, and to return.*" Christ is that Nobleman! He has gone into the far country. He is there receiving the Kingdom, nay, He has received it, and His Return is close upon us.

That is why we have that jubilant outburst of the angels in Revelation, saying, "*The Kingdoms of this world are become the Kingdoms of Our Lord, and of His Christ.*" Rev. xi, 15.

That is why the Apostle John heard that great multitude as the voice of many waters saying, "Alleluia; for the Lord God Omnipotent reigneth." Reigneth? Where? In Heaven? No! *He always has reigned there!*

It has been already shown that the Devil has now come down to earth, and that *the last fight between God and the Devil is here and now, and that we are in it!*

And this overwhelming outburst of "Alleluia" marks the fall of the last fortress; the capitulation of the last trench; the opening of the city gates to the rightful King. Now we may understand why He has on His vesture and on His thigh a name written—"*King of Kings and Lord of Lords.*"

M. H. writes:—"My thoughts linger on that glorious Convention at Glastonbury. I thank you for all done for our instruction."

THE ANCIENT EGYPTIAN SYSTEM OF MEASURES PROVES THE PURPOSE OF THE GREAT PYRAMID.

By D. Davidson, M.C., M.I.Struct.E.

The Sole Natural Standard of Earth Measurements.

In most large cities in this country there is a standard distance of a hundred feet marked off in the city square or other convenient public space to enable engineers, architects and surveyors to test and correct their steel measuring tapes or chains. In the cities of other countries there are similar standard distances for the measures peculiar to those other countries. But if all these and other standards were destroyed, or otherwise lost, what would be the most convenient means of deriving a new standard of measurement that could be the common property of all nations in every part of the globe? There is only one such standard distance common to all nations, and that is the direct distance through the earth from North Pole to South Pole. But surely, the reader will say, the circle of the earth's Equator is a suitable standard, or any circle of the earth's surface passing through both Poles is an equally suitable standard? It so happens that none of these "circles" is a suitable standard for the whole earth. The equatorial "circle"—even if we take it at highest sea level round the earth's surface—has a considerable bulge; so that the equatorial "circle" has not a constant diameter through the earth. Then, owing to the fact that the earth is not a true sphere, but is flattened at both Poles, the "circles" on the earth's surface, passing through both Poles, are not true circles; and, owing to the equatorial bulge and other bulges, these "circles" vary in circuit all round the earth's surface. From any one of these "circles" passing through both Poles, we can, however, determine the distance through the earth from Pole to Pole; and since this Polar diameter is the same for all, it is necessarily the sole reliable standard for all parts of the earth's surface. All recent reliable determinations of this natural standard distance give it as not many yards less than 500,550,000 British inches. This means that we, in this country—were we to lose our existing standards—could divide the Polar diameter of the earth into 500 million parts and obtain a standard inch of the value of 1.0011 British inches. This means that our new standard would be only 11/10,000th of an inch longer than it is at present; that a distance of 10,000 new inches would be only 11 inches longer than at present; and that the mile of 63,360 new inches would be only 5 ft. 9⅜ in. longer than the present mile.

Natural Metrology, Egyptian Measures, and the Great Pyramid.

Now let us term our new standard inch the Polar diameter inch, and refer to it simply as P. inch. This is the only suitable standard unit of distance measurement common to all parts of the earth's surface as a unit of reference. Next we must come to consideration of standard units of time common to the earth's surface. These are the day and the solar year, the latter consisting of 365.242 days, stated to

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the third decimal place of a day. Whilst it seems natural enough to conceive of these precise values being adopted, under modern conditions of knowledge, as standards of distance and time, one naturally looks with suspicion at any suggestion that these values could have been adopted as standards in a stage of civilisation 5,000 years ago. When, therefore, the present writer first read Professor C. Piazzi Smyth's thesis that the Antechamber and King's Chamber in the Great Pyramid enshrined a system of measures with the Polar diameter inch as distance unit and a year-circle of 365.242 P. inches in circumference indicating the true value of the standard time unit, he supposed the thesis to be nothing more than a magnificent delusion. When, however, Smyth's thesis was examined and compared with facts with which Smyth was not acquainted, it was observed that Smyth had actually discovered greater things than those he claimed to have discovered; and that the greater proved the lesser discoveries to be correct. Smyth inferred from the Pyramid's angle of face slope and the vertical distance of the outstanding thirty-fifth course of masonry that a rectangle 3652.42 P. inches long by 1162.6 P. inches high was intended to be represented between the base and the thirty-fifth course of masonry.

Now the distance, 1162.6 P. inches, is the diameter of a circle measuring, round its circumference, 3652.42 P. inches. The length of Smyth's rectangle, therefore, represented the circumference of the year-circle to the scale of 10 P. inches to a day, and its height the diameter of this circle to the same scale. Incidentally, the rectangle is four times the area of the circle of 3652.42 P. inches circumference. *What Smyth did not know and what Sir Flinders Petrie did not observe, although he supplied the necessary data, was that the area of Smyth's rectangle is the precise area of the great unit of square measure of the ancient Egyptians. Smyth had therefore discovered the origin of the Egyptian system of square measures without knowing he had done so. Can any fact be more significant?*

THE MATHEMATICAL ORIGIN OF PETRIE'S INDUCTIVE METROLOGY.

The reader of course will require proof. The proof is a simple matter, as the statement of it will show. Smyth's area is a rectangle, and the ancient Egyptian unit of area, the *aroura*, was a square. Convert Smyth's rectangle into a square of the same area and the length of side of this square is 2060.66 P. inches, or 2,063 British inches. The length of side of the Egyptian *aroura*, according to Sir Flinders Petrie, was precisely 2,063 British inches, and the present writer has shown that the Queen's Chamber and the Subterranean Chamber of the Great Pyramid were set out with this *aroura* square as their geometrical framework. Smyth's Pyramid rectangle is therefore the ancient Egyptian *aroura*. *Since this identity, which Smyth failed to perceive, is contained within the identities that were actually established by Smyth, it is clearly not accidental, and the Pyramid indications followed by Smyth were evidently intended to point to the conclusions at which Smyth arrived, and also to reveal the identity that was unknown to Smyth.* This being so, it seems certain that if Smyth's Pyramid rectangle gives the origin of the Egyptian system of square measures, it should also indicate the origin of the Egyptian system of linear measures. Herodotus states that the side of the Egyptian *aroura* square contained 100 Egyptian common cubits. If Herodotus is correct, the Egyptian common cubit should therefore be 20.63 British inches. This is the precise mean value of the common Egyptian cubit according to Sir Flinders Petrie. If this identity is due to the conception of the year-circle, there should be evidence that the *aroura* was associated with the year. The *aroura*, however, is four times the area of the year-circle, of 3652.42 P. inches circumference, and, therefore, the one-fourth *aroura* is equal to the year-circle area. The association of ideas is plain from Horapollo, who, in his *Egyptian Hieroglyphics*, states that the one-fourth *aroura* signifies the year, and that the *aroura* side contains 100 common cubits. It is clear from this statement and the related identities above mentioned that the *aroura* was derived from the conception of the year-circle of 3652.42 units in circumference and 1162.6 units in diameter, and that the unit is of the value 1.0011 British inches, the value of the Polar diameter inch. Petrie's measured course heights at the Great Pyramid show that the axis of the outstanding thirty-fifth course of masonry is at the height of 1162.6 inches. *Co-relation of all the data therefore proves that Smyth's inference is correct concerning the* aroura *rectangle in the Great Pyramid. Incidentally this also proves that the circuit of the Great Pyramid's base square was intended to be* 36,524.2 *P. inches.*

PETRIE'S SURVEY PROVES THE PYRAMID'S PURPOSE.

Now it so happens that Professor Piazzi Smyth inferred from the interior measures of the Great Pyramid and from the external indications supplied by the angle of face slope and the height of the outstanding thirty-fifth course axis that the Great Pyramid's base square had precisely this circuit of 36,524.2 P. inches, thus indicating the value of the solar year to the scale of 100 P. inches to a day. Smyth, however, did not know that when all the time and distance values of the earth and its orbit and all the "elastic" variations and deviations from these values, are expressed mathematically in terms of the earth's polar diameter and the value of the Solar year in days, they are all seen to be related one to another by a common mathematical link of the numerical value 286.1022. Had Smyth known of this simple relationship and of this connecting value, he would have seen at once that the Great Pyramid revealed this value as the essential key value to the elucidation of its purpose. For, according to Smyth's own measurements of the Grand Gallery, the roof line of the Grand Gallery is precisely 286.1 P. inches higher than the roof line of the First Ascending Passage; and, according to Sir Flinders Petrie's accurate survey, the central vertical north to south plane of the Passage System is displaced 286.1 P. inches to the east of the central vertical north to south plane of the Pyramid, and the edges of the *existing* base casing stones lie on a square whose circuit is 36,524.2 P. inches minus 286.1 P. inches. Now the last displacement is necessary for the mathematical representation that connects the mean sun-distance, the earth's polar diameter, and the daily, yearly and long-period movements of the earth in its orbit

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and the variations in these movements in a single comprehensive system of geometry. *Apart, therefore, from any matter of technical dispute as to how the* 36,524.2 *P. inches circuit was indicated by the Great Pyramid's base, the value of* 286.1 *P. inches enshrined in the Great Pyramid in connected relationship with all the other mathematical measurements that are derived from the* 36,524.2 *P. inches connection, proves conclusively that the Great Pyramid was designed to monumentalise this particular knowledge.*

When, therefore, Sir Flinders Petrie and other Egyptologists state that many of the measurements of the Great Pyramid are set out to the Egyptian cubit they state what is correct, since the Pyramid's measurements supply the mathematical derivation of that cubit and other systems of Egyptian measurements. When, however, they state that all the measurements of the Great Pyramid are set out to the Egyptian cubit, their statements in this connection are in excess of what is true. The measurements of the Antechamber are measurements of the year-circle in P. inches. These also show the geometrical derivation of the Egyptian common cubit and of the Egyptian *aroura* from the year-circle in P. inches. The distance from the centre of the Antechamber to the south wall of the King's Chamber defines both the year in P. inches and the derivation of the rectangular *aroura* from the year-circle. This indicates that the Antechamber and its connections supply the mathematical origin of the measures of the King's Chamber which are all in Egyptian common cubits and simple fractions of the *aroura*. All the measurements of the Pyramid's chamber proving these statements are Sir Flinders Petrie's and all the data from Egyptian metrological sources upon which the proof depends are Sir Flinders Petrie's. The collected data of Petrie's lifework, when studied in co-ordinated relationship in light of these facts, establish the truth of these statements conclusively. That the motive of much of Petrie's work was the disproving of this truth enhances rather than detracts from the value of the evidence he has so painstakingly supplied. Nothing more surely proves the purpose of the Great Pyramid than the splendid achievements of this great Egyptologist. Tycho Brahe's labours supplied the proof of Copernicus' heliocentric theory that Tycho Brahe scorned. In an identical manner the wealth of materials amassed by Petrie has proved the Pyramid thesis of Piazzi Smyth.

WEEK BY WEEK.

By A. R. H.

THE following reports on the recent progress of archæological research in all parts of the world are significant and encouraging :—

I. "As *one archæological discovery succeeds another* in all that wide region which is best named the Nearer East, *legends already ancient when* HOMER *and* HERODOTUS *recorded them* are beginning to *take shape as facts*. Little more than a generation ago learned men smiled politely at the "travellers' tales" of the Father of History. Classical professors, *in spite of the discoveries of* RAWLINSON *and* SAYCE, rebuked the sage for his garrulity. As for HOMER, no one took any of his traditions at all seriously.

"The Ten Years' Siege, the Cyclops and Circe between them had ruined the reputation of the individual or the composite HOMER for veracity, and if HOMER and HERODOTUS were, to put it mildly, deemed untrustworthy, how much more untrustworthy were their successors who *repeated the myths of pre-classical times as though they had some foundation.*

"*A new epoch in the study of pre-classical tradition and legend opened with the new century,* when SIR ARTHUR EVANS began to excavate the great palace of the MINOAN SEA RULERS at Cretan Knossos. Already SCHLIEMANN had revealed the existence of a kingdom ruled by the dynasts of Mycenæ, whose buried wealth *confirmed the legends* of

A GREEK GOLDEN AGE,

if their civilisation *was startlingly different* from that of the Greeks of the classical period.

"In Crete, pick and spade have now laid bare the foundations of the civilisation which had seemed to have sprung *suddenly* into being.

"*The legendary Sea Kings of Greek tradition* lived indeed and *for centuries ruled the Ægean;* it was their *worship of the Sacred Bull* that has given us a clue to the story of Theseus and the Minotaur. And as the Egyptian, Hittite and Assyrian records begin to tell *their* tale, other people and other

TRADITIONS BECOME HISTORICAL.

"*The 'Scythian' invaders in Western Asia,* whose deeds HERODOTUS recites, appear as *terrible allies of the Kings of Babylon and Media when the conquerors made Nineveh,* as a newly-discovered inscription laconically recounts, into 'a mound and a ruin.'

"There is now *full confirmation of the Hebrew tradition* that the Philistines were strange foreigners from Crete or the Ægean shores.

"PROFESSOR FORRER contends that he has found ATREUS, father of AGAMEMNON, as the enemy, and subsequently as the ally of the Hittite King, and that yet another Hittite inscription contains the names of even earlier rulers of the heroic Age. There is still some doubt as to these identifications, but *several competent scholars hold that the dynasties of the Greek heroic age figure in these records, and that they confirm the Homeric traditions of great wars overseas.*

"Archæologists remark *a strange similarity between the religion of early* ROME *and the official cult of the great kings,* who made their capital in the remote centre of Asia Minor, nearly forty centuries before MUSTAPHA KEMEL. It may yet be discovered that there is *an historical basis* for the *legend of the connection between*

TROY AND ROME,

which inspired VIRGIL, but was long *explained away by sceptics* as an absurd attempt of a parvenu people to claim an ancient and illustrious ancestry. The *increasing evidence that a multitude of* BIBLICAL, HOMERIC *and* CLASSICAL *traditions were based upon facts must compel even the most superior moderns to revise their criticisms* of the chroniclers, whether epic poets, annalists, or historians who collected and recorded them."

Commenting on the foregoing extract from *The Times*,

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Professor Elliott Smith declared it to be "*a welcome acknowledgment of the influence of the growth of knowledge in forcing scholars to admit the dependence of a multitude of ancient traditions upon facts.*" "But in addition to *the increasing realisation of the*

VALUE OF MYTH AND FOLKLORE

as historical records," he continued, "there is another source of illumination of ancient beliefs that has not been accorded adequate recognition, viz., the survival among primitive peoples of *customs described by the classical writers or recorded in pictures and cryptic references among more ancient people.*"

The Professor then tells of an interesting cultural link between Egypt, India and Japan, concluding thus: "At the present time, when the influence of SUMER and ELAM in Western India has been so conclusively demonstrated, it seems worth while to call particular attention to the disappearance in Bhutan of an equally old culture that was certainly inspired by Egypt and has played a far-reaching influence in the development of political institutions in the world at large."

Replying to a critic the distinguished professor concludes:—"*The ancient Greek writers freely acknowledged the debt of Greece to Egypt for customs and beliefs, which most modern scholars attempt to repudiate.*" *The system of government that has now come to an end in Bhutan is so peculiar that* the *Times* called special attention to it. It represented a "combination of peculiarities eminently distinctive of Egypt in

THE PYRAMID AGE."

A prominent member of the London University writes:—"*Classical students have watched one archæological expedition after another re-establish the essential truth of the early traditions* transmitted by HOMER and HERODOTUS. Hitherto, archæological research has been almost entirely confined to the East, but there is hope that before long the underlying *truth of the early traditions regarding the West,* too, will be as *triumphantly vindicated.*"

II. Light on the human geography of Central Europe during the second and last millennium of the pre-Christian eras has come as a result of MR. J. M. DE NAVARRO'S researches. "A maritime route between the British Isles and Iberian peninsula was," he declares, "in existence in *very early times.* The idea of *building megalithic tombs* was probably brought into British Isles *from Spain, by way of Brittany,* and the introduction of the flat axe seemed to have come from the same direction. In spite of the sporadic occurrence of amber on the East Coast of England, this country was thought to have drawn its supplies from Denmark. MONTELIUS has shown that, as far back as the late Stone Age, a lively commerce existed over the North Sea between England and Scandinavia."

III. "Recent discoveries in India *confirm the claims advanced* as to the reality of the widespread diffusion of culture in Asia during the third millennium," declares Professor Elliott Smith. "The new report upon the rock carvings in New Zealand (*The Times,* March 11th) is a reminder of the even wider range and importance of maritime trafficking in the process of cultural diffusion."

"In the ships represented in the Kaiangaroa rock carvings the peculiar features afford the most *definite clues to the student of early ship building as to the origin and significance* of the rock-carver's inspiration. The *distinctive peculiarities of the vessels first came into the common usage in Egypt in the time of Tutankhamen,* who used just such vessels in his expeditions by river to the Sudan, as well as by sea to the Levant and the Ægean.

"In the thirteenth and succeeding centuries B.C., such ships were *widely used in the Mediterranean;* and at the beginning of the Bronze Age (which Professor Montelius assigns to about 1000 B.C.), pictures of these vessels were represented in rock carvings in Sweden. The use of these vessels is known also to have survived as far east as the Molucca Archipelago.

"That the earliest maritime expeditions in Polynesia were probably made (in the early centuries of the Christian era) in ships of this type has long been the belief of many scholars. The discovery of these rock carvings is *a welcome confirmation* concerning the exploits of these ancient mariners."

IV. "Excavations begun last year by the British School at Athens in the Vardar Valley have just been completed. The pottery remains indicate that the earliest inhabitants were closely akin to the people of the

SECOND-FIFTH CITIES AT TROY,

and that they continued to form the main element in the population until the mound ceased to be inhabited. Two intrusions, however, of outside peoples, probably from the North, occurred, one about 1600 B.C., and another about 1200 B.C. The evidence supplied by the excavations indicates that the Macedonians of the historical period were descendants of the original inhabitants who settled in Macedonia in the third millennium B.C., and who were of *the same stock as the early people of Troy.* The claim of the Macedonians of history to be considered Greeks would be justified only by the fact of contact with the Ægean, more particularly in the Mycenæan Age, by the sojourn in Macedonia for short or long periods of northern intruders on their way south, and by their own temporary exile in Thessaly. But if the Macedonians themselves were *not* Greeks, one of the elements which went to make up the Greek race was almost certainly Macedonian, for the excavation has shown that that intrusive Geometric culture which appears in the Spercheios valley about 1500 B.C., and is *generally recognised as evidence of the earliest Dorian infiltration,* originated in Macedonia. Though this culture became rapidly absorbed in its new home, it contributed to the formation of the true Geometric style of a later date, and those who brought it may justly be considered as part-ancestors of the Greek race."

The significance of the foregoing abridged quotations would seem to be sufficiently apparent to the reader without the aid of external comment.

V. A report from Cairo *Times* (July 16th, 1926) runs thus: "*Important confirmation of Biblical statements regarding the town of Bethshan at the time of the Philistines* has been discovered by the Palestine Expedition of the University Museum, Philadelphia. The Expedition discovered altogether four Canaanite temples, two dating from the reign of Pharaoh Rameses II, one from that of his predecessor,

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Pharaoh Seti I, and one from the Tel el Amarna era. Until lately it was thought that under Pharaoh Rameses III the latter temple was disused, but the *new discoveries proved the contrary*.

"At the death of King Saul in 1020 B.C., the Philistines, who were in possession of Bethshan, were worshipping in the two temples erected by Pharaoh Rameses II, their adoration of Dagon and Ashtoreth being doubtless conducted in the respective temples wherein the Egyptians worshipped their Baal and Baalath. (See 1 Chronicles x, 10, and 1 Samuel xxxi, 10.) Mr. Rowe's investigations show that the building called the Temple of Dagon was the southern temple of Pharaoh Rameses II, and that called the House of Ashtoreth and the House of their Gods was the northern temple. *Thus the Book of Chronicles clearly indicates the existence of two temples at Bethshan during the Philistine occupation*, and *this*

FACT IS NOW PROVED

by the excavations.

"The walls of the temples of Seti and Rameses *bear evidence of having been built by Cretan (Minoan) mercenaries*, who left signs on the bricks and characteristic cylindrical cult objects and ring flower-stands which indicate the presence of Cretan mercenaries in the Egyptian Army *at an earlier time than was previously supposed*."

MIDLANDS B.-I. FESTIVAL.

A PERFECT summer's day, and various groups of people arriving by successive trains streaming from the station into Coventry city, their rendezvous the beautifully-laid-out Greyfriars Green, there to await the arrival of the last contingents from the branches of the Midlands Area sharing in the third annual B.-I.-W.F. Rally, organised from Birmingham by the Midlands Commissioner, the Rev. T. H. Whitehouse.

Although this event has each year taken place on the last Saturday in August, it had been realised that the date must be unfavourable, as so many people are away on holiday at that time. But the hope of arranging it for the early part of the summer had been frustrated by the withdrawal of travelling facilities consequent on the strike, until a few weeks ago their restoration made the event possible.

Although not by any means a country "outing," a visit to Coventry is not without its holiday features. Though growing rapidly, the city is not large, and its environs merge into the lovely green pastures and woodlands of Mid-Warwickshire. Very few busy manufacturing centres are so free from smoke and grime, and everywhere one comes across grassy spots, with flowers and seats and happy children. No doubt there are less beautiful things also, but we were not there to hunt for them.

Strolling from our rallying place towards the Cathedral Close we noted on all sides the extraordinary blend of ancient and modern buildings; quaint old timbered houses side by side with the most up-to-date premises. Scores of dwelling-houses, still populously inhabited, were the homes of Coventry citizens away back in the Middle Ages. Over-hanging gables and richly-carved fronts are common, and many busy thoroughfares are still little more than narrow lanes—even alleys.

A brief glance at the beautifully curious old Ford's Hospital, or almshouse, and peeps at a few other mediæval survivals, then on to the superb church of Holy Trinity, for six centuries one of the glories of the city, where a kindly verger did his best to point out features of interest during the all too brief time it was possible to stay there.

An hour was allotted on the programme for the inspection of St. Mary's Hall, but proved quite insufficient for so fascinating a place. This was originally the meeting place of the ancient city Guilds, which something over three centuries ago passed into the possession of the Corporation, and is a unique and priceless relic of religious, social and civic life in the Middle Ages. One would like here to pay respectful tribute to the reverent care and exquisite good taste with which this venerable building and its contents are preserved. All honour to the enlightened City Fathers of Coventry.

Mr. McKnight, the Curator, steeped to the core in the history and associations of the Hall and everything in it, acted as our guide, and evidently felt it to be a labour of love. All too soon we had to tear ourselves away from this old-world building and its eloquent custodian, having gained from both a vivid insight into life and customs of so long ago—a rare treat.

Thence, across the narrow Close by the south door into the Cathedral Church of St. Michael, formerly, and until its elevation to Cathedral dignity, the second largest parish church in England. Here, under the magnificent tower and spire, rising over three hundred feet sheer from the ground, there awaited us one of Coventry's best-known citizens, Dr. Brazil, who had most kindly consented to guide us around the sacred building. Thoroughly conversant with the history, architecture and archæology of the church, our guide made the most skilful use of the brief time we could stay, during which he helped us to take a wonderful grasp of the glories of the Cathedral, and to realise somewhat the greatness of mind, as well as the depth of piety of the men and women of old, who could vision and accomplish such wonders of skill and enduring beauty for such devout ends.

Another short journey through neighbouring streets and soon the Parish Hall of Christ Church was filled with crowds of hungry people, seated at brightly laid tables, and eager to do full justice to the excellent tea provided for them under the judicious oversight of Mr. and Mrs. T. H. E. Wright, of the Coventry Branch.

After tea the Rev. T. H. Whitehouse announced regrets and apologies from many friends who had found it impossible to be present, among others the Revs. Arthur Pritchard, J. T. Childs, and Gilbert Davies, Councillor and Mrs. F. G. Whittall, and others. He then pointed out that there were present nearly 200 members of nine branches, viz., Birmingham, Walsall, Lichfield, Burton, Coventry, Leamington, Rugby and Market Harborough. He emphasised the importance of such efforts to develop the sense of corporate unity and good fellowship in the Area. Amid cheers an invitation was extended by Miss E. O. M. Dartnell from the Leamington Branch to hold the rally there next summer.

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Mr. W. G. Leaney having dealt with the financial matters involved in the gathering, the company adjourned to the Cathedral for our own Corporate B.-I. Evensong, by the generous consent of the Sub-Dean, and specially arranged by the Succentor. Mr. Collier kindly played the organ and quite a large congregation of B.-I.'s occupied the nave.

While the slanting sunset streamed in glory through the richly stained western windows, flooding the vast sanctuary with evening light, the Rev. F. Deane, M.A., Rector of Harrington, Northants, read the opening part of Evening Prayer; the lesson was read by the Rev. J. W. Adams, M.A., Vicar of Wall, Staffs; special appropriate prayers were said by the Rev. T. H. Whitehouse, and a ringing B.-I. sermon was preached by the Rev. C. M. Stuart-King, M.A., Vicar of Lye, Worcs. A spontaneous offertory was taken, amounting to over £6 10s., on behalf of the Cathedral repairs fund, which was presented by the Commissioner, who gave the Benediction, and an inspiring service was brought to an end by the singing of the National Anthem.

Nothing could surpass the courtesy and kindliness of the Sub-Dean, the Succentor, and others who had made possible this crowning glory of a delightful day. May God's richest blessing rest on them and their lovely Cathedral and all who worship there. And let Coventry flourish!

T. H. W.

THE REV. COMMANDER ROBERTS ON ZARAH-JUDAH.

"J.P.J." wishes to know how "A certain branch (Zarah) disappeared from Israel."

We have to account for the fact that these islands in the West were inhabited by a Hebrew-speaking race, as the ancient Irish and Welsh languages abundantly testify. The Bible to us is clear, and so also are the traditional records of Celtic and Irish legend on this point. History has been beclouded by monkish fable and cannot be accepted as authentic from Roman sources.

We must trust to what the pick and the shovel reveal, and these give us abundant evidence that the Druids were Hebrews, and the Iolo MSS. support this contention.

"Christ Jesu prostrate before THEE are six hundred thousand of the hunted Hebrews." (*Barber's "Suggestion on Ancient Britons."*)

Also see *Canon Lyson's "Our British Ancestors."*

Read *Epistle to the Hebrews* with this in view.

So looking for coincidental proofs of Camden's "History of Britain," page 963, which tells us that Postellius in his lectures on Pomponius Mela, a writer of the first century, said that Ireland was anciently called Jurin, *quasi* Jewsland, because in the distant past the Jews (*sic*), who were great soothsayers, knew that the future empire of the world would come to these parts. The Syrians and the Tyrians did the same.

We thus have Phœnician Israelites as the first Colonists.

We find that the posterities of Pharez are copiously given in 1 Chron. ii, 5, 9, and right on through iii and iv to 20.

Then we have a very little piece about Shelah (21–23).

The only mention of Zerah's posterity is 1 Chron. ii, 6–8. But there is a significant reference from these names, Zimri, *Ethan, Heman, Calcol* and *Darda*, in 1 Kings iv, 31, where *Ezrahite* means Zarahite.

We suggest also that Zimri = Carmi (1 Chron. ii, 7), a name attaching to the Zerahites of the tribe of Judah (see Josh. vii, 13). The doom of Achan and his family was impressed upon the people to that extent that both Hos. ii, 15, and Isa. lxv, 10, recall it—

"The Valley of Achor as a door of hope."

"The Valley of Achor as a place for the herds to lie down in, for My people that have sought Me."

Has this not to do with the future blessedness of the remnant? To our mind it corroborates the suggestion gathered from the genealogy in 1 Chron. ii, 6, 7, 8, and iv, 21-23, that Zarah's and Shelah's families are gone away.

We gladly pursue the cue to where it leads—Ireland. If "the troubler of Israel" (Achan) had also caused disaffection amongst his brethren, in consequence of the tremendous disappointment caused to all Israel, might not this have brought about the ultimate separation of all the Zarahites and probably Shelah (though we incline to think many of these found cause to get away long before). Of Ethan and Heman, these names descend and are found in the composers of Psalms lxxxix and lxxxviii. That there was constant communication between Greece and Britain, we read in Archdeacon Williams' "Hellas and Britain," referring to these days.

As to Shelah, 1 Chron. iv, 21-23, states they had dominion in Moab in very ancient times. This may account for David venturing to send his own parents under the protection of the King of Moab. (1 Sam. xxii, 3).

Solomon's wisdom as a descendant of Pharez is compared and said to be superior to the wisdom of Zerah's progeny—Ethan, Heman, *Calcol*, and *Dara* or *Darda*.

These two latter we are led to assume founded Colchin and Dardania, and were great builders, as Tyre and Troy and Dardanus are said to have originated from them.

The ethnography of the localities is both East and West of the Archipelago, and the Cimmerian (Black) Sea is peculiarly Dan-ite, Try-ite, Brith-ite, even Pict and Scuth. See Cellarius' map; also map of the Peregrinations of the British Race from Palestine into Britain, "British History" (6, Buckingham Gate, London, S.W. 1).

QUESTIONS AND ANSWERS.

BY THE REV. G. H. LANCASTER, M.A.

QUESTION.—Are we to expect Our Lord's Second Coming before or after Armageddon? I was under the impression that Christ would come at the end of Armageddon, and would then reign on earth a thousand years—but in Mr. Houghton's article in THE NATIONAL MESSAGE AND BANNER for August 14th, he says, "Our Lord's Coming is between the drying up of the Turkish Empire and Armageddon."

E. S. M. G.

ANSWER.—The question with regard to the Second Coming of Our Lord is very involved, and no one can possibly state when it will take place.

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There is hardly any subject which is at one and the same time either so intricate or so interesting. The majesty of its importance cannot be overlooked, but our enthusiasm must not lead us into the error of fixing dates, or of saying at what time the Lord shall come again. The Second Coming is the greatest hope of the Church of Christ. It is emphatically taught by the Church of England and by the free Churches. This great hope was "revived" by the Plymouth Brethren in the last century, as an antidote to the low spiritual teaching of the eighteenth century before the Evangelical revival took place. Since then some Christians, in their earnest study of the Bible, have been tempted to fix dates or periods in which the Second Coming was likely to take place, and some of the dates have already passed.

But it must not be forgotten that Jesus Christ said, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. xxiv, 36), and "It is not for you to know the times or the seasons, which the Father hath put in His own power" (Acts i, 7).

It is correct to say that *Christ must come some day; Christ may come any day.* When the Second Coming does take place, it will be the greatest and most brilliant event in History since the Incarnation. It behoves all Christians to be ready for His Coming, to wait, watch, and work for the return of Christ.

As yet we only see through a glass darkly, and it is not easy to define what the Second Coming of Christ may be like. It will be more stupendous and brilliant than many have thought, and there are probably more than one or two possible descriptions or interpretations of it. The subject is too great and too sacred to speculate suggestions upon, nor can we speak dogmatically about the time when it may possibly take place. But it is our Christian and national duty to be ready for Christ when He comes, and to look for His Coming.

THE SECRETARY-GENERAL'S NEWS AND NOTES.

As we go to press we have the happy intelligence that among the new speakers at the Congress will be the Rev. Chas. E. Batzold, who is coming specially from Canada. He is one of the "live wires" of our Movement in the great Dominion.

* * *

All who have not yet applied for tickets and railway vouchers are urged to do so, thus avoiding congestion at Headquarters at the last moment.

* * *

Meetings of Intercession for the Divine blessing on the Congress will be held at Headquarters on Monday evenings, September 20th and 27th, at 7.30. Our readers everywhere are invited to pray earnestly for a great outpouring of the Holy Spirit upon all the proceedings of the Congress.

* * *

Delegates' Conferences will be held as usual at Headquarters from October 5th to 9th, at 11.15 a.m.

* * *

The adjourned Annual Meeting of Members and Associates of the B.-I.-W.F. for the election of the Council will be held at Headquarters on Friday, October 8th, at 5.45 p.m.

* * *

The South London Branch will meet on Tuesday next, September 21st, at 8 p.m., at 195, Lavender Hill, S.W. Speaker, Mr. Tester.

* * *

The Herne Bay Branch will hold two meetings on Tuesday next, September 21st, at 3 p.m., in the Parochial Institute, Underdown Road, and at 8 p.m. in the Y.M.C.A. Hut, Mortimer Street. Speaker on each occasion, Lieut.-Col. Smythe; Chairman, the Rev. J. E. Woodward, M.A.

* * *

The Manchester and Salford Branch will meet on Tuesday, September 28th, at 7.45, in the Houldsworth Hall, Deansgate, when the President, Mr. W. H. Hesketh, J.P., will speak on "The Mysteries of the Kingdom of God."

* * *

Mr. J. J. Morey gave two lectures at Kingsdown, near Walmer, to crowded audiences, on September 3rd. The Vicar of the parish kindly lent the hall and presided at the meetings. The local members desire to record their thanks to him, to Mrs. Metford for the organisation, and to Mr. Morey for his inspiring message.

* * *

The Rev. W. Eardley Roome, M.A., gave a greatly-appreciated address for our Chudleigh (Devon) Branch on August 30th, to a most enthusiastic audience. Mr. Garrison is to lecture for the Branch on October 22nd.

* * *

Meetings have been held at High Barnet, Herne Hill, Crouch Hill, High Wycombe, Chiswick, Harrow, and Croydon. Speakers, Mr. John Leech, K.C., the Revs. W. H. Stuart-Fox, M.A., Joseph Gay, and Mr. J. J. Morey.

* * *

Mr. John Leech and Mr. Morey will speak at Kingston on Tuesday evening next; Mr. Leech, the Rev. Maxwell Carnson and Mr. Garrison at Kensington Town Hall, on Wednesday next, at 3 in the afternoon; Mr. Morey at Addiscombe Church on Wednesday next, at 8 p.m.; Mr. Leech and Mr. Morey on Thursday next, at St. Paul's, Canonbury, at 8 p.m.

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Central Hall, Westminster

MONDAY, October 4th to FRIDAY, October 8th, at 2.45 and 7.30 p.m.

(Wednesday Evening, October 6th, excepted)

SATURDAY, October 9th, at 11 a.m. and 2.45 p.m.

PUBLIC MEETINGS

British-Israel-World Federation, Congress

MAJOR J. KNOWLES, O.B.E.

President of the B.-I.-W.F., will preside at the opening Meeting.

Among the Chairmen and Speakers are:—

The Rev. Canon E. C. Aspinall
Mr. H. Kendra Baker
The Rev. Chas. E. Batzold
Mr. J. Foster Beaver
The Rev. Maxwell Carnson
The Rev. Arthur C. Chambers
The Rev. C. W. Cooper, F.G.S.
Mr. W. T. Craig, F.R.G.S.
Mr. David Davidson, M.C.
The Rev. P. Husband Davies
The Rev Kenneth Dodds
The Rev. David Wynne Evans
Mr. Daniel Farmer
Major F. T. Foort
Mr. George R. Gair
Mr. Herbert Garrison, F.R.G.S.
The Rev. Joseph Gay, A.T.S.
The Rev. W. Pascoe Goard, F.R.G.S.
The Rev. Ethelbert Goodchild, M.A.
Dr. W. Gornold, F.R.A.S.
Capt. The Rev. T. E. Grout
The Rev. Dr. M. Fowler Ham
Mr. W. H. Hesketh, J.P.
The Rev. Canon C. J. Hollis, M.A.
Colonel F. Horniblow, C.B.
Mr. H. D. Houghton
Miss Hamilton Hunter
Mr. W. T. F. Jarrold, J.P.
Mr. J. Arthur Jutsum
The Rev. C. M. Stuart King, M.A.
Major J. Knowles, O.B.E.
Mr. John Leech, M.A., LL.B., K.C.
The Rev. J. MacLeod
Mr. H. A. Marchant
Lt.-Colonel Maxwell
The Rev. W. M. H. Milner, M.A.
The Rev. James Mountain, D.D.
Mr. John J. Morey
Mr. B. H. Norton
Professor Ed. Odlum, M.A., B.Sc.
Mr. J. W. Parker
General Sir Arthur Phayre, K.C.B.
The Rev. G. W. Plasting
The Rev. Arthur Pritchard, M.A.
Major Richard Rigg, J.P., O.B.E.
The Rev. Commander Roberts, R.N.
The Rev. J. H. Satchell, B.A.
The Rev. Merton Smith
Lt.-Colonel F. G. A. Smythe
The Rev. George Speedie, M.A.
The Rev. Canon D. W. Springett, D.D.
Mr. S. E. Steele
The Rev. W. H. Stuart-Fox, M.A.
The Rev. J. Oliver Vince, B.A., B.D.
The Rev. R. G. F. Waddington, M.A.
Dr. T. G. Wakeling, O.B.E.
The Rev. T. H. Whitehouse
Mr. F. G. Whittall, J.P.
The Rev. F. G. Widdows
General Coventry Williams, C.B.
Colonel Vincent Wright, D.S.O.
The Rev. Philip Young, L.Th.
Captain A. H. F. Young, R.N.R.

Programmes will be available at the Meetings at 3d. each.

Single Reserved Seats, **2/-**. Reserved Seat Tickets for the Series, **£1**

Applications, with stamped addressed envelope, for Reserved Seat Tickets, together with vouchers entitling holders to CHEAP RAILWAY FARES to and from London, October 2nd to October 18th, should be made to:—

HERBERT GARRISON, Secretary-General,
6, Buckingham Gate, London, S.W.1.

Telephone: Victoria 6115.

CONGRESS CONTINUATION MEETINGS

will be held at Headquarters on SATURDAY, October 9th, at 7.30, and during the week commencing October 11th, each day at 2.45 and 7.30.

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THREE VITAL POINTS

We write to every B.-I. believer throughout the world. Wherever you may be these points are for you. Let them come right home.

NO. 1. JOIN THE FEDERATION

No matter where you live. Whether in Britain, the Dominions, or the United States, we want you. Come right into our ranks. Don't remain isolated, but count one in this great fellowship. We need your co-operation. Write the Secretary-General to-day at 6, Buckingham Gate, London, S.W.1.

NO. 2. BUY YOUR LITERATURE FROM US

Keep yourself supplied with Books and Leaflets to hand to others. Disseminate our teaching, and let us supply you, thus aiding Central Funds. The Covenant Publishing Company, Ltd., needs your support in its work, and is awaiting your esteemed order.

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Our great writers and speakers contribute to "THE NATIONAL MESSAGE AND BANNER." We are eager to see the circulation quickly doubled. You can secure this, and thus spread our Truth and at the same time assist our Movement. We will send specimens copies to any address upon hearing from you.

AGAIN WE SAY, THESE POINTS ARE FOR YOU

They are essential to success. Your hearty response will enable us to attempt higher things, and will encourage us in the Great Advance we are striving to accomplish.

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THE NATIONAL

MESSAGE & BANNER

The Official Weekly Journal of the British-Israel-World Federation.

INCORPORATING "THE BANNER OF ISRAEL" AND "THE COVENANT PEOPLE."

No. 247. Vol. V. SEPTEMBER 25th, 1926. Price 2d.

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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.]

PHILEMON—GOD'S DEVOTED LAYMAN.

BY THE REV. W. PASCOE GOARD.

WHAT an honoured place this man has received in the sacred Scriptures!

The name itself prepossesses one in favour of the man. It is a name which indicates the love of one, or the love of justice, or the love of the company. The name of the man indicates kindness and helpfulness.

This is especially the case when we remember that a name borne by an adult man in the East is rarely the name borne by the child. The man is re-named according to outstanding characteristics of the character which he has developed, and by which he becomes distinguished.

To the Highland Scottish man this would seem to be the ordinary course of things. To the "Southron" it would have to be thought out, in order to get the full significance of the name. Philemon. φιλήμων.

What may we know about this desirable man—the standard of consecrated laity!

He was *a layman; a man of means; a householder; a possessor of slaves.*

The latter seems to be strange to us, does it not? Yet it is well for us to remember that *slavery did not begin to disappear from the world until Israel-Britain had emerged from her own period of punishment*—namely, seven times, or two thousand five hundred and twenty years—and *had begun to take up her long ago appointed task of the liberation of the slaves.*

Almost in our own day, *the wonderful fight for human liberty was fought out first in the Houses of Parliament in Britain,* and then *on the blood-stained battlefields of the United States.*

Since that time, the coasts of all the continents and the waters of the seven seas have been reddened with the blood of British manhood straining to banish the curse of slavery from the earth.

In the day of the Apostle Paul the institution of slavery existed, and he did not, at that time, think himself authorised to go contrary to it. *The time for the liberation of the slaves had not then come.* The agent for the liberation of the slaves—National Israel—was not then ready for the task.

So, Philemon was a man of means; and a part of that means was the possession of slaves.

But the slave so owned seems to have been a fortunate person in having such a master. We judge this because of the fact that *the Apostle Paul pleads with Philemon to receive the returning wanderer.*

The clansman of the Scottish clans was in very deed a "slave" to the will of his chief. This was the fact, but not all of the fact. The clansman did not account it a hardship, but an honour, to be the retainer of the chief of the clan. For the clan, and for the chief, the clansman was at all times ready to serve, or ready to die.

The place of the Hebrew slave, under the Divine law, was not the sordid thing which slavery meant among the heathen nations, even the most cultured of them. It was far from being the sordid slavery of the seventeenth and eighteenth centuries. It was such a service as the Apostle chose to assume towards the Lord Jesus Christ when he called himself, "Paulus doulous Iesu Christou."

"Paul a slave of Jesus Christ."

Philemon was a householder of note. This is manifest in

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the fact that he had servants, such as Onesimus, and from the fact that he entertained a church in his house. That is to say, it was the rallying-place of a congregation of worshippers.

Happy is the man of God who is such a householder! and who places his house at the service of his Master, and of the church beloved of his Master.

There are many such householders to-day, and the number is increasing. There is a guest-chamber in the home, or there is a drawing-room which is used to honour the Master and to provide heavenly entertainment for the guests of the household.

One remembers the establishment of such a home in the East. The house was furnished and occupied by the family. There was, leading from the front hall of the house, a little tower room, or den. It was separated from all the other rooms of the house, and was not required in the routine of the home. This was furnished with especial care as a bedroom. Then the family gathered and dedicated that little room for the especial use of the Lord in any way He should choose. Nothing was said outside of the home circle regarding the matter. But that very evening there came a breathless messenger. A lady passing through had been taken exceedingly ill on the train, and was frightened almost to death at the thought of going into a hospital. "Could they by any means take her in?" It was not a question of money at all, but of quiet and privacy. The messenger was led to the little room and the answer was: "Here is a room, ready and waiting, take possession."

Her sister meantime had been called by wire, and soon arrived with the patient. They occupied the chamber for weeks as the fight with death went on. Then recovery came and the sisters "went on their way, and were seen no more," as John Bunyan would quaintly say.

The evening they went away a second call for the room came; and another sick and weary one took possession of it. There came healing and restoration, and that one also "went on her way." Then came another call and so on. *Never two applications at once! Never a week of disuse for the little room!*

Philemon placed his home at the disposal of the saints; even at the peril of his life.

"The hearts of the saints were refreshed" by him.

What a wonderful scene of activity this opens up, does it not? The busy open-hearted man!

Philemon was noted for the love and faith which he bore "to the Lord Jesus Christ, and toward all the saints."

He was well named; and the incense of his life ascends to God still, from the pages of the Wonderful Book in which he found such honourable mention.

"If thou count me therefore as a partner."

Great words, these, spoken by the Apostle Paul to Philemon. It would have been great had the Apostle spoken of Philemon as his partner. That would have been to recognise Paul as *the head of the firm* or *of the combination*. It is not thus, however, that the Apostle speaks. "If thou therefore count me as a partner."

Philemon was doing a work of which *he was the head;* and in which the Apostle was glad to have a partner's share.

Paul was not a man of means as far as we know; and yet he was a man of a "good family."

Paul was a University man with a distinguished connection. He was a citizen of no mean city. He was a free-born Roman citizen. His Israel descent was unbroken, a man of the tribe of Benjamin. His half-brother seems to have been Rufus Aulus Pudens Pudentinus, who married Gladys Caradoc, called by St. Paul "Claudia," the daughter of Britain's hero King. This distinguished lady had been received at Court by the Emperor Claudius, and had been by him adopted and renamed Claudia. She became the wife of Pudens; and their home in Rome became the cradle of the infant church there.

Paul was a distinguished worker among the Apostles. He was also a contributor to the sacred Scripture of the New Testament. Therefore *any work in which the Apostle would assume a subordinate part must have been a most important work indeed.* And such was the work of Philemon.

Now we know that the Apostle was without much worldly means. We see that Philemon was possessed of means; and that he used it liberally and wisely, doubtless under the Apostle's advice. It was evidently in this work that the Apostle was a partner.

We are assured that this was the case when we come to see in what connection it is that the Apostle speaks of himself as a partner. He refers to *the financial value of the service of Onesimus*: "If he hath wronged thee, or OWETH THEE OUGHT, put that on mine account."

And now we have a most business-like transaction. *St. Paul gives to Philemon a note of hand which would be binding in any court of law.* That note of hand covered all the loss, whatever that might be, caused to Philemon by the desertion of Onesimus, the runaway slave. Let this note of hand be placed as a souvenir in the office of every Christian business man. Here it is:—

"*If he hath wronged thee, or oweth thee ought, put that on mine account;*

"*I, Paul, have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides.*"

This is a straight *promise to pay;* and *a release of all counter-claim* which the Apostle might have made.

We are very fond of this particular part of the epistle. It fits in with circumstances so well.

One can see the eminent man of business, Philemon, sitting at his desk. There comes to him his well-remembered slave, Onesimus.

With obeisance made, the returning slave hands to his master the missive he brings. Withholding questioning, the master opens the letter. He reads, and the tenour of the epistle strikes home to his sense of rightness and of humour. *A promissory note from the beloved Paul* to repay the loss of the service of the slave Onesimus.

Well, he must enter that item, and balance that account, before he proceeds to other matters.

A few questions as to the facts of the case; and as to the why of the desertion. Then the story of the adventures of the slave, and of his meeting with the Apostle, through whose ministry he had been won to the Christian faith.

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It seems to be a strange thing that *the epistle speaks nothing of freedom for the slave.* The reason must, in the nature of things, be that *the slave was one "for ever"* whom the law would not allow the master to liberate. *That kind of bondage was the deliberate choice of the enslaved one.* It was taken on "*for love of his master's house.*" He could not be released from the slavery of love. But *he could be received as a brother beloved,* and in the household to which he belonged for ever *he could be promoted to the highest honour.* This is bespoken for him.

And now we have a more wonderful thing still. *The Apostle makes a request on his own behalf.*

"But withal prepare me also a lodging: for *I trust through your prayers I shall be given unto you.*"

So attractive was the personality of this man, so generous his hospitality, that the Apostle Paul desired nothing better than to end his days as a "slave," who, for love of his master's house, had become his slave for ever. Perhaps he had no thought of actually going to the doorpost and having the awl thrust through his ear, in token of his being thus joined to the house of Philemon for ever. But this was the chosen asylum to which the Apostle Paul seems to have looked to spend the days in which, his physical strength having been exhausted, he would await the call of the Master, as in the very vestibule of heaven.

How gloriously the character of Philemon is caused to stand forth. What a contrast to Alexander, the coppersmith, who "did me much evil."

Well, this letter, which causes this man to stand before us in the various relationships of home, church, business relationships and activities, as a master, and as a personal friend, is enshrined in the canon of the New Testament *in order that we may see what is God's ideal of the Christian layman* in all the relationships of life.

The place of Philemon in the Bible is unique. The place of Philemon in the love of the Apostle stands out most clearly. The place of Philemon in the Kingdom cannot be doubted.

What a privilege to thus stand manifested as the Christian layman to whom the Holy Ghost has delighted to accord honourable mention in the sacred Scriptures!

As there are many Alexander the coppersmiths scattered throughout the church and kingdom, who nearly torment the life out of the appointed workers, so there are many more Philemons, who refresh the hearts of the Ministry and of the church; and carry the servants of the Lord over many a rough place in the busy work of life.



THE ANNUAL PICNIC OF THE GREATER VANCOUVER B.-I. ASSOCIATION, AT SECOND BEACH, STANLEY PARK. (*See p.* 606.)

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THE GREAT PYRAMID'S TIME-CHART OF ASTRONOMICAL VALUES.

By D. Davidson, M.C., M.I.Struct.E.

Automatic Recording Devices.

There are few readers but have been interested in studying the devices in our public parks and museums for the automatic recording of barometric pressures. Such recorders generally consist of a metal drum revolving once in twenty-four hours or once every seven days, the rate of revolution being governed by clockwork. On the external cylindrical surface of the drum is fixed a tightly fitting cylinder of paper. This is marked off into squares or sections by horizontal lines equal distances apart. The equal distances between horizontal lines indicate inches of barometric pressure, and the equal distances between vertical lines indicate hours of the day, or days of the week. The rise and fall of the barometer operates a small stylex or pen, which indicates on the revolving paper an ink trace of the barometric pressure for successive hours of the day and successive days of the week. At the end of the day or week the chart is taken off the drum and is opened out flat. The ink trace of the barometric pressures is seen to be a very irregular line that follows no *regular* mathematical law of variation.

A similar automatic recording device and chart could be arranged to record the *regular* variation of the great movements of astronomy for successive hours, days, weeks, and years. Now there are many great movements of astronomy, in which the variations are slow and regular over a long number of years. Two such movements are known as the Precession of the Equinoxes and the Change in the Longitude of Perihelion. Let us suppose that a large automatic recording device has been designed and constructed to record the variations in both of these movements over the long period of 6,000 years. In such case the drum of the recorder would require to be sufficiently large to accommodate a chart marked off into divisions representing years round the drum. Now let us suppose that this automatic recorder has been in operation for 6,000 years and that the chart is complete for 6,000 years. We are safe in making our supposition, since we know from the mathematical researches and check observations of astronomers what the ink trace on our chart should be for any period of 6,000 years ending within the present century. From this knowledge we know that the recorded motion for any one year within the period of 6,000 years will not be the same in any other year, and that the ink-trace of variations over the 6,000 years will be a flat curve following a definite mathematical law. Let us, therefore, take our chart off the drum, open it out flat, fix it on a wall, and study it to determine its law of variation.

The Pyramid's Recording Device.

The first thing we find is that we can re-draw the ink-trace precisely by another automatic recording device operating on the flat surface of the chart fixed to the wall. The length of the chart represents 6,000 years. The point of the ink-traced curve corresponding to the central date of the chart is selected as the pivoting point of a tilting straight bar. The recording stylex, or pen, moves along this bar following the trace of the curve. To allow the pen to follow the curve, the straight bar has to tilt round its central pivoting point. The vertical amount that the bar has to be tilted, as measured at the fixed ends of the chart, is progressively uniform for each successive year space that the pen passes over. This uniform variation in tilt defines the law of variation for the astronomical motion that the curve represents. *To express the law geometrically all that we have to define are the two values giving the position of one end of the bar and the tilt of the bar for, say, the date beginning or ending the period of* 6,000 *years, together with the amount up or down that the bar at its ends has to be moved during each year.* The latter amount is the same of course for every year within the period of 6,000 years. This means that if the bar is moved up one inch at one end for one year, it is moved up an additional inch in the next year and so on. *It will be seen therefore that only three values are required to define the law of variation over the period, and that the curve of variations can be obtained from the three values.* The reader need not worry about the mathematics of this matter, but the law thus geometrically expressed is the precise equivalent of what is known as the Formula of Interpolation employed by astronomers and expressed as

$$P=A+B\cdot t+C\cdot t^2$$

where t is the time from a certain Epoch, A, B, and C are constants, and P is the required astronomical value for t years from the Epoch. A secondary tilting line, expressing the rate of tilt of the main tilting line, would require to be employed if the curve of astronomical motion was mathematically expressed by the formula $P=A+B\cdot t+C\cdot t^2+D\cdot t^3$. The effect of the last term in the expressions for the great astronomical motions mentioned is, however, negligible within 6,000 years. So that the law of variation stands expressed as it is given above.

Now it so happens that when the three essential values necessary to define the tilting line law are expressed in terms of the number of days in the solar year, these three essential values are seen themselves to be simply related, in a mathematical family sense, to the value of the solar year. The same is true for both of the astronomical motions mentioned as well as for many other astronomical motions. In all of these cases, the same recurring mathematical value—which the writer has termed the Displacement Factor, since it applies only to variations, eccentricities, and displacements—appears as the dominant value governing the variations and as a value that is itself the most actively organising member of the mathematical family group of the solar year relationship. *This at once brings our tilting line law into the highest category of natural law, in that it constitutes a single Great Law applicable to all regular astronomical movements relating to the Earth and its orbit. It is this tilting line law that is enshrined in the Passage System of the Great Pyramid.* The chart represents a scale of 6,000 years. The beginning and ending of this scale is marked off geometrically, together with its central point for the location of the pivot of the tilting line, and with the divisions of the scale marked off geometrically into intervals of 1,000 years. The three values are given for

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the initial height of the bar and for its initial tilt and for the constant annual alteration in this tilt. These three values are all that are necessary to define the law of variation for the astronomical motions thus expressed. The resulting expression for these motions is identical with the corresponding modern mathematical expression for the same motions over the same period of time.

THE ACCURACY OF THE PYRAMID'S TIME-CHART.

Here the reader will probably ask how we know what period the Pyramid's chart represents. This we know from the facts, that *for the motions represented and expressed as cycles round the solar year, the curve of variation for one period of* 6,000 *years is never the same for any other period of* 6,000 *years within a range of at least* 50,000 *or* 60,000 *years, and that the position of the tilting line for any particular year is never the same for any other year,* 50,000 *years before or after, in the case of the two principal astronomical motions that define the chronological system of the Great Pyramid.* Owing to these facts the Great Pyramid's chronological chart of 6,000 years is defined as beginning in 4000 B.C. and ending in A.D. 2001. The lack of numerical symmetry in the B.C. and A.D. dates is due to our defective system of reckoning historical time, whereby B.C. 1 is the year preceding A.D. 1.

Now whilst the astronomical motions mentioned have enabled us to read the year in which the Pyramid's Chart begins and the year in which it ends, these motions do not help us to read from what point of the solar year the Pyramid's chronological years must be reckoned as beginning nor from what time of the day the Pyramid's day began. The Great Pyramid's system would be defective were the necessary data relating to those two important matters lacking. Now it so happens that the Entrance Passage of the Great Pyramid points to the position of the Pole Star *Alpha Draconis* at *midnight* precisely of the *autumnal equinox* of 2144 B.C. The Pyramid, however, was built long before this date, so that the coincidence mentioned would possess no significance unless the Designer of the Pyramid, aware that the coincidence would happen in 2144 B.C., took special measures to record the fact in the Pyramid itself. Accordingly we find that a scored line has been made on both side walls of the Entrance Passage in the position corresponding to 2144 B.C. in the Pyramid's Chronological Chart. The scored line itself points directly to the position that the Star Alcyone of Pleiades occupied precisely at *midnight* of the *Autumnal Equinox* of 2144 B.C. *The principal indication and the confirmatory indication therefore supply the essential data defining that the year of the Pyramid's Chart begins at the* AUTUMN EQUINOX *and its day at* MIDNIGHT *at the Pyramid. Resulting from these indications, the point at which the floor line of the Grand Gallery ends*—at the face of the Great Step which lies in the central East to West vertical plane of the Great Pyramid—*is defined as marking midnight between 25th and 26th January,* A.D. 1844. *This date is the starting point of the Pyramid's dated indications applying to modern times.*

THE GREAT LAW AND ITS SIGNIFICANCE.

One or two points remain to be cleared up in this general explanation. In the first place, it has been stated that the essential values defining the tilting line law of the astronomical variations mentioned are simply related, in a mathematical sense, to the value of the solar year in days. This is true only for (1) a scale of 6,000 years, and (2) for this scale beginning at the Autumnal Equinox of 4000 B.C. Now this is the precisely dated scale of the Pyramid's chronology system. *Realisation of this fact more than any other, compels the mathematician, who has thoroughly investigated the data, to the conclusion that the Great Pyramid's chronology system is a Divinely revealed system. For the time-scale therein revealed, by reason of the fact mentioned, is necessarily the time-scale of the Creator's Design expressed in terms of human values of modern times.*

The next matter to be cleared up concerns the geometrical values that define the tilting line law. All the measurements of the Great Pyramid's interior and exterior are mathematically related and belong to the mathematical system of the solar year expressed as a circle. In other words *every detail of the Pyramid can be built up from the mathematics of the solar year circle. This is a fact that must be realised to be thoroughly appreciated. Realisation of this fact compels the student to appreciate that the scientific values of the Pyramid's system are not derived from any actual measurements taken.* The actual measurements taken certainly agree with the geometrically derived measurements and confirm that that geometrical derivation is correct. But whereas actual measurements can only be taken accurately to the second decimal place of an inch, the geometrically derived measurements can be stated with certainty to the fifth or sixth decimal place of an inch. The latter refinement is necessary for the definition of the Great Pyramid's chronology system.

Another matter is that, even if the Great Pyramid had never been built to enshrine this precise scientific knowledge, the system of knowledge can still be derived from the mathematics of the year-circle. Nevertheless, the trial and error processes necessary to have elucidated this comprehensive geometrical representation would have been of so extensive a nature that several thousand lives in succession would not have sufficed to discover the system. If, therefore the discovery of such a comprehensive system can be deemed to be the result of accident, it is surely the strangest and most exceptional accident in the history of discovery! Those, however, who have studied this matter with care and understanding, know that *accident is a mathematical impossibility in this case, and that the scientific system has been discovered simply because the indications of the Great Pyramid lead directly to that discovery as they were designed to do.* Those, on the other hand, who refuse to accept the Pyramid's indications as intentionally designed to effect this purpose must find an explanation for the remarkable astronomical laws that have been discovered as the result of following these indications.

Equally difficult is the position of those who expound alleged systems of Pyramid chronology without fixing scientific principles for the framework of the system or fixing dates by means of astronomical data given by the Pyramid's indications. *It is useless to fix arbitrarily a point in the Pyramid as representing a certain date, to take actual measurements from that point to other points to obtain other dates,*

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and then to claim that the dates obtained are exact to the day. Such a process cannot lead to the result claimed. The refinement possible in actual measurement cannot give the required accuracy even if the initial date arbitrarily fixed is fixed correctly. Many of those who follow this process of assumption have adopted as the terminal dates of the Pyramid's chronology system the same dates, to the day, as the writer has derived from the Pyramid's astronomical data, although the arbitrarily fixed basal dates of their system differ from the basal astronomically defined dates of the latter system. The fact is mentioned only to emphasise how essential it is that dates must be proved before dates can be accepted. The dates must be proved by the Pyramid's own data and by means of astronomical demonstrations indicated by the Pyramid's own data.

THE GREAT TRIBULATION.—II.

THE NORTHERN WOE.

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

IT is not our intention to do more than hint at anything beyond our ken. But it does seem as if Rome was working itself up for its last bid, "the last kick of the dying horse." She will venture all for world power, but this we know will never be hers any more. Ingratiate herself into the "League of Nations" she may, but Britain will then retire, and the true League of Nations, *England and America, with Canada and our Dominions*, will become the only League.

Some crisis will drive us into our chambers and cause us to close our doors about us. This does not mean that we shall leave our Allies to their fate; we have already shown that one-tenth part of the *City* ROME (one of the ten Kingdoms), which formerly worked for the Beast, has already broken away, and seven chiliads or small nationalities, and joined themselves to us as Allies. Certainly these will form a protection (mutual and confiding) with ourselves, to resist the encroachments of the Bolshevist Beast which will try and wrest the Kingdom from Rome.

We have already seen from Rev. xvi, 19, that the power of the Papacy, which welded the ten Kingdoms together, has passed away, and the great city was divided into three parts. This is theoretically already accomplished. Henceforth there is no great central power to resist the inroads of the coming Northern power. These nationalities, still held together as a League of Nations (without Britain), will have to decide whether they will allow Papal Infallibility to restore the temporal power. The verdict will be hatred, annihilation, and the destruction of Roman supremacy. The individual man is consumed by the Spirit of Christ's mouth and destroyed with the brightness of His Coming (2 Thes. ii, 8).

Bolshevism having destroyed the Greek Church will now, by its emissaries, also bring about the destruction of the Roman. "These shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

The *cities of the nations* thus fall under the Soviet authority and yield their power to him. The ALLIES will join themselves unto the people of the God of Abraham. This division, we think, is set forth in Rev. xi, 1, as stated in "Israel in the Book of Revelation," pp. 170–177, and Ps. xlvii, 9.

When the Lord's judgments are in the earth, the inhabitants of the world will learn righteousness.

These words "earth" and "world" do not mean the same, earth referring especially to an already stated locality, such as "the earth" of prophecy; the world meaning the rest of mankind. God's judgments are primarily a punishment meted out to the nations who have spurned the Gospel and persecuted God's people, as we see throughout the revelation.

Ps. ii says, "Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled, yea but a little. Blessed are all they that put their trust in Him." In Ps. cx we notice that "the Lord will send the rod of His strength out of Zion, and He will rule in the midst of His enemies. Thy people shall be all willing in the day of Thy power."

This Psalm evidently points, not solely to the individual gathering of Israel into His Kingdom, but also to the time, so often hinted at as, "Thou shalt break them with a rod of iron, and shalt dash them in pieces like a potter's vessel." (Ps. ii, 9.) Rev. ii, 27: These are the functions of Israel, or Christ's Kingdom, before the Millennium; as also Mic. iv at the time of the setting up of the Kingdom. Then Ps. cxlix, 7–9, with Isa. xxiv, 21–23, must have an accomplishment before it can be said that all Christ's enemies are under His feet.

There is very much to be fulfilled between the Sign of the Son of Man in Heaven, or we anticipate the going out of the bride to meet the bridegroom, and the final coming of the Lord to deliver His people at Armageddon. Is this the interval between Matt xxv, 10, and Luke xii, 36?

During this seven years the Gospel of the Kingdom will have been preached in all the world for a witness, to that extent that the nations will be able to consider on which side they will be. God's wondrous works with Israel. The mighty accession of the heirs of Abraham gaining the possession of nations willing to submit to the righteousness of Christ, as set forth by Israel, is certainly intimated at in Isa. xxvi, as well as throughout prophecy. The final judgment of the nations will not take place until Israel has brought forth her strong reasons and shown herself to be God's witnesses that He is God. This, at any rate, is sufficient to draw out a decision from every nationality as to whether they will submit to being taught the fear of the Lord and are agreeable to accept Israel's Christ as their Teacher.

The Jew who has not had the opportunity of knowing Christ will now be led to see Him under a very different aspect.

THIS, THEN, IS ISRAEL'S MISSION.

"Ye shall not see Me henceforth till ye shall say, Blessed is He that cometh in the Name of the Lord." Who, then, is to lead them? "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the

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children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." It is the song of Zacharias that reveals unto us God's plan and purpose in the redemption of Israel, which was accomplished by the raising up to us of a horn of salvation in the House of His servant David. If we follow this wonderful song carefully we see it applies to Israel and it is fulfilled in us, the British and Anglo-Saxon race. Take it clause by clause and you will see it fits only ourselves, and no individual merely, but a nation protected in order that they might serve God without fear, in holiness and righteousness before Him, all the days of their life. Saved from our enemies and from all that hate us is most appropriate of God's wonderful protection and preservation of us. To remember His Holy Covenant, the oath which He sware unto our forefather Abraham. But the concluding words, though apparently to a certain extent fulfilled in John the Baptist, are, by Our Lord's own rendering, to be carried forward, for "Elijah truly cometh first and restoreth all things" (Mk. ix, 12); and yet he was already come in John the Baptist, but as they did not receive him (Matt. xi, 14) his mission will be undertaken by Israel. This, we think, is the secondary meaning of both Isa. xl, 3-5 and 9; also of Mal. iii, ending with iv, 5, 6. The words "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways," &c., &c., are applicable to both John Baptist and his anti-type Israel. So we look for a National Leader who shall bring Israel, ourselves, into such touch with the Laws of God and His Commandments as given us by Moses as shall convince the Jew that our Jesus is also their Messiah.

The work is already begun in Warsaw and within the Pale. The tendency among the Russians at the present time is to turn against their Communistic leaders and to repudiate their politics. It may end, in their ignorance, in condemning the whole of the Jews for the action of some "who say they are Jews and are not." If these Jews within the Pale make the effort to trust in Israel's Messiah, is it likely that God would leave them all to perish? Will He not hear their cry as He did the cry of Israel in Egypt? Then we shall be witnesses of another and greater Exodus than that we read of in Exodus. Who then will God raise up as their Deliverer, and whither shall they go? To ask the question is but to answer it. It will be through Great Tribulation before the Rescue comes. This is borne out in the words of Jer. xvi, 16: "And after I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks," &c. Anyone reading this sentence to the end of the chapter must admit that the conclusion is that these shall know that My NAME is the LORD.

There is no doubt as to who is to be the Deliverer of the Jews or where they are to go. This is answered for us in Isa. lx. The Ships of Tarshish, and notice again that this nation is addressed as "Arise, shine, for thy light has come, and the Glory of the Lord has risen upon thee." The darkness pointed to is that emanating from the influence of the three spirit-like frogs stirring up the nations to the Battle of the Great Day. Russia, or Gog, gathering his hosts about him, and Israel on the other hand gathering all the voluntary from among the people. Gog's action will be tyrannical and compulsory. Israel's by the cords of man and bands of love. This will not necessitate that Israel will not have to fight, for this is clearly stated that she will (Mic. iv, 9-13). But the fighting will be outside of her own peaceable habitations and quiet dwelling-places. Her action will be militant, for defence of those who throw in their trust with her God, and are drawn by choice to her principles. This is told us in Zech. viii, 20-23, slowly but conclusively.

It will be a time such as never was since there was a nation upon earth. But Israel will be delivered and Judah will be saved.

The sequel to all this is Ezek. xxxviii, ix; Zech. xii, xiv, or

ARMAGEDDON IN PALESTINE,

when the Lord will declare who are His, and saves His People.

CHRIST'S SECOND ADVENT VIEWED IN THE LIGHT OF BRITISH-ISRAEL TRUTH—VIII.

BY HENRY D. HOUGHTON.

THE FINAL TRIUMPH OF OUR LORD!—(*continued*).

TWENTY years ago I had occasion to say to one of our able local preachers that the theology of our pulpits was infinitely inferior to the theology of our hymn-book. To my great surprise he immediately agreed that it was so. But how much has the theology of our pulpits degenerated in the interval!

Our Lord's Second Coming to this earth may not be the theology of our colleges, *but it is emphatically the theology of our hymn-books*. And the hymn-book is the quintessence of Methodist theology.

Take that great hymn of the Church:—

"Hail to the Lord's Anointed,
Great David's greater Son;
Hail in the time appointed,
His reign on earth begun."

Not in heaven, "on earth!" This very earth on which we live. And the other lines of the same verse confirm this interpretation:—

"*He comes to break oppression;*"

There is no oppression in heaven.

"*To set the captive free;*"

There are no captives in heaven; they are all free.

"*To take away transgression;*"

No sin or transgression can enter heaven; it is speaking of this earth.

"*And rule in equity.*"

And the next verse confirms all this most strikingly:—

"He shall come down like showers
Upon the fruitful earth."

You have the Lord's Second Coming to this earth emphatically taught here!

That glorious hymn, though deservedly popular, is far in advance of the theology of both the pulpits and the pews

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of our churches. Take that other glorious hymn, one of the greatest of all time :—

"Lo! He come with clouds descending."

"Comes!" "With clouds!" That is exactly what Scripture says.

"Once for favoured sinners slain :
Thousand, thousand saints attending,
Swell the triumph of His train."

All this is perfectly true to Scripture. But notice what follows :—

"*Hallelujah, God appears* ON EARTH *to reign.*"

But what will be the position of the Church in the Millennium? Remember that the dead saints, and the living watching ones are all taken away *before the Millennium.* And at the Millennium they return with Christ to the Earth, *to reign with Him as Kings and Priests.* They appear to form God's government, ruling the Earth under Him.

And that strange passage in Matt. xix, 28, with which everybody is puzzled confirms this : "*And Jesus said unto them*" (the disciples), "*Verily, I say unto you, That ye which have followed Me, in the regeneration when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve Tribes of Israel.*"

In olden time, there was no Church, no body of people called out of any opposing body ; God dealt with the nation as a whole, and the whole of Israel, good and bad, formed the assembly or congregation.

The Church is now a called-out body, to be a separated people unto God, and it is very largely called out of Israel.

In the Millennium there cannot be a called-out body for, as could be shown, every man, woman, and child having become righteous, and the Devil being imprisoned, *there is no need for a Church, and Christ reigning over a perfectly loyal world, the Church becomes lost in the Kingdom!*

Eze. xxxix, 7, says : "So will I make My holy name known *in the midst of My people Israel : and I will not let them pollute My Holy Name any more ; and the heathen shall know that I am the Lord, the Holy One in Israel.*"

Please emphasise that small but great word "*In,*" "IN," "IN ISRAEL." And notice that word, "NOT LET THEM" : that is more than peaceful persuasion!

The Church says God has done with Israel, *cast them off for ever!* Jehovah does not say so! He says, that even "*The heathen shall know that I am the Lord, the Holy One* IN *Israel.*"

After the great destruction of the heathen, it says of the few that are left, "And all the heathen shall see My judgment, that I have executed, and My hand that I have laid upon them."

Contrast that with what the next verse shows the Lord will do for Israel. "*So the house of Israel shall know, that I am the Lord their God from that day and forward*" (Eze. xxxix, 21, 22).

THAT IS THE GREAT REVEALING! *And there will not be a single scoffing Christian, or a single unbelieving one after that.*

Verses 28, 29 are singularly plain. "*Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen ; but I have gathered them into their own land!*"

This declares most pointedly of whom He is speaking :—*The very same "House of Israel" that was carried away captive.* And the next verse says :—"*Neither will I hide My face any more from them ; for I have poured out My Spirit upon the House of Israel, saith the Lord God.*"

This is speaking of a people from whom God had hidden His face, and whom He had led into captivity ; but whom now He has brought back to their own land ; owned as His people ; saved them miraculously at Armageddon ; put His spirit in them ; and is never to hide His face from them any more!

There is some very strange mystery about Israel in the Millennium. Is it possible that Israel goes into the Millennium *with unchanged human bodies?* For after the battle of Armageddon, Israel and Judah united are to dwell in their land *with their children's children,* for ever." Eze. xxxvii, 26, says : "I will place *them and multiply them,* and will set My sanctuary in the midst of them for evermore." It says "*Multiply them!*" Then these cannot be resurrection bodies, for Christ said that "*In the resurrection they neither marry nor are given in marriage.*"

And, further, *after the new heavens and the new earth are announced in* Isaiah lxv. It says : "*They shall build houses, and inhabit them, and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit, they shall not plant and another eat : for as the days of a tree are the days of My people*" (and the days of a tree are 1,000 years), "*and Mine elect shall long enjoy the work of their hands.*"

The voice of weeping is never to be heard in Jerusalem, nor the voice of crying ; the child shall die 100 years old, and every old man live out his full tale of days. That is clearly human life, though lived out under very different conditions.

There will be no sickness, no poor, no hospitals, no asylums, no soldiers, no policemen, *and certainly no Parliament, for Christ Himself will rule.*

There will be *no blind, no lame, no deaf, no dumb ; even the very nature of the beasts will be changed ;* for "*The lion shall eat straw like the bullock ; and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord.*" There cannot be lions and serpents in heaven. It is on this earth!

I have already hinted at great physical changes in the earth. But I have an idea that they are far greater than our wildest imagination can picture.

"*The wilderness and the solitary place shall be glad for them ; and the desert shall rejoice and blossom as the rose.*" Is that the bringing into cultivation and productivity of all the waste and desolate places of the earth? It looks like it.

Look at the next verse. "*It shall blossom abundantly, and rejoice even with joy and singing ; the glory of Lebanon shall be given unto it*" (unto what? *The Desert*), "*the excellency of Carmel and Sharon.*"

And a few verses lower down it returns to the same subject. "*For in the wilderness shall waters break out, and*

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streams in the desert." There you have *how* it will be accomplished. "*And the parched ground shall become a pool, and the thirsty land springs of water. In the habitations of dragons* (wild beasts) *where each lay, shall be grass with reeds and rushes*" (Isa. xxxv).

Could anything be plainer, more distinct, or more positive? But I would not forget the 5th and 6th verses, though I have dealt with them before. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb sing." *All literal! The eyes of the literally blind shall be opened, and he shall see: the ears long closed to human sounds shall then be unstopped. The crippled man dance and leap; and the tongue that has never uttered a word shall sing! And why not?* If He would do all this when He was upon earth before, don't you think He will do it then? The Book declares it!

Isaiah abounds in these glowing descriptions of Israel's return and the magnificent future which follows, when Christ is King. Chapter lx says: "The sons of strangers" (that is, "Gentiles") "shall build up thy walls . . . for in My wrath I smote thee" (I have quoted that so that it may be seen of whom God is speaking; *it is some people that God had smitten*), "but in My favour have I had mercy on thee."

"Therefore thy gates shall be open continually . . . that men may bring unto thee the forces" (or margin, "*wealth*") "of the Gentiles, and that their Kings may be brought." This is the Gentile Kings brought into submission under Israel. And it goes on:—"*For the nation and kingdom that will not serve thee shall perish.*" There you have all opposition to Israel put down, and the nations destroyed.

Then it goes on, "And they shall call thee the City of the Lord, the Zion of the Holy One of Israel."

"*Whereas thou hast been forsaken and hated so that no man went through thee*" (that cannot mean "heaven"), "I will make thee an eternal excellency, a joy of many *generations.*" That, again, cannot mean heaven, as it speaks of "*generations,*" or successions.

"*Thou shalt also suck the milk of the Gentiles*" (does that mean that we in heaven shall suck the milk of the Gentiles? Ridiculous). "*And shall suck the breasts of Kings.*" Both these statements mean that the Gentiles and their Kings shall bring into Israel their honour and dignity and wealth, and pour them upon her. And then there is to come to Israel herself that wonderful knowledge, that marvellous revealing of the Divine One: "*And thou shalt know that I the Lord* AM THY SAVIOUR, AND THY REDEEMER, THE MIGHTY ONE OF JACOB."

"*I will also make thy officers peace, and thine exactors righteousness.*" Then this refers to some people whose officers have been tyrannical, and whose Controllers of Taxes have not exacted righteously. Cannot mean heaven.

"*Violence shall* NO MORE *be heard in thy land.*" Emphasise the words "*no more.*" For it refers to some land *in which violence has been heard; but is now abolished.* "*Wasting and destruction within thy borders.*" This refers to some land that has been wasted and destroyed; but is to be so no more.

This cannot be made to mean heaven.

"*The sun shall be no more thy light by day; neither for brightness shall the moon give thy light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory.*"

God shall be with them, and live with them, and His brightness and His glory will outshine that of either sun or moon!

"*For the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.*"

Those are some of the physical changes! Now what about the people? Of the very same people who formerly were smitten by God it says: "*Thy people shall be all righteous; they shall inherit*" (heaven? No) "*the land for ever*" (that cannot be heaven), "THE BRANCH OF MY PLANTING, *that I may be glorified.*"

This people that shall be *all righteous,* are some people who are called "*The branch of My planting.*"

I only know of one people planted by God, and God Himself has told us who they are. In 2 Sam. vii, 10, we read: "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." Here we have God *planting Israel* in a new land. And in Isaiah it is the same Divine voice speaking, and clearly identifies the people spoken of.

In the next verse we have, however, another clue.

"*A little one shall become a thousand, and a small one a strong nation*" (there you have it), "I the Lord will hasten it in his time" (Isa. lx).

The sacred writers in contemplation of this glorious time seem to fail in discovering language sufficiently forceful in which to express it.

The Psalmist breaks forth into most thrilling language. "In His days shall the righteous flourish; and abundance of peace so long as the moon endureth."

"His dominion shall be" (Where? Limited? No!) "*from sea to sea, and from the rivers unto the ends of the earth!*"

There are no frontiers to His Kingdom!

The curse being removed, the Earth shall be so productive that a handful of corn planted on the most sterile and unlikely spot, the top of a mountain, shall multiply so much that its fruit shall shake like Lebanon.

That will be the time when men will beat their swords into plough-shares and their spears into pruning hooks and will learn war no more!

And the Psalmist captivated and enthralled by the vision given him, cries out: "*Blessed be the Lord God of Israel, who only doeth wondrous things, and blessed be His glorious name for ever; and let the whole earth be filled with His glory; Amen and Amen.*"

And David, seeing the fulfilment of all his hopes, the satisfaction of all his highest desires, can ask no more; but cries out in the fullness of his ecstasy: "*The prayers of David the Son of Jesse are ended.*"

Our blessed Lord before He went away taught us to pray the greatest of all prayers: "*Thy Kingdom Come.*" The petition first in importance, as it is the first in order. *For before we are bidden to pray for our daily bread, or for forgiveness for our sins, He taught us to pray,* "*Thy Kingdom Come. Thy will be done in earth as it is in heaven.*"

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True, we have misunderstood it.

Blinded by our unbelief, and perhaps by our particular theological training, we have utterly failed to realise what it meant. BUT WE HAVE PRAYED THE PRAYER!

A prayer uttered oftener than any other! A prayer used by millions every Sabbath day! A prayer taught by countless mothers to their kneeling children! *True they do not know its intense, its stupendous meaning. That does not matter. He left us the legacy, and He knew!*

And it is ours to use, and to teach it to our children, even if it be in ignorance, till by and by there shall burst on us with all its glorious effulgence the bright and beautiful vision which Our Lord saw, but which we do not see as yet. But it is coming, for He commands us to pray: "*Thy Kingdom Come. Thy will be done in earth as it is in heaven.*"

And the prayer uttered in ignorance, even in misunderstanding, but uttered in obedience to His command, shall yet be realised, not according to the narrowness of our conception, but according to the fuller, broader, more overwhelming meaning which He had before Him when He gave us the great command.

And He who made the world ("By whom also He made the worlds"), He who sustains it ("Upholding all things by the word of His power"), He who has borne its sins ("Behold the Lamb of God which taketh away the sin of the world") *shall yet possess it, and inherit it as His right, and He shall become its lawful only King!*

Then "The Kingdoms of THIS WORLD shall have become the Kingdoms of Our Lord, and of His Christ, and He shall reign for ever and ever."

And every loyal heart will join in saying, "Amen, so let it be."

GLASTONBURY CONVENTION.

"HERALDICA ET GENEALOGICA."

HERALDRY AND GENEALOGY.

TWO very striking addresses were given on Wednesday and Friday evenings by Mr. G. R. Gair, a young man from Stockport, who showed deep study had been given to the subject. As an introduction to the subject, Genesis xlix was read, where Jacob foretells to his sons what shall happen in the last days to them, and Numbers ii, 1, 2, where the children of Israel are directed to pitch every man by his own standard with the ensign of his father's house. Heraldry, said Mr. Gair, was the "shorthand of history," as often stated by our greatest heralds. By the science of heraldry they could find from a person's coat of arms (if he had the right to those arms) what and who his ancestors were, and later what his pedigree was. Often by that means a person could trace his ancestry back to some remote ancient family of noble rank and link himself up with great men who were notable figures in history. Heraldry, he contended, gave an index to the origin of the British race. It never failed; it was the truest clue to the origin of a race, family or people. Whatever heraldry proved would be found to be true by the examination of history. He instanced what occurred when Charlemagne took the Teutonic races of Flanders and planted them in Germany and in the place of those who had previously resided there. It was said that heraldry began about that time in Saxony, but by others that it was introduced into England in the time of the Crusaders. But long before that time there had been in use heraldic symbols of various races all over the world. He quoted various authorities to show that modern heraldry was borrowed from the Arabs, who, in turn, got it from the Hebrews. These races, as had been shown in the verses read, had their standards, ensigns and symbols, and these emblems were now incorporated in our science of heraldry. It could be demonstrated that ancient Israel emblems were now the arms of the Royal Family of Britain, and were incorporated in other ancient family and tribal emblems. Amongst the Israel emblems were the unicorn, the tree, the branch, and even the bunch of grapes and leaves. Judah had the lion; Reuben the mandrakes and water; Levi the vine leaf, sometimes a bunch of grapes and sometimes the Urim and Thummim; other tribal emblems were also mentioned. The use of the lion was particularly traced, and its occurrence upon ancient coins and weapons of the British shown, together with other uses of the lion of Judah. The earliest authentic use of the lion of Judah was found upon the seal of Alexander the Second of Scotland, but it went back further to Israel. The Gaels were sprung from the Hebrews, and after various wanderings settled in Britain, bringing with them their tribal signs. To this day the green flag with the golden lion was carried in certain Mohammedan processions, and treated with scorn as the emblem of the House of David. The Scottish kings of Ireland as early as 300 B.C. carried the red branch, which was the emblem of Joseph and Ephraim. Red was the colour of Zarah-Judah, and this with the gold were eventually the colours of the House of Zarah-Judah and of the Royal Family of England, and in the royal arms of Scotland they had the same colours. Richard Cœur de Lion had first the two lions rampant, and later the three lions passant in red and gold. When the Irish Free State was formed they adopted the colours of Pharez-Judah, green and gold and white. The bull and the unicorn were the emblems of Joseph; these he traced through the Taurinii and Kimmerii to the Sacchi or Sakai, who overran India, where on one of the most ancient gates existing they found on the large tope of Sacchi or Saachi the banners of stars similar to those in the arms in the United States, two Union Jacks, and the shield with the Union Jack assigned always to Britannia, and two tridents or sceptres. The Sacchi or Saxons were the sons of Isaac (the vowel "I" being hardly pronounced in Hebrew), thus retaining their name as indicating their lineage to this day.

The bull was the sacred animal of the British Druids, and was the same as the unicorn in heraldry; it was the emblem of Joseph. On a coin of Severus the emblem of England was the figure of Britannia, bearing the bull upon the shield and with a sceptre of bull's horns. The use of the vine leaf emblem together with the palm was traced through Samaria, Asia Minor, Dacia and Macedonia to Scotland, where it was found changed to the oak leaf, and was amongst the ancient badges of the Clan Stuart, and so to the Stuart kings. The Stuarts were entitled to the tribal emblem of Joseph, and at the present moment

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these oak leaves appear on the threepenny piece. The association of the shamrock and thistle with the Urim and Thummim was discussed, and shown to be very close if not identical. The Order of the Thistle had never been worn by any foreign monarch, thus denoting its exclusiveness to all but the Hebrew people. Originally and till the time of George IV it admitted at no time more than twelve knights. Then it was increased. The thistle was really one of the badges of the house of Levi. The star was an emblem of the house of David, originally of six points, but appears now increased to twelve points, symbolical of the twelve tribes of Israel, on an ancient Scottish coin. The Scottish heraldry was of more importance for research into antiquity than the English because it went back much further and was in its earlier days more exact, having been less contaminated with continental heraldry. The tressure fleury counter fleury of the Scottish flag was also an emblem derived from the Israelites. Another ancient emblem of the Israelites was the cross, always one of the most sacred emblems long before the time of Christ. It was venerated by the ancient Druids as a holy symbol. This cross was the saltire of the flags of St. Andrew and St. Patrick, not the Latin cross of St. George, and its use was traced to the crossing of the arms of Jacob over the sons of Joseph. The three legs of the Isle of Man was another Israel emblem, as was the galley of Zabulon, and the horse of the Sacchi, the sons of Isaac, which developed into the Pegasus of the Greeks. The white horse was the emblem of the Saxon peoples; whilst the sword, known as the saxe or seax, was an emblem of the tribe of Simeon; and the dragon of Wales was the serpent or dragon of Dan. The eagle was the emblem of the tribe of Manasseh. The speaker traced the history of this dragon emblem, and in reply to a question he said that the dragon of Wessex and of Somerset, like that of Wales, was the tribal emblem of Dan, with the colours of Zarah-Judah, red and gold. When the dragon was of gold it was on a red ground, and when of red on a gold ground. Colour could not be imposed upon colour nor metal on metal in heraldry. The origin of the name Gael was, he showed, Israelitish from "ga," a derivative of "goyim," a "nation" or "nations," and El, God, "the nation of God." The fish (pisces) was an emblem also of the house of Levi. The Normans, who were really the Norsemen, were also of Israelitish origin, but did not bear the emblem of the tribe of Benjamin as so often mis-stated. The rose was also a flower used in symbolism to signify Israel.—*Central Somerset Gazette.*

WEEK BY WEEK.

By A. R. H.

IT was to Abraham the HEBREW ("Coloniser"), Father of the Brith-ish or COVENANT MAN Race, that the wonderful promise was made regarding

THE LAND OF PALESTINE

". . . to thee will I give it, and to THY SEED, for ever."

These words recorded Genesis xiii, 15, echo the original declaration (Gen. xii, 7), "Unto THY SEED will I give this Land."

Secured as a possession, *circa* 1451 B.C., by the Israel People (Deut. xxxiv, 4), it is subsequently and successively held, down through the ages, by the descendants of ISHMAEL—Father of the Arab Race, and of ESAU—Father of the Turkish people.

In 1918 A.D.—as many years *after* CHRIST (*the* SEED paramount) as the promise was made *before* CHRIST (1918 B.C. See marginal ref. A.V.) under the brilliant leadership of Lord

ALLENBY OF ARMAGEDDON

(Allah Nebi—"Prophet of God"—as the Arabs called him) the Land, at long last, comes under the beneficent protection of the Union Jack.

Union Jack? Yes! The flag of the triune Cross—the ensign of Jehovah (Isa. v, 26)—fitting symbol of the *Union of the Sons of Jacob* in their "resting-place" (2 Sam. vii, 10, and Isa. xli, 1)—the Isles of the West.

Throughout the centuries the Holy Land has never failed to own as master *a people* of the seed of Abraham.

At the End of the Age we find *the* seed of Abraham, *seed* of *covenant* descent, in mandatory occupation. Called after their Father, ISAAC (Gen. xxi, 12), the *covenant* descendants, Isaac's Sons are easily to be distinguished from the *other* seed of Abraham by their very name of "Saxon"!

With wondrous prescience, following the reiterated words of promise (Gen. xxvi, 3), comes the added declaration, "And in THY SEED shall all the nations of the earth be blessed."

That the ANGLO-SAXON Race, in spite of human fallibility, yet, by the grace of God (and above all *because* of the Redemption, see Isa. xlix, &c.) *do* exercise a beneficent influence among the nations of the earth, is a fact that cannot be gainsaid. It is well, is it not, that both in *national* as well as individual affairs "charity should begin at home"? Have we, then, as a Race, since we took possession, justified the word of God in so far as our "HOME"—

THE LAND OF OUR FATHERS,

is concerned? As if in reply to these questions, a correspondent from JERUSALEM writes:—"The situation in Palestine to-day is *an enormous triumph* for British prestige. Largely peopled by Arabs with nationalist aspirations, Palestine is also a hotbed of *religious trouble*. Not having defensible natural frontiers it has been a traditional seat of warfare for generations. Intense and bitter antagonism between Jew and Arab has naturally resulted from the formation in Palestine of the Zionist national home for Jewish Peoples.

"Despite *a situation of extraordinary complexity*, Palestine is *healthy, the people are thriving, and the country is quiet.*"

Our informant now proceeds to contrast this condition with that obtaining within the boundaries of Palestine's "next-door neighbour," SYRIA.

The following facts emerge:—

Whilst the general conditions to be faced in Syria are no more complicated *necessarily* than in Palestine, yet "insurrection, plunder, corruption and war hold sway." No citizen can safely appear in the street without a rifle. By comparison, SYRIA is an armed camp.

In Palestine all is peace, and in spite of the fact that

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" Arab and Jew hate each other with an enmity that makes the enmity between Syrian and Frenchman seem tame, there has been only one serious riot since 1921." In the past a meagre sprinkling of British officers kept the peace, with not more than 250 men. To-day, " a few aeroplanes and armoured cars alone form the garrison. No actual troops remain. Palestine is ruled with an iron hand, and is quite possibly the most autocratically governed country in the world," declares the writer. " British control is supreme," there being " no legislative assembly of any kind and no parliament. Law is by decree. The High Commissioner signs the decree, and within four weeks it is a law of the Land.

"The armless peace," concludes the correspondent, " under benevolent British despotism is the one bright spot in the mandatory system as it has operated so far, throughout the Middle East." Such is the condition of affairs to-day in the old Homeland of the Brith-ish Peoples. A national home for the Jews ? Exclusively ? Never !

When the Israel People *do* return, it will be a *representative* return of the whole of God's People, " one of a family, two of a city " (Jer. iii, 14) only. As *a remnant of* Judah, one of the tribes, the Jewish Peoples—" the broken off branch, through unbelief " (Rom. xi, 23), may, upon nationally or individually becoming Christian, obtain the right of domicile among their repatriated kinsmen.

The fact that the " *larger* " Palestine of Genesis xv, 18,

THE PROMISED LAND,

embraces an area of over *three million square miles* seems to have escaped general recognition.

Under predicted climatic changes, life in the Land of Promise will be pleasant indeed. An open-air life for all ! No slumland here ! No Housing and Land question ! Every man independent, " dwelling under his own vine and fig tree," in absolute serene security. At last !

A LAND FIT FOR HEROES

to live in ! And now we have the vision, as a distinguished scholar has beautifully expressed it, " of the day when DAVID, our Prince, on a battleship," will be seen " heading a procession of our People back, across the Mediterranean to Palestine," where he will " set up the Throne of DAVID, once again, " in its old home."

Finally, HE " Whose right it is " shall come, and taking unto Himself " the throne of His father DAVID," shall " reign before His ancients gloriously," and " over the House of JACOB, for ever."

Such, indeed, will be the longed-for climax—a more than worthy finale to the romantic history of the Last Crusade.

FREEMASONRY AND BRITISH-ISRAEL.

BY H. E. TURNER.

THE foundation of Freemasonry rests on the ancient volume of the sacred Scriptures ; no institution can claim a more excellent establishment. It has existed from time immemorial, and its rulers, from Moses, the great legislator of Israel, to King Solomon, from Haggai, the prophet, to our own King Edward VII, of the lineage of David, testify not only to the great importance of the order, but place Masonry in the front rank of the survival of the fittest, and intimate that to Masonry has been assigned a place in the divine organisation fore-ordained to promote the fulfilment of the Abrahamic Covenant in the restitution of all things. As to the derivation of the name, let us be content with the knowledge that ancient Masons were Hebrews, they were workers in stone, that the Hebrew word מסע, massang or massan, signifies a stone quarry, and that Freemasons commemorate Abraham's offering of his son Isaac, and although Freemasonry has become cosmopolitan, the ceremonies and the traditional history of the order remain Israelite, its applications represent Israel, and the analogies between them are remarkable. Queen Victoria attributed the greatness of her realm to the holy Bible, and in every Masonic Lodge under the English constitution the ancient Scriptures are an important feature and are accorded the place of honour. Israelites are heirs to a glorious future in the fulfilment of promises made by the Almighty to Abraham, Isaac and Jacob to a thousand generations ; the continuity between these promises and their fulfilment has been deranged by the transgressions of the people ; Israel is the vessel chosen of old by the Most High for His service, and Masonry has been made the receptacle of knowledge of great importance concerning Israel which necessitates co-operation in the future, for in order to bring the system of Israel to a state of perfection and completion, it is necessary to distinguish and appreciate the relative dependency of its several parts. To take Masonry from Israel would be to amputate a member and leave her mutilated ; but to take Israel from Masonry would deprive the order of soul, spirit and vitality, leaving it annihilated. In the future of earth's meridional and eventide glories, Israel may be likened to a diadem, a mosaic of gems, and Masonry has its place among them, an honour and privilege which has not only been hidden from the uninitiated, but has been lost sight of by very many Masons, and it is therefore of the first importance that British-Israel truth should be made known to Freemasons and put to them in its proper, simple guise, viz., that it is the discovery of a Scriptural fact concerning Masonry which has been in existence for ages ; no new order, society, or belief, but divine in its origin, national in its application and world-wide in its effect.

A few words to any who may contemplate becoming members of the Fraternity. Freemasonry is sometimes erroneously supposed to be a sort of mutual aid society and that pecuniary benefits are secured to its members. That is a great mistake. The principles of Freemasonry include brotherhood and charity ; the relief, which may be applied to *others*, is voluntary. If from a sincere regard to the order a man has a genuine inclination to be a Freemason, with a desire for knowledge, to be serviceable to his fellow-creatures, without any mercenary motive, a loyal subject, with an affection for his native country, he need never fear becoming a Freemason—a member of that ancient and honourable Fraternity which is cemented to Israel by indissoluble ties of kinship, each governed by the same principles both as regards the laws of God and the ordinances of the realm.

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QUESTIONS AND ANSWERS.

BY THE REV. G. H. LANCASTER, M.A.

QUESTION.—Will you please tell me if the following answer is correct which Mr. Arthur Weigall gave in the *Daily Mail* to a questioner in relation to his articles on Roman Britain? His statement is as follows:—

> "You call my attention to the statement that when the British king Caractacus was a prisoner in Rome he came in contact with St. Peter, who was also in prison, and was converted to Christianity by him. I do not know of any historical confirmation of this story."—ZEAL.

ANSWER.—Mr. Arthur Weigall's articles in the *Daily Mail* on the subject of "Wanderings in Roman Britain" are most interesting and instructive, especially for those who read the popular Press and have not got the more technical books at their disposal. Mr. Weigall is quite correct in saying that he does not "know of any historical confirmation of this story." There is no evidence whatever of St. Peter having gone to Rome, unless he went there in his old age just before his martyrdom. Certainly St. Peter was never Bishop of Rome. The first Bishop of Rome was Linus, who was a near kinsman of Caractacus, and therefore a Briton, and whose name is mentioned by St. Paul in 2 Tim. iv, 21, viz., "Eubulus greeteth thee, and Pudens and Linus and Claudia, and all the brethren." That Linus and St. Paul were friends during the latter's last imprisonment in Rome is obvious, and probably Eubulus, Pudens, Linus, and Claudia ministered to the aged Apostle on the eve of his martyrdom. To this day the Italians and the members of the Roman Church keep the Festival of St. Linus on September 23rd. In spite of the Roman claim with regard to St. Peter, the name of Linus appears at the head of all the lists of the Bishops of Rome. Irenaeus (*Adv. Haer.* iii, 3, 3) identifies him with the Linus mentioned by St. Paul as above. According to the *Liber Pontificalis*, Linus suffered martyrdom, and was buried in the Vatican.

Had Mr. Weigall's questioner substituted St. Paul for St. Peter in his question he would have been nearer the truth, for it is more than probable that when St. Paul met Caractacus and the British hostages in Rome he converted them to the Gospel of Christ and consecrated Linus as the first Bishop of Rome. On the other hand, it is possible that Linus and Claudia had already been converted to Christianity in Britain by members of Joseph of Arimathea's band of disciples, before they were taken prisoners to Rome in the reign of Claudius. In either case, they and St. Paul became devoted to each other, even as they were deeply attached to Timothy.

In further reference to this interesting subject I should like to draw your attention to the famous Pudens Stone which is to be seen outside the Council House in North Street, Chichester. Its translation is as follows: "The Guild of Smiths and those in it who minister in sacred things have at their own cost dedicated to Neptune and Minerva this temple for the welfare of the Imperial Household by the authority of Tiberius Claudius Cogidubnus Legate of Augustus in Britain, the site being given by Pudens, son of Pudentinus." This is, I believe, the only monument or stone that has been found in Britain of ancient date having inscribed upon it any name mentioned in the Bible. The Pudens mentioned in this Chichester inscription, which latter was found on the site of the old Roman temple dedicated to Neptune and Minerva, is the Pudens referred to above, a friend of St. Paul. He was the husband of Claudia, and he was a friend of Martial, the famous Latin Poet. Martial (*Epigrams*, Book xi, 53) says: "Although born among the blue-eyed Britons, how fully has Claudia Rufina the intelligence of the Roman people! What beauty is hers! The matrons of Italy might take her for a Roman; those of Attica for an Athenian. The gods have kindly ordered that she proves fruitful to her revered husband (Pudens)." Thus does Chichester provide a most interesting, historical, classical and Biblical link with St. Paul and Britain.

The Venerable Bede records in his famous *Ecclesiastical History* (Book iii, Chap. 29) the letter of Vitalian, Bishop of Rome, to Oswy, King of the Saxons. Apparently King Oswy had asked for the remains of the Apostles to be brought to Britain, for Vitalian replies: "However, we have ordered the blessed gifts of the holy martyrs, that is, the relics of the blessed apostles, Peter and Paul, and of the holy martyrs . . . to be delivered to the bearers of these our letters to be by them delivered to you." From this it appears that Bede believed that the sacred remains of St. Paul and other martyrs were brought to Britain for re-interment. How wonderful to think that St. Paul's mortal remains may be resting here in Britain, even if there be no other historical or ecclesiastical reference in support of the same!

THE GREATER VANCOUVER B.-I. ASSOCIATION.

WE present on page 595 a picture of the Annual Picnic of the Greater Vancouver B.-I. Association, held at Second Beach, Stanley Park. It is described as a very happy event under delightful weather conditions. The arrangements were admirably carried out under the management of Major F. J. Foort, the Secretary, and the Rev. Chas. E. Batzold, as master of ceremonies. The Rev. Pascoe Goard answered a number of questions. Addresses were given by Professor Odlum (President), the Rev. Mark Jukes, Dr. Galbraith, Major Foort, and Messrs. Parker, Savage and Tait. Affectionate reference was made to Mr. A. R. Heaver, who was with last year's party, and prayer was offered by the Rev. Mark Jukes for his complete recovery.

The Rev. J. C. Dalrymple presided at an excellent meeting of the Southport Branch, when Mr. S. E. Steele gave a much appreciated address on "The Early British Church."

* * *

We regret to record the death of the Rev. R. McKenny, of North London, from heart failure following on a nervous breakdown. He had been a British-Israelite for many years, and he was a powerful preacher. We tender our sympathy to his family.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE are very pleased to anounce that the Bishop of the Falkland Isles (notwithstanding his many engagements) will be able to take part in the opening meeting of the Congress in the Central Hall, Westminster, on Monday, October 4th, at 2.45.

* * *

The Rev. Pascoe Goard has been addressing excellent meetings in Canada. He is due in London on October 2nd. He will (D.V.) address the Congress each day. With him on the same steamer comes specially for the Congress the Rev. Dr. M. Fowler Ham, an outstanding preacher in U.S.A. The Rev. George Speedie, the official delegate from Toronto, is now on the way to us. We hear good things of him and his work and ability from our Toronto Secretary. The Rev. Chas. E. Batzold and other Overseas speakers will give a good account of themselves we may be assured, as also will both the new and the old and well-tried men of the Homeland. Mr. John Leech, M.A., LL.B., K.C., will be a strong man of the new wing. The Rev. Canon Springett, D.D., will make theologians think hard. The Rev. Maxwell Carnson will bring fire and conviction. The Rev. Ethelbert Goodchild, M.A., will profoundly impress scholars.

We commend the list on another page to the consideration of our readers. From the well-known names they know what to expect by way of sound teaching attractively presented. We are making every effort to give wide publicity to the meetings, and we are already rewarded by an unprecedented demand for tickets and railway vouchers.

* * *

Our warmest thanks are tendered to all who have so generously responded to our appeal for help in *re* Congress expenses, and to those who are so kindly giving assistance with the pressing work at Headquarters. The special and urgent need of the moment is for volunteers to distribute circulars at meetings in the London area between now and October 4th.

* * *

Will those who are willing to act as stewards and helpers at the Congress kindly communicate with us ?

* * *

The meeting at Surbiton on the evening of October 1st is to be held in the Surbiton Hill Hall, NOT Masonic Hall as previously announced.

* * *

C. H. A. B., Liverpool, writes :—" A very enjoyable and instructive evening was spent at Hackins Hey, when a paper was given by Miss Makin, one of our members, on the subject of ' Bible Pictures.' She drew a very clear and graphic picture of the Creation as referred to in Genesis, chapters i and ii. One gentleman, commenting on the lecture, compared it to a ' mosaic,' something better than a picture, pointing out how all Scripture texts quoted fitted in exactly where they were placed. It was one of our best meetings. The attendance was good."

The meeting in the Chiswick Town Hall on September 13th was an unqualified success. The hall was filled and the greatest interest was aroused. Many names were handed in by those who wished for further information and notices of meetings to be held during the winter. Addresses were delivered by Mr. John Leech, M.A., K.C., and Mr. J. J. Morey. Mr. Garrison presided. The local paper gave a lengthy and admirable report.

* * *

Mr. John Leech and Mr. Herbert Garrison are to address a public meeting in the Folkestone Town Hall on Tuesday next, September 28th, at 8 p.m. Colonel Swinhoe-Phelan will preside.

* * *

The Rev. Joseph Gay, A.T.S., our Northern Commissioner, began his autumn campaign in the North on Sunday, September 19th, when he visited Ashton-under-Lyne and addressed Mr. Yoxall's Men's Class of about a hundred at 9.15 a.m., the P.S.A. at 3 p.m., and preached in the Anglican Mission Church at 6.30 p.m.

He lectured at Ashton on the Monday evening. He met the North Area Committee on the Wednesday in Manchester. Mr. Gay also lectured during the week at Wigan, Liverpool, and West Houghton.

* * *

To-morrow (Sunday) Mr. Gay will preach at Gorton Congregational Church, Manchester, in the morning; St. Peter's (C. of E.) afternoon and evening. He will lecture during that week at Gorton, Hull, Sheffield and Halifax.

* * *

Mr. H. D. Houghton will speak for the Stoke-on-Trent Branch on Monday evening next, September 27th, in Longton Town Hall.

* * *

Mr. J. J. Morey has the following engagements in Devonshire next week :—

Sunday, September 26th, 11 a.m., EXETER, St. Sidwell's Wesleyan Pulpit ; 3 p.m., Y.M.C.A. Brotherhood ; 5 p.m., Y.M.C.A. Tea Table Conference ; 6.30 p.m., Providence United Methodist Pulpit.

Monday, 27th, 11 a.m., EXETER, Conference at Y.M.C.A. ; 7.30 p.m., CHUDLEIGH, Drill Hall (Chair, Mrs. Woodhead).

Tuesday, 28th, 6.30 p.m., TEIGNMOUTH, Conference in Town Hall ; 7.45 p.m., Public Meeting, Town Hall.

Wednesday, 29th, 3 p.m., PAIGNTON, Deller's Large Room (Chair, Mrs. Bruce) ; 7.45 p.m., NEWTON ABBOT, Alexandra Hall (Chair, Mr. J. Dolbear).

Thursday, 30th, 3 p.m., EXETER, Y.M.C.A. ; 7.30 p.m., CREDITON, United Methodist Church (Chair, Mr. E. J. Stoyle).

Friday, October 1st, 7.45 p.m., EXETER, Barnfield Hall (Chair, Mr. Sidney Andrew).

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Central Hall, Westminster

MONDAY, October 4th to FRIDAY, October 8th, at 2.45 and 7.30 p.m.
(Wednesday Evening, October 6th, excepted)
SATURDAY, October 9th, at 11 a.m. and 2.45 p.m.

PUBLIC MEETINGS

British-Israel-World Federation, Congress

MAJOR J. KNOWLES, O.B.E.

President of the B.-I.-W.F., will preside at the opening Meeting.

Among the Chairmen and Speakers are:—

The Bishop of the Falkland Isles.
The Rev. Canon E. C. Aspinall
Mr. H. Kendra Baker
The Rev. Chas. E. Batzold
Mr. J. Foster Beaver
The Rev. Maxwell Carnson
The Rev. Arthur C. Chambers
The Rev. C. W. Cooper, F.G.S.
Mr. W. T. Craig, F.R.G.S.
Mr. David Davidson, M.C.
The Rev. P. Husband Davies
The Rev. Kenneth Dodds
The Rev. David Wynne Evans
Mr. Daniel Farmer
Major F. T. Foort
Mr. George R. Gair
Mr. Herbert Garrison, F.R.G.S.
The Rev. Joseph Gay, A.T.S.
The Rev. W. Pascoe Goard, F.R.G.S.
The Rev. Ethelbert Goodchild, M.A.
Dr. W. Gornold, F.R.A.S.
Capt. The Rev. T. E. Grout
The Rev. Dr. M. Fowler Ham
Mr. W. H. Hesketh, J.P.
The Rev. Canon C. J. Hollis, M.A.
Colonel F. Horniblow, C.B.
Mr. H. D. Houghton
Miss Hamilton Hunter
Mr. W. T. F. Jarrold, J.P.
Mr. J. Arthur Jutsum
The Rev. C. M. Stuart King, M.A.
Major J. Knowles, O.B.E.
Mr. John Leech, M.A., LL.B., K.C.
The Rev. J. MacLeod
Mr. H. A. Marchant
Lt.-Colonel Maxwell
The Rev. W. M. H. Milner, M.A.
The Rev. James Mountain, D.D.
Mr. John J. Morey
Mr. B. H. Norton
Professor Ed. Odlum, M.A., B.Sc.
Mr. J. W. Parker
General Sir Arthur Phayre, K.C.B.
The Rev. G. W. Plasting
The Rev. Arthur Pritchard, M.A.
Major Richard Rigg, J.P., O.B.E.
The Rev. Commander Roberts, R.N.
The Rev. J. H. Satchell, B.A.
The Rev. Merton Smith
Lt.-Colonel F. G. A. Smythe
The Rev. George Speedie, M.A.
The Rev. Canon D. W. Springett, D.D.
Mr. S. E. Steele
The Rev. W. H. Stuart-Fox, M.A.
The Rev. J. Oliver Vince, B.A., B.D.
The Rev. R. G. F. Waddington, M.A.
Dr. T. G. Wakeling, O.B.E.
The Rev. T. H. Whitehouse
Mr. F. G. Whittall, J.P.
The Rev. F. G. Widdows
General Coventry Williams, C.B.
Colonel Vincent Wright, D.S.O.
The Rev. Philip Young, L.Th.
Captain A. H. F. Young, R.N.R.

Programmes will be available at the Meetings at 3d. each.

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CONGRESS CONTINUATION MEETINGS

will be held at Headquarters on SATURDAY, October 9th, at 7.30, and during the week commencing October 11th, each day at 2.45 and 7.30.

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THE NATIONAL

MESSAGE & BANNER

The Official Weekly Journal of the British-Israel-World Federation.

INCORPORATING "THE BANNER OF ISRAEL" AND "THE COVENANT PEOPLE."

No. 248. Vol. V. OCTOBER 2nd, 1926. Price 2d.

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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.]

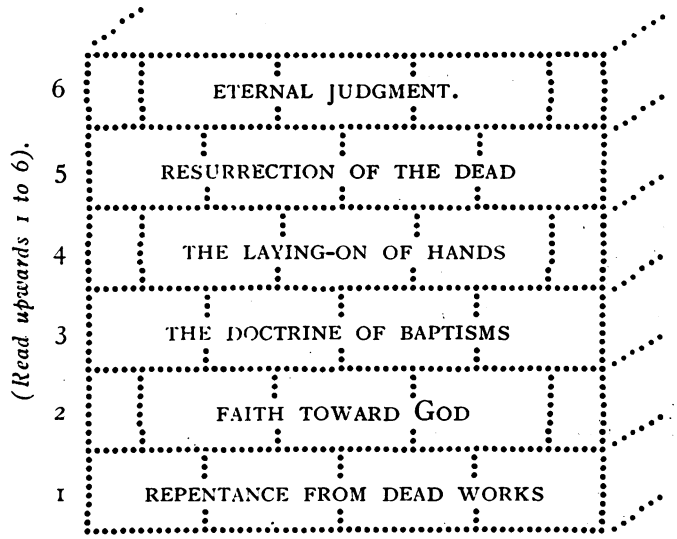
THE FOUNDATION.—COURSE I.

BY THE REV. W. PASCOE GOARD.

"*Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation . . . and this will we do, if God permit*" (Heb. vi, 1 and 3).

BEFORE "going on" it will be well that we should inspect the foundation "principles," and make sure that each of the six foundation courses are "well and truly laid."

The foundation is given to us as consisting of six courses of masonry. They are as follows (Heb. vi, 1–3):—



The courses of masonry are massive. The outline of the building as marked out by the foundation is large and imposing. But it must be seen and remembered that the whole intention of the lines thus mentioned is to furnish *the foundation of a building to be erected* in its entirety upon it, to which we are urged to "go on."

To build without a proper foundation is to incur the strictures of Our Lord in His peroration at the close of the Sermon on the Mount: "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

We shall in later articles, under the caption of "Christian Perfection," consider the structure which the Great Architect has planned to be built upon this foundation. But lest the Lord should class us with the foolish men who build upon the sand, we will look closely at the details of the plan of the foundation as here outlined for us.

Course 1 of the foundation is:—

"*Repentance from dead works.*"

We should all be glad if this task of repentance, this initial part of the task, were not laid upon us. Repentance is an unwelcome business when and wherever it is met with. But inasmuch as it is the initial step to the building of our "House not made with hands, eternal in the heavens," we will face it and make the necessary beginning.

"Repentance from dead works."

We shall view this from the standpoint of our individual, Church and national relationship to God.

First, then, as to personal repentance in our relationship to the Church. Let it be understood that when we use the

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word "Church" we are not referring to any man-made organisation, but to that spiritual and heavenly organisation which includes *all known to the Lord as the members of His body.*

What are to be classed as dead works?

Everything which is done for the sake and purpose of securing the salvation of our souls thereby. It is not within the reach or scope of any works of ours to secure thereby the salvation of our souls.

This is the case when we think of *actions done in the community,* such as alms-giving, and works of social uplift for the people. Nothing that we have done, nothing that we can do, can even contribute to the salvation of our souls. "By grace ye are saved through faith, and that not of yourselves; it is the gift of God."

Anything that we do *in the way of worship with the object and for the purpose of securing the salvation of our souls* can be nothing other than "dead works." Ages of sacrifice; oceans of the blood of slain beasts; lifetimes of prayers and forms of worship; all these and every other act, having as its aim the salvation of our souls, is nothing short of dead works; there can be no salvation in them. And because there can be no salvation in them, they are declaredly obnoxious to God.

Our Lord by Himself, and with no help from any man, purged our sins; and it is the uttermost presumption for any man, or school of men, or church composed of men and women, to thrust themselves into this task. It is the prerogative and the glory of Our Lord alone.

Thus the Mosaic ritual is done away. "There remains no more sacrifice for sin." "Once in the end of the world Christ appeared to put away sin by the sacrifice of Himself," and the sinner cannot aid in the great task of putting sin away.

Is there, then, no work and no worship demanded of the sinner. Yes; and the first act of such worship is "Repentance from dead works." Work and worship are required of the Christian *who has accepted salvation as the free gift of God to the uttermost of his power, and to the last moment of his life.* "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The citizen cannot by his own work cause himself to be enrolled as a soldier. *That position is the gift of the King.* When by royal appointment he has become a soldier, *then his tasks begin.* He does not drill himself and equip himself to cause himself to be enrolled as a soldier. He is drilled and employed in military matters because he is a soldier. Thus it is with the sinner. He does not work and worship to save his soul thereby. But, having accepted the grace which saves as a gift from God, *from that moment he is face to face with his duties as a Christian.*

REPENTANCE FOR THE CHURCH; ORGANIC.

John Wesley rediscovered the fact that there is a psychical and spiritual experience which enables the sinner to know *that he is justified in the presence of God,* and is saved from His sins and their consequences. That is to say, he is able to know that *he has received the free gift of God, which is salvation.* He is made aware of it by spiritual means. It the testimony of the leaders of our nation that John Wesley's rediscovery and insistent preaching of this fact not only brought triumphant gladness to those who entered into that consciousness, but *saved the nation as a nation* from the overflowing of the French Revolution, and by doing so saved Western civilisation from extinction. It is the testimony of present Cabinet ministers and other leaders of Britain that what the present day needs is another John Wesley.

Why should this generation need another John Wesley? Precisely because the Church as an organisation in all its branches *has largely ceased to preach that doctrine, and has gone back to the preaching of dead works;* namely, of works, and of forms and ceremonies of worship, for the purpose of securing salvation.

Therefore, as to individual members of the Church, and as to the Church at large, we must lay anew the foundation, "*Repentance from dead works.*"

NATIONAL REPENTANCE.

The nation as a nation, and every citizen within it, must also lay this first course of the foundation, "Repentance from dead works."

What are dead works considered nationally?

Planning and doing things with the avowed and real object of securing the nation's peace and prosperity? Like salvation, this latter also is *the gift of God's grace.* Our national and international efforts outside of God's revealed plan always have failed in history, and always must fail.

It will, however, be the most simple method to put *the positive side,* the things which the nation should do; then to see how far away the nation is from doing these things, and how fearfully busy she is in doing other things which can but be classed as "dead works." When we use the term "nation" we mean the Celto-Saxon peoples at large, the "nation and company of nations."

First, *God established the nation as the basis of His Kingdom,* and as His "special treasure." Let this fact sink well into our minds as the first positive thing we would say regarding the things that matter. This is the fundamental national fact. Britain, the Overseas Dominions, and the United States, will never get anywhere as to peace and tranquillity until each and all together realise that collectively the race is Divinely appointed to be *the Kingdom nation of the Lord.* We are of the impression that God looks upon all these nations as one entity. He organised the twelve tribes of Israel into one nation, which later should become a company of nations, with the declaration, "Ye shall be unto Me a Kingdom."

The next thing we must call to mind is that Jehovah the LORD has *established Himself for ever as King in Israel*; that is to say, as to modern times, in the Celto-Saxon Kingdom.

This thought must sink down into our hearts, into our legislatures, into our national Cabinets, into the heads and staffs of our administrative departments. The LORD Jehovah is our King in very deed, and as nations we must know and do His will. No Act may be passed, nor order issued by Council or by Court, which will not honour His presence and His Kingship. *Every step in the administration of our*

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country must be worthy of Him, inasmuch as they become His acts; that is to say, *the acts of His Government.*

Let this fact once get home to the minds and hearts of our people, and our national activities will take on another spirit.

Again, we must remember as a most matter-of-fact basis of national activity, that the LORD has given to us *a national Constitution*, perfect in every part. This consists of the Commandments, Statutes and Judgments of Jehovah. Of these, David, the great administrator, said, "The law of Jehovah is perfect, converting the soul." Let it be remembered that he was no nomadic tribal leader, but the King of a nation which could put a million fighting men in the field. Let us remember that, under the impulse and guidance of that Constitution, David and his son Solomon extended the bounds of his home kingdom from the Mediterranean to the Euphrates, made this nation the leading power in the earth both militarily and culturally, and *extended colonial and commercial enterprise over the northern hemisphere*, laying foundations which have never been uprooted to this day.

Now God gave to the nation the duty and privilege of administering that Constitution, and of demonstrating its principles and power to the ends of the earth.

But the Lord Jehovah withheld the right and authority from the nation to add to, take from, or to amend that Constitution. Its sole right was to administer it. This was the nation's glory, as the Bible most clearly tells us; and this was the nation's salvation.

But God's Kingdom nation has committed and is perpetrating horrible transgressions. *The nation has ignored and forgotten the fact that Jehovah is really the King of the nation.* Perfunctorily we assure Him that such is the case in our national service. With lip service we thus draw near to Him still. But in heart and practice we have forgotten and deny the fact of His Kingship in the nation. We do not think of it in the courts. The judge does not think of himself as the "alter ego" of the King who "sits upon the throne of Jehovah," as David did, and Solomon. The "counsel learned in the law" of the court do not as a profession realise that they are there as *ministers of Jehovah*, to see righteousness established, and to see that no wrong is done to any man, especially to the innocent man. The courts have forgotten that it is the glory of the King of Israel to "forgive iniquity, transgression, and sin." When a barrister goes into the court robed in his priestly robes, for that is really what he wears, to "secure a conviction," he fails to remember that he is the minister of Him who said, "Neither do I condemn thee," even though He, best of all men, knew the flagrancy of the transgression of the sinner brought before Him.

The nation has forgotten and ignores the fact that Jehovah is the established Head of every commercial and industrial organisation, and that all transactions come under His eye and administration. The nation forgets that the commercial magnate who wields less or more power stands in the place of the Lord among those with whom he deals.

The worker forgets that "*to the Lord*" he is rendering service from day to day; that *to the Lord* he is ultimately responsible; that *from the Lord* he will receive reward for his labours in field, factory or office, or that *from the Lord* he will meet condemnation or reward.

We must repent as a nation from a host of dead works herein.

The nation has put away the Commandments, Statutes and Judgments of the Lord, and has established her own laws. This has been the case from the time of Omri, King of Israel.

We are all equally guilty here; and our own action has brought its own fearful punishment. What strivings, what tumults, what wars, have been our portion. If it had not been for the mercy and long-suffering of Our Lord and King we should long ago have perished from the face of the land. But the Lord has had long mercy, and is now *calling the nation to repentance and the restoration of His law.* He pledges His Word in the New Covenant that He will bring this about.

National repentance will bring about the restoration of the Divine law and the return of the knowledge, and the glad realisation of the facts which will follow the knowledge, that Jehovah reigneth in Israel-Britain still.

Thus individually, ecclesiastically and nationally, as to individual, Church and State, the foundation course of masonry must be "Repentance from dead works."

IS THE BRITISH EMPIRE A BEAST POWER?

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

WE received in the course of the week several anxious questions from British-Israelites which we can now trace to an Anti-British pamphlet which has been circulated, they say, in millions. This speculative leaflet, we call it, is most sensational, and owing to its virility and shame-faced untruthfulness concerning ourselves, we might well have allowed to pass had not our attention been drawn to it in a most beseeching manner by an old clergyman who for many years has been and is still a supporter of our views.

Suffice it to say, that the tenets advocated in the pamphlet are those of Russellites, whose doctrine is very little short of Unitarianism.

If Jesus Christ is not God He is not the "King of kings and Lord of lords." If Jesus Christ is not God He could not have redeemed our souls. This is clearly stated in Ps. xlix, 7–8. No man *as mere man* could effect this. "But God will redeem my soul" (verse 15. See Acts xx, 28).

The humanity of Jesus Christ is perfect, but so is His Deity (Isa. ix, 6, 7). The Glory of Jesus is that He laid aside His majesty with the Father and for a little while became a man. This act of God showed God's love for man, for as God He could not have suffered, but by taking of human flesh God shows how He enters into every frailty, and was subject to every temptation and led us to see how to overcome all sin through Him. His death was our Atonement, as His life whilst upon earth was not only

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our example but passed through in order to teach us also how to contend with the elements of evil.

It is necessary to assert this, as in the leaflet before us one might be misled into thinking that the doctrine of this school of thought is Christian. Whereas if we do not accept the truth that Jesus had no earthly father and that the Holy Spirit who is God was the Godhead of the son, we cannot understand "He that hath seen Me hath seen the Father," or "I and my Father are One." Here is an assertion of the Trinity-in-Unity which the Russellites deny. So it pleased God in manifesting Himself in Jesus Christ, that in Him all the fulness of the Godhead should dwell (Col. i, 15–19).

The title we have chosen is one asked us to answer, seeing that the pamphlet asserts that (1) We belong to the Kingdom of the Beast because we have a Lion as our symbol; (2) that our King rules by imposing upon his subjects that he rules by divine right and authority; and lastly (3) that the god or invisible ruler of this world power, represented in the British Empire, is Satan himself.

1. We belong to the Kingdom of the Beast because we have a lion for our symbol. A child could easily answer this who knew his Bible. The Lord Jesus is called "the Lion of the tribe of Judah." His people Israel, Jacob tells us in his inspired blessing of Judah (Gen. xlix, 9), "Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion who shall rouse him up?" Then in Num. xxiii, 24, of Israel again by inspiration, it is said, "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 of the blood of the slain." Again, in Num. xxiv, 9, "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." The writer of the pamphlet we should warn lest he fails thus. The lion as a symbol has been attached to Israel scripturally from the very first and is continued to her progeny throughout the Old Testament as "Tarshish and the young lions thereof." On the monuments it followed Israel into India, with the East Saxons, and it is now the banner of the Royal House of David over the whole British Empire.

We fail to see, however, that the characteristics of the British Empire, since Britain began to return to her allegiance to her Maker, have ever been bestial. It would be very hard to point out a single instance of any action of our Government being anything else than humane and benevolent. We are not here treating of individual piratical acts or diabolical actions of some trading communities before the establishment of National supervision. Every nation under our flag is the better for our rule, cost what it will to ourselves; and this cannot be said of most of the other governing nations in their treatment of others. All our ports are open continually, as much to the stranger as to ourselves.

2. It has always been the characteristic of British and Anglo-Saxon that they would brook no despotism or sacerdotalism. We have ever been subject to a so-called Parliament, and our kings, with very few exceptions, have never been despotic. In fact, there has always been the nearest approach of our monarch to the acknowledgment that, "By ME Kings reign and Princes execute justice."

Consult Sharon Turner, *History of Anglo-Saxons*; John Pym Yeatman, *Early English History;* and Alexander del Mar, *Ancient Britain Revisited.*

In the King's Coronation Act and our Church Liturgy the lie is given to the assertion that our King imposes upon his subjects that he rules by Divine right and authority. He is King, subject to his ruling in accordance with God's Word, and also subject to the succession oath, that he is "the Defender of the Faith," and agreeable to our own religious zeal, to conserve and maintain the Church committed to his charge in the unity of true Religion. In fact, there is no man so tied to his people in love and his God as our King anywhere upon earth. We certainly are not like others, a worldly power only.

3. It is certainly a parody upon all other empires and kingdoms that we alone have had our kings and queens, the nursing fathers and nursing mothers of our Church. That our first British Church was encouraged by a king, and many kings and princes as well as queens and princesses have laid aside their royal dignity to follow in the footsteps of Him whom they loved. That their anxiety has constantly been to see their subjects brought up in the way of godliness. This under both British and Anglo-Saxon rule. In the early days of the Reformation, when England repudiated the Romish heresy that had been allowed to creep into our Church, it was Henry VIII, Romanist though he was, that was raised up by God to expose the tyranny and blasphemy of the Papal authority, and to cause an Act of Parliament to be passed that henceforth "the chief object of the councils of the nation was to bring into effect such laws as would be most conducive to the Glory of God" (April, 1541). Is this Satanic rule?

He also "out of the benignity of his heart allowed to be published in books the Holy Word of God for the safety and comfort of the people, that they might read in their native language how much that most holy gift of God had been abused and perverted."—Cobbett's *Parliamentary History.*

Elizabeth truly acted out the part displayed to John in Rev. x, 8–10 (Walter's *History of England*). It betrays vast ignorance of the history of our nation since the Reformation, or even before, to assume that we are like other nations without God and without hope. The truth and justice of our rule is universally admitted, and it is entirely due to the prevalence of God's Holy Word promised to Israel (Deut. xxx, 11–14; Ps. cxlvii, 19, 20; Isa. lix, 20, 21) and confirmed by St. Paul in Rom. x, 5–13. Search out these with references and context.

BRITAIN AS A WHOLE WAS NEVER ROMAN. ANGLO-SAXONS WERE NEVER A PART OF THE ROMAN EMPIRE.

To an unprejudiced mind the four beast powers (Dan. ii, 35, 44) are Babylon, Medo-Persia, Greece and Rome. "In the days of these kings" (or kingdoms) "the God of Heaven shall set up a kingdom which shall never be destroyed."

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This kingdom was set up in Ireland (Ezek. xvii, 22–24; xxix, 21) by Jeremiah in 583 B.C. about, when Nebuchadnezzar was besieging Tyre. Our King George traces his ancestry direct from Eochaid the Heremon, Ulster King of Ireland. Ireland and the North of Scotland have never been subdued to Rome (Jer. xv, 12).

As the Romans left that part of Britain they had subdued, the British from the West and North and the Anglo-Saxons came in. These since A.D. 449 have never seen Roman troops on their soil. Honorius, in A.D. 410, absolved Britain from all allegiance. It was after this that Rome pagan was destroyed (A.D. 476), and the ten (so-called) Gothic kingdoms set up. But Britain was never one of them.

It is a falsification of history, by Romish authorities, that tries to assume that Anglo-Saxons were Germanic. This has been clearly disproved by all the latest and best authorities—Latham, Huxley, Palgrave, De Chaillu, Sharon Turner, &c., &c.

It is only too true, however, that our clergy and ministers have truckled to Romanism and Modernism, and that Sabbath desecration has resulted. We are sorry for our leaders in ecclesiastical matters. They must stand or fall to their own Master. How they remain in the Ministry puzzles our laity. But, thank God, our laymen are not misled to this extent. They loathe the tendency of those who take the pay of God's service and are leading their flocks away from the Bible and Christ.

But a good time is close at hand, the reflex action will soon begin. "I will set shepherds over them which shall feed" my flock. And they shall be under the One Good Shepherd of the sheep.

Pray for God's Peace upon Israel!

Come to the Central Hall Meetings, Westminster, October 4th and following days, and hear

The Greatest Discovery of the Age.

THE GREAT PYRAMID'S TIME-CHART FOR MODERN TIMES.

By D. Davidson, M.C., M.I.Struct.E.

The Pyramid's Epoch of Reference for Modern Times.

In the Great Pyramid's Time-chart of astronomical values midnight (Pyramid time) between January 25th and 26th, 1844 is represented as an important Epoch of reference. This precise date, in the Pyramid's Time-chart, is represented by the end of the structural floor length of the Grand Gallery at the foot of the Great Step. The manner in which the date is so precisely indicated by the Pyramid's astronomical values has been explained in the preceding article. Therein it was also explained that the vertical surface of the Great Step, defining this date, lies in the central vertical east to west plane of the Great Pyramid. This central position for this modern date clearly directs attention to the date, and, as the sequence shows, to the significance of the century succeeding this date. For when we continue the floor line of the Grand Gallery through and beyond the Great Step we find that the chronological scale of the 6,000 solar years' period of the Pyramid's Time-chart ends vertically below the centre of the Granite Leaf in the Antechamber. The date for the 6,000 years' ending is the Autumnal Equinox of A.D. 2001, as was explained in the preceding article.

This brings us to the consideration of a very convincing identity. In 1897, Dimbleby published his "Historical Bible," giving the Autumnal Equinox of 4000 B.C. as the initial Epoch of Biblical Chronology, and the Autumnal Equinox of A.D. 2001 as the end of the 6,000 years of Biblical prophecy. In this work Dimbleby showed that the Millennium of Biblical prophecy extended from the Autumnal Equinox of A.D. 2001 to the Autumnal Equinox of A.D. 3001. Now Dimbleby's dates for the beginning and ending of the 6,000 years of Biblical prophecy are the precise dates given by the Pyramid's Time-chart for its period of 6,000 years. Dimbleby's date for the Exodus is also given by the Great Pyramid's Time-chart as the date of a change from descent to ascent. It is the date given by the point at which the central axis of the Descending Passage intersects the floor line of the Ascending Passages. The Pyramid's Time-chart confirming these particular dates and other dates of Dimbleby's Biblical Chronology was first discovered by the writer in 1909 and published in serial form in 1910. At this time the writer pointed out that the commencement of the Low Passage following the Great Step in the Pyramid corresponded in symbolism to the beginning of the period of the war tribulation of Biblical prophecy. It is important that the reader should realise the significance of the sequence of discovery in this relation. *The mathematical discoveries relating to the Pyramid's Time-chart*, since the earlier discoveries mentioned were made, are not dependent on those earlier discoveries, but *are dependent entirely upon mathematical principles and upon the application of these principles to known astronomical motions.*

Independent Proofs.

Let us try to make this matter as clear as possible. The dates and values of the Great Pyramid's Time-chart are defined by principles and laws that are independent of every consideration other than considerations of a fixed mathematical and astronomical nature. Dimbleby's *Biblical Chronology*, however, was derived independently of the particular principles, laws and values that constitute the factors of demonstration for the Great Pyramid's Time-chart. Dimbleby's *Biblical Chronology* was derived from the chronological statements of the Old Testament.* Nevertheless, Dimbleby's *Biblical Time-chart* agrees with the Great Pyramid's Astronomical Time-chart for the dates of beginning and ending and for the date of the Exodus of Israel. The writer has since shown that Dimbleby's Biblical dates never vary more than a year from the true Biblical dates. The true Biblical dates have been established by an independent investigation, and have been confirmed by the chronological records of the ancient Babylonians and

* It should be remarked that Dimbleby's reading of the Biblical data is a matter apart from his paradoxical astronomical theories. None of Dimbleby's so-called cycles agree with the true astronomical motions the "cycles" were supposed to define, except in the case of the cyclic recurrences of the transits of Venus and Mercury.

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Egyptians.† All five lines of investigation fix the date of the Exodus as the Spring of 1486 B.C. Sir Flinders Petrie agrees that the Biblical date falls in the century 1500 B.C. to 1400 B.C., but rejects this as not agreeing with his theory of Egyptian chronology, which places the Exodus in Pharaoh Menephtah's reign in 1220 B.C. This theory of chronology claims to be based on the chronological statements of the Egyptian priest Manetho. The writer has recently shown, however, in the second edition of Booklet No. 1, "Talks on the Great Pyramid," pp. 6 and 7, that Manetho's *actual* chronological statements give 1486 B.C. as the fifth year of Menephtah, which absolutely corresponds with the writer's previous demonstration from independent Egyptian sources.

The Great War Epoch.

Our digression into Biblical and archæological chronology has shown that the Biblical sytem of chronology and the Great Pyramid's system of chronology are identical, and that both systems are true systems of chronology. The Millennium of Biblical prophecy begins at the Autumnal Equinox of A.D. 2001, and this date is the terminal date of the Pyramid's system of chronology. This identity is significant, especially when we realise that the geometrical and structural symbolism of the Great Pyramid indicates the Great Step date, January 25th–26th, 1844, as the Epoch beginning the preparatory period for the Millennium of Biblical prophecy. Let us therefore, consider the details of this important symbolism and the reasons for emphasising the significance of the symbolism. The 6,000 years of the Pyramid's Time-chart are represented to the scale of one Pyramid inch to a solar year. The Pyramid inch is the five hundred millionth part of the earth's polar diameter, and was explained in a previous article. The solar year consists of 365.242 days, and every dimension of the Great Pyramid is mathematically related to or is mathematically derived from a value of 36,524.2, 3,652.42, or 365.242 Pryamid inches. Also an important feature of the Great Pyramid's symbolism is that outstanding Epochs are defined by means of a circle of 365.242 Pyramid inches in circumference. Now the Millennial period of 1,000 solar years consists of 365,242 days and a circle of this circumference drawn to the scale of the Pyramid's Time-chart is a circle of 1,000 Pyramid inches in circumference. Let us draw such a circle on the vertical line of the Great Step and with the circumference of the circle passing through the foot of the Great Step. Referring to Fig. 1, the centre of the circle is at O on the line of the Great Step B A produced, and the circle N B P of 1,000 Pyramid inches cuts the foot of the Great Step at B. Now from O drop a perpendicular line O C E to the chronological floor line of the Grand Gallery produced as B F E D. This perpendicular cuts the floor line produced at the point E such that the distance B E from the foot of the Great Step is 70.5236972 Pyramid inches by precise calculation. This distance, on the Pyramid's Time-scale, represents 70.5236972 solar years from the Great Step date, midnight (Pyramid time), ending January 25th, A.D. 1844. The point E, therefore, by precise calculation, represents early morning of August 5th, A.D. 1914, when the British Empire entered the Great War. The significance of this identity depends upon the facts that the perpendicular defining this date passes through the point C defining the commencement of the Low Passage following the Great Step, and that this Passage was, long prior to the War, interpreted as symbolising the War tribulation prophesied in the Bible as to precede the Millennium. The precise distance from the Great Step to the beginning of the Low Passage is mathematically determined as follows:—

> The distance B D represents 1,000 lunar months, which equal 29530.588 days or 80.85105 solar years. B D therefore equals 80.85105 Pyramid inches. This gives the height B A of the Great Step as 35.82615 Pyramid inches, and the distance A C as 60.96017 Pyramid inches, or 61 British inches, which is Petrie's measurement for the distance A C, taken along the east wall shown on Fig. 1.

The Pyramid's War Date Reliable.

Now it is very important that the reader should realise that the Pyramid's indication of the Great War date is exclusively the Pyramid's own indication, and is not, therefore, an indication dependent upon any desire to find the Great War date in the Pyramid. The Great Step is fixed by the same scientific principles and values and by the same application of the principles and values as hold for the definition of every feature of the Great Pyramid and of every date in its Time-chart. The Great Step date was derived by the writer before anyone suggested that the Pyramid's Time-chart gave August 4th-5th, 1914. The latter date, as the date of the Low Passage Entrance, was suggested as agreeing with the present writer's Pyramid chronology system published in 1910. The writer at first rejected this suggestion because it was proposed on a measurement basis rather than on a geometrical basis; although the writer had himself interpreted in 1910 that the Low Passage Entrance point symbolised the beginning of War Tribulation. Now that the geometrical basis is found to give the date suggested and that the geometrical method of defining the date is the same geometrical method as applies throughout the Pyramid's geometrical Time-chart, the Great War date becomes a specific dating of the Pyramid's Time-chart and not merely a date suggested as given by the Pyramid's Time-chart. The fixing of the Pyramid's Great War Epoch is, however, but the introduction to a series of discoveries that emphatically confirm the intention of this War date in the Pyramid. In the geometrical demonstration of the Pyramid's War date we have the beginning of the Low Passage and the date defined by that beginning indicated by the geometrical symbolism of 1,000 solar years and of 1,000 lunar months. The connection suggests a change of scale from the Entrance of the Low Passage onwards. A change of scale requires the geometrical definition of a new Epoch for the new scale. The definition must be given in the same way as the initial Epoch for the general Time-chart is given. The initial Epoch for the general Time-chart is defined by a perpendicular to the Ascending Passage Floor line. Now we have the same indication in the case of the Great War date. A per-

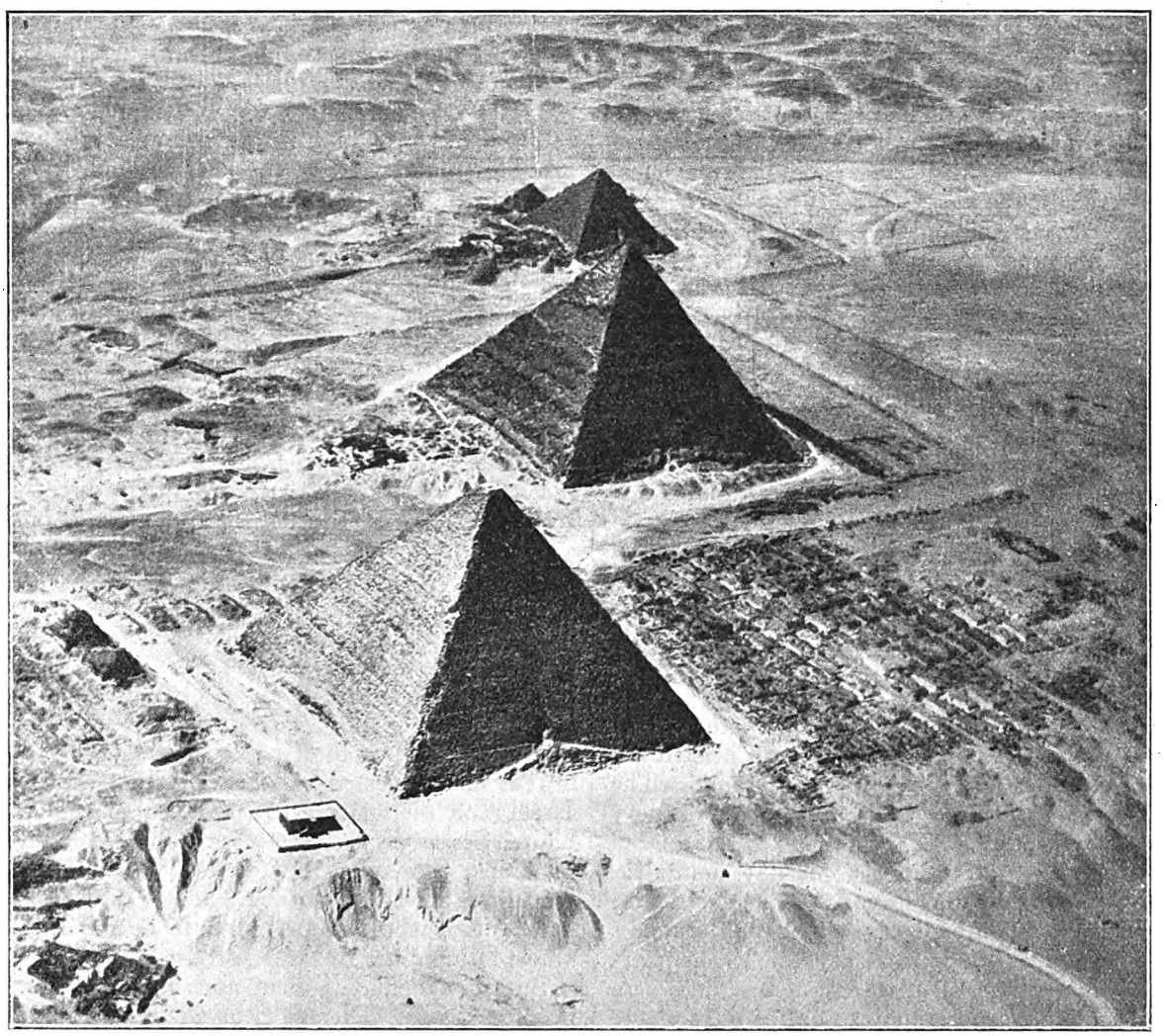
† "The Great Pyramid: Its Divine Message," pp. 35, 38, 284–298, and 310–353.

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pendicular from the centre of the Millennial Circle gives the point E of Fig. 1 as August 5th, 1914. The indication defines that, if a new scale is intended, the new scale begins from the point C, on the same perpendicular, as August 5th, 1914, and continues from C towards and through the Antechamber. That a new scale is intended is confirmed by two facts. The general Time-chart ends its 6,000 years at the centre of the Granite Leaf in the Antechamber. The Antechamber and King's Chamber, however, extend beyond this ending of the general Time-chart, and yet their geometrically defined measurements belong to the same category as the geometrically defined values of the general Time-chart. These facts indicate that the Time-unit for the Low Passage, Antechamber and King's Chamber must be less than a solar year.

A Large Scale Time-Chart for Modern Times.

Now a smaller Time-unit was suggested for the Low Passages, Antechamber and King's Chamber eight years before the Great War. This suggestion, however, was unfortunately rejected by the present writer before the War. The suggestion that the unit of measurement for these Passages and Chambers should represent a month in lieu of a solar year was made by a Canadian, Mr. William Reeves, of Toronto, in 1906. The suggestion was revived after the War. The Time-unit proposed was the modern month. In 1921 the present writer undertook to disprove the theory by subjecting it to the test of the geometrical principles and values that apply throughout the whole of the Great Pyramid's system. The writer set out to show that if a month-unit was intended, the unit should be the Egyptian



THE PYRAMIDS OF GIZEH FROM THE AIR—THE GREAT PYRAMID IN THE FOREGROUND.

The diagrams referred to in Mr. D. Davidson's article have been lost in the post. We hope, however, to print them in a future article.

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and Biblical pre-Abrahamic month of 30 days, which is also the prophetic month of Scripture ; and that the measurements set out in these units should all have to be derived from the solar year to conform to the general geometrical principles. This attempt to disprove the theory resulted in proving the theory. The results were published by the writer in serial form in 1921, and are precisely as stated on Plate II, in Booklet No. 3, "Talks on the Great Pyramid." In this geometrical demonstration there are two points only between the Great Step and the King's Chamber south wall that are not defined by the year-circle geometry of the Antechamber. These are (1) the floor point of the Entrance to the First Low Passage which is defined by the perpendicular *O C E* of the Millennial Circle on Fig. 1, and (2) the centre of the Granite Leaf which is defined by the ending of the 6,000 years' scale of the Pyramid's General Time-chart. The positions of the grooves and pilasters in the Antechamber are defined by the facts that the centre of the pilaster between the first two grooves is the centre of the geometrically defined Granite floor length of the Antechamber, and that the distance of a groove width plus one-half pilaster width represents two solar years.

The results that proved the theory correct were of a cumulative nature. The first result showed that the First Low Passage date of War Tribulation extended from August 5th, 1914, to November 11th, 1918. Then it was discovered that Marsham Adams' interpretation of the Great Pyramid Allegory in the Egyptian *Book of the Dead* not only confirmed the chronology of the Pyramid's General Time-chart, but also confirmed the chronological interpretation of the large scale Time-chart for modern times. Marsham Adams had shown that the Egyptians of later times understood their own god Osiris to be the Messiah of the Great Pyramid. The chronological and structural allegory of the Great Pyramid, however, shows that Our Lord Jesus Christ fulfils the function of the Messiah of the Great Pyramid. The Osirian mysteries were thus seen to be a perverted allegory of Pyramid Messianic prophecy. In the texts relating to these mysteries we have the formula "one day counts for a month," the month being the Egyptian calendar month of 30 days. Marsham Adams had shown that the Pyramid's Allegory from the Great Step into the King's Chambers represented the final phase of these mysteries, and here the geometrical measurements are all set out as days of the solar year, but to a scale whereby "one day counts for a month" of 30 days.

TO THE BRITISH AND TO ALL MEN OF GOODWILL.

A VERY urgent need in the present troublous times is a truly national constructive policy ; that every individual, rather than one or other of the great political parties, should be seized of a really sound basic idea of what is right or wrong in all matters affecting the Commonwealth.

We, as a nation, are now up against an idea which seems plausible to some, but which is really only a destructive idea—a negation. This idea is summed up in the words Communism and Bolshevism. We all know that it is controlled and made active by the "Rosch" or apostate Jews of Soviet Russia, and that it is aimed at the destruction of all religion, morality, mercy and kindliness. It is not now doubted that it is also being used to try and ruin our nation and Empire. The "Rosch" openly assert this to be their intention. The idea is not merely destructive, it is evil. We resist it, we resent it, but only defensively.

Can we not attack it with an idea constructive of good, especially within our own community ? True Christianity is just such an idea, of course, but, alas ! men cannot agree as to what true Christianity means, nor how to apply it. Yet it combats *all* evil.

There is, however, another very simple and effective idea to our hand, one that can be accepted by the members of any Christian denomination or of any political party. It is known to a numerous minority, but the majority, owing to lack of interest or understanding, do not appreciate its immense *value* to us as a nation. Some, indeed, scoff, yet many of the hardest-headed men of affairs amongst us, who have given unbiased consideration to all the evidence, have been entirely convinced thereby.

This fundamental constructive idea is, shortly, that the people who comprise the British Nation and Empire are part, indeed the major part, of the so-called "Lost Tribes of Israel" ; that they are circumstantially proved, by masses of converging evidence, to be directly descended from the men of the Northern Kingdom of Israel, who separated from the tribe of Judah after the death of King Solomon. We are not Jews, for Jews are exclusively descended from that very tribe of Judah, except for some individuals of other tribes who adhered to the Jews and became absorbed among them.

Some of us, whose blood is obviously not British, have become British and "Israelites" by adoption, under the ancient, as well as the modern, laws of such adoption.

It is not suggested, nor believed that the British are *All* Israel ; on the contrary, it is held that the citizens of the United States, by race or by adoption, are an important part of Israel ; moreover, the "Jews," in spite of their denial of Our Lord, are still a notable part of Israel. There may be others, too, who will be found to be minor branches, the whole forming the tree of "All Israel."

But it is definitely held and believed that the British peoples—Saxon, Celt and Scot alike—are the major part of the direct descendants of Jacob, and that some of them, at least, descend from Ephraim, Joseph's son, to whom belongs the "birthright" from Abraham.

The immediate effect of this basic idea is to widen and enlighten our patriotism, to increase and confirm our faith in our destiny, and to reassure us that our Empire is not transient like other great empires of the past, for it shows us that the splendid prophecies and wonderful promises, made to Abraham and to Israel, apply to our race ; and that, as they have been and are still being literally fulfilled in our race and kindred, they were not, as has been thought, mere "fairy tales" issued to encourage the disheartened "Jews" of the Babylonian and other captivities. Also they show us that HE, Who has been called the mere tribal Deity of the Jews, is indeed *Our* Very GOD, and as such to

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be obeyed and worshipped, for His choice of us to be the instruments that He uses to accomplish His purposes on earth.

This brings us by the mere force of logic to the constructive side of the matter; for if we must obey Him, we must study and understand His Will, His Word, warnings and perpetual Laws, in order to ascertain what He requires of us, not only in respect of our own welfare, but in respect of that of all other races with whom we are in contact.

The Bible contains His Word. It contains all we need to know, but it has to be studied with care and with a real desire to understand, not merely critically, as is so usual.

When so studied, it is simply amazing how complete is the definition of GOD'S intention, right up to the present time and beyond it.

One very important matter on the constructive side is: There are certain rules laid down of individual, and especially of national conduct, together with the results to be expected from strict adherence to these rules. Also the sure results of departure from them—results only too painfully patent to us all. It follows that stricter adherence would produce the wonderful results promised to obedience, which must very greatly be desired by us all!

But there is a special reason for the urgent present necessity for strict adherence to these rules. All who have already worked on the lines of study indicated above agree in believing that the world is now passing through the very special "Time of Trouble" promised long ago as a feature of the end of the era. All the signs are now with us. We believe it began when the Great War began, that we are now in a period of respite, of a pause, or "shortening of the days," as promised by Our Lord Jesus (Who is *One* with GOD), and that it will soon resume its fierce intensity, probably under the leadership of the "Prince of Rosh" himself, who is so named in Ezekiel xxxviii (R.V.).

It is, therefore, most emphatically of immediate and urgent importance that every member of the community should grasp the truth, and so act and influence action, domestic or national, in every way; and in such manner as to be in the strictest possible conformity with the Laws, Will and Commandments of GOD; so that, if it be possible, each one of us may help to turn aside, at least from our own race and kindred, the worst of this awful Time of Trouble.

Let us not forget that near the end of the late war, when the whole nation, led by the King, solemnly prayed for help, the enemy's attack and vigour suddenly and unexpectedly collapsed. This is a fact that cannot be denied, whether the prime cause of the collapse be agreed or not.

If this should meet the eye of a militant Communist, let him ask himself, seriously, if he be still prepared to take his stand beside, and to take orders and favours from, the "Rosch" of Russia, and so to run the terrible risk of the certain vengeance promised to all who side actively with evil. Let those, too, who are inclined to regard Communism with leniency pause to reconsider the subject in this light. Whoever is not actively for us is against us.

We who have realised the truth of this basic idea know that all of us—scoffers, indifferent and well-disposed alike—will, sooner or later, be obliged to realise it also. We know that our national blindness cannot fall from us too soon; we all pray that it may not be too late. "I will bring the blind by a way they know not . . . who is blind but my servant."

The British-Israel-World Federation is doing what it can to broadcast the facts, along with the evidence and the implications, and are, therefore, willing and eager to help in every way to enlighten all those who, of their goodwill, desire to know more. The important matter is that all should come to realise the potentialities and powers for good that are latent in our race in "the People of the Covenant," for that is what the word "Brit-ish" means in the original Hebrew of the Bible.

C. V. L.

GLASTONBURY CONVENTION.

"FLOWERS OF HISTORY."

MR. GAIR'S second lecture on Friday evening was entitled "Flores Historiarum," in English "Flowers of History," a title used by Matthew of Westminster and Matthew of Paris, two famous chroniclers, for their works. The latter's Chronicle is said to be the same as Roger of Wendover's. Heraldry proved that certain people were identical with races that lived to as much as 3,000 years ago. It could also be proved by heraldry as well as in other ways that the British people were Israel. The earliest people to be found in this island were the stone-implement using people. As they traced history and reconstructed it they found the stone using people, the neolithic people, were everywhere suddenly cut off. There was not the usual lapping of successive races. This, he argued, was evidence of a universal flood. Archæology as well as geology testified to the correctness of the story of the Flood. He noted some of the existing traces of the temples and other works of the neolithic people, the antediluvian people, at Malta and elsewhere. The most noted of these antediluvian people in these islands were the crannog men, who dwelt in the lake dwellings on platforms erected on wooden piles in the bed of the lakes. The word crannog, he suggested, was from the Gaelic cran—a branch, and nog—a pulpit. The crannog people were amongst the first inhabitants of these islands. The neolithic people were, in his view, antediluvian and the Brithons post-diluvian. Coming to the Israel line, he pointed out that amongst the ancestors of the race were Zarah and Pharez, twin sons of Judah. There was historical proof to show that Zarah-Judah left Egypt before the time of the Oppression and took with them many people of Judah and Ephraim. They settled in Armenia and Iberia. They called themselves the Iber, the Chosen People, or Hebrews. From Egypt also later another migration took place before the Bondage. These migrants comprised part of the tribe of Dan. As Danites and other branches embodying the name of Dan they founded Troy or Ilium, named the Danube and the Dardanelles, and were known as the Dardana and Danai. From Iberia the Gaels of Iber and Sciot emigrated to Spain, where they became known as the Celtiberians or Iberians, whilst others found their way to Alban or Scotland, where they became known as the Caledonians. The Danai passed across Europe and populated Denmark, and from there a branch emigrated to Ireland and settled in the North

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of that Island about 1600 B.C. They set up the Hebraic patriarchal form of constitution and government in Ireland as early as that date, and were known as the Firbolg. Another Danish incursion took place before or about 1500 B.C. —that of the Tuatha de Danan. The Milesian, Sciot, Iberian or Gaelic people arrived in Ireland from about 1499 to 1100 B.C. They recognised the earlier comers to Scotland as brethren. A portion of the Danaan also settled in Dumonia or Dumnia—that is in Cornwall. [They also settled in Devon and West Somerset up to the Vale of the Tone, which was anciently called Dumnonia or Damnonia.—ED.] Settlements took place in Britain from Troy about 1100 B.C. of members of the same race, and the story of the founding of London as Troja Nova, the new Troy, by Brut or Brutus, was again alluded to. The Kimeri, Kimmri, or Kimmerians of the Bosphorus moved westward across Europe, and settlements took place in Armorica (Brittany) and Gascony. There had been a mixing of Gaelic, Iberian and Danian-Kimmerian peoples in the region of the Ericean or Black Sea earlier than this, and from these were traced the Peuci, Peucini, or Picts, and a little later the Cimbri, Britii and other tribes in North-West Europe. Pictish or Cruitnean kingdoms were founded in North Britain about 700 B.C. As evidenced from the language there was a strong Gaelic or Sakai element among the Picts, but this must have been introduced later than this date by the later immigrants of Iberian-Danian-Sakai blood. The kingdom of Strathclyde was under the overlordship of the head-king of Britain, the Pendragon. The kingdoms of Cambria in the West and of Loegria in Southern Britain were also founded about 1100 B.C. Other branches of these Hebrews migrated to Britain and Ireland about 300 B.C. Celtic tribes settled in France and Flanders.

Amongst those who moved into Britain were noted the Gascons, Armoricans and Belgæ [the latter in Somerset—ED.] and other Celts. In 721 B.C. the Kingdom of Israel was taken captive into Media, from which later many of them passed and settled in Ar-Sereth, or South Russia. They were the Sacæ, who also formed the Saksuna, Sakasina, Scuth, and Saksun races, penetrated into India and conquered the Dravidians, but were turned back, as it was not part of God's plan that they should then become the lords of India. The history of the calling in by the kings of Ireland of Iberians to help them was narrated. Instead of the continental Iberians coming themselves they sent Phœnicians, and from that Feena Guard they could trace the Feinians and Sinn Fein of latter days. These were Canaanites, and had always been the foes of Israel. The story of the gradual rise of the Goths or Jutes, and the sacking of Imperial Rome, first by the Kelts under Brennus (Welsh-Brennin, king) and then by Goths or Saxons, was again narrated, as was also the story of the formation of the Helvetii kingdom (Switzerland); the combinations and divisions of the Goths into Angles, Saxons and Jutes, and the Gallic settlements in the South of Britain. This brought the story down to the time of the Christian era and the Roman occupation of Britain. Gallia or Gaul was a Latinised version of Gael. Rome, having risen to a great nation and empire, tried to extend their bounds westward. The people of Britain united more or less, under one king Caswallon (Cassivelaunus), and later under Caradoc (Caractacus) to resist Rome. The Gaels and Kimry of France also united to resist Cæsar, but were defeated and eventually took refuge in Britain. The changes which took place about this time in regard to Germany by the forcible removal of races during warfare resulted in the Germans becoming one of the most mongrel peoples on the face of the earth. The speaker mentioned some of the races of which they were composed—Assyrians, Teutons, Magyars, Slavs, &c., many of them the most depraved of the Asiatics. The coming Westward of the Benjaminites and other portions of the Israel race, the gradual gathering together in the West of remnants of various other portions of the Children of Israel other than the Jews, the Irish and Scottish conquests, Danish, Anglian, Saxon and Norman invasions were dealt with. It was shown that all these races were descended from Israel, and were able to amalgamate, as they could never have done had they been of alien races. Although springing from different tribes and divisions of tribes, they were all of the same blood. This led up to the uniting of all the branches under the flag of Jacob, the Union Jack.

Incidentally, the speaker touched on the time and life of Christ, the coming of Joseph of Arimathea, St. Patrick, whom he claimed as a native of Dumbarton, and his use of the well-known ancient Gaelic emblem of the shamrock; the double line of apostolic succession, Iona and Columba; the Culdees as a name meaning the "worshippers of God." Several names of the Irish and Scottish Clans were shown to disprove that the early Church of Britain had the Romish custom of celibate clergy; for instance, NacNab—sons of the Abbot, MacTagart—son of the Priest, MacPherson—sons of the parson; Gilchrist—sons of the servants of Christ; Gillbride—sons of the servant of St. Bride or Bridget; and others.

An extremely interesting and enlightening discussion and questions followed. The lecturer was heartily thanked on the motion of Mr. Herbert Garrison, who expressed the hope that it would be given again in London.—*Central Somerset Gazette.*

WEEK BY WEEK.

BY A. R. H.

AN intensification of seismological upheaval has been an outstanding feature of the year 1926, now swiftly drawing to its close.

That there should be "earthquakes in divers places" (Matt. xxiv, 7) was not the least dramatic of the many signs given by Our Lord to indicate the End of the Piscean Age, and mark the Day of His Second Advent. Commenting on the comforting assurance proffered by leading seismological scientists of the day, that England, in spite of the fact that she may *feel* tremors, yet is happily situated well beyond the danger zone of seismic disturbance, a contemporary writes:—"This fact seems to confirm the belief held in certain quarters that England is

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A SPECIALLY FAVOURED NATION."

Now, as to whether the expression "certain quarters" happens to be a disguised, though not unkindly thrust at the B.-I.-W.F. Organisation, or no, is still a mystery, and likely to remain one. The only eligible rival perhaps being the Y.M.C.A., who lately sent out a questionnaire to all parts of the globe, one of their interrogations being as follows:—"Has God a favourite nation?"

But two replies in the affirmative are recorded, one being from a boy in Japan, who quaintly put it: "Yes! England, or the British Empire would not be where it is to-day"; and the second from a Canadian lad, who bluntly declares, "England, because it says so in the Bible."

What controversial wars have raged around this question! What a favourite target it has offered for the opposition throughout the long years of British-Israel advocacy!

As our up-to-date contribution to the ventilation of this question, may we instantly issue two emphatic, flat denials:—

(1) The B.-I.-W.F. do *not* regard England—or the British Empire—or, for that matter, any other nation or people, as being specially favoured, *in the usual sense of that word.*

(2) We know of no Scripture that claims for any nation the special favour of God *at the expense of* any other nation or people. The Scriptures do, however, clearly and imperatively assert that there is *one* nation, that has been chosen, set apart, dedicated, consecrated and blessed; but only to the end that it might in turn be a blessing to *other* nations.

To choose means "to select."

To bless means "to consecrate or hallow."

Neither the one term nor the other need indicate or even suggest the idea of favouritism. There is "no respect of persons with God." One nation is not chosen before another *less* "favoured," or one person at the expense or *to the detriment* of another.

At the same time it is

SHEER PRESUMPTION TO SUGGEST

that men, either nationally or as individuals, make the choice, primarily, as to whether they will be God's servants or no!

"Ye have *not* chosen Me, but *I have chosen you,*" said Jesus (John xv, 16), and this principle is as true to life, *nationally* as it is individually.

Who dare dispute the right of discriminate selection either at the hand of God, or, indeed, by man?

The master has the right to choose his own servants—the master craftsman the pleasure to select such instruments as best may serve his purposes.

As a nation we are called *by grace* and not of ourselves, for the promises made to our fathers (upon which our calling depends), came as the result of the justification which is *by faith* and *not* of works. As a Race we could never have qualified for election as God's Servants on our own merits (by the merit of our own self-righteousness)—neither could any other people, race or nation have so attained—election.

"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. 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!"

Such was the message to the Brith-ish Peoples as they stood on the threshold of the Land of Canaan (Deut. vii, 6) at the very genesis of their career of colonial adventure. To take the Union Jack (Union of Jacob), the Pax Britannica (the "Government and Peace" of Isaiah ix, 7), to "the ends of the earth," to establish the earth and inherit the desolate heritages (Isaiah xlix, 8), has been but preliminary to the firm establishment of the Christian Faith—indeed, *to that very end*! Isaiah's remarkable message to the Brith-ish-Israel peoples in the Isles (forty-ninth chapter), makes this fact both eloquently and abundantly clear. Now "to bless" means, literally, "to redden with blood." By these means (*i.e.*, colonisation and setting up of righteous government of the throne of DAVID) is the end, the taking of the blessings of the atonement (Gen. xii, 3), being achieved this day before our very eyes.

"THE COMING OF THE LORD."

BY MRS. HOLBEIN HENDLEY.

PART I.

"*Shall so come in like manner.*"—ACTS i, 11.

THOSE who read it must have been struck with the beautiful thought expressed in a recent number of the *Message* that the cloud which received Jesus on His triumphant return to His Home was the veil which enshrouded the actual Presence of the Father Himself, descending thus far as first to welcome the Beloved Son so long exiled.

Long ago we heard Him say: "Lo, I delight to do Thy will, O my God: yea, thy law is within my heart." (Ps. xl, 7, 8.)

In Gethsemane we heard His cry: "Not My will, but Thine be done."

On Calvary the glorious finale: "I have finished the work Thou gavest Me to do."

Human thought is impotent to gauge the mystery of the reunion behind that cloud.

The stupefied disciples, gazing aloft, are recalled from their futile effort to pierce the mystery by angelic messengers. They are instructed that the amazing happening they have just witnessed is but the prelude to one yet to come; its necessary sequel: "This same Jesus which is taken up from you into Heaven shall so come in like manner as ye have seen Him go into Heaven." (Acts i, 11.)

Words could hardly be more precise, definite and plain. They left the disciples in no doubt. Yet are there not still among us many Christian people, even among our ministers and teachers, whose ideas on this great subject are tinged with uncertainty, misgivings, and, indeed, are wholly vague?

These words were not spoken only for the reassurance of the bereaved disciples, but for all those who should believe their testimony. This subject formed henceforth an integral part of apostolic teaching. Are we not invited by them to make a close study as to "the *manner*" and circumstances of Our Lord's departure, reinforced as they are by a similar pronouncement from the lips of Our Lord

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Himself (Matt. xxiv, 37): "As it was in the days of Noah, *so* shall also the coming of the Son of Man be." We are therefore invited to acquaint ourselves with both events. They throw light upon each other.

And, first, the departure of Jesus was quite sudden and unlooked-for; it took the beholders entirely by surprise. This feature also belonged to the Flood. They "knew not *until* the day." We cannot doubt but that the Advent will be the greatest surprise that has burst upon the world since the days of Noah.

Secondly, it was a secret departure, one of which only the inner circle of believers were cognisant. From the day that the Jews, through their representatives, had finally renounced Christ as their Messiah, all His subsequent movements and appearances had—in accordance with His verdict, "Ye shall not see Me until"—been completely hidden from their eyes. They believed, and to this day believe, a lie.

Our Lord compared His coming to that of a thief in the night, in that it was sudden, secret, and with a view to stealing a treasure. This, in conjunction with the parable of the Ten Virgins going out to meet the Bridegroom, shows that it will be to take to Himself His Bride—His treasure and jewel of great price. He comes like a thief only in its secretness, for no one can steal that which is His own.

It was to this coming also Jesus referred when He said: "I go to prepare a place for you. And if I go . . . I will come again and receive you unto Myself." Unto no people but Israel has God said, "I will betroth you unto Myself for ever." (Hosea ii, 19.) Therefore we can be in no doubt as to the identity of the Bride—the Lamb's wife. It is in His character as Bridegroom Christ speaks in John xiv: "Where I am there shall ye be." And this is in entire conformity with St. Paul's testimony in speaking of the rapture in 1 Thessalonians iv, 17: "So shall we ever be with the Lord."

THE OBJECTS OF THE COMING.

This secret Advent of Our Lord will be for the accomplishment of two great acts in the wondrous drama of Salvation. His going was the sequel of His resurrection. His coming again will be for the completion of His resurrection. As St. Paul says, "The Head being risen, we, the members of His body, are potentially risen with Him." He comes, however, to make this an accomplished fact. "The dead in Christ shall rise first." Then we who are alive and remain unto His coming shall "in a moment, in the twinkling of an eye," be changed from our present bodies, sinful and corruptible, into our immortal and incorruptible bodies, and this astounding transformation will take effect throughout Christendom unknown to and unobserved by the world in general. Indeed, to those who undergo it, it cannot be felt or known, so short is the time. "A moment, the twinkling of an eye." Only from our ordinary daily life and pursuits shall we find ourselves in the Presence of the Lord—in looking on Whom we shall be changed into the likeness of His Glorious Body! For seeing Him is to become like Him. With such prospects and possibilities before us, how can we be anything but comforted? For not only shall we behold Our Lord Himself—"the altogether lovely," but all whom we have loved and lost shall be there with us changed into the same Image! Like Him and like them we ourselves shall no longer be abashed, but at ease among our equals in standing and beauty.

THE STORY OF THE TITLE DEEDS OF ANATHOTH.

By E. C. GLINN.

ALTHOUGH Anâta, which Robinson identifies as undoubtedly the ancient Anathoth, is now only a miserable village, there are portions of the walls of large hewn stones still standing, foundations of houses, and the fragments of a column.

It is a spot little known to the many, yet to those who believe in the literal fulfilment of God's promises to His people it is one of the great and significant spots of the earth. It is the plot of ground where Jehovah, the Lord God of Israel, has buried treasure, which, in His own good time, He is going to disclose to the wondering eyes of the world: not gold or silver or precious jewels, but documents—the title-deeds of a fair and goodly heritage. Perhaps many, like myself, may have been hoping in these epoch-making days to hear news from that little town in the country of Benjamin, three or four miles from Jerusalem.

In THE NATIONAL MESSAGE for July 24th I read with much interest that the City Engineer for Jerusalem writes that as the rainfalls of the last three winters have been deficient they have had to start some months ago the work of bringing water from the springs of Ain Farah, where it gushes forth at the rate of 200,000 gallons a day. The report states that "the pipe-line passes Anâta (Anathoth), the birthplace of Jeremiah." In the necessary excavations may this treasure be unearthed, enclosed in its earthen vessel? May the deficiency of rain in the last three years, causing a search for fresh water supplies, be a part of God's plan for its discovery? We must be patient and wait.

The story of the Title Deeds of Anathoth is told in Jeremiah xxxii. Zedekiah's time was nearly run out, and the punishment of his unfaithfulness and sin was hard upon him. The great King of Babylon was besieging Jerusalem and prophesying its destruction; Jeremiah the prophet was shut up in the court of the prison in the king's house. But God's word could find him in the dungeon, and Jehovah's message spoke of the family property in Anathoth and warned him of the coming visit of his relative, asking him to exercise the right of redemption which was his, and to buy it. The request was made as God had said, and Jeremiah knew that this was the word of the Lord, and he weighed the money, even seventeen shekels of silver, and "subscribed the evidence and sealed it, and took witnesses, and weighed the money in the balances."

The proceedings were public, formal and exact. Jeremiah tells us: "So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open: and I gave the evidence of the purchase unto Baruch the son of Neriah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the

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Jews that sat in the court of the prison. And I charged Baruch before them, saying, Thus saith the Lord of hosts, the God of Israel: Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days. For thus saith the Lord of hosts, the God of Israel: Houses and fields and vineyards shall be possessed again in this land."

It must have needed the exercise of all Jeremiah's loyal and steadfast faith to do God's bidding. He was an old man, and the enemy was encamped on the very parcel of land that he was to purchase. He was in prison when God's word came to him, but his faithful scribe was at hand to carry out the commission, and directly the evidence had been placed in the hands of Baruch, the prophet, realising the significance of this act upon the future, falls upon his knees and prays. He reminds Jehovah of all His former loving-kindness to His people, and that there is nothing too hard for Him. God's answer comes. He will punish the people for their sins, but "Now therefore thus saith the Lord, the God of Israel, Behold I will gather them out of all countries whither I have driven them in mine anger and in my fury, and in great wrath: and I will bring them again unto this place, and I will cause them to dwell safely. And I will make an everlasting covenant with them. And fields shall be bought in this land, whereof ye say, It is desolate without man or beast."

"Men shall buy fields for money, and subscribe evidence, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return saith the Lord."

Let us pass on some 2,500 years, and take one or two extracts of the striking fulfilment to-day from "Awakening Palestine," a series of articles from many pens. Ramsay MacDonald begins. He says: "Tel-Aviv" (one of the garden settlements) "is like a proclamation that the Return has begun in good earnest. Only a short time ago there was nothing but blown sand, apparently secure from man. Even now it has not given up its fight to be a desert. It blows upon the streets, and would fain bury them; it seeks cracks and crannies in the houses, and would fain go in and occupy them; it assaults the wayfarers with its myriad stinging missiles. But it is doomed. Trees are growing, gardens have been fenced off, streets stretch outwards, and in the place of the loose sand-hummocks rise houses, shops, hotels, and public buildings. They show you great plans of further developments on garden-city lines, and take you out along a sandy track, that seems to have been struck out of sheer boastfulness in defiance to the reigning desolation, to the new artificial stone works, where they introduce you with pride to great engines that shine with efficiency, gangways, tanks, pressing machinery that overwhelm you with a sense of their power, and they explain how they are using their enemy, the sand, to vanquish itself by turning it into the blocks from which they are to build their houses, and lay their roads. In one day they can make enough stones to build a house. . . ."

Another day he takes you to stand on the bridge that the Jewish Labour Corps is building over the Jordan where it comes from the Lake of Galilee. A great volume of water rushes with enormous power below, and he shows how the great waterfalls and wild tossing rapids are being harnessed for electric power and irrigation, to give impetus to industry, and widen the area of fruitful land.

And he finishes: "One goes through Palestine now with the verses of many a prophecy on one's lips. One hears them as though the hills whispered them. The camps on the seashore, by the waysides, on the hills, seem to have come by the command of the Ancient of Days—seem to have been arranged long, long ago, when it was promised that He will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

And all this revival is possible because the Union Jack, the flag of Israel, is floating over Palestine.

Miss Fawcett, LL.D., describes splendidly cultivated orchards of lemons, oranges and almonds at Rehoboth, and the great wine-producing colony at Rishon-le-Zion, and she tells us that vines do not come into productive bearing until they are four years old, oranges for eight years, and olives much longer still. So time is essential, and when we remember that during the war we heard of the Turks cutting down the splendid old olive trees and even the orange trees for fuel for their dilapidated old engines, we see the difficulties to be contended with.

And the terraced vineyards on the hills, all washed into ruin by the storms and rains of centuries, have to be laboriously built up again. Trees are being grown to attract the early and the latter rains, which are already beginning to set in once more. Palestine was a country of fruit trees, a garden and not a forest of the Lord, and with vegetation it will again be "a land of brooks of water, of fountains and depths that spring out of valleys and hills."

Under the Turkish rule, if a man had a fruit tree, it paid him better to cut it down on account of the exorbitant taxation.

Just one more quotation, from Sir Alfred Mond, M.P. He says: "The British Government and the British people have performed a very remarkable and very courageous act of far-sighted statesmanship in burdening themselves with the mandate for Palestine."

"There is one point," he says, "in common between the British people and the Jews, and that is tenacity of purpose."

How it would simplify things if our public men would realise that it is because we are one people!

Blessed be the Lord God of Israel from everlasting to everlasting: And let all the people say, Amen.

Attention is drawn to three interesting books by Mr. P. W. Thompson:—"The Old Book and the New Age," 5s.; "The Problem of Spiritism," 3s. 6d.; "Thine Increase," 2s. 6d. Postage 3d. on each volume.

The Covenant Publishing Co., Ltd., 6, Buckingham Gate, S.W.1.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

ARRANGEMENTS for the great Congress are now almost completed, the whole staff and an army of voluntary workers have been at high pressure every day for some weeks and some of them half the night also. We know that prayers have been offered by our readers in all parts of the country for the Divine blessing, and prayer meetings have been held at Headquarters. Correspondence has poured in upon us, and applications for tickets and railway vouchers have been on an altogether unprecedented scale. The Revs. Pascoe Goard, Dr. Fowler Ham and Chas. E. Batzold are, we learn by cable, on the s.s. *Montcalm*, due at Liverpool on October 1st, and should (D.V.) reach London to-day.

* * *

Major J. Knowles, President of the B.-I.-W.F., will preside at the opening meeting of the Congress on Monday afternoon next, October 4th, at 2.45. He will welcome the Overseas delegates and speakers. The Right Rev. the Lord Bishop of the Falkland Islands, the Revs. Pascoe Goard and W. H. Stuart-Fox, M.A., and John Leech, Esq., M.A., K.C., will speak. The Revs. Dr. Fowler Ham, Chas. E. Batzold and George Speedie, M.A., will briefly respond to the President's welcome, and will deliver addresses at subsequent meetings. The programme for the series of gatherings will be on sale at the opening meeting at 3d. each.

* * *

On Monday evening some Overseas delegates will speak, and Mr. Herbert Garrison, Secretary-General of the Federation, will answer Judge Rutherford, who has widely described the British Empire as the Beast of Revelation!

* * *

We are very grateful for donations as follows since the last list was given:—Anon., £100; M.A.B., £50; D., £40; G.H.K., £23 4s.; H.R.M., £20; E.B.P., £20; E.R.V., £10; S.H.H., £10; F.L.H., £7; R.P., £10; T.W.C., £10; C.B.F., £10; H.W., £10; Miss H., £10; J.M.G., £5; G.H., £5; E.T., £5; W.C., £5; "Kenya," £5; M.W.W., £3; E.B., £3; A.B., £3; M.W.W., £3; A.M., £3; H.G.G., £3; M., £3; E.F., £2; E.B., £1; J.M.L., £1; F.M.C., £1; H.C., 10s.; J.F.E., 10s.; Tithe, 10s.; E.B., 2s. 6d.; Octogenarian, £1; F.G.H., £2 10s.; Mrs. H., £3; Mrs. and Miss C., £2 2s.; E.F., £2; J.C., £1 1s.; Anon., 10s.; B.R.P., £3; Mrs. P., £1 1s.; M.W.L., £1; K.M.T., £1; J.A.P., £5; M.T., £1; W. and E.W., £1; J.H.B., £5; N.L., 7s. 6d.; Captain and Mrs. B., £5; T.H., £1 1s.; H.I., £1 1s.; H.H., £4; Mrs. B., £1; H.N., 10s.; Anon., 10s.; E.B., £3; A.B., £3; G.H., £5; A.T., 5s.; Anon., £2; J.S., £1; M.R., £1; M.M., 7s.; T.M.S., 1s.; J.F.E., 12s. 6d.; M.C.P., 10s.; A.L., 2s.; L.M.L., 1s.; An Old Friend, 5s.; Bootle, 8s.; E.W., 10s.; H.T., 10s.; M.H., 5s.; E.T., £5; G.M., £1; A.P., £1; M.E.G., £1; J.W., 10s.; A.J.H., 5s.; J.M.S., £1; Anon., £1; A.D., £2; Anon., £1; M.E.K., One dollar; H.C.R., £8 17s.; D.T., £1 1s.; M.H., 10s.; M.C.L., £12; F.G.W., 6s.; Miss S., £1; E.G.C., £4; H.E.C., £4; Mrs. M., 10s. 6d.; Mr. and Mrs. J. H., £1; M.H., 10s.; C.S.E., 10s.; E.B.F., £5; E.W.A., 5 dollars; "Grasmere," 10s.; Anon., 10s.; Anon., £2; Anon., 2s.; M.E.F., 2s. 6d.; A.M.A., 10s.; C.E.A., 10s.; M.J.H., £2; Kingsdown, £1; A Friend in Ireland, £1; D.C.F., £30; T.O., £2 10s.

* * *

The Rev. Dr. Mountain has written a most excellent and effective reply to the Rev. S. Wilkinson's book on British-Israel. The Rev. Dr. Dinsdale T. Young writes the Foreword and warmly commends Dr. Mountain's fine treatment of the subject. Everyone should get a copy of this book, "Truth Defended." It will be on sale at the Congress, and can also be obtained at our Book Room, 6, Buckingham Gate.

* * *

"The Torn Cloak" is the title of an excellent book by M. C., for young people, price 6d., postage 1d., just published by the Covenant Publishing Co. It comprises brief sketches of the history of our race from King Solomon to the present day.

* * *

The Liverpool Branch has held fortnightly meetings during the summer months, under the leadership of Mr. C. H. Carrin, one of the Vice-Presidents. The study of the first eleven chapters of Genesis proved very instructive. Several members took part in the discussions each night. The meetings were a decided success.

* * *

We are grateful to Miss Barlow for the gift of a handsome picture for our Headquarters.

* * *

Our Croydon Branch is very active; 4,000 special invitations were sent out for the September meetings, and 9,000 copies of THE NATIONAL MESSAGE AND BANNER have been circulated during the past two months.

* * *

BIRMINGHAM.

The season's work opened very happily with a delightful gathering in the Ebenezer Church Lecture Hall, on Wednesday evening, September 22nd, when some 150 members responded to the invitation of the Rev. T. H. and Mrs. Whitehouse to be present at their "At Home." A very large number of regrets were received from friends still absent on holiday or for other causes. An excellent musical programme and some little speech-making, with refeshments and much friendly social intercourse, made up a bright and memorable evening. The more serious—and, indeed, *very* serious—work of the session will begin on October 11th, when Mr. Whitehouse will lecture at Ebenezer Church, Steelhouse Lane, at 7.45 p.m., on "The Kingdom Conflict through the Ages, and its Approaching Crisis," to be followed by a series of fortnightly meetings at the same place, on the second and fourth Monday of each month. Let all B.-I.'s in Birmingham and district rally and work with might and main for the Kingdom of Christ.

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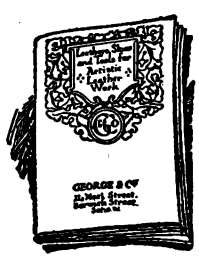
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INCORPORATING "THE BANNER OF ISRAEL" AND "THE COVENANT PEOPLE."

No. 249. Vol. V. OCTOBER 9th, 1926. Price 2d.

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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.]

THE FOUNDATION.—COURSE II.

BY THE REV. W. PASCOE GOARD.

IN the last number we introduced the theme of the foundation of Christian doctrine as epitomised in the sixth chapter of Hebrews, verses 1-3.

We saw that there are six courses of masonry in this foundation, as indicated in the verses mentioned. They are: Repentance, Faith, Baptisms, Laying-on of hands, Resurrection, Eternal Judgment.

We discussed in outline the foundation doctrine of Repentance individual, ecclesiastical and national. To-day we take up the second course of masonry in the foundation—

"FAITH TOWARD GOD."

This matter *would seem* to be so well understood that it is unnecessary to write regarding it, but is it indeed so? Has the present generation heard very much about the doctrine of Faith towards God? We doubt it very much.

True, there still remain circles which place faith among the doctrines essential to individual and community life. But this is usually presented as simply faith in Our Lord Jesus Christ as our personal Saviour. This teaching is true, gloriously true, *but it is not all.* The great foundation of Faith towards God has a much wider scope than this view of it would convey.

If we would take the full meaning and the full power of this foundation doctrine, we must still keep to our dual consideration of what I may call *faith national* and *faith ecclesiastical.* Not two objectives for our thoughts, but two phases of one great doctrine.

Faith towards God! Faith towards God!! Faith towards God!!! Let the words ring in our minds and hearts as we approach the matter.

That faith is essential to the Christian life we all agree. But what is that faith? In what terms is it to be expressed? In what realm or realms is it to be worked out? These are vital questions if we would understand the foundation of Christian doctrine.

"What saith the Scriptures? '*Abraham believed God;* and it was counted to him for righteousness.'"

Many believe *in God*—that is to say, they believe that God is—who do not believe the Word which He has spoken. They believe in Him; but they do not believe Him.

Many even believe *on God*, perhaps to the saving of their souls; but they do not believe Him *in the Word which He has spoken.* There are words spoken by Him which they do believe of course, otherwise they would not believe on Him; but there are many things spoken of Him that they do not positively believe, even though they may not positively disbelieve.

The foundation faith of which we speak to-day *goes the whole way.* It is in the widest sense Faith towards God; Faith in Him; Faith on Him; Faith in His spoken Word.

By what means does God speak to us that we may believe? He spake "at sundry times and in divers manners in time past unto the fathers by the prophets." He "hath in these last days spoken unto us by His Son."

That is to say, He has spoken unto us by the prophets of the Old Testament, and by the voice of the Lord in the New Testament. This is the Message we have from God.

What is it that God has spoken and that we must believe?

The story is a straightforward one. It is one story, the various parts of which were spoken "at sundry times and

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in divers manners" over a period of more than a thousand years.

It begins with the story of the Creation. It proceeds to the story of the beginning of Adamic life on earth. It follows the redemption line down through Seth and Shem to Abraham, Isaac and Jacob.

It presents the covenants made with these in their fulness.

It tells of the family of Israel going down into Egypt. It tells of their emergence from Egypt. It tells of their organisation into a nation. It tells of the organisation of their worship, and of the organisation of their national life. It reveals the law of the nation. It tells of their induction into their own land. It tells of the establishment of the Lord therein as King, and tells how He administered the law of the nation through the Judges. It tells of the establishment of the Kingdom of David. It follows the history of the people.

It records *the covenants*, *the promises*, and proceeds to the prophecies.

It reveals God's plan for the salvation of the souls of men, and for the establishment of righteousness in the earth by means of national organisation and administration. It tells of the lands Israel should possess, and of the fact that for ages she should forfeit some of these lands. It tells of the division of the nation into two, and what tribes made up each. It tells of the captivities and of their duration—that of Judah seventy years; that of Israel two thousand five hundred and twenty years. It tells of Israel divorced from God, and sent out into captivity, there to wander for ages through the wilderness. It tells in the meantime of a daughter state called "Israel in the Isles." It tells of the fact that the throne of David should be established there. It tells of the rise of the continental nations, and of the succession and duration of them. It tells of their overthrow, and of Israel's restoration in the latter days. It tells of Israel's colonial enterprise and of her colonising the ends of the earth. It tells of her freeing the slave, and gathering the heathen under her flag. It tells of the coming of the Messiah as *the Saviour of the world*, and as *the Redeemer of Israel*. It tells of His ministry, of His betrayal, and of His death. It tells how much He should be sold for, and what should eventually be done with the money for which He was sold. It tells of the soldiers playing a game of hazard at the foot of His Cross, and that they would cast lots for His garment. It tells of His death, burial, resurrection and ascension. All these things were told prophetically ages before He was born. *The history* of His birth, and of all that pertained to His life, we have in the Gospels. The meaning of it all we have in the Epistles. And finally we have the prewritten history, in the Book of Revelation, of His activities during the Christian dispensation from the national standpoint, and the culmination of the teaching that He should in due time come again and take the throne of His father David in Israel.

It tells of the great wars of the nations, who should struggle against the rule of the world going into the hands of His Kingdom-nation Israel, and finally against its going into His own hands.

It tells of the final triumph of the nation Israel, and through Israel, in which the rule of Jehovah is still going on, the restoration of all things.

Such in part is the outline of the great story.

In later days we have dissevered the story of the atoning work of the Lord from the story of the Kingdom message, and have presented it alone as the object and ground of our faith.

This must now be reversed, and our faith must reach out to the full doctrine of the Lord. Faith towards God must include the great doctrines which form the "plan of salvation," and they must also include the great doctrines which form the basis of the Divine administration of the affairs of the nation.

For any man, or any school, to deny that Jehovah, our Omniscient King, has left Himself without a plan to work to, in either of these great departments of His administration, or that He has failed to make it known to those of whom He has declared, "Now ye are labourers together with God," is to show a very low estimate of Divine wisdom, and a very poor grasp of the great facts which underlie all individual and national experience in Israel. Let us set forth the outline of faith as to the plan of salvation.

First, the diagnosis of the health of the person to be saved, furnished by the Lord, must be accepted. Our own knowledge of all the symptoms will aid us in accepting the Divine conclusion.

"The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: which have not been bound up, neither mollified with ointment" (Isa. i, 5, 6).

"There is none that doeth good; no, not one."

With many variations the same great truth is sent home to the minds of those who will read and understand. The patient is sick and dying. It is but a question of a short time until the life will expire, unless there be Divine remedies provided, for helpless is the aid of man.

Thus we get the great doctrine of sin permeating the human family so that none may escape. When we have mastered the secrets of biology, of physiology, and of pathology, we shall understand how terribly true this is. Leading physicians and men of physiological and biological science know that the race is corrupt in body and in the conscious and subconscious mind.

We must now accept the remedy provided. It is, metaphorically, *the transfusion of the* Blood of Christ, "the Lamb of God which taketh away the sin of the world." How many lives has medical practice prolonged by the transfusion of blood? How many diseases has medical science checked and destroyed by injection of blood serums into the patients' veins? How does the Great Physician save the soul life of the patient by the application of the blood of Our Lord Jesus Christ, Who was slain for us?

There must be faith in the vivifying power of the blood of Christ. *Thus far in the realm of biology.*

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In the realm of jurisprudence he must accept *the legal justification* before the bar of eternal Justice, which is brought about by the fact of the substitutionary sufferings of Our Lord. "All we like sheep have gone astray. We have turned every one to his own way. *And the Lord hath laid on Him the iniquity of us all.*"

Those who put away the great doctrine of the Atonement remove the faith course from the foundation, and thus endanger the whole edifice.

Uplift in the Scale of Being.

He must believe in *the regeneration of the life of man; i.e.*, the re-birth into a higher order. There is not the slightest evidence that one species ever evolved into another species of a higher order. But there is abundant evidence that God gives to the sons of Adam, who is "of the earth earthy," the power to become the Sons of God. This is not by process of evolution, but by an act of Divine inbreathing of life. "To as many as received Him, to them gave He power to become tne Sons of God; which were born . . . of God."

This is the triumph of human life. It is missed entirely and for ever by the practical evolutionist, who dreams away life's great opportunity in the fond but fatal hope that the inherent powers of life will do for him what nothing but the personally-applied creative, regenerative power of God can do; and which God accomplishes by the agency of faith.

Thus he must review the great principles of the Christian faith as set forth in the Bible, and make them the road by which he shall ascend to God.

But what of the faith of the nation?

The very first matter of faith for the nation is the National Covenant granted by the Lord Jehovah to the nation Israel.

The person or school who looks at generalities for this will inevitably go far astray. The covenants which lie at the base of the nation's life are granted to Israel, and to Israel alone.

There are other branches of the human family to whom other covenants have been from time to time granted. These they have possessed and expended, as their history shows. With such covenants *we as a race and nation* have nothing to do. They were not granted to us, nor to our nation. We never were and never shall be parties to them. For instance, the covenant granted to Ishmael, and the covenant granted to the continental Empires, as set forth in the second and other chapters of Daniel.

What is material to us is *the specific covenants granted to Israel of the twelve tribes; to Israel of the ten tribes;* and *to the House of David in conjunction with Israel.*

The first covenant granted to the nation at Sinai we received as a race, abused and lost. That covenant was broken by us and disregarded by God. This fact is set forth in the thirty-first chapter of Jeremiah and in the eighth chapter of Hebrews, and elsewhere.

The New Covenant made with ten-tribed Israel is ours to-day. Nothing can remove it. It does not depend upon our action towards it. It is based firmly upon the "I will" and "They shall" of God. This is a better covenant, founded upon better promises, and it is ours to-day—thank God! (See Jer. xxxi.)

The *covenant renewed with the House of David* at the very time that the House of David seemed to be in the act of disappearing from history, as recorded in the thirty-third chapter of Jeremiah, is ours, for it is made with the House of David in conjunction with the House of Israel. (See Jeremiah xxxiii.)

These covenants convey to us the assurance of *the restoration of the law of God in the minds and hearts of the nation, the perpetuation of the nation to the end of time,* and *the restoration of Jerusalem the late and the coming capital of the nation. The renewed covenant with the House of David provides for the permanence of the Davidic reign in Israel for ever.*

These and similar things are granted in covenants, and confirmed by the oath of God, that by "two immutable things, in which it was impossible for God to lie, we might have a strong consolation."

These are matters of "Faith towards God," which forms in part the foundation of Christian faith; and it is for us to see whether we have been exercising that faith or not.

The *national promises* and the *national prophecies* are just as clearly set forth as the ground of our faith, and the challenge of our faith. But we cannot pursue that matter further. Their united fulfilment demonstrates the validity of covenants, promises, prophecies, and of the Scriptures generally.

The next great field of Faith towards God is *the* Redemption *of the nation Israel.* Mark, while there is an individual element in the Redemption, *chiefly it is a national matter.* Do not confuse the Redemption with the Atonement. The Atonement is for the sin of the individual, and of the people as a whole. The Redemption is from the divorced condition into which Israel fell, and is for the citizenship of the nation; it is also and primarily for the nation as an organised whole. Read Isaiah xlix–liv with the thought of the nation in mind. Especially read chapter liv for *the result of the Redemption,* and see that it is a national result.

Why is this? *Because the nation is the basis of God's Kingdom, and of God's administration among the nations, and He requires the service of the nation in that field of Divine activity.* Therefore the nation must not be allowed to perish for its sins. Christ redeemed the nation on Calvary; *therefore* it stands for ever. Thank God for such a Redemption, which we are all assured the nation in no sense deserved.

The Redemption is offered as a ground and challenge of Faith towards God.

Again, and this is the last we have time to mention. *The Second Coming of Our Lord, to reign in and over His Kingdom nation, is offered unmistakably as a ground and challenge to our faith.*

From the ecclesiastical standpoint there seems to be no good reason for the return of the Lord. We are not at all surprised that many of those who deal exclusively with the doctrines of salvation should not accept the teaching

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regarding the Second Coming of Our Lord. Let such ask themselves the question: "Is not my faith halting here because I am not at all informed, or only partly informed, as to the national Kingly work undertaken, and to be completed, by Our Lord?" *His priestly work of sacrifice is finished.* In this we glory. *His Kingly work on earth is not yet begun.* The Kingdom must yet receive the incarnate King. The King must return to finish His Kingly work. Once these kindred facts are seen, doubt as to the Second Coming of Our Lord must for ever pass from the mind.

The "Faith towards God," as we have seen, embraces the acceptance of the Covenants, Promises, Prophecies, Atoning work, and Redemptive sacrifice. It is a glorious field which challenges our faith, and furnishes a course of foundation masonry worthy of the great Master Builder "Who is the author and the finisher of our faith."

PARABLE OF NEW WINE AND OLD BOTTLES.

By JOHN H. TENCH.

JESUS said: "Neither do men put new wine into old bottles, else the bottles break, and the wine runneth out and the bottles perish; but they put new wine into new bottles and both are preserved" (Matt. ix, 17).

The Revised Version rightly translates "*bottles*" as "*wine-skins.*" The ancient Egyptians used skins for containing liquids, and from the language employed by Herodotus (ii, 121), it appears that a bottle was formed by sewing up the skin and leaving the projection of the leg and foot to serve as a vent, or in some cases the neck served this purpose. The aperture was closed with a plug or a string. Skin bottles of various forms appear on Egyptian monuments. The Greeks and Romans also were accustomed to use bottles made of skins, and in the southern parts of Europe they are still used for the transport of wine. The first explicit reference to bottles of skin in Scripture occurs in Joshua (ix, 4), where it is said that the Gibeonites took "old sacks upon their asses, and *wine bottles*, old, and rent, and bound up." Our word *bottle* originally carried the true meaning, being a bottle of leather. In Spanish, *bota* means a *leather bottle*, a *boot*, and a *butt*. The latter word is still well known among wine merchants as a vessel for preserving wine, and is equal to about two hogsheads. The objection to putting "new wine into old *bottles*" is that the skin, already stretched and weakened by use, is liable to burst under the pressure of the gas from new wine whilst fermenting.

Our Lord spake this Parable of New Wine and Old Bottles in answer to a question: "Why do John's disciples and the disciples of the Pharisees fast, but Thy disciples fast not?" The reply was a familiar illustration: "Can the sons of the bride-chamber fast, while the bridegroom is with them?" The bridegroom's friends conducted the bride from her father's house amid festivities and rejoicings to the marriage feast. Fasting while the bridegroom is with them was wholly incongruous. So while Jesus was with His disciples, bringing light to those in darkness, deliverance from sin, and all the joys and blessings of the kingdom of God, fasting would be a discord, a useless form, a mockery of religion. *New Wine* must not be put into *Old Bottles.*

Jesus gave other illustrations of the necessity for New Methods for New Times. At Sychar's well, in answer to the woman of Samaria, who said, "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship," Jesus made answer: "Woman, believe Me the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father, but the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is a Spirit; and they that worship Him must worship Him in spirit and in truth." Jesus could see the time coming when the *New Wine* would be put into *New Bottles* and that the great truths of the Gospel of the Kingdom, with forms of worship, with religious organisations, would be carried on far better and more efficiently in the churches, chapels, and Salvation Army citadels, than in Jerusalem or Samaria. He could see the time coming when His command to His disciples would be obediently taught by British-Israel believers: "This Gospel of the Kingdom *shall* be preached in all the world for a witness unto all nations; and then shall the end come."

This *New Wine* put into *New Bottles* was seen by the first Christian martyr, Stephen. He could see by the power of the Holy Spirit the changes in worship that were coming: the new-fashioned consecration to old-fashioned truth and spirit, and which caused such anger to the Council at Jerusalem, for it was when he uttered these words—"But Solomon built Him a house. Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet, Heaven is My throne, and earth is My footstool; what house will ye build Me, saith the Lord; or what is the place of My rest? Hath not My hand made all these things?"—that his hearers were cut to the heart, and they gnashed on him with their teeth, "and they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit."

The writer to the Hebrews, in the eighth chapter, shows that the eternal priesthood of Christ abolishes the Levitical priesthood of Aaron: "But now hath He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, He saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in My covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the *house of Israel* after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to Me a people." "In that He saith, A

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new covenant He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

This new covenant was brought in through the blood of Jesus who at the last supper said when He gave His apostles the cup, "This is My blood of the new covenant which is shed for many for the remission of sins." This covenant is made first with the *house of Israel* and places them in the happy position of being a blessing to all the nations of the earth as promised to Abraham, the covenant man, and fulfilled in his seed, the Brit-ish, the covenant people.

In the Revelation we read, "The kingdoms of this world are become the kingdoms of Our Lord and of His Christ, and He shall reign for ever and ever." The new regime is coming into view. Through the Great War no less than five great empires lost their rulers and became republics; the British Empire, with its king of the House of David *remains* as it is by God's word an *everlasting kingdom* (Dan. ii, 44; Jer. xxxiii, 24, 25, 26). Isaiah says: "It shall come to pass in the *last* days that the mountain of the Lord's house [Israel—the British Empire] shall be established in the top of the mountains [other kingdoms] and shall be exalted above the hills [small nations]; and all nations shall flow into it, and many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." In the Parable of the Ten Servants, Jesus said therefore, a certain nobleman [Jesus] went into a far country [His Father's right hand] to receive for Himself a kingdom and to return. And He called His *ten* servants [the *ten* lost tribes of Israel] and delivered them ten pounds and said unto them, Occupy till I come. And it came to pass that when He was returned, having received the kingdom, then He commanded these servants to be called unto Him to whom He had given the money, that He might know how much every man had gained by trading. The man who had made his pound into ten pounds is rewarded by having authority over *ten* cities. Thus we see how *New Wine* will be put into *New Bottles* and why the kingdoms of this world are become the kingdoms of Our Lord. It is that all the world should be blessed through the coming of the King and His kingdom. The holy Jerusalem, descending out of heaven from God had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes [when the two sticks of Ezekiel are united] of the children of Israel. Our Lord teaches us by the Parable of the Ten Servants how the world will be governed righteously, how His servants carrying out His command "Occupy till I come," will be rewarded at His return, how like Peter and the Lord's apostles they shall sit on thrones judging the twelve tribes of Israel. It is very remarkable how the government of the British Empire is carried out at the present day in this way. A servant who has done good work in the homeland is sent out to govern India, another is sent to rule South Africa, another Canada and another Australia. All British Israelites are called upon to do Our Lord's work faithfully in His absence, for at His coming He says, "My reward is with Me, to give every man according as his work shall be."

"THE COMING OF THE LORD."

By Mrs. Holbein Hendley.

"Shall so come." Part II.

How then can we reconcile these words with such other descriptions of Our Lord's Advent as in Matthew xxiv, 27 and 30, and the words, "All the tribes of the earth shall mourn when they shall *see* the Son of Man coming in the clouds of Heaven with power and great glory," &c.? Quite evidently the coming described in the above words cannot apply to this latter coming. When every eye shall see Him, He will not be *alone*. As the object of His first secret Advent was to claim His own, so the object of His later coming is to acclaim them. This latter would have been impossible without the former event. "Them that sleep in Jesus, God will bring *with Him*." They must have gone *to* Him ere they could come *with* Him. The coming *for* them was the initiatory act—the coming with the grand retinue of "ten thousand of His Saints" required it.

The object of the first coming of Christ was to place them in safety from the appalling judgments which His coming with them portended. "As it was in the days of Noah." For there we find before the Flood came and destroyed them all, God (Gen. vii, 1) said to Noah, "Come thou and all thine house into the ark; for thee have I seen righteous before me in this generation."

And "as it was in the days of Lot, so shall it be." We find also in those days two angels visiting the household of that one righteous man with the express purpose of taking them out of Sodom. Their words were imperative. "Haste thee, escape; for I cannot do anything till thou be come thither" (Zoar). (Gen. xix, 22.)

Are not these references, from the lips of Our Lord Himself, spoken as those in Thessalonians for our comfort?

Our study of the wonderful revelations of the Pyramid must leave us in little doubt as to the near approach of those days of tribulation such as the world has not yet known. Men's hearts are already full of fear in looking for them. The shortening space which divides the beginning of trouble from the second period is running out. How then ought we to regard the emphatic and repeated warnings of Our Lord and Master to "pray that we may be *kept from* the hour of temptation that is to try all them that are on the face of the earth"? Is not this prayer on the lips of every Christian each day: "Lead us not into temptation"? Do not the signs of the Times emphasise their importance? These words, I think, should never be spoken in our time without attaching to them this definite meaning.

May we not infer from the story of Noah and Lot, quoted by Our Lord, that God Himself *has* provided a refuge, as He did for Noah: as He did for Lot. How precious were His words to Noah: "*Come thou* . . . into the ark." Not go, but come—implying of course *with Me*. There is but one *possible* place of safety in our own day—"with Christ." We shall be caught up and *so* be for ever *with the Lord*, in perfect safety. It is added, "The Lord shut them in"; as of the five wise virgins, "They went in *with Him* to the marriage, and the door was shut." (Matt. xxv, 10.)

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MELCHIZEDEK THE MYSTERIOUS.

By J. G.

It is little, very little, we know about this strange character who appeared unto Abram after his conquest of the four kings. We are not surprised, therefore, to find that he has been a most fruitful source of much speculation. As the writer to the Hebrews says, "Without father, without mother, without pedigree, having neither beginning of days nor end of life," we must be prepared for all manner of speculations as to who he is and what his place in the plan and purpose of God. Like a meteor he passes swiftly along the Abrahamic sky, bright and luminous, but transient. Before we have time to ask him, "Who art thou?" he is gone. Yet Abram worships him and without question gives him a tenth of the spoil, his due as high priest. He blesses the patriarch in the name of the Most High God. He is not of Abram's seed, and he is before the Aaronic priesthood. It is therefore very significant that he should bless Abram in the name of the Most High God whom we had thought Abram alone, of all the peoples of the earth, knew and worshipped. It is also of considerable importance to observe that without demur Abram gives this stranger, outside his own family, and presumably outside the covenant, tithe, consisting of a tenth, thus anticipating the law of the priesthood under Aaron. "No character has been more fruitful of speculation," writes Dr. Maclaren, "than that of Melchizedek. Some have conjectured that he was a theophany of Christ or the Holy Ghost. The Gnostics considered him an æon, or a man formed before the creation out of spiritual matter. Origen said he was an angel. Others, Ham, Shem, Arphaxad, or Job." I fear we have set ourselves a most formidable task in writing on so strange and mysterious a personage.

The suggestion that he was a theophany of Christ, a manifestation of the Messiah by actual appearance, is certainly worthy of consideration, and the only one, perhaps, since most are agreed that he is at least a true type of Christ. The seventh chapter in the Epistle to the Hebrews speaks at some length concerning this high priest Melchizedek, as a true type of Jesus Christ. This phrase is repeated again and again of the Saviour. "A high priest after the order of Melchizedek." "After the similitude of Melchizedek there ariseth another priest, who is made not after the law of a carnal commandment, but after the power of an endless life." Now, this writer to the Hebrews refers to Melchizedek as, "made like unto the Son of God." I would ask you, with that phrase in your mind, to turn to the Book of Daniel, the third chapter and the twenty-fifth verse. The king himself saw four men walking in the midst of the fire when only three had been cast therein, and he said, "the form of the fourth is like the Son of God." There is, undoubtedly, a human manifestation of God in the Old Testament which can be none other than the form of the Son of God. In this connection it is most important to remember that Moses talked to at least two persons as the Lord. Look at that very wonderful thirty-third chapter of Exodus. In the tent of the tabernacle whither he had gone with Joshua, his minister, at the sin of the people in the worship of the golden calf, "the Lord talked with Moses." We read, "The Lord spake unto Moses face to face, as a man speaketh unto his friend." And Moses turned again into the camp. Soon after this, presumably in the Mount of God, Moses is again talking with the Lord, but it is clear that it is not the same person, for we read, "Thou canst not see My face: for there shall no man see Me and live." Who was that first Lord, then, with whom Moses held such intimate converse in the tabernacle, "face to face, as a man speaketh unto his friend"? It was the Son of God, the human manifestation of the Divine. I have on a previous occasion called your attention to the man who appeared unto Joshua before the walls of Jericho with drawn sword, and appeared so much like a man, that Israel's captain was not certain whether he was for the children of Israel or against them. That was not a vision, it was not a dream, it was a distinct manifestation. It was a theophany. That the Son of God should appear upon the earth before He was born of the Virgin is not surely matter for surprise. The manifestation was the same, only that in the latter case it was more permanent and abiding. I think that in this Melchizedek, King of Jerusalem, the more modern name of Salem, we have a true theophany of Christ. This gives point to the words of Jesus to the Pharisees, "Your father Abraham rejoiced to see My day; and he saw it and was glad." Melchizedek and Christ are one. This may not be your view, but of one thing I think we shall all be agreed. He is an eminent type of Christ. It is as such then that I would consider him and ask you to take

I.—A General View.

He is a symbol. First of all of our Saviour's mystical person. "Without father, without mother, without descent, having neither beginning of days nor end of life." You may say to me, "Surely that is not a symbol of Christ, since Jesus had at least a mother according to the flesh, and had both a beginning and an ending like all mankind." Yes, that is true of Jesus of Nazareth, but not true of the Christ He claimed to be. He accepted Peter's confession of Himself as the Son of God. He undoubtedly claimed the Messiahship and said, "Before Abraham was I am." There is the same mystery surrounding the person of Our Lord, which has become the same fruitful source of much speculation. Who was this Melchizedek? the thoughtful reader asks, and all interest centres around the answer. Who was this Jesus? the same thoughtful reader inquires, and everything for him seems to turn around the answer. How well Jesus understood this! "Whom do men say that I the Son of Man am?"

It is the one great question for all time and for every age. Yes! and every age must answer it. I would go further and say that every person must seek for an answer who would enter into His life. What think ye of this Melchizedek? What think ye of this Christ? There He stands confronting the ages. You cannot ignore Him. You must deal with Him. Unless, indeed, you are altogether unconcerned with true life, even the life that now is, as well as the life which is to come. Abram was in his day surrounded by self-seeking men, and dwelt in the midst of a sinful and sinning people. The difficulties which had overtaken his nephew Lot, the disaster

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which had befallen the five kings which had called him forth to battle that day on their behalf, were all due to the sin of the people. There was not a pure man amongst them, not ten righteous to be found in the city. Then Abram himself was verily conscious of moral defect. In the midst of all this there appears one man pure, upright, sinless, a king amongst men, a priest of the Most High God. Who is he? What is he? Whence comes he? Whither does he go? We travel along the centuries. There have been many men noble and true through the years of the world's history. Let us not forget that fact. But every link in the chain is of mixed metal. Upon Jordan's banks one day, there appeared a man whom no one knew. He was a link in the chain of human life 'tis true, but of pure gold without alloy. "Never man spake like this man," the multitude are heard to say. Pure, upright, holy, He throws down the challenge which no age, not even this materialistic age, has seriously taken up. "Which of you convinceth Me of sin?" If the centuries witness to one thing more unmistakably than another, it is to the fact that His is the power of an endless life. Who is He? What is He? Whence comes He? Whither does He go? Your answer, honestly given, my friend, will mark an epoch in your life. As for me, I have long since answered it. "Thou art the King of Glory, O Christ. Thou art the everlasting Son of the Father." "Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the king of glory shall come in. Who is this king of glory? The Lord of Hosts, He is the King of Glory."

II.—Viewed in Special Relation to the Kingship of Christ.

The name "Melchizedek," which means king of righteousness, fitly symbolises Jesus Christ. Then, again, the name King of Salem, or "King of Peace," points to Our Lord. The one is the foundation of the other.

Righteousness. Purity of heart and rectitude of life. This was the chief characteristic of this king. And this quality made Jesus Christ a king. "Art Thou a king, then?" said Pilate.

It might have been pardonable in that Roman governor that he asked Christ that question, for the kings of the earth, as he knew them, were far from righteous. But this was the crown right of Jesus. This gave Him claim to His kingship. No kinglier person ever stood before Pilate. The purity of His thought and the rectitude of His life were, and still are, the wonder of mankind. He was the only man absolutely right with God. The only one whose thought, and word, and deed were in complete obedience to the will of God. "In whom I am well pleased," was the word God used of Him. He is the only righteous man that has ever lived. But, if our doctrine err not, that righteousness becomes ours by faith in His finished work. "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord." "For He hath made Him to be sin for us who knew no sin; that we might be made the righteousness of God in Him." This is of the wondrous grace of God. Paul has anticipated the questions of our own time on this doctrine. If the righteousness of God is imputed unto me through the righteousness of Jesus Christ, then it matters not how I live, or what I may do. In fact the more I sin, the more will the love of God, and the grace of God through Jesus Christ, be manifested toward me. "Shall we continue in sin that grace may abound? God forbid. How can they who are dead to sin live any longer therein?" The righteousness of this King of Salem, this eternal Melchizedek, this Christ of God, is the goal at which I aim. The rectitude of life which was His I covet above my chief joy and towards it, as towards the prize of my heavenward calling, I press. Still at the same time I know that God receives me in Him as if I were already at the goal, as if I had already attained, or were already perfect. This righteousness of Jesus Christ is the king's wedding garment. The guests are all clothed with it, and by it they are known. "Friend," said the king, "how camest thou in hither not having on the wedding garment?" "And he was speechless." He could not say that it had never been offered to him. He could make no defence. He offered no excuse. No man shall be found there, in the new Jerusalem, without the king's garment upon him. "Melchizedek, king of righteousness."

III.—Viewed in Special Relation to the Priesthood of Christ.

"Thou art a priest for ever after the order of Melchizedek." There is no aspect of the Christ which repays careful study more than this. Jesus Christ is our high priest, so taught the Apostles, but especially this writer to the Hebrews. He is full of the thought. The whole Epistle is immersed in the idea. "A high priest," he repeats again and again, "after the order of Melchizedek." And the analogy is most marked.

(*a*) The order was unique. None like unto it. It stood alone. Other priests sacrificed unto idols. This Melchizedek unto the Most High God. He was, as one writer suggests, true priest before the Mosaic priesthood. Christ is the one true priest after it, and He stands alone.

(*b*) The order was royal. He was both king and priest. So is Christ a priest upon His throne. These two orders are seldom found in the one person.

As Dr. Maclaren has reminded us: "Once when a king arrogated priestly functions to himself he was smitten with leprosy. Terrible calamities have invariably resulted when political power has been wielded by sacerdotal hands." But in Christ their union is an unmixed blessing. The reason of this is not far to seek. Christ rules from His cross. The king is the priest who offers Himself, and that were at all times a kingly act. In the degree in which we in like manner offer ourselves upon the altar of our own cross are we kings and priests unto our God. "Thou art the king of glory, O Christ," because, "When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers."

(*c*) The order was superior. There was none like unto it in the days of Abram. Melchizedek stood before him as a spiritual Saul, towering above all the priests of his time. In fact he had no comparison. Superior in its antiquity.

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Superior in its perpetuity. Superior in its universality. So is it with Jesus Christ. "He continueth a High Priest for ever, after the order of Melchizedek." He cannot be compared with any who have been before Him, or have followed after. "For ever." "A lamb slain from before the foundation of the world." And breaking away from the priesthood of Aaron, which was for Israel only, He has become the High Priest for all mankind, to offer up spiritual sacrifices for all who believe in His name.

And shall we not believe in His name more and more? "At the name of Jesus every knee shall bow." Does that "every" include us? include me? Why not? Christ has offered the sacrifice for us—you and me—in His own body upon His cross. He is calling us to give Him the tithes which are His due, even our own hearts. Shall Abram present willingly his tenth of the spoil to Melchizedek, and shall not we present, with equal willingness, our all to Him who has given His all to us? "Neither is salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

WEEK BY WEEK.

By A. R. H.

IN a recent contribution we devoted our space to a review of contemporary affairs in the Land of Palestine, ancient Homeland of the Brith-ish Peoples, and that "greater" Palestine, THE PROMISED LAND, which, with an administrative Government at JERUSALEM, is to be the future centre of the BRITH-ISH EMPIRE. It is one of the paradoxes of history that around the HOLY LAND and JERUSALEM, City of Peace, should have raged some of the world's greatest military campaigns, most bitter wars, and terrible sieges.

China, according to a *Times* editorial, is also

A LAND OF PROMISE,

and by a strange fortuity this once mighty Empire finds itself, to-day, rent and torn with endless fratricidal strife.

A correspondent from PEKIN writes:—"*The* BALKAN *problem of the past is but a mere miniature of the China problem which threatens in the future.* China does not grow Cromwells or Mussolinis. There is no hope of salvation from within. Unless arrested by some outside agency the process of disintegration must continue."

To students of prophecy it is becoming increasingly evident that the situation in China bears an important relation to the Russian chapters of Ezekiel, for by means of a military school in Canton, *staffed by Russian instructors from the Red Army*, new tactics of civil war are being taught, with the object of directing a violent blow at what is called "European Capitalism," but *particularly Britain and the British Empire.* "The Soviet Press," declares a foreign correspondent, "boast of this daily and loudly, *claiming the whole credit* for the new anti-foreign movement in China. Twenty years ago Russian encroachment on China caused the RUSSO-JAPANESE war, and it is obvious that any foreign Power that tries to exploit China for its own political or economic ends *must come into conflict with* JAPAN. Before Anglo-Russian relations were restored to amity by the Agreement of 1907, rivalry between Britain and Russia had been most marked in the NEAR EAST, in PERSIA, AFGHANISTAN and the approaches to INDIA. *The sinister political philosophy that emanates from Moscow tends to follow the ruts of what used to be called Tsarist Imperialism.*"

It is significant that within twenty-four hours of the official announcement that the UNITED STATES did not contemplate action in China, American warships were drawn into a conflict on the River Yangtse. It seems to be clear that not only the "Merchants of Tarshish," but "all the young lions thereof," are ultimately to be involved, and that the little word "ALL" is meant to include (among the Dominions overseas) the people of God's Own Country, the United States, *senior* lion nation (after the Motherland) in the great Brith-ish Commonwealth of Free Nations.

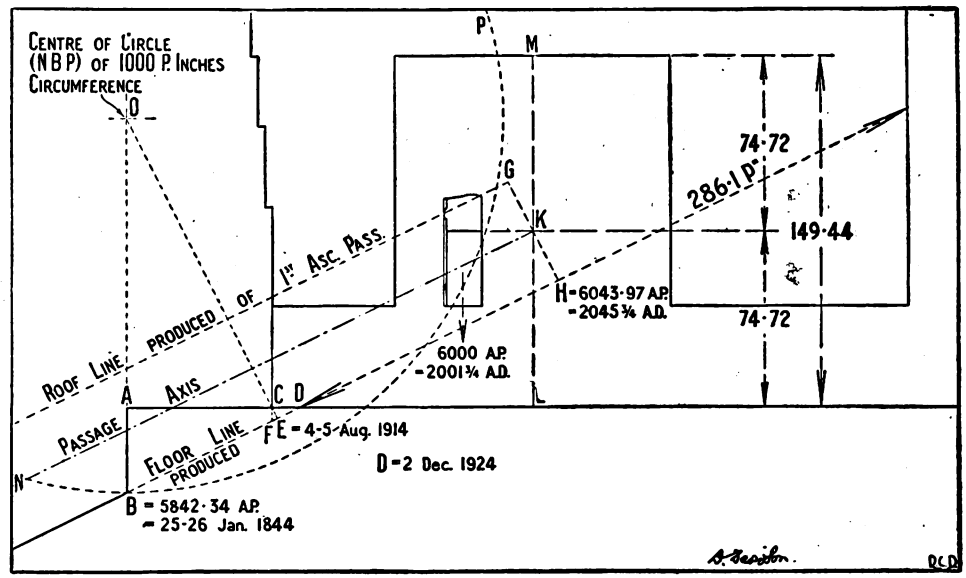
Thus slowly but surely are the Israel forces of Britain, United States and Japan being enticed into the orbit of the coming whirlwind conflict.

Another report, dated August 20th, 1926, declares:—"If there existed a Government representing all China, *China might have something to say to* Moscow *as to the*

FIG. 1.—THE SYMBOLIC MILLENNIAL CIRCLE DEFINING THE DATE OF THE GREAT WAR TRIBULATION.

See "The Great Pyramid's Time-Chart for Modern Times," by D. Davidson, M.C., M.I.Struct.E., page 613.

The geometrical method is a recent discovery. The original method of defining the Great War Date was first published in serial form in 1921, *and was explained in detail in the First Edition* (1924) *of "The Great Pyramid: Its Divine Message." The newly-discovered method is the superior geometrical method, and confirms the original demonstration.*



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circumstances in which Mongolia—*the Achilles heel of China since the days of the first Tartar invaders—passed under Soviet overlordship in* 1921."

Now, according to a prominent British-Israel scholar,

Magog is Mongolia,

and the Russian Empire is the Land of Magog. (See National Message dated May 5th, 1923.)

From the same source we learn that "the former province of Manchuria was peopled by Mongolians. Incursions into Manchuria have given Russia a quarter of a million square miles of the Land of Magog."

The old proverb, "Scratch a Russian and you find a Tartar" (*i.e.*, a Mongolian), is certainly illuminating in the light of these facts. A report from Riga, dated September 8th, 1926, brings our information fully up-to-date. "*The Soviet Government has dispatched instructions to the staff of the Red Mongolian Army* to prepare for co-operation with the Cantonese against Chang Tso-lin by *fomenting an insurgent movement in Manchuria.*" There are other indications that the Soviet Government hopes to incite *a popular rising in Manchuria*, whilst at the same time the Soviet Press recite *a long indictment against* Japan *and* Great Britain for alleged anti-Soviet activity dating from as far back as 1920.

Now, if the "House of Togarmah" of Ez. xxxviii, 6, are to be identified with the Turkish people, as many students believe, the recent signing of the Soviet-Turco-Persian Treaty is ominous indeed.

If the Cush of Ezekiel xxxviii, 5 (R.V.) is to be identified with the neighbourhood of the Hindu Kush mountains, then, according to a well-informed writer, "it will be Afghanistan." The *Times* Afghan correspondent writes:—

"A short time ago a new treaty was signed between the Soviet Government and Afghanistan, and an examination of its governing clauses shows that this agreement undoubtedly raises *difficulties for Afghanistan.* The very first provides for 'neutrality' in the event of an armed conflict between either of the parties with a third Power. Now probably the only Power with which either Afghanistan or the Soviet are likely to get into serious misunderstanding bordering on war in the East is Great Britain.

"To those who understand the psychology of the Soviet it is obvious that in the event of war breaking out between the Soviet and Great Britain, *Moscow would move heaven and earth to win Afghan support.* Red propaganda would be immediately intensified a hundredfold, munitions would be poured in, public opinion would be worked up to such a state of excitement that if King Amanullah did not give in he would most certainly be swept from his throne. No man could hold the country back once it was stricken with war fever. *We should wake up to hear the proclamation of a Soviet Republic in Afghanistan.* Conversely, in the event of an Anglo-Afghan war, there would be no check on Soviet domination in Afghan affairs. The clause providing for neutrality is both meaningless and *full of significance.* It *conceals one of the cleverest moves towards a lasting understanding between* Kabul *and* Moscow *that has been made within living memory.*

"But a further menace lies in the clause in which each party agrees not to permit in its territory 'the activities of elements having for their object hostile action against the other party to the treaty.' In virtue of this understanding the Soviet can eliminate any 'forces,' Afghan or otherwise, which might oppose Communist propaganda in King Amanullah's dominions. As there are no Afghans who speak ill of Afghanistan in Russia, the one-sidedness of the clause is apparent. *Soviet propaganda is now quite safe in Afghanistan and will continue with renewed vigour.*"

A report from Eliava states that emissaries have been sent by the U.L.E. Congress to

Turkestan, Mongolia, China and India

to disseminate the idea of the liberation of the East.

"It is a remarkable triumph for Bolshevik diplomacy, but its future is full of evil potentialities for London and Delhi as well as for Kabul." In another part of his report the correspondent describes the manner in which agitators trained at the Oriental Propaganda School of Tashkend explain that "*Bolshevism is only a renewed expression of the Prophet's words* and that *the philosophy of Moscow is the same as that revealed to the Faithful at Mecca.*" The deadly nature of such statements as this and their effect upon the Eastern mind can better be imagined than described.

Finally, we need hardly remind the Bible student of the prominence given to cavalry as a military unit in Ezekiel's description of the last great struggle. It comes as no surprise then to learn that the Russian live-stock commissioner in Canada has spent the summer months of 1926 in inspecting the horse ranches of Western Canada and selecting a thousand horses for the Soviet Army. Ten thousand horses are to be ordered if the first shipment is satisfactory.

It was through the prophet Ezekiel (to whom we are indebted for the marvellous previsioned outlines of these great events) that God has commanded His People to "search in the Book of Jehovah" (the pages of contemporary history) and see there clearly portrayed the *literal fulfilment* of His *written* Word. This, by the grace of God, we have done, and, if God permit, will continue so to do.

THE REV. MARTIN LYMAN STREATOR, M.A.

A great soul passed to his reward in the death of M. L. Streator, at his home, Cleveland, Ohio, on July 22nd, 1926. For nearly eighty-three years he lived *in* this world—lived deeply, richly, heroically—and yet was he not *of* this world, so constantly and mightily was his mind concerned with the things of God and of the spirit.

He was born in Washington, Pennsylvania, on November 12th, 1843. He graduated from Bethany College, ordained to the ministry, married Miss Annie Bugher, of Fayette City, Pennsylvania, the beloved companion of his life, and entered at once into his work for Christ. He was pastor in Connellsville, Pennsylvania, and also superintendent of evangelism in Pennsylvania. He later held pastorates in Youngstown, Ohio, and Ravenna, Ohio. In Montana and Colorado he did a wonderful work as home

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missionary, for over fourteen years in the employ of the Christian Women's Board of Missions.

As a devoted student of the Holy Scriptures he caught a sweeping vision of God's plan for the destiny of the world. His lectures and writings on this theme were very extensive, his most important contribution being a large volume, "The Anglo-American Alliance in Prophecy." An editor has said of it: "The time is near when his writings will be sought after by a surprised world."

Mr. Streator had been a member of the Euclid Avenue Christian Church of Cleveland for about twenty-five years and was elected an elder for life.

The Rev. I. Goldner, the pastor, conducted the beautiful funeral service in the church. In his prayer he said, "We thank thee, Father, for the church of which he was such a vital, devoted and useful member. Our church is richer in faith, in spiritual life, in aspiration and zeal because of his presence among us. He will continue to inspire us to be more devoted and more Christ-like."

The Rev. Mr. Goldner's remarks at the service follow:—

"We have come together to lovingly remember our Brother, Martin Lyman Streator. I shall not venture to eulogise him, for that would embarrass him, since he was an extremely modest man. I shall merely express our united appreciation of him. I wish to notice with you what can be accomplished when a man is fully surrendered to God. Many years ago Brother Streator unreservedly handed his life over to God and there he left it.

"If I were to select a portion of Scripture to characterise his life, it should be that highly descriptive and complimentary statement about Barnabas, found in Acts xi, 24: 'He was a good man and full of the Holy Spirit and of Faith.' Everything I shall say about Brother Streator will be an elaboration of this Scripture.

"A few evenings ago, when I was looking at his face, so still in sleep, I was reminded of an incident, often related. Whittier, in his last years, had occasional lapses of memory. He attended the funeral of an old friend. When the friends were taking leave of the departed, Whittier, as he paused by the side of the casket, had a lapse of memory and remarked: 'I cannot remember this man's name; but he must have been a good man, for he has such a good face.' Anyone who has had the privilege of looking into the face of Brother Streator in life or in death is impelled to say: 'He was a good man; he has such a good face.'

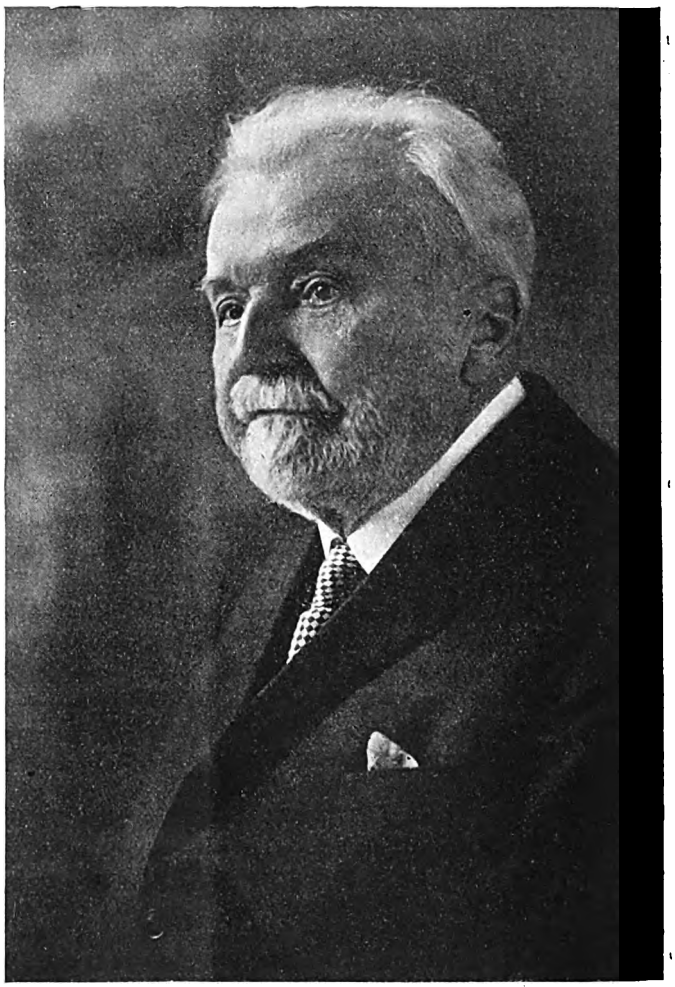
"He was one of the purest and whitest souls I ever knew. In Psalm xxxii, 2, the Psalmist says:

"'Blessed is the man unto whom Jehovah imputeth not iniquity,
And in whose spirit there is no guile.'

"Brother Streator was the most guileless man I ever met. In his spirit there was no guile, 'neither was guile found in his mouth.' He was 'an Israelite indeed in whom is no guile.' He could not have planned or thought anything that did not seem right to him. He was the soul of goodness, honesty, and sincerity.

"Not only was he a good man, but he was also 'full of the Holy Spirit.' God was not only with him, but within him. God was to him a dear companion, a constant friend. His faith in God was as simple as that of a child. This explains why he was so fond of quoting from his favourite Psalm—the 103rd.

"Brother Streator's mind was literally saturated with the Scriptures. He could not converse for even a moment without quoting appropriate passages. His prayers were mosaics of different parts of the Bible skilfully laid side by side. He has written a great deal of verse, which is made up almost exclusively of Scripture which he wove into forms of poetical beauty. He had more Scripture



THE REV. MARTIN LYMAN STREATOR, M.A.

stored away in his mind than any man I have ever known. He could quote word for word large portions of the Old and New Testaments.

"More than fifty years ago he received the idea that the Lost Ten Tribes of Israel are identified in the Anglo-Saxon Race of to-day, and that in the prophets is revealed the plan of God to make this Race the dominant world power. This became with him the compelling conviction of his career, around which all his studies, efforts, and indeed all of his public ministries for the last half-century

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of his life, were organised. He wrote two volumes upon the subject. He contributed many articles and delivered countless lectures in the advocacy of his life's conviction. He was one of the most widely known champions of this truth.

"One can measure his capacity for devotion by noting the sacrificial manner in which he applied himself to what had become to him a sense of duty and a sense of mission.

"Brother Streator had a multitude of friends among all races and creeds. He had an unusual capacity for friendship. He loved folk and was irresistibly lovable. His goodness, guilelessness, sincerity, truthfulness, and ardour drew people to him.

"We thank God for him."

One of Mr. Streator's hymns will be found in the Federation Hymn Book.

EXAMINING THE FOUNDATIONS.

GENESIS I.

By Daniel Farmer.

"If the foundations be destroyed, what can the righteous do?" is the question asked in Psalm xi. We have recently witnessed the calling-in of the most expert advice as to the safety of St. Paul's Cathedral. To-day the foundations upon which the Christian Faith is built are said to be insecure, shifting, badly laid, and unsound; that the time is fast approaching (it has been some 3,500 years coming) when, under the scrutiny of an intellectual and advanced knowledge not one stone will be left upon another. Let us do as they have done in the case of St. Paul's—go down in the company of experts and see for ourselves.

First of all we notice that Genesis was written 1491 B.C., so that it is nearly 3,500 years old. Written 869 years before the fall of Nineveh, the beginning of secular history, 738 years before the founding of Rome. As its name indicates, it has to do with first things. Genesis is the first book of the Pentateuch, or five books written by Moses. In the New Testament there are 89 quotations from these first five books; also Our Lord Himself quoted 21 books of the Old Testament, the first being constantly referred to by Him.

No other religious book in the world claims to speak in the name of the Lord; but in these first five books of the Bible that claim is made some 500 times.

The much-disputed chapters, one to eleven, are referred to in the New Testament 66 times; thus we start with a powerful incentive to belief, viz., that writers living 2,000 years nearer to the time of Moses believed that he was the writer. Since the year A.D. 1850 some 700 "assured results"—theories which have tried to drown Moses—have, like the man who first tried to do the same—"sunk to the bottom as a stone" (Ex. xv, 5). The Modernists tell us Moses made mistakes; so he did, but not in what he wrote. The author of Genesis took good care that His amanuensis should not do that.

Many years ago a certain Dr. Colenso wrote a book on "The Mistakes of Moses": someone has said a book by Moses on Colenso would make interesting reading.

The first verse of Genesis commences with a Person—not matter, movement, or force, but mind—and in the first 34 verses the name of God is mentioned 35 times. We are not asked to believe the silly "tadpole" theory of the Cosmos, or the imbecile "fortuitous concourse of atoms" supposition, as if the shaking up of the various parts of a watch would produce a correct timekeeper, not even being allowed to ask who made the said parts.

"Sans Dieu, rien" (without God, nothing), says the French proverb.

Scientists tell us there are some 250,000 forms of vegetable life, and some 400,000 of animal, but nine times over are we told in Genesis I that like only can produce like. "Seed yielding fruit after his kind." That is the death-blow of a godless and unscientific theory masquerading under the high-sounding title of Evolution. The only Evolution Scripture asserts is "first the blade, then the ear, after that the full corn in the ear," and although in plant life some changes by cultivation, inoculation, and grafting may be brought about, yet, in the matter of flesh and blood, the Divine fiat has arrested the mingling of species beyond one stage, and that only in a very limited sphere.

Fifteen facts of creation, capable of transposition of more than one million times, are mentioned in this first chapter of the Bible. How came it that Moses got them all in their right order the first time, so that not even the most "advanced scholarship" has ever been able to show their incorrectness or alter the order in which they are set forth?

Brevity is one of the most impressive proofs of Divinity in Holy Writ. The first ten words cover and include everything—"*Multum in parvo.*" "Much in little."

"In the beginning"—then there was a starting point.

"God"—before all things a Person.

"Created"—then matter is not eternal.

"The heaven"—so this clock was designed.

"And the earth"—and nature is not a mere fortuitous concourse of atoms.

These ten opening words form the only true basis of scientific research, of logical, rational thinking, and of true religion. The God-given character of Genesis I is added to in brilliance as we consider what the ancients taught about creation, who had not its guidance, and still more so as we listen to the modern pygmies who are seeking to discredit its authority.

Thus are we taught in the very first chapter of this majestic Book of a former generation, or cosmos, and the true stages of a later regeneration, whilst further on it discloses the grand scheme for the recovery of man from the state of degeneration into which he had fallen.

Through the ages this Divine steam-roller moves irresistibly on, flattening out the tiny molehills of opposition and contradiction raised by the still more blind earth-bound human moles. This is the Rock against which the waves of an unclean and hostile waste of waters dash in vain. It is the Granite Tablet upon which the Truth is written, which breaks the teeth of those who seek to whittle it away, or the Divine Lighthouse, against which the night-birds, blinded by its brilliance, dash themselves to destruction.

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It is the Pillar of Cloud which leads Israel into safety, and Egypt into destruction.

We do not purpose changing this Old Lamp for any new ones, however showy they may be and well advertised. Peter tells us it will light us in this dark place until the day dawn (2 Peter i, 19), and in the form of a policeman's bulls-eye we turn it on the students educated in Jannes and Jambres College (2 Tim. iii, 8).

This Book of majesty and might,
Of things Divine with knowledge stored,
Like heaven itself is full of light,
Its language is, "Thus saith the Lord."

Its scientific statements stand
Without disproof, as time rolls on,
Whilst pick and spade in every land
Confirm its histories, failing none.

Nations and men who love this Word,
And in its teachings put their trust,
Are greatly honoured by the Lord;
Its enemies shall lick the dust.

APHORISMS.

By the Right Hon. Stanley Baldwin, *Prime Minister.*
(*Selected from his addresses, published in a book entitled* England, *and published by Philip Allan & Co.*)

The Englishman is all right as long as he is content to be what God made him, an Englishman, but he gets into trouble when he tries to be something else.

* * *

The Englishman is made for a time of crisis, and for a time of emergency. He is serene in difficulties, but may seem to be indifferent when times are easy.

* * *

I think the English people are at heart and in practice the kindest people in the world.

* * *

The English laugh is the purest and truest in the metal that can be minted. And indeed only Heaven can know what the country owes to it.

* * *

To me, England is the country, and the country is England.

* * *

All service ranks the same with God. It makes very little difference whether a man is driving a tramcar or sweeping streets or being Prime Minister, if he only brings to that service everything that is in him and performs it for the sake of mankind.

* * *

The English language is the richest in the world in thought. It is the richest in the world in monosyllables. Four words, of one syllable each, are words which contain salvation for this country and for the whole world, and they are "Faith," "Hope," "Love," and "Work." No Government in this country to-day which has not faith in the people, hope in the future, love for its fellow-men, and which will not work and work and work, will ever bring this country through into better days and better times, or will ever bring Europe through, or the world through.

* * *

There can be no finer work for men who, as boys, went out to France, and learnt what a British regiment was, than to try to get something of the spirit of the British regiment into their industry.

* * *

Democracy can rise to great heights; it can also sink to great depths. It is for us to conduct ourselves, and so to educate our own people, that we may achieve the heights and avoid the depths.

* * *

The industries and commerce of this country, its enormous foreign trade, involving innumerable transactions with known and unknown customers, has been made possible not only by the enterprise of our merchants, but by their integrity. There is nowhere in the world, I believe, a higher standard of commercial honour than that which prevails in this country.

* * *

I cannot help feeling that, if we were to go back two thousand years, I would back St. Paul, and the results of his teaching, against all the rhetoric of a Sunday paper or of the leading orators of the age.

* * *

I remember many years ago standing on the terrace of a beautiful villa near Florence. It was a September evening, and the valley below was transfigured in the long horizontal rays of the declining sun. And then I heard a bell, such a bell as never was on land or sea, a bell whose every vibration found an echo in my innermost heart. I said to my hostess, "That is the most beautiful bell I have ever heard." "Yes," she replied, "it is an English bell." And so it was. For generations its sound had gone out over English fields, giving the hours of work and prayer to English folk from the tower of an English abbey; and then came the Reformation, and some wise Italian bought the bell whose work at home was done and sent it to the Valley of the Arno, where after four centuries it stirred the heart of a wandering Englishman and made him sick for home.

Thus the chance word of a Latin inscription, a line in the anthology, a phrase of Horace, or a "chorus ending of Euripides" plucks at the heartstrings and stirs a thousand memories, memories subconscious and ancestral.

* * *

Do not go through life as a perpetual blister. . . . Do not be afflicted with pride of intellect. In my view, pride of intellect is more vulgar than the pride of the *nouveau riche* in his wealth, for the simple reason that the *nouveau riche* has made his own money, whereas your intellect is the gift of God.

* * *

This country of ours has been the birthplace and the home of some of the greatest movements that have yet arisen

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for human freedom and human progress, and the strength of our race is not yet exhausted.

* * *

I certainly agree with many observers that since the war the manifest forces of Satan have been more conspicuously at large. But the very manifestation of these forces is calling other forces into the field.

* * *

Addressing a meeting of the Church Army: I have watched your work with the deepest and most heartfelt sympathy and admiration, and I only wish that I personally was competent to do it. You look in the most unlikely places for that spark of the Divine which exists in every human soul. You search until you find it, and then you blow on it with the spirit of love till you have blown it into a flame, however feeble; and so you have one more to testify to the eternal truth that love alone in this world is the conqueror, and that by love alone can the nations be brought into the paths of peace, and that to pursue and attain love is the one thing needful.

* * *

The Empire means more even than markets and homes. What is the greatest production of our Empire? It is the production of British men and women. We in Great Britain are the unit, but the whole Empire is the home of the stock of that British race which we believe to be the most powerful factor in the development of the human race in the world to-day.

QUESTIONS AND ANSWERS.

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

Question.—For many years I have been halting between two opinions as regards the keeping of the seventh day or the first day of the week, and I now appeal to you for direction, because you have all the learning and the material at hand to direct those in doubt. Will you please answer this in your "Inquiry Column" in The National Message.

As God wrote the Fourth Commandment with His finger in stone and gave it to the Israelites, it seems strange indeed to me that He should alter it without giving strong reasons, and I cannot find any. Thanking you for all your explanations of other difficulties from time to time.

A. P. (New Zealand).

Answer.—The question involved by the change of the Jewish Sabbath to the Christian Sunday has often been perplexing to many people, and I dealt with the matter some years ago. But as it is an interesting and important point, I give the following particulars again, from which it may be observed that the adoption of Sunday through Christendom is of itself one of the greatest evidences of Christianity, nor would it be desirable to put the hands of the clock back, and to revert from the first day to the seventh day of the week as the Day of Worship.

The original meaning of the word Sabbath in the Hebrew was "to divide, sever, put an end to," and as such neither meant seventh or any other day of the week; nor did it originally contain the idea of rest, repose, or worship. It was technically used to divide the month or the week, and so became a distinctive day, four times to each moon. The early recognition of the Sabbath Day by many of the Semitic people (for the Babylonians employed the term also) was developed in Israel by the Divine legislation, "Remember the Sabbath Day to keep it holy," &c. Thus it will be seen that from the original meaning of "severing" or "dividing," there became attached to the Sabbath the principle of rest and worship, and as such it was reckoned by the Hebrews as the seventh day of the week, a holy day, a day upon which all work was taboo, and upon which God was to be worshipped.

The Christian Sunday originated with the Resurrection of the Lord, which took place on the first day of the week (the day after the Sabbath), a day which was again emphasised by the appearance of the Lord on the following Sunday to the disciples, and especially to St. Thomas (John xx, 26). The Day of Pentecost happened, of course, on Sunday (not the Sabbath Day); while the Epistle of Barnabas (xiii, 10) goes so far as to suggest that Ascension Day was a Sunday, though this is not in accordance with tradition and Christian observance.

For a long while the Early Christians conducted their worship daily in the Temple (Acts ii, 46), observing at the same time the Jewish Sabbath ritual on the seventh day, while they gradually began to make a distinctive observance of the first day of the week (Acts xx, 7), thus "keeping" both Sabbath and Sunday. Apostolic custom and command accentuated the importance of the "first day of the week" (1 Cor. xvi, 2), since it marked the Lord's Resurrection, so that before the end of the first century the day was recognised as "the Lord's Day" (Rev. i, 10).

The Early Fathers laid great stress upon the "Lord's Day observance." We find Ignatius (*Ad Magn. IX*) exhorting Christians to be "no longer Sabbatising, but living in observance of the Lord's Day, on which also our life sprang up again." Eusebius taught the same, as also did Melito of Sardis (A.D. 170).

The word "Sunday" was first used by Justin Martyr (*Apol.* i, 67).

Thus after the Resurrection of Christ the seventh day and the first day were kept each week. Gradually the importance of the first day of the week (the Lord's Day) overshadowed that of the Sabbath Day (although the Ebionites long continued to use both days) until Sunday began to take precedence, and the Sabbath Day worship fell into abeyance amongst the Christians.

Finally, in A.D. 321, the Emperor Constantine, in his famous Constitution, as a "legal duty," ordered "all courts of justice, inhabitants of towns and workshops, to rest on Sunday (*Venerabili die solis*)," when Sunday observance became the law of the land. May all British-Israelites help to maintain "the Lord's Day observance"! It is a "sign" between God and Israel (Exod. xxxi, 13; Isa. lviii, 13, 14), and it is also our witness to the world.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE seventh Annual Congress of the British-Israel-World Federation was opened on Monday afternoon, October 4th, in the Central Hall, Westminster, with an attendance double that of previous years. The President, Major J. Knowles, O.B.E., presided, and the proceedings opened with the singing of the National Anthem. The hymn, "O God, our help in ages past," was sung.

Prayer was offered by Rev. Dr. Mountain and Scripture was read by Rev. Philip Young. The President extended a hearty welcome to Rev. Dr. Fowler Ham, of Kentucky, U.S.A., Rev. Chas. E. Batzold, of Vancouver, and Rev. George Speedie, M.A., of Toronto. He then expressed the great joy of all at the presence of the Rev. Pascoe Goard, who had safely returned to England, and he hoped Mr. Goard would remain with us for a long time. The President went on to express his satisfaction at the great progress made during the year. The staff, headed by our indefatigable Secretary-General and Mrs. Garrison, had rendered untiring service, and the Movement was increasing in extent and usefulness at an enormous rate. The President then went on to outline, in concise and telling phrases, the main principles of our teaching, and urged all visitors to give these great questions the attention they deserve.

* * *

The first speaker was the Right Rev. the Lord Bishop of the Falkland Islands, M.A., D.D., and he was accorded a most enthusiastic reception. The Bishop was glad of an opportunity of testifying to the great value of the Federation's work. He believed God was behind our work, and that He would before long confirm by scientific discovery the truth of our teaching. He referred to some of the popular criticisms of B.-I. Truth, and believed that if we were really untrue to God's Truth our work would not, and could not, succeed.

Dealing with the question of the seed of Abraham who were to survive, he was surprised that critics were always willing that the Afghans, or some other inferior races, should be the lost tribes of Israel, but they were never willing that Britain and America should have any place in the Israel of to-day. Any nation but our own may inherit the promises. God, however, is working out His purposes, and when the veil is lifted from blind Israel, He will greatly surprise us all.

* * *

The Rev. W. H. Stuart-Fox, M.A., was then called, and in his bright and forcible manner spoke upon the letters "B.-I.-W.F." Our opponents say that our "Building Is Without Foundation," but we say that British-Israel "Busies Itself With Facts."

GOD HAS BUILT UPON THE IMPREGNABLE ROCKS OF PROPHECY AND MIRACLES.

He criticised false notions of science, and warmly commended Rev. Pascoe Goard for his learned articles, which were truly scientific, and in full agreement with prophecy. An amazing array of indisputable evidence is available to disprove the evolutionary notions of modern so-called scientists.

The speaker also believed "B.-I.-W.F." stood for "Baffle Infidelity With Fulfilment." God's people will not consider, or they would see in their own history the fulfilment of God's great promises. Infidelity must yield to the advance of truth.

He outlined the story of Caradoc and his family and their doings in Britain and Rome as evidence that our fathers were far from savage. The actual experiences through which our fathers passed were eloquently dealt with by the speaker, and used by him to prove the fulfilment of great promises, which were aptly quoted. The lost sheep were found, but they were blind and ignorant as to their past, but the startling facts of history were proving who and where they were. God is working constantly, and is proving Himself true and faithful.

Our new Commissioner-General, Mr. John Leech, M.A., LL.B., K.C., then took the platform, and was accorded a most hearty reception. Mr. Leech first expressed his joy at the presence of the visitors from Canada and the U.S.A., and was glad that our work is world-wide, and he foresaw the day when the great awakening for which we strive will rouse not only the Empire but the whole world.

The arrival of that day will solve all our troubles, and our people will return in reality to their God.

This Federation is doing the work of Elijah, and is preparing our nation for the return of its King. He liked the Federation because it stands for the Bible, the whole Bible, and nothing but the Bible.

Referring to the fires and trials through which the Bible had passed, he was sure the Word of God would finally triumph. Three classes of men attack the Scriptures to-day: (1) The Infidel. The speaker showed that B.-I. Truth is the great argument which is convincing and reclaiming the infidels of our time. (2) The Spiritualiser; and (3) The Modernist. Both of these are unable to survive our definite teaching, which actually demonstrates the truth of God's Word from Genesis to Revelation.

* * *

We stood to receive with every mark of enthusiasm our beloved teacher, the Rev. Pascoe Goard. He spoke to us upon the question: "What is the relationship of Jesus Christ to Great Britain and America, the Company of Nations?" While many voices would say there is no special relationship, the Bible says there is. Some of our opponents are saying the British nation is of the devil, but we assert that our civilisation is the outcome of the teaching of Jesus Christ. Jesus is the Son of Man, and will continue to be the Son of Man throughout eternity. He is also the Son of God, and through Him we are sons of God also.

He is also God the Son, and so far we, as men, cannot go.

Speaking to Philip, Christ taught us that Jehovah was incarnate in Him, and we come to the Jehovah relationship and find it in Jesus. He was Jehovah, the King of Israel, and the organiser of His nation through all the ages. He is the Ancient of Days, "the first and with the last." Therefore He is with His nation to-day.

He is also Israel's Judge. Our judges administer the law in the name of the King. Israel's captivity punishment would never have ended but for the work of Christ the Redeemer. They were judged guilty by the Great Judge, but are redeemed by Christ, Who was not only the Saviour of men, but also the Redeemer of Israel as a nation.

Christ is also to be the King of His Israel nation on earth, the nation redeemed by Him and restored to Covenant relationship with God. Not only that, for He will make His nation the great evangelising force to the nations of the earth.

* * *

The opening meeting was a great success in every sense.

Before the meeting closed Mr. Goard introduced in felicitous terms the Rev. Dr. Fowler Ham, Rev. C. E. Batzold, and Rev. G. Speedie. The visitors briefly responded and put themselves on the best of terms with the audience. They conveyed to us the sincere greetings of our fellow-believers in Vancouver, Toronto, and America.

Before the proceedings closed Mr. Garrison voiced the good wishes of many who had sent greetings. Special mention was made of a message which had arrived by wire from Kenya Colony.

During the meeting a beautiful hymn was sung, the music of which had been written by Mrs. Garrison, and the words by Mr. Harrison Hill.

J. J. M.

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MESSAGE & BANNER

The Official Weekly Journal of the British-Israel-World Federation.

INCORPORATING "THE BANNER OF ISRAEL" AND "THE COVENANT PEOPLE."

No. 250. Vol. V. OCTOBER 16th, 1926. Price 2d.

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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.]

THE FOUNDATION.—COURSE III.

BY THE REV. W. PASCOE GOARD.

IN the last two articles we have been following the epitome of the foundation of Christian doctrines as they are presented in the Epistle to the Hebrews, chapter vi, 1-3.

In the first we presented a figure illustrating the presentation of the foundation, showing six courses of masonry, and thereafter considered the first course of masonry in the foundation, namely, "Repentance from dead works."

In the second article we considered briefly the second course of masonry in the foundation, namely, "Faith towards God."

To-day we shall glance at the third course of masonry in the foundation, namely, "The Doctrine of Baptisms."

Let us note that the term is in the plural. It is not simply the question of baptism, but of baptisms.

Let us call to mind the question of the Catechism: "What is baptism?" and then let us remember the answer: "Baptism is an outward and visible sign of an inward and spiritual grace."

This seems to be a very good definition of the first baptism—that of water.

Then comes the question: "Who are the proper subjects of baptism?" The answer to this must not be drawn from the Catechism, but from the statements of the Word of God.

Taking them in the order they seem to occur in the Scriptures, we make answer:

I. The Nation.

II. The Church.

III. The Individual.

Perhaps we shall all agree in the matter thus far presented; and we desire to avoid that field of study in regard to the matter which is a subject of controversy. Only the plain facts regarding the matter of baptism will be here touched upon.

What is the element of baptism?

I. Water.

II. The Holy Ghost.

III. Fire.

These are the elements of baptism.

What is the method of baptism?

I. Sprinkling, as set forth in the thirty-sixth chapter of Ezekiel: "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."

II. Effusion or pouring: "And it shall come to pass in the last days, saith God, that *I will pour out my spirit upon all flesh*, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

III. Immersion.

Let us now consider the facts of baptism as we read them in the Scriptures.

THE INDIVIDUAL.

John the Baptist taught baptism in relation to the ministry of Our Lord. John's baptism was of water. His call was to repentance. That baptism was and is an outward and visible sign of an inward and spiritual grace.

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The signification of the rite of baptism was and is the washing away of sin.

One might well ask the question: Why should there be the outward ceremonial ministration of water, when it is certain that the ministration of water cannot wash away sin? In replying to this question we must take cognisance of the process by which the communicant or candidate for baptism is advanced from that limited state which the Apostle Paul in the second chapter of the Epistle to the Corinthians calls "the natural man" which cannot perceive the things of the spirit to that higher state called in the same chapter "he which is spiritual." In the former stage of a person's experience it is useless to call upon him for the exercise of that vision which sees the spiritual. At that stage of his experience, and up to that moment, *the spiritual is non-existent in his experience. He can neither see, nor enter into the things of the spirit.* But *he can reason regarding them.* He can in a measure understand the doctrines which present spiritual things. He can even believe in them for himself. But he cannot see, and he cannot experience them. The inner and spiritual grace which cleanses from sin he may accept as a doctrine. He may even believe in it as an act of faith. But he cannot see the process, nor know it as a matter of personal experience at this stage. Therefore he must be taught by symbol. The symbol prepared to meet his material vision at this point is that of the ministration of water.

He knows that he is baptised with the cleansing element, and he believes that the inward and spiritual grace is applied to him, although he cannot *know* that it is so at the time.

The cleansing waters of baptism are ministered to him at the very threshold of the spiritual life he is being called upon to enter, and signifies the cleansing requisite as he is about to enter into the Body of Our Lord. This is especially true of the infant, who cannot even realise the symbol.

Thus the element is ministered, and this is the thing signified thereby.

Still following the thought of the individual we come to the second presentation of baptism, namely, the baptism with the Holy Ghost. This is essentially Christian baptism. Perhaps the best illustration of this is contained in the narrative of the experience of the Apostle Paul at Ephesus (Acts xix, 1–7):—

> And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,
>
> He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.
>
> And he said unto them, Unto what then were ye baptised? And they said, Unto John's baptism.
>
> Then said Paul, John verily baptised with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.
>
> When they heard this, they were baptised in the name of the Lord Jesus.
>
> And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.
>
> And all the men were about twelve.

We have not space at this point to discuss at length the baptism of the Holy Ghost. We see that it is a fact in the experience of Christians; and that it should be a fact in the experience of all. This seems to be the expectation of the Apostle Paul, and the specific teaching is that "the manifestation of the Spirit is given to every man to profit withal."

We also see that this is not only a symbolic rite, but a veritable experience. There is no outward and visible sign of this inward and spiritual grace, but there is the matter-of-fact reception of the baptism of the Holy Ghost.

Still pursuing the individual experience we come to *the baptism with power*, or with fire: "Ye shall receive power after that the Holy Ghost has come upon you . . ." We shall not labour this point. We simply point it out as an accepted fact of the foundation doctrines of baptisms.

Let us now look at the matter of *baptism for the Church at large*. This is best illustrated by the Pentecost narrative in the second chapter of the Acts of the Apostles. Speaking of the infant Church of Christ we read (Acts ii, 1–4): "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Acts xi, 13–18:—

> And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;
>
> Who shall tell thee words, whereby thou and all thy house shall be saved.
>
> And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.
>
> Then remembered I the word of the Lord, how that he said, John indeed baptised with water; but ye shall be baptised with the Holy Ghost.
>
> Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?
>
> When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

Thus we see that there is a baptism for the Church as a whole, who are assembled together in long-continued worship.

BAPTISM OF THE NATION.

Now for the moment let us look at a comparatively forgotten phase of baptism, namely, the baptism of the nation, the Kingdom-nation Israel. Note that this latter is not a general doctrine for all nations. The facts we have looked upon as to the individual are for all the sons of Adam who accept Christ. The facts of which we have spoken concerning the Church are for the Church of Christ

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wherever it is found, in Israel or out among " the kingdoms of this world." But the fact of national baptism seems to be guaranteed to Israel alone. There is always a good and sufficient reason for this national limitation. The reason being that God said to Israel alone as a nation: " Ye shall be unto me a kingdom of Priests."

The illustration of this great phase of this doctrine of baptisms we have selected is in the thirty-sixth chapter of Ezekiel. It speaks of the nation in the latter days, under the New Covenant, in active preparation for the coming of the King (Ezekiel xxxvi, 16–38):—

> Moreover the word of the Lord came unto me, saying,
> Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman.
> Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it:
> And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.
> And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land.
> But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.
> Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.
> And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes.
> For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.
> Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.
> A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.
> And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.
> And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.
> I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.
> And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.
> Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.
> Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.
> Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded.
> And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.
> And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.
> Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it.
> Thus saith the Lord God: I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock.
> As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord.

The nation thus cleansed shall be made ready for the coming of the King, and the closer administration of His will. Hitherto Israel has been carrying on in semi-blindness. Unconsciously and blindly she has been constrained to carry out the higher purposes of Jehovah, the God and King of Israel. This has been manifested at home in the great reforms and in the great defence waged again and again of the fundamental laws of the State as in Magna Charta, and so on. Always Britain and her daughter nations will arise when the great principles of the Divine constitution are really endangered, and will fight anew one way or another the battle of freedom.

Again it is seen in the great principles which dominate the foreign policy of Britain. How little statesmanship and politics have had to do with the forward march of Britain's foreign policy. Against the will and interest of Parties she has carried forward an unswerving policy of principle, and has forced results little expected by the statesmen which brought the matter about. The underlying trend of foreign policy throughout British history illustrates what is meant.

Again, *it is manifested in the treatment secured and granted to the subject races.* How has Britain spent life, blood and treasure for the uplift and liberation of the down-trodden! The politicians have shouted and screamed against these things generation after generation. But still they have been carried on. Parties have gone to the country and have won elections on the strength of promises to sever Britain from the task and the expense. But even Parties so elected have found themselves obliged to carry on often deeper than ever by a Power they could not control.

But the time is coming when she shall be baptised with

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cleansing water and shall be fitted for the task which shall be her choice with open vision.

Having been thus cleansed, there comes to the nation the renewed investiture with the Jehovah Name and power as we have spoken at length under the caption "The Sealing of Israel" in this journal.

For the individual and for the nation the baptisms have each a place and purpose.

Baptism with water is for the washing away of sin, and for the entering upon the life ministry.

Baptism with the Holy Ghost is for the enrichment of the experience and for equipment for service.

The baptism of the nation is for cleansing and for service, to be perfected by the endowment with the Jehovah Name.

What a wonderfully rich field is the study of "Baptisms," and how well it will repay the earnest Christian for the time and effort spent in the study thereof.

CONGRESS NOTES.

(*Continued from p.* 638.)

MONDAY EVENING.

THE chair was taken by Major Richard Rigg, O.B.E., J.P., and the meeting opened with the singing of Kipling's fine hymn, "God of our fathers, known of old."

Prayer was offered by Rev. Commander Roberts, and the second Psalm was read by Rev. T. H. Whitehouse.

* * *

The Chairman was glad to identify himself with the British-Israel Movement. He was satisfied that, as many hard-headed men had examined the credentials of our claims, the nation would soon see the wisdom of accepting such evident and Scriptural teaching.

He was sure our Movement would effectively prevent the spread of Communist teaching in this country. He referred to the birthright blessings enjoyed by Britain, to the throne of David which was firmly placed over our Empire, and to the sure victory of Scripture over all opponents.

The going of Israel into captivity, the redemption of the nation by Christ, the casting-off the Jews, were all historical facts, and he was sure that the restoration was just as certain, because God's Word proclaimed it.

* * *

Dr. M. Fowler Ham was called, and proceeded to give some of the reasons why he believed in British-Israel teaching.

From Deut. i, 6, he quoted, "Ye have dwelt long enough in this mount."

God did not bring Israel out of Egypt simply to leave them at any one point in their Palestinian history. He ever moved them on. We hear strange arguments to-day as to the futility of government. God taught Israel that He is King, and must govern men, and Israel is to take that message to the nations. Government must stand, and the great example of it is to be seen in Israel. We must appeal to men's intelligence by showing them God's plan. God's work is supremely intelligent, and His great programme, when properly explained, will be the most convincing argument to the intelligent minds of our time. God's work makes for unity. He averred that Britain and America have never really been separated, and we believe a greater unity is to be experienced by those nations in the near future. Our teaching reveals our authority for all our missionary work. We are called, educated and equipped for the enlightenment and salvation of the world. British-Israel teaching will awaken the nation to its great responsibility.

Meanwhile, while we go out to save the world we are bringing untold benefit to our own nation.

Our Movement is also restoring the Bible. We have discovered that not one single Divine promise has failed. Our message to the nation bears most powerful testimony to God's faithfulness, and claims the Bible to be absolutely authentic and reliable. He closed with a glowing and picturesque description of a journey through the Old Testament and the New, tracing Israel from Genesis to Revelation, from Abraham to the millennial age.

* * *

The meeting received with great enthusiasm the Secretary-General, Mr. Herbert Garrison, F.R.G.S., F.R.C.I., who had announced his intention of replying to an attack made by Judge Rutherford, who has publicly stated his belief that the British Empire is ruled by Satan and is the Beast of Revelation. Millions of leaflets have been circulated containing this outrageous statement.

Mr. Garrison went on to state that the British Empire is the first Christian Empire of all time. Neither is it a series of accidents, as Mr. H. G. Wells has stated. God alone can have caused its marvellous history. Our racial and national history commenced with Abraham, and the most marvellous developments of Abraham's seed, which were foretold by God, are the story of the growth and achievements of the Anglo-Saxon race.

Mr. Garrison then detailed several striking numerical and geographical facts illustrating the greatness of the Empire God has entrusted to us. Our people have translated the Scriptures into about 600 languages, and have circulated 700 million copies of the same. No nation has put its hand to this great work besides Britain and America; and, further, over 90 per cent. of Christian missionaries of all time have gone out from these countries. We have liberated the slaves, and stand for the liberty and freedom of mankind. These and other facts are surely not descriptive of a nation which can be described as the Beast of Revelation.

Our history is full of indications of God's presence and blessing. The speaker instanced the Spanish Armada, Trafalgar, Waterloo, and the Great War as evidences of Divine protection. He spoke in the strongest terms of the wicked accusation referred to by Judge Rutherford, and was heartily and enthusiastically supported by the large audience. He referred to our wonderful heraldry, and asserted that by hundreds of marks we fit exactly the Bible picture of the Israel which was to exist in the latter days.

He urged his hearers to rely implicitly upon the Bible, and to believe that God will vindicate to the last point His

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written Word. We must not tolerate any mutilation of the sacred Scriptures.

It was a forcible, telling speech, and roused the great audience to a high pitch of enthusiasm.

* * *

Rev. Charles Batzold takes the platform, and is warmly received. His subject, the Union Jack, at once appealed to us all.

He quoted Scripture proving that God called Abraham out of Ur of the Chaldees, which means " out of the fire of the beast." He traced the growth of our national flag. The Cross of St. George, the Cross of St. Andrew, then the Cross of St. Patrick. When the Cross of St. George was chosen, the eight-pointed cross of the Saxons was set aside. In India the ancient Sacæ had a flag very similar to ours, and had also the stars in association with it. Two arrows and a shield with an eight-pointed cross are to be found there to-day.

Referring to Solomon's Temple, the speaker pointed out that the plan of the floor and doorways was very similar to the Cross of St. George. It is the cross of the porchway, the narrow way of which leadeth unto life, and the broad way out from the Shekinah glory " to destruction."

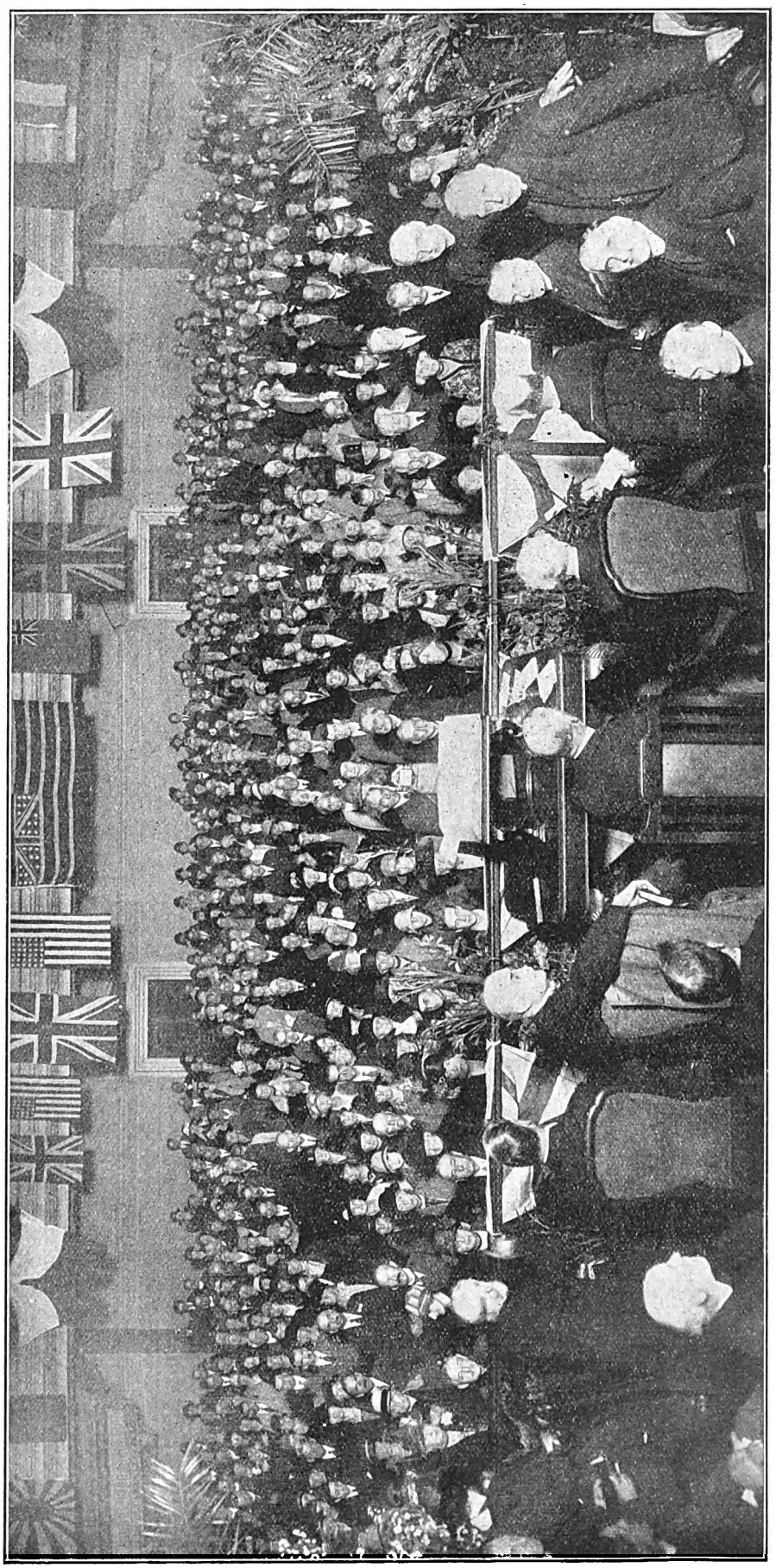
The cross is in the symbolism of the race. Israel of old crossed his hands when blessing Joseph's sons, and the Cross of St. Andrew was to be seen. The signs of addition and multiplication are to be found in these crosses, thus: +, ×.

The speaker then referred to the Egyptian " Book of the Dead," in which is found wonderful evidences of the cross symbolism. The Pyramid is built upon the sign of an eight-pointed cross, and it is our conquering sign to-day.

We cannot do justice in these brief notes to the very striking and somewhat difficult passages in Mr. Batzold's address. It will appear in our columns in due course. The speech was intensely interesting, and dealt with many new points in the story of the Cross, the eight-pointed cross which down the ages God has placed upon us.

TUESDAY MORNING.

The delegates met at 11 o'clock at the Federation Headquarters. Mr. Garrison opened the meeting, and welcomed the friends who had assembled from all parts of the country. Rev. Pascoe Goard then took charge of the proceedings, and conveyed sincere greetings from British-Israel Associations in Toronto, Regina, Winnipeg,



PART OF THE GREAT AUDIENCE AT THE EVENING MEETING OF CONGRESS, OCTOBER 4, 1926.

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Regina Calgary, Vancouver and Victoria, etc. Mr. Goard gave a stirring account of some of his remarkable experiences while away from us.

He then called the Rev. Charles Batzold, who introduced the question of "The Names of the Bible, and their Meaning." He has for some years made a special study of Bible names, and has struck a gold-mine therein. He commented on the incident recorded in Joshua xxiii and xxiv, and suggested that the story is also prophetic of the return of Israel to their God. Shechem means "the end of the age," and the speaker believes that history will repeat itself, and the great stone of Israel will again be a witness to the return of God's people. The speaker also referred to the hidden meaning of other names, notably that of Jesus of Nazareth. The address was full of suggestion as to depth of meaning in Holy Writ hitherto passed unobserved.

Mr. Goard's wise remarks which followed were full of charm and power, and added greatly to the interest of the meeting.

* * *

Commander Roberts followed, and suggested Mr. Batzold should, at a future meeting, deal with the word "Shiloh," the peace that was, and the peace which is to be.

The speaker distinguished between the English and the British, and showed that the former have always drifted into idolatry, while the true British have remained firm to the worship of Israel. He believed that the true British seed is unconquerable, and will be used by God for the building of His Kingdom. He traced in some detail the journeyings of those sections of the tribes who came to Britain before the time of Christ, and who founded the early British Christian Church soon after the Resurrection of Our Lord.

TUESDAY AFTERNOON.

General Coventry Williams took charge of the meeting. Prayer was offered by Rev. Maxwell Carnson, and Rev. T. H. Whitehouse read the Scripture.

The Chairman read a telegram of sincere greeting from the Congress to H.R.H. Princess Alice, Countess of Athlone, which was unanimously approved.

He then made suitable reference to the enormous progress which has been made during recent years, and assured the meeting that since the war he had become absolutely convinced that Britain was the only nation which could possibly fit the Israel prophecies. He was sure that God alone had saved our land from disasters of various kinds. He commended our Movement as the solution of our national and international troubles.

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Rev. Arthur Pritchard, M.A., was called, and at once announced that he intended in his address to answer statements made by the Dean of Wells, who has denied the authenticity of the Glastonbury tradition.

The speaker has written a pamphlet entitled, "The Glastonbury Story Vindicated."

He proceeded to deal in detail with the story of the coming of Joseph of Arimathea, and criticised the various charges made by the Dean. The speaker defended the claim that King Arthur and his queen are buried at Glastonbury, and quoted several authorities and evidences. As to the early arrival of Christianity in Britain, the early Church Councils considered the various evidences pro and con, and decided that the first Christian Church was built at Glastonbury by Joseph in the first century. He commended the book recently written by the Vicar of Glastonbury on this subject, on sale at our Bookstall. A valuable book by Dr. Taylor is also recommended. Mr. Pritchard's address will be published shortly, and will be a valuable contribution to the literature on this important subject.

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The platform was then taken by Rev. Philip Young, L.Th. He told us as an introduction that he had studied our teaching for over 52 years. When ordained, his Bishop had given to him a Bible, authorising him to preach the Word of God, and he had done this ever since. He believed the Bible from beginning to end; he believed in the hand of God, in Divine interposition, in the history of the world, and of our nation in particular.

In these troublous days he wished to ask: "In the next time will Britain be prepared?" He was not afraid of the dark chasm we are approaching, for he saw a light beyond, viz., God's love and care for His people Israel. The speaker traced the history of the separation of Israel and Judah, and referred to Ezekiel's 37th chapter, in which the prophet foretells the reunion of those two nations. He was sure that was one reason why Britain was granted the mandate over Palestine. He then referred to the Communist menace and the age-long Russian desire to get to India. A recent White Book on this subject throws light upon the Bolshevist attacks upon Britain. It is no secret that Soviet Russia hopes to break the power of Britain, and in this menace the speaker saw the approach of Armageddon. The downfall of Russia and Turkey was certain.

In the great trouble approaching is Britain safe? Shall we be ready? Will God lead us safely through?

We are called to rise from our apathy and to prepare ourselves, individually and nationally. Christ is coming, and to that event we must look. We are to watch and pray that we may be counted worthy to reign with Him.

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The final speaker was the Rev. Geo. Speedie, M.A., of Toronto. He commenced by referring to his experience as a Chaplain previous to the late war. He had personal evidence of the fact that Germany intended to declare war, hoping to bring about Britain's downfall.

If Germany had conquered France they seriously meant to come through to Britain afterwards. He brought us to Jeremiah xviii, and led us to the potter's house, where the clay is first made into a marred vessel and later into one pleasing to the potter. He spoke first of the potter, then the wheel, the clay, and the vessel. Formerly he would have seen only a personal message here, but now he saw the importance of the application, which the prophet clearly addresses to the House of Israel.

Who is the Potter? God, Who has loved, guided, corrected,

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comforted His people of Israel. He is still speaking to us, longing to help and bless.

The Wheel: the instrument in God's hands to do His bidding.

The Clay: the House of Israel, which God is moulding into a vessel of honour, ready for His coming again. The clay is gritty, and difficult to work, but God has the nation's life in hand, and the finished vessel will appear. Men cannot see Israel in sinful Britain, but God will cleanse His nation and complete the vessel. The speaker gave some interesting instances of the conversion of men whom he had met, and commended our teaching as the means of bringing men back to the Bible.

TUESDAY EVENING.

The Chairman was our dear old leader, Rev. Commander Roberts. After the singing of a hymn, Rev. G. H. Satchell, B.A., led the meeting in prayer, and Scripture was read by Rev. Joseph Gay, A.T.S. The Chairman was thankful he had lived long enough to see the Federation enjoy such marked prosperity. Mr. Garrison is still a young man in many respects, and full of energy, but he needed the prayers of all our friends. He felt that we had new wine to bring to men, and such wine must be put into new bottles. The old Church bottles were proving themselves insufficient for the work of preaching the Gospel of the Kingdom. Commander Roberts then proceeded to explain the history of the division of Israel into two Kingdoms, and traced the various sections as the House of Israel and the House of Judah. He explained that the Jews were divided into the good and bad figs. The former joined themselves to the House of Israel, but the latter rejected and crucified Our Lord.

The Chairman then dealt with various questions which had been put to him. The sealing of the 144,000, the great multitude from every nation and kindred and tongue, the two witnesses, were points ably dealt with and applied to events in the history of Britain, past and present.

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Rev. David Wynne Evans was the first speaker. He complimented the Chairman upon his wonderful activity and power at his advanced age.

Mr. Evans believed the one thing Britain needed most was a revival. "Many are cold, but few are frozen" was stated as a correct description of our religious life to-day. "The story of a prayer-flight across the world" was suggested to the speaker as his subject as the result of Mr. Cobham's recent achievement. The great advance of flying will possibly play an important part in the revival and restoration of many social and national characteristics now in abeyance. There is a good time coming, and we must have the vision of the men whose souls have found their wings.

Incidentally the speaker told us that Boadicea was really named Victoria, and gave some interesting facts concerning her place and work in the story of our Empire. She was Victoria the First. When she enquired of the Arch-Druid what would be the future and destiny of Britain, he foretold in stirring words that "Britain would a wider world command, clad with wings." We were urged to intercede on behalf of our nation so that this prophecy might, in the highest sense, come true. The religion of the English has made her Empire. World air transport is impossible without British organisation, and when our people organise the prayer-flight the world will be saved.

Mr. Evans' racy and powerful address roused the meeting to a high pitch of enthusiasm and fervour.

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The Rev. R. G. F. Waddington, M.A., followed, and addressed himself to beginners. He dealt with the errors of spiritualising, and showed that this foolish practice had resulted in a return to a sane study of the Bible, which had led to a revival of British-Israel teaching. He argued that our Truth is at the bottom a Bible question. It is also an ethnological and historical question. Students who use the Bible in this limited sense are able to prove our teaching to be true, and when the history of our race since A.D. 90 is studied in connection with Scripture, the identity of our nation with Israel is easily established. When Israel was divorced from God the Bible ceases to tell their story, and history must step in to complete the record of divorced Israel. The speaker brought out many essential facts in our ancient history, and proceeded to point out the principal points in the wanderings of our fathers from Palestine to Britain. He referred to the importance of monolithic evidences which are to be found in over 200 places in Britain.

The early migrations of Zarah-Judah, Dan, Asher, Simeon, were specially dealt with. The speaker showed the connection between the Phœnicians and Israel, and pointed out that the real leaders of the westward migration were men of Israel; while the Phœnicians followed to their own advantage, afterwards claiming the credit for what Israel had really accomplished.

The statement of Esdras was aptly quoted and enlarged upon. The record of Herodotus was shown to agree precisely with that of Esdras. The Angles, Saxons, Jutes, Danes and Normans were all formerly known as Northmen, and are shown by historians to be identical with the Scuths of Herodotus. The study of our religious history also confirms the evidences obtained from historical and ethnological sources.

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Both the previous speakers had touched a very high mark, and Rev. Pascoe Goard rose amidst great enthusiasm. He warmly complimented both speakers upon the great messages they had delivered. What a glorious march from Ur of the Chaldees to Britain and America! At the first resurrection an army will rise from every part of the world, will take wing together, and go up to meet their Lord. The "kings of the East" of Rev. xvi, 12, came from the East to Britain, and the last conflict will be between them and the "kings of the earth" of verse 14. Mr. Goard then spoke of the coming of Jehovah to ancient Israel, and of His journeyings with His people down the ages until to-day. He instanced the visions of Isaiah and Ezekiel, showing the presence of Jehovah with Israel at that time.

"He will allure her into the wilderness, and will speak

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comfortably to her." Surely He is with her still, and His presence is surely over the West Minster of Israel until the East Minster is again established. The great influences which are blessing the world do not go out from Moscow, or Rome, Berlin, Vienna, but from the throne of Jehovah established over this great centre of the world's Christianity.

WEDNESDAY MORNING.

Rev. Chas. Batzold continued his delightful expositions of the Names of the Bible, and showed that many passages in the Old Testament had apocalyptic as well as literal meanings. By the meanings of the names he threw remarkable light upon the truth hidden in the story of Abraham, Abimelech, the wells dug by Abraham, the story of Isaac, and other interesting events and characters.

From the names here indicated he found keys to the great things which happen in the last days, before and at the Second Coming of Our Lord.

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Dr. Fowler Ham dealt in a charming and forcible manner with the narrative contained in Acts v, 17–32. The disciples were opposed by the Sadducees, who are truly represented by the Modernists of to-day. They were the clever men of their time, but really ignorant. The speaker dealt with verse 32, and told us that as witnesses we must be—

Samples of our teaching.
Prepared for our work.
Controlled by the Holy Spirit.
Aware of our great responsibility.

Dr. Ham spoke in a most impressive manner of our duty as God's witness for the truth which had come to us.

WEDNESDAY AFTERNOON.

Under the presidency of Rev. James Mountain, D.D., the meeting opened with the hymn, "All hail the power of Jesus' Name." Prayer was offered by Rev. W. H. Stuart-Fox, M.A., followed by Scripture read by Rev. Kenneth Dodds.

The venerable Chairman was gratified at the greatness of the gathering, and the success of the Congress. He called our attention to the remarkable appropriateness of the 126th Psalm to our position as a nation to-day.

After some striking statistics as to the vastness of the British Empire, the Chairman urged us to realise our obligations by constant prayer, by systematic Bible-reading, by cultivating the spiritual, by preparing for conflict, proceeding with great charity, and by wisdom forming Branches of this Movement in every district. By this means we shall propagate the Truth and shall gladly circulate the literature of the Federation. Take THE NATIONAL MESSAGE. The Chairman referred to the many magazines sent to him from all points of the world, but assured us THE NATIONAL MESSAGE was the richest and most valuable of all. The Chairman closed by suggesting that the Federation should take special steps to take our great message to Palestine, and endeavour to convince our Jewish brethren of our desire to do them good, and to unite with them in the Messiah's Kingdom.

The Rev. Chas. Batzold spoke to us upon Lev. xxvi, more especially the words "Then will I remember" from verse 42. He spoke of the "seven times," or 2,520 years, of Israel's captivity. As corn and fruit take their time to come to fruition, so God knew that Israel's sin would take this long period to run out. He referred to Bathsheba, "the daughter of seven times," that being the meaning of her name. The offspring died. A parable of Israel's sin.

Mr. Batzold's remarkable knowledge of Bible names reveals at every point new light and vision. He traced along many lines the seven times' period from ancient to modern days, based upon Bible names and their meaning. There is an appointed time when God will remember, and conditions are laid down which must be fulfilled. Israel must confess her sin, against God and man, and admit that we deserved our national punishment. Then God will remember His covenant with Jacob, with Isaac, with Abraham, and He will remember the land.

On January 1st, 1918, Britain called upon God, and God answered with victory and peace. We still hold great responsibilities, and when we fulfil all the conditions God will remember, and grant peace to the world. We shall then be made a blessing to all the nations of the earth.

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The Rev. Ethelbert Goodchild, M.A., felt the honour and responsibility of his position. The anti-Semitism and intellectual Bolshevism of to-day made our work difficult, and led to much misunderstanding.

By the illustration of the ancient duel between man and the wolf the speaker taught us that often that which is harmless, a sheep-dog, is treated as if it were a wolf, which can be shot at sight.

British-Israel is harmless, and is not anti-Semitism. The sheep-dog of humanity is the British Empire. Our responsibilities are commensurate with the extent of our Empire. Lord Bryce said: "Providence has committed to the British people the destinies of the world." Our Empire is the expression of forces and laws which we have only begun to understand, and the fulfilment of the great plan of Providence is the central theme and purpose of the British-Israel Movement.

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The Rev. Pascoe Goard remarked upon the subject of Mr. Garrison's forthcoming lecture, reminding us that 1926 had been marked by remarkable earthquakes. The crust of our earth has been severely shaken—God had begun the great work foretold by the prophets preparatory to Our Lord's Coming. Mr. Goard took up the question of the Divine constitution in the British Empire. The nation's transgression must be confessed, but it must first understand of what its transgression consists. We have usurped the right to make laws, a right which God has reserved for Himself, and we must hand that right back to Him. When we understand this we shall be ready for the day of confession. The three great elements in the Divine constitution and in the new covenant are the King, the Nation, and the Law. In Exodus xix we read of the manner in which God compelled

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Egypt to acknowledge His supremacy, and of how He bore Israel on eagle's wings. "Ye shall be unto me a Kingdom," said Jehovah, when He gave the constitution to Israel.

Preachers to-day make the new covenant to apply to the Church, whereas it applies to the nation of Israel. You cannot throw down the boundaries of that nation. There is a confusion to-day in men's minds between the Kingdom and the Church, and the Church believes it is destined to win the world for Christ; whereas the Bible pictures that glorious consummation as the work of the Kingdom. Let both expand and grow, and we shall one day see how God will accomplish this result. Our King, our rulers, our judges, our army and navy, our juries, our witnesses, all are brought to the throne of Jehovah in this land, and sworn to truth and loyalty. In a very real sense our nation is governed by Jehovah, but we have forgotten to realise it.

The Law.—There are over five million man-made statutes we are expected to obey. "Our law has fallen into a great confusion" is the opinion of a great expert. The law of God is contained still in a small, compact volume, and is perfect, converting the soul. It consists of the Commandments, Statutes and Judgments recorded in the Old Testament, and this law must be restored to its rightful position in this nation.

WEDNESDAY EVENING.

As in former years, the outstanding event of the Congress was the public lecture by Mr. Herbert Garrison, the Secretary-General. Mr. Garrison's subject this year was "Volcanoes and the Fire Belt with Earthquake Phenomena," illustrated by 100 thrilling lantern pictures. Over one thousand people assembled to hear this remarkable lecture, and were amply repaid by two hours of condensed and thrilling instruction.

In his own forcible manner the lecturer poured out a stream of knowledge, packed with facts and figures, upon the subject chosen. He reviewed the findings of science, the history of great disasters, and the geographical areas, concerning the phenomena of volcanoes and corresponding seismic experiences of the various continents. The illustrations were of the highest type, and from every point of view the event was a notable success.

THURSDAY MORNING.

Rev. Chas. Batzold again took up the subject of the hidden meaning of Bible names and events. He dealt more particularly with those of the New Testament, and from the names of the three Marys, the Samaritan woman, Jericho, Bartimeus, and others, he made wonderful deductions.

Mr. David Davidson followed with one of his remarkable discourses on the Great Pyramid. He gave us the result of his recent study and discoveries, throwing new light on the events of the last days and the Second Coming of Christ.

THURSDAY AFTERNOON.

General Sir Arthur Phayre, K.C.B., presided. The hymn, "And did those feet in ancient time," was sung, the first verse being sung as a solo by Miss Hilda Morey.

Rev. Canon Springett, M.A., D.D., offered prayer, and Scripture was read by Rev. J. H. Satchell, B.A.

The Chairman at once called upon the first speaker, Rev. Canon Hollis, M.A., who felt that undoubtedly our Movement was making rapid progress. Although slow to become a convert to British-Israel, he was now anxious to use every opportunity to prepare our people for the quickly approaching Second Advent of Our Lord. The Canon proceeded to instruct the meeting in the elementary principles of our teaching, and enforced in lucid terms the great promises made to Abraham, and showed that the fulfilments of these can only be found in the British people, who must therefore be the descendants of the House of Israel to whom the prophets apply them. We have still much work to do. Statesmen and leaders in many realms are examining it, and finding in it great light and help. Our opponents say all kinds of things about us, but the speaker was convinced that our teaching will make us better and more useful Christians. We are not B.-I's because of what we are to get out of it, but because it is God's great plan for the salvation of the world. We are striving for the restoration of God's Kingdom and laws, which alone can bring in a perfect society. We especially look for the return of our King, the greatest and most glorious hope we can possess.

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The Rev. Canon Springett, M.A., D.D., took the forum, and humorously referred to the various stages through which every movement passes until everybody says, "I always thought there was something in it." In his travels he found everywhere great interest in our Truth. What is our faith? The collection of books in the Bible is unique, and is inspired. Inspiration came along historical, prophetical, personal lines, and we believe the result. The speaker stated in concise terms the characteristics of Israel that was to come, and as he stated them we all saw at a glance the application of them all to Britain.

No other nation is found to fit the picture. The speaker reminded us of many of the essential points concerning Israel and Judah.

Concerning the captivity of the House of Israel, the Canon pointed out that as Israel is not dwelling to-day in the regions of their captivity, they must have moved on to other lands. Esdras was referred to for evidence, and then history completes the story. The various invaders of Britain are all traced to the same region between the Caspian and the Black Seas. The evidence of the Church of England and its Prayer Book was forcibly stated. The south-eastern position of our National Churches, the Commandments, Psalms, Lessons and Prayers all testify to our Church being an Old Testament Church as well as embracing the New. A well-known Jew had expressed to the speaker his great surprise that our Church Service was so much like his.

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And now the Rev. Pascoe Goard is on his feet. He reviewed the work of the Federation, and was convinced that the work accomplished during the last year equalled that of the previous five years. The splendid character and

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service of the great veterans, the various administrative departments, the written message which has gone out to the world, the platform and the strong supporters who have made its work possible, were all brought under review, forcibly and gratefully. The machinery is ready, and the opportunity is ten times greater than a year ago.

Mr. Goard urged the meeting to back up the Secretary-General in the appeal he would now present.

Mr. Garrison proceeded to make an appeal for liberal support. With commanding eloquence he pictured the possibilities, the demands of our work, like a flowing tide rolling in at our feet, and pleaded for the support which we need to make further advance possible. Promises were at once made amounting to several thousands of pounds towards the Federation's work.

THURSDAY EVENING.

Captain A. H. F. Young is in charge, and after devotional exercises, led by Rev. George Speedie, M.A., and Rev. David Oak, the Chairman expressed his pleasure at being able to introduce such a remarkable trio of speakers as the three supporting him. He was sure there was no platform of a higher quality than ours to-night. As to our work, he felt that we had a duty to ourselves, a duty to one another, and one to the multitudes outside. We are receiving this week great light upon the Bible, and we must strive to live up to it, then pass it on to others. The times of the Gentiles are fulfilled, and it is God's time for Israel's blindness to pass away. We are to be sharers in the work of preparing for the light of Christ's Kingdom to dawn.

* * *

Mr. David Davidson, the Great Pyramid expert, was enthusiastically received. He announced his position as a scientific investigator, and not as a theologian or preacher. The high road of Pyramid knowledge was the path of analogy. Under the analogy of three survey parties entering the heart of Africa by three different routes, yet producing reports which agreed, the speaker taught us that scholars and scientists had travelled along different paths to Pyramid knowledge, but had made discoveries which are in full agreement. An Oxford scholar, Marsham Adams, had approached it along literary lines, and by his exposition of the Egyptian Book of the Dead had made great spiritual discoveries of which the passages and chambers are symbolical. The speaker had approached the Pyramid from the mathematical standpoint, and his discoveries perfectly confirmed the literary teaching of Marsham Adams, while they also taught the historical or third line of interpretation, which is the Biblical story of Israel.

The co-ordination of these three methods is the basis of reliable knowledge of Pyramid symbolism. They confirm each other, and lead us to the truth. This agreement teaches us that the principal facts of Our Lord's life were known to the ancients 3,000 years before He was born on earth. A scholar is only interested in that branch of knowledge which is in his own show-case. What is wanted is co-ordination in learning, and this we have in Pyramid teaching, which is therefore quite reliable and convincing. The speaker was sure the Pyramid contains the story of the British race, for the nation which possesses the Pyramid inch is the nation of which it speaks. His knowledge of the co-ordinated facts of the three lines of discovery had enabled him to be quite sure of his position, and had given him courage to proclaim that knowledge to the world. He proceeded to point out facts concerning the fall of the Ottoman Empire, the approach of Christ's Coming, the opposition of Russia to Britain, and the events of to-day. He referred to the writings of Prof. Birks, Rev. Grattan Guinness, Prof. Waddell, and showed how they agreed with his own mathematical discoveries. All the great investigators are working towards one great end, and we must learn to co-ordinate the findings of all. Mr. Davidson quoted remarkable statements from Tacitus, the Archbishop of Canterbury, and Jesus, which were in remarkable agreement as to the fulfilment of prophecy in these days through the Anglo-Saxon peoples.

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The Rev. Pascoe Goard followed, and in his own rare style struck at once a high note. God has given us three great witnesses, viz., the Bible, the heavens, the Bible in stone. What is prophecy? The gift of God to man, beginning at a definite point in history, and based on a definite series of events.

Beginning with the call of Abraham, from whom came the line of the Kings of the East, prophecy foretells the story of the world's development and ultimate goal. At first prophecy was all foretelling; in St. Paul's day the Apostle builds his prophecy upon the past; to-day we almost wholly deal with the fulfilment of prophecy, as we are living at the end of the age.

Mr. Goard went on to show that the prophecy of the Bible and the Pyramid perfectly agree, and that they refer to a race which was to be the means of carrying out God's purpose down the ages. The Bible calls that race Israel, but the Pyramid proves it to be Britain. They tell one story of the majestic march down the ages of the Divine purpose, coming to its climax at the Coming of Christ. Our Movement is the only one which is preaching the full story of God's revealed purpose, and appears to have received the Divine commission to proclaim the complete Gospel of the Kingdom.

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Mr. Garrison made another appeal, when a large amount was promised.

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Dr. W. Gornold, F.R.A.S., then addressed us on the subject of "The Secret Builder." God made man in His own image and likeness, from the dust of the earth. Spirit is redeeming matter. The "living soul" is higher than the animal "soul." The Bible narrative is concerned with the Adamic race only. Matter is the outward expression of the thought of God. Christ is the manifestation of God to us. The speaker referred to the union of pre-Adamic and Adamic peoples which resulted in the Flood, and to the power of the devil which throughout all time has striven

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against the Adamic sons of God. Good and evil cannot both exist for ever, and the conflict must come to an end. Christ is the equator, mediator, atoner, and will bring peace.

The speaker then turned to astronomical facts agreeing with the Pyramid in its revelation of God's conquest over the devil and all evil forces. Tracing the history of empires, he stated that the League of Nations corresponded to the period of chaos which was to come at the close of the period of Nebuchadnezzar's image. He showed that the Great Builder has been building up His Israel Kingdom ever since the days of Babylon, as stated by Daniel. He has been bringing together His materials until in the eighth century He deposited them in these islands, ready for the final building of the Kingdom of Christ. We are to recognise His purpose, fall in with it, and help the Builder in His age-long task.

(To be continued.)

DISPUTES IN THE HOUSE OF JACOB.

By Ben Israel.

Prevalent have been the quarrels in the Israelitish household from old time, often resulting in internecine strife and division. Unique has been their outcome from a functional standpoint, in that results have been opposite as compared with similar controversies among other races of people.

The Greeks weakened themselves by relentless civil wars, until they were easily brought under the yoke of Rome.

Carthage, divided against herself, unable to take possession of the fruits of her victories, rendered the cry of her adversary pathetically apparent, "Carthago delenda est."

Those differences of opinion, however, that have arisen from time to time in the house of Jacob, often resulting in the bitterest and fiercest of wars, have invariably been the means of "scattering the power of the Holy People," and, in the end, augmenting rather than diminishing them. Not that this was Jehovah's chosen way to bring it about, but because Jacob and his posterity are chosen, and Jehovah has always providentially overruled his sins, mistakes and shortcomings for his own good and for the glory of the Covenant Maker, Jehovah Himself.

The primary cause of our quarrels is deep-rooted. It dates a long way back. In fact, it began when Laban substituted a man-made law for Jehovah's divine marriage law in the case of Jacob, his son-in-law. The two, then and there, set up the ethics of Syria as against the ordinance of Eden, and planted the seeds of discord to spring up and bloom at intervals and bear the bitter fruit of family estrangement.

Jacob has been the sufferer through the ages that have followed. As Jacob he has been punished and has suffered; but as Israel he has always profited and been enlarged. This dual personality of Israel accounts for all the ups and downs of his race from its fountain head beyond the Euphrates down to the present. The ever aggressive, overreaching hand is Jacob; the merciful, benevolent, evangelical hand is Israel.

The first great trouble which arose out of Jacob's polygamous family relation was the attack of the sons of Leah upon their younger half-brother, Joseph, and selling him into bondage in Egypt. In malice and envy they unwittingly laid the foundation of their grandfather Isaac's future national greatness, and their own personal salvation a few years after, though at the expense of a good deal of self-conceit and pride.

Passing over the Exodus to the allotment and settlement in Canaan, we witness the first civil war between the sons of Leah and the other younger half-brother, Benjamin, which was almost a war of extermination. The mercy of Israel was shown in their dealings with the remnant that escaped into the Rock Rimmon where Benjamin is saved to fulfil his destiny with Judah at a later day when, joyfully recognising and accepting his national Lord and Redeemer, he furnishes the discipleship and later the apostolic delegates of Christianity to the world.

The Trojan war, it has been discovered, is an affair of the Hebrews rather than the Greeks, and synchronises with the events of this age. Grecian Hebrews cross the Aegean and besiege their brethren, the Dardan Hebrews, in Troy. The Greco-Hebrew poet, Homer, narrates the exploits of the heroes on both sides in an epic which reaches at once the climax of that kind of poetry. The net result of this war was formerly thought to be Pater Aeneas, father of Rome. Now it has been ascertained that Brutus, first king of London, must be added to obtain the sum total of good results which followed the relinquishment by Achilles of his personal rage.

In the days of Rehoboam the Ten Tribes rebelled. Here was a political coalition at least consisting of a majority of the sons of Leah and the birth-right inheritors of their mother, Rachel. This turned out to be a bloodless war "without hands," and its net results have been so far-reaching that no subsequent history of any nation can be impartially examined and intelligently adjudicated without discovering the factors of the "Stone Kingdom" entering in and defining the ethnic complex and racial elements involved, which, though they zigzag, delay here and there for centuries, are temporarily defeated at times, do, nevertheless, betray the pioneers, surveyors, road-builders, capital-founders of Empire Westward Ho! until Israel now sits upon "the circle of the Earth," and who shall be able to remove him?

It was after the escape of the Beth-Khumri (House of Omri) out of Assyria that illustrations of Israelites waging war upon Israelites begin forcibly to draw attention. It seems to have been not so much of a penchant as a destiny. Fighting was the trade of the age. The Sakai, by which name they were known to the Medes and Persians, were considered among the best fighters in Asia. The Sakai, Skuthoi, by which latter name they were known to the Greeks, were also wagon-drivers and tent dwellers, and were constantly on the march. To occupy the regions west and north of the Euxine necessitated a supplanting, Jacob-like, of whatever people happened to be located there.

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A people there was, and that people the Kimmeroi, of the same name as themselves, slightly modified, before the Greeks had changed their appellation Khumri to Skuthoi.

A difference of opinion may exist among writers as to when the Cimmerians first arrived in the Crimea, owing to the absence of direct proof. It seems to us they must have gone by sea shortly after the adoption of the Statutes of Omri at Samaria, which at once made that king and his people famous among the surrounding Baal-worshipping nations. The Khumri carried Baal worship to the far west of Europe. They became known as far east as India, and it is to Indian records of the Khumri that we owe some of our knowledge of identification.

A famine such as occurred in the days of Ahab could easily account for such a colony movement.

Postulating the exodus of the Cimmerians from Palestine at a date when the term Khumri first began to be employed, centuries had elapsed since those emigrants took possession of the cliffs and caves as well as the hills and plains of the Krim chersonese, and the incoming Skuths would no more recognise them as their brethren than did the Normans the Saxons in A.D. 1066. The war which was fought was a family war, though neither party was cognisant of the fact. The Cimmerians, outfought, outnumbered, fled by the seacoast into Asia Minor, and eventually (not being followed further by the Skuths) arrived at Sardis, which city they took, except the acropolis, and stayed there about fifty-one years. At the end of this period they were attacked by the Lydians, the city retaken, and they themselves driven out of Asia.

Herodotus definitely states this fact, but does not say whither they were expelled. As Europe is the only country they could enter out of Asia, it is no marvel that we find numerous populations of Cymri and the Cymric language along the western shores of Europe, to say nothing of Wales, which was formerly called Cambria.

The Cymri were very representative of the smiting stone. Their occupation was war to make room. The Belgians were a part of that people. Julius Cæsar testifies of them that "Of all the Gauls, the Belgæ are the most warlike." But long before the Roman conquest of Gaul, the Cimbri had descended from their northern peninsula (which had become too narrow for them) and, after pillaging the Gauls, came into collision with the Romans. This was the occasion of the defeat of two Roman armies successively, and the occasion of Caius Marius afterward, who upheld the prestige of Rome in two notable victories over the Cimbri.

The historian who relates the circumstances thinks the Cimbri were finally destroyed in the battle of the Poe valley. This is true of that particular army. The student reflects, however, that looking forward again, the Cimbri composed a part of the Allimanian forces arrayed against Cæsar after his passage of the Rhine.

We do not assume that all the Cymric peoples of the West came of the Beth-Khumri of the Assyrian captivity; neither do we assume that they are all derived from the Cimmerian escape out of Sardis. It is very evident that many of the House of Omri went thither in ships by way of the Strait of Gades and were known as "sons of Omri." It is also very evident that the Cimmerians joined their countrymen in the West by the long trek overland through Europe.

The net result of this first Crimean war was the sending of the Cimmerians westward to join their brethren, and the establishment of the Scythians, north and west of the Black Sea, there to remain for a season and develop a force to be used of Jehovah several centuries afterward to smite the feet of the Image preparatory to consummating the universal "Stone Kingdom."

It is needless to dwell on the records of Briton, Saxon, Dane, Norman, on British soil. The facts are well known. Saxons (*Isaak's sons*), Danes (*Danites*), Norman (*Benjamites*), injected themselves into the land already occupied by Britons (covenant people), Picts (*Hebrew, dispersed ones*), Scots (*Skuths*), Cambrians (*Cymri*), and by bloody battles enforced the intrusion. The net result of all this is the Anglo-Saxon Nation and "company of nations."

The American Revolution is the great, outstanding illustration of Jacob's two natures in conflict with the same inevitable result, enlargement and prosperity of all Israel. So united in spirit and purpose are Ephraim and Manasseh at this stage of events that, notwithstanding our possessions meet at the Antipodes and grip the material world, our Continental borders lie side by side without fort or gun, while our combined racial life animates and sways the world over all its latitudes and circumference. This universal force which we are exercising has two qualities, a positive and a negative. We attract and compel by our blessings; at the same time we draw the attention of Hell by reason of the blessings we confer and the corresponding prosperity which we enjoy.

"Aspiring to be gods, the angels fell,
Aspiring to be angels, men rebel."

There is a deep-seated rebellion in the world to-day against the united "Stone Kingdom." So foolish are our adversaries that they do not see or admit that there is a "Stone Kingdom." They are wise enough to perceive, however, all the advantages of just such a "Stone Kingdom," a universal empire, possessing and controlling the power and resources of the earth. Being materialists, they think the *summum bonum* is in material things. They think the strength of the British race consists in the things which that race possesses. Therefore, as they worship the god of forces, they secretly plan how they may attain to our privileges and station by supplanting us and setting up their universal dominion.

They forget that Jacob is the Supplanter by Divine right. They make a great mistake in defining Anglo-Saxon success.

The truth is, Anglo-Saxondom embodies spiritual power. Atheistic civilisation knows only material force. We who believe in God and His Son, Jesus Christ, may confidently await the issue when these two forces meet in the death struggle.

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WEEK BY WEEK.

By A. R. H.

In Mr. Davidson's article (National Message and Banner, September 4th, 1926, pages 548–9) the following statement will be found under the sub-heading *July 20th*, 1926 :— "French financial crisis reached its climax on this date, during one day's Ministry of Herriot's Cabinet."

This declaration is confirmatory of the view expressed by the writer of "Week by Week" when dealing with the same matter (National Message and Banner, July 31st, 1926, pages 474–5).

An important report from Rome, however, inadvertently omitted (*Times*, July 22nd, 1926), runs as follows :—"A tone of glee pervades the Fascist Press commenting on M. Herriot's failure to retain office, which is taken as *final proof of the failure of Parliamentary government*. 'Only two ways are open to France,' writes the *Tribuna*, 'that which leads to Moscow, and that which leads to Rome.'"

Finance! Moscow! Rome!

A sinister triumvirate indeed! What have these three in common? Just this. The intelligence actively directing the present course of financial chaos is one and the same as that which is rapidly bringing about the world-wide downfall of constitutional government—the setting up of dictators, Communist or Fascist, whichever serves the ultimate purpose best. Two different forms of dictatorship, *both temporary means to an end*, and "what matter (say they) the means used, provided the ultimate result be the same?"

A study of the "Protocols" translated by Victor Marsden, late Russian correspondent to the *Morning Post*, confirms this statement beyond dispute.

Now August 10th, 1926, was a Pyramid date. The original copy of the "Protocols" was deposited in the British Museum on August 10th, 1906. Twenty years later the comparison between declared intention and fulfilment is made manifest.

Apropos of the Pyramid dating July 20th, 1926, a well-informed writer declares: "The eyes of the whole world are fixed anxiously upon France. The more instructed observe a *startling and ominous parallel* with the eighteenth-century situation, which culminated in

The French Revolution.

"In 1789 France enjoyed an agricultural prosperity without equal in Europe. Her *real natural wealth was immense*, but the Government was faced with a deficit of over one million francs, which sounds ridiculously insignificant by comparison with the resources of the country, and that deficit, after ruining a rapid succession of intriguing and incompetent Ministries, precipitated a revolution, which upset the world for twenty-six years.

"*To-day the phenomenon repeats itself*, but on a vast and larger scale. French *industry and agriculture are enjoying a maximum of prosperity*. Never was the real wealth of France so great as now, and yet, as in 1789, the French Government finds itself confronted by a deficit colossally greater, but still *insignificant by comparison with the national resources*, which wrecks one Ministry after another.

"To most Frenchmen *the catastrophe which menaces them is bewilderingly incomprehensible*. Yet is not every field cultivated, and every factory hard at work? They feel themselves *the victims of some darkly machinated conspiracy*."

A careful study of "Protocol" No. 20 will make the connecting links between the foregoing and the matter which follows abundantly clear.

Sir Oswald Stoll now joins the ranks of "Watchmen," giving timely warning of the coming crisis. "Rome fell," declares Sir Oswald, "through a cause which is now operating in this country—*a condition of finance*." "Rome fell because of the deficiency of the precious metals. That deficiency had that effect because it *operated in a scheme of finance*, which obstructed the energy and productive efficiency of the people, and closed avenues for the normal distribution of goods. If the *scheme of finance* had been modified to increase the economic energy, and expand the productiveness of the people of the Roman Empire, Rome would *not* have fallen." "Is it not true of the British Empire to-day," writes Sir Oswald, "that, as in the days of the fallen Roman Empire, it was the collectors of the taxes and the money-lenders who were the men of power, and that the landowners, unable to pay the accumulating taxes, could borrow only from men whose relations with the official classes and the tax-gatherers could put them in the power of ready money?"

Viscount Rothermere contributes with the following warning: "True, we have returned to *a gold standard*, of a kind, and have become a high currency country, but instead of being a real advantage to trade, *the gold standard is a handicap* to our exporters, who find their customers unable to pay gold prices. *The whole question has been regarded hitherto purely from a financier's standpoint*, without full consideration of the industrial necessities of the country. *The action of our financial leaders* has contributed considerably to the present coal deadlock, and has raised the prices of our exports.

"The late Mr. William Jennings Bryan, had he been living and a British Statesman, would have said that the export trade of Great Britain is being

Crucified on a Cross of Gold.

"*The path of international finance is strewn with the false assumptions and prognostications of our money lords.* Anglo-American amity," he concluded, "is *the one hope in a world where, in the opinion of many shrewd observers, there are abundant signs of*

Another Great Upheaval before 1950."

The *Evening Standard* remarks editorially and significantly thus: "It is curious to contemplate the ups and downs of the influence of *international finance*, for the Briand-Stresemann agreement was really *inspired and engineered by international financiers*. Furthermore, they had what would appear a queer ally—the Pope. It should be remembered, however," the editor diplomatically assures us,

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" that the PAPACY has a transcendent interest in peace, because in any European war there are bound to be great masses of Roman Catholics fighting against each other."

A statement has been attributed to TROTSKY, even, to the effect that the doom of BRITAIN is represented to-day in her return to the GOLD STANDARD!

As we pick up and examine the threads of these matters, we shall better comprehend the meaning of Mr. BALDWIN'S reference to the presence of

" A STRANGE LEAVEN AT WORK

to-day among all the nations of the world," and the more clearly so as we view them in the light of Revelation xvi, 14, where the present-day WORLD REVOLUTION propagandist activity is described.

It is possible that no one thing is better calculated to impress the mind of the reader with a deeper *sense of the supreme importance of British-Israel teaching* than the undertaking of the investigation suggested.

Viewed thus, antithetically, the glowing spirit of Christian Faith shines amidst the darkly menacing clouds of world chaos with new and wondrous light.

" THE BULL ON EARTH, THE EAGLE IN THE HEAVENS."

" ENGLAND AND AMERICA."—No. 2.

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc.

IN No. 1 we discussed the *Vancouver Sun's* editorial of March 25th, 1926. Now we quote as follows :—" Slowly, but surely, Europe is drifting into a second Balkan States. The Latins, Spain, France and Italy are gradually banding together. Germany, Sweden, Denmark and Holland are making another group."

" With Russia turned over to Sovietism, and Mussolini sitting astride a volcano in Italy, Versailles, Locarno, and all the treaties in the world, are not going to keep these peoples from one another's throats. *Hatreds are too bitter, prejudices are too deep for any Utopia yet awhile.*

" But out of that whole world picture, from which the dark smoke of threatening conflict is continually arising, *comes the one hope of world peace in Anglo-Saxon England and America.*"

These are strong words and very easily understood. They are fundamentally sound and wisely uttered. However, the readers of No. 1 letter will recall that we set forth that when the nations clearly see Anglo-Saxondom, plus some similar nations, drawing together, these nations will re-align themselves, and the world will largely range itself into two great groups with differing visions, natures and purposes.

If they, then, through their leaders, arrive at peace wisely and well-founded, the world will step over into a new era, and enjoy conditions never had during the last 4,000 years. But if they cannot secure peace, then they will enter into an armed conflict on a gigantic scale with desolating results, to the awful loss of all nations. This loss and desolation will pass all computation, unless the hand of Omnipotent Power intervene to bring final peace to stricken humanity.

To our mind, the *Sun* editor has reached to and rests upon bed-rock in his analysis of the present and coming world situation.

He says the only hope of peace is through the joint action of England and America. *In this he has struck a marvellous truth, a truth made amply clear in the pages of the Scriptures.*

Strangely enough, these sacred pages tell the world the wonderful story that through the Anglo-Saxon world alone will all the nations of the earth be blessed. In fact, this *Divine Word* tells us that all the nations and families of the earth will be blessed in the seed of the Saxons, viz., the sons of Sack or Isaac, in whom the chosen seed of Abraham were to be named.

Sane, earnest, enlightened men who are writing editorials, and to special columns and magazines to-day, are constantly writing most clearly on lines parallel to the Bible outlines concerning the future, *the latter days of the human family.*

So far as we are able to see to-day, the best newspaper writers in the States and throughout the British Empire are giving, in a most certain manner, the outlines of prophecy, as truly as are the most skilled and best-trained British-Israel speakers and writers. This is a stupendous fact, easily perceived to-day by men with eyes.

One more quotation we make from the *Sun* editorial :—

" But with the volcano of Europe belching acid smoke, and strange rumblings erupting from the yellow breast of Asia (he means the Persians and Chinese chiefly, of necessity), the friendship of England and America stands as the great bulwark against the unleashing of the world's racial passions, and the clashing of ancient hatred against ancient hatred."

" *England and America are a league of nations. They are the world's police force.*"

It is high time that all Canadians should see these facts as clearly as the *Sun* editor has perceived them. *The millions of the United States would do well to get these basic facts clearly before their minds and into their souls.*

Furthermore, the hundreds of millions within the British Empire would be wise to study and grasp these fundamental facts of international life or death.

At the end of the " Sun's " editorial, the writer wisely sets forth the wisdom and necessity of Canada remaining a part of the British Empire, and thus more effectively being a bond of union between England and America.

In closing this letter, and complimenting the *Sun* editor of March 25th, we wish to say that the *Morning Star,* from the first, has clearly and definitely written along similar lines, and, therefore, is greatly delighted in seeing such a splendid and sensible leader appear on the editorial page of the *Evening Sun.*

These editorials of our daily papers are read by many, and produce an extended, a far-reaching result for great good.

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MESSAGE & BANNER

The Official Weekly Journal of the British-Israel-World Federation.

INCORPORATING "THE BANNER OF ISRAEL" AND "THE COVENANT PEOPLE."

No. 251. Vol. V. OCTOBER 23rd, 1926. Price 2d.

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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.]

THE FOUNDATION.—COURSE IV: "LAYING-ON OF HANDS."

BY THE REV. W. PASCOE GOARD.

IN the last three articles we have been considering the foundation doctrine of the Christian faith as epitomised in Hebrews, chapter vi, 1-3.

We set forth a figure of the foundation of a building with the six courses of masonry therein mentioned. We then examined the three courses which precede the subject of the present article, viz. (1) "Repentance from dead works"; (2) "Faith towards God"; and (3) "The Doctrine of Baptisms."

To-day we proceed to examine briefly the fourth course of the foundation, namely, the doctrine of "*the laying-on of hands.*"

It will come as somewhat of a surprise to some that the doctrine of "*the laying-on of hands*" is a foundation doctrine of the Christian faith. Yet such is the case, as we see in the text before us. The results which follow the laying-on of hands are made clear in the record of the Christian ministry as set forth in the New Testament.

There are specific reasons for the laying-on of hands.

(1) *For the reception of the Holy Ghost*; (2) *for ordination to the Christian ministry of the Word*; and (3) *for healing of the sick*. These things we shall see clearly set forth as we proceed.

Who are those who should lay hands upon the candidate?

For the baptism with the Holy Ghost it is manifest that those who should lay on hands for this particular ministry *must be persons who have received the baptism of the Holy Ghost*, and therefore are in a position to minister the same.

For ordination to the Christian ministry, those who hold authority in the organization of the Christian Church, and have at the same time received the baptism of the Holy Ghost.

For the ministry of healing, those who have been called of God to carry forward the Christian ministry as ordained ministers, or as "elders of the Church," and those who have the especial gift of the Holy Spirit which endows with power for such a ministry of healing.

These things seem to be manifest and obvious. There are many other things to be said in this connection which would be outside the scope of this brief article.

The underlying qualification for the laying-on of hands in each connection is that the ministrant shall have himself received the gift of the Holy Ghost.

What is there at the basis of this ministry?

This question we might answer by a simple examination of the texts of Scripture which deal with the same. But perhaps we may not be losing time or effort if we go a little farther afield with our enquiry, yet remaining within the general scope of the teaching of the written Word.

The human personality is manifold. "Body and soul and spirit" are clearly marked departments of the complex life of man.

There is in the texture of the person *the atom*, which being of the dust of the earth is formed into the body of the man. "God formed man of the dust of the earth." It is interesting and important to note that this substratum of the living man is wholly composed of the homely materials of earth, and water, and air. There is not a foreign particle to be found in it, as the analytical chemist will assure us.

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The *material part*, the hand that is to be laid upon the head of the candidate, is of this homely material, "the dust of the earth," and in it there is nothing outside of the chemistry of the earth.

Now there is in the atom a force which seems not to be material. The chemist well knows that it is there and that the atom is instinct with its potentialities. He can neither separate the force from the atom nor the atom from the force.

The chemist knows that such force will attract atom to atom and so form a molecule. He knows that in the molecule so formed there is a community force not to be found in the atom alone, and that such force holds the molecule together.

He knows that the molecule attracts other molecules, arranges them into certain forms and so builds up substances, which have more or less of tensile strength and of clearly ascertained breaking strain.

The chemist knows that other elements may be introduced which will release the molecules from each other, thus destroying the fabric; and the atoms from each other, thus bringing about a new form of molecule and a new substance.

But all the foregoing, and much more, *are activities in the realm of inorganic substances*. There is in all this neither consciousness, emotion nor will.

Therefore the laying upon the head of the candidate hands which are purely material might have some little magnetic influence, but as far as the question we are studying is concerned such laying-on of hands would be without effect.

We come now to the second clause of the great passage we quoted above. The second clause reads, "and breathed into his nostrils the breath of life, and man became a living soul."

Something like this had been the case with the lower orders of life. The spirit and the will of the lower animals have a power of their own, as is seen by the influence of one animal upon another, and by their influence upon ourselves. Thus the sympathetic touches of a faithful dog have brought comfort to many a man and boy, to many a woman and child in distress. How much more is this the case in the life of that man of whom it was so written, "God breathed into his nostrils the breath of life, and man became a living soul"?

Note that such inbreathing *affects every atom, every molecule, every cell of his whole being*, and is the living indwelling ego inhabiting the material atoms of the body. How this spirit manifests itself in the life of man is a matter of constant and increasing interest to the biologist, to whose mind the wonders of living tissues and living persons open up their secrets. Such a *fund and such a force of psychical life indwells every person.*

This inbreathed life produces and co-ordinates the cells of the body, and keeps or attempts to keep them in harmonious working and relationship. When that end is reached there is abounding health for the person. When the inbreathed life fails of perfect success then there is illness and disease.

The overflowing life of the individual goes out to make contribution to *a general community reservoir of psychical power.* Where this is generally so there is much conscious activity in the community life of those who share in such a general stock of contributed life. Therefore persons in greater or less numbers are to be found seeking each other's company and enjoying community life together. Thus it is in the home, the family circle which embraces many homes, the community of friendships, the Church, and the State.

The great exhibition of this community life is in the nation, which stands firmly in the strength of the psychical life of the people. The benevolent results are shown in many directions as the community acts and sends forth influences for good to men, to communities, and to nations.

In connection with this there is a laying-on of hands. What is more comforting than the touch of the mother's hand to the distressed or suffering child. What is more heartening and encouraging than the hearty grasp of the hand of a friend to a man overburdened and distressed?

There are communities which have been brought together to use these very forces in the battle with disease and distress, and for the uplift of the individual by the combined life power of the community to which such person belongs. It is an important matter to which we do well to pay attention.

But this does not as yet touch the matter of which we are reading, namely, the laying-on of hands in connection with the Christian ministry.

The hand so laid must be more than atomic; it must be more than psychic; *it must be, in the very highest sense of the term, Spiritual.*

As the life which God breathed into the nostrils of man gave to him the standing of a living soul, which exceeds the inherent force of the atom, and which force energises every atom of his nature, *so by the gift of the Holy Ghost God has given to man the infusion of a life and power which is superpsychical, superhuman, which is spiritual and of the Divine.*

This is the point we must reach if, from the standpoint of the scientific observer, we would understand that of which we are reading in the passage before us, namely, the doctrine of "the laying-on of hands."

Evolution of the atomic life can never attain this essential life and power.

Evolution of the psychical can never attain this essential life and power.

As we see it so clearly and repeatedly set forth in the statements of the Scriptures before us, *this is an external life or person "received" from without, received from above, received as the gift of God.*

Thus the Apostle Paul enquires at Ephesus, "Have ye received the Holy Ghost since ye believed?"

The indwelling Spirit of God energises the individual to whom He is given.

The gathering together of a group of such individuals brings about an atmosphere wherein the Presence of the Holy Spirit is felt and recognised even by those who have not received that great gift of God. The possibilities for good in such a gathering are manifest to all in whatever direction such forces may be turned; to physical healing, for instance; to mental quickening and instruction; or to

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the conveyance of the gift of the Holy Ghost. Doubtless there are many who press this matter to extremes, but we must not, because of that fact, turn away from the great truth we are now considering.

In connection with the laying-on of hands, we are now ready to apply these thoughts.

The laying-on of physical hands can profit but little. They are made up of lime, and iron, and phosphorus, and such homely chemicals. There would be a slight chemical attraction or repulsion, a slight magnetic influence, but little more.

The laying-on of the psychical hands which infuse the atomic form can and does convey the influence of the psychical life. There is a considerable exchange of influence here, as we have said, and good or ill may be the result. But from the standpoint of the laying-on of hands this will have small result, and is not the intended meaning in the facts we are considering.

The laying-on of the hands of the Spirit life, which should be instinct in the life of the person to whom has been given the Holy Ghost; this is the thought and purpose of the study before us, and of the passages in Holy Writ which are under consideration.

It will be clear from the foregoing that the person who imposes hands must have received the Holy Ghost if he is to be the instrument through whom others shall receive that gift of God.

It will be manifest that formal functions alone cannot here meet the requirements of the case, for here we are brought into actual contact with the Infinite, the veritable Personality of the living God.

Not every officer of the Church has received the gift of the Holy Ghost. In such case it would obviously be of little import that in his office he is in direct line from those whose hands were in their day so instinct with the life of God that those upon whose heads their hands were laid received the gift of the Holy Ghost. There may be a very precious historical line established here, and as an historical thing it would be of great interest. But if in the line of descent there were one who had not received the Holy Ghost, and who laid hands on the succeeding candidates, the spiritual chain would be broken. No, *the Holy Ghost is not received through such a lengthened chain.* The hands imposed *must be directly in touch with the living spirit of God.*

The man who has been called of God to the office of the Christian ministry, who has also been advanced to high office in the Church by the confidence and veneration of his superiors and of his brethren; who is the choice of the membership of the Church he serves; and who has perhaps in addition been appointed by his King; this man, *filled with the Holy Ghost*, would be the man of all men to impose hands on the candidates. But wanting all these, the simple fishermen and the simple tent-maker upon whom the Holy Ghost fell, who took the place of the High Priest and priest, were in their day, and their like are to-day, men through whom God bestowed, and will still bestow, the gift of the Holy Ghost.

Hands are thus to be laid upon the candidate *that he may receive the gift of the Holy Ghost.* This is illustrated sufficiently in the nineteenth chapter of the Acts, verses 2 and 6: "He said unto them, Have ye received the Holy Ghost since ye believed? . . ."

"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

This gift of the Holy Ghost at once fitted them for the work of preaching the Gospel. There are many gifts of the Spirit, and many manifestations of the Spirit; but the gift of the power to preach the unsearchable riches of Christ, in the Gospel of the Kingdom and the Gospel of Salvation, outweighs them all. It is not so much the gift of the ability to speak in unknown or foreign languages, as the gift of speech which proclaims the glorious Gospel of Our Lord.

We turn now to *the laying-on of hands in ordination to service.* Of this we shall take the illustration of the ordination of deacons to the lowly task to which they were appointed, knowing that such illustration will also cover the highest forms of ordination (Acts vi, 1–7):—

> And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.
>
> Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.
>
> Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.
>
> But we will give ourselves continually to prayer, and to the ministry of the word.
>
> And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:
>
> Whom they set before the apostles: and when they had prayed, they laid their hands on them.
>
> And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

Thus were these good men and true set apart by the "laying-on of hands" to the work of the "ministry of tables" in the Church of Christ, from which service some of them soon graduated. Especially was this the case with Stephen, the proto-martyr of glorious memory.

Let those who have been ordained to the work of the Christian ministry see to it that they are possessed with the gift of the Holy Ghost, without which their ministry will not be attended with much success. Remembering at all times that the Holy Ghost has been often given and will again be given without the imposition of human hands.

The Laying-on of Hands for the Purposes of Physical Healing.

This great matter is set forth so briefly and so clearly in the condensed words of Our Lord as recorded by the Evangelist St. Mark that we shall rest our case on that statement

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alone, trusting that the reader will search the Scriptures for himself to complete the study. (St. Mark xvi, 14–20.)

Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

And he said unto them, Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptised shall be saved; but he that believeth not shall be damned.

And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.

CONGRESS ADDRESSES.

MONDAY AFTERNOON, OCTOBER 4TH.

MAJOR J. KNOWLES, O.B.E. (President, B.-I.-W.F.), said:—

My first duty this afternoon is a very pleasant one, viz., to welcome the delegates from Overseas; and, in that connection, I should like specially to mention the Rev. Dr. M. Fowler Ham, from the United States, the Rev. C. E. Batzold, and the Rev. G. Speedie, both from Canada. All these gentlemen are men of standing and influence in the countries from which they come; and they are all busy men. We are very grateful to them for coming to give us the benefit of their presence at our Congress here in London. I should like to tell them how very pleased we all are to see them.

My next duty is also a very pleasant one, and that is to welcome back to this country the Rev. Pascoe Goard. He needs no introduction on my part to any of you who have revelled in his writings and addresses. We are delighted to have him back again, and we hope he will stay a long time.

I should like to give a very hearty welcome, on behalf of our Headquarters here, to the delegates from our Branches in the United Kingdom. We are always pleased to see them. Many of them are friends whom we only see at our Congress, and we are delighted to see them when they come. I hope they will enjoy their visit to our Headquarters.

Now I feel I must tell our members something of the progress which we have been making during the last twelve months. I should like to say, first of all, that our membership has increased enormously. Our sales of literature also show very gratifying results. The circulation of THE NATIONAL MESSAGE AND BANNER continues to increase. In fact, Mr. Goard, who is probably in a better position to judge than any of us, estimates that our Movement is at least ten times as strong as it was this time last year.

In connection with the preparations for this Congress, I should like to call your attention to the very hard work that has been carried out by the staff at Headquarters, assisted by a number of voluntary workers. They have all worked hard and worked well. I need not say that both Mr. and Mrs. Garrison have been at it from morning to night. I must mention, too, the very generous help we have received from our members in the way of contributions towards the expenses of advertising and printing. We have done a good deal more in that line this year than we have ever been able to do before, thanks to their generosity, and I am sure that it is largely as a result of their help that we have been enabled to start our Congress with such magnificent numbers as we see here to-day. An enormous number of leaflets have been sent out, most of which have been printed on our special electric machine, thereby saving a great deal of expense.

Now I must tell you of a most wonderful offer that has been made to us by one of our members—a freehold house and grounds on the borders of one of our county capitals, within easy reach of London. This is a very valuable gift indeed. This house and grounds could have been sold for a very large sum of money, but the owner has offered it to us as a free gift. Exactly what we shall be able to do with it we have not yet had time to decide, but that will be carefully thought out. We shall publish in THE NATIONAL MESSAGE AND BANNER what we propose to do. We shall probably have to ask you to help us in the matter of running it—for a time at least—until we can make it self-supporting.

I should like to extend a very hearty welcome to all newcomers and enquirers. I hope they will remain with us as friends. We are very pleased to see them, and we hope that they will come into our Movement. For their benefit I should like to tell them exactly what we stand for in a very few words. I have not time now to go into it at any great length. First of all, I should like to say that we stand for the Bible as being the inspired Word of God from beginning to end. We also believe that the promises that were made to the patriarchs, as recorded in the Bible, have been, and are being, literally fulfilled in the British and Anglo-Saxon people. We believe that they were to be the people who should be a blessing to mankind, who should develop into a nation and company of nations, and hold the gates of their enemies. We believe that we are the people referred to in the 31st chapter of Jeremiah, especially in the 33rd verse, where God says, "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 I will be their God, and they shall be My people." We believe that we are the nation to whom Our Lord referred when He said to the Jews, "The Kingdom shall be taken from you, and given to a nation bringing forth the fruits thereof." Further, we believe that we are the people who were destined to rule Palestine in the latter days, and to hold Jerusalem till the times of the Gentiles be fulfilled. More than forty years ago Dr. Grattan Guinness prophesied that we should hold Jerusalem by 1917. That, as you know, has been fulfilled.

I would ask all those enquirers who are here for the first

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time to come again if they possibly can; but if they cannot come again, I hope they will take some of our literature away with them, and that they will study this subject for themselves. If they study it in an unprejudiced manner, I feel convinced that they will believe as we do, and come in and join us.

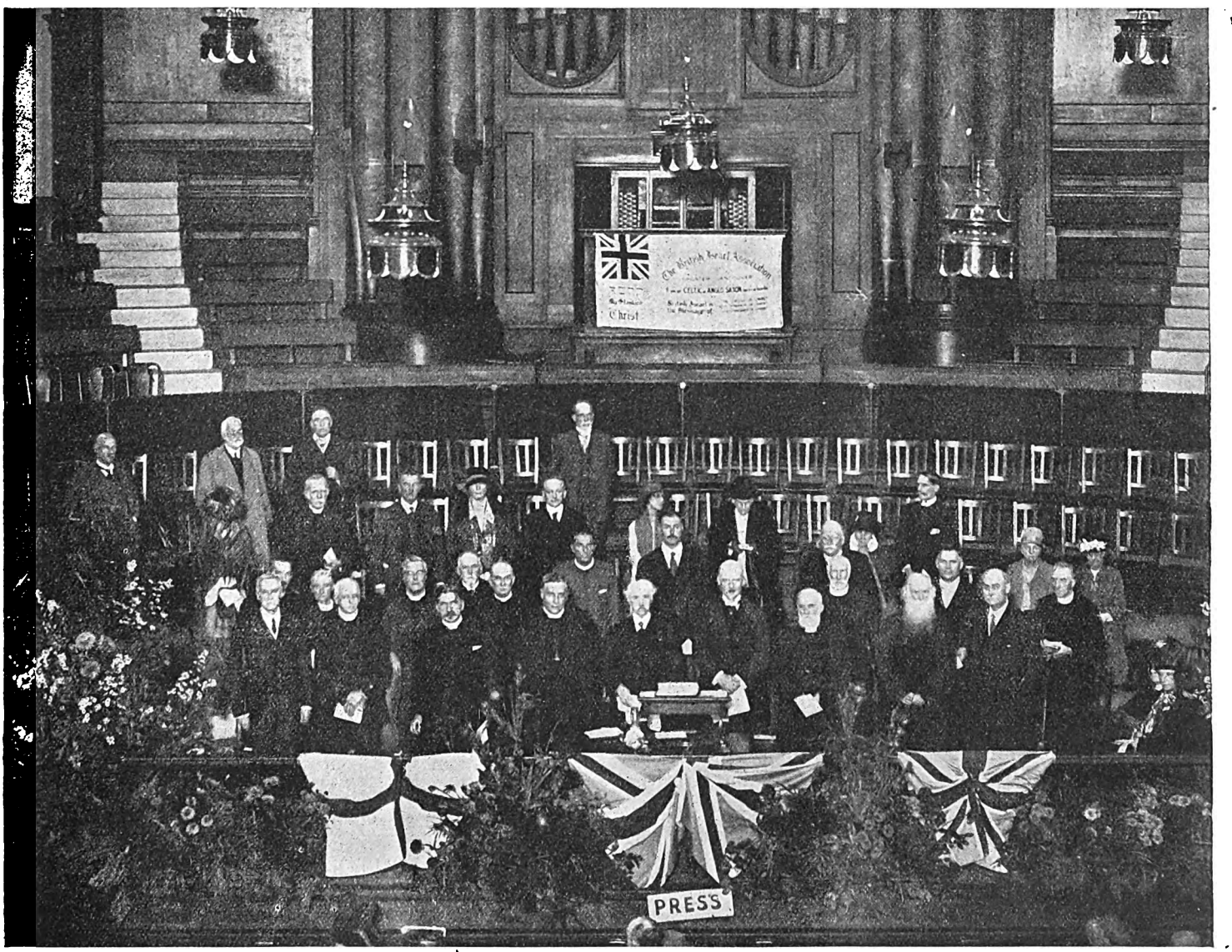
* * *

THE RT. REV. THE LORD BISHOP OF THE FALKLAND ISLANDS:—

Mr. Chairman, Ladies and Gentlemen,—If you only knew my feelings as I stand here, with such a platform behind me, and such an audience in front of me. Being out in South America it is exceedingly difficult to keep oneself up-to-date in anything, and so I feel that it is a great privilege in being asked to stand here to-day at this, your first meeting of this Congress.

While I have been away I have not forgotten the Congress, and for the last two years I have sent a message wishing the Congress well.

Now one of the reasons why I am here to-day is that I may testify to the work that is going on, and to lay down quite clearly my own view in the matter—that this Federation is not to be looked upon as a merely human concern. I feel very strongly that God has His own plan in regard to this British-Israel Truth; and we are not out to force His hand, but just to carry on as we feel He is guiding us. I am per-



THE PLATFORM AT THE OPENING MEETING OF THE CONGRESS.

The President is seen just above the end of the word "Press"; next him on his right is the Secretary-General, on whose right hand is the Lord Bishop of the Falkland Islands, then the Rev. Pascoe Goard, the Rev. W. H. Stuart-Fox, M.A., John Leech, Esq., M.A., LL.B., K.C. On the President's left is the Rev. Commander Roberts, R.N., the Rev. James Mountain, D.D., the Rev. Dr. M. Fowler Ham, the Rev. Arthur Pritchard, M.A. Second Row, from left to right, the Rev. Maxwell Carnson, the Rev. T. H. Whitehouse, the Rev. Joseph Gay, the Rev. P. H. Davies, the Rev. Arthur C. Chambers, the Rev. Ethelbert Goodchild, M.A., Captain H. C. Wills, the Rev. Philip Young, L.Th., the Rev. Chas. E. Batzold. Behind, Captain A. H. F. Young, R.N.R., John W. Green, Esq., Colonel Gosset, the Rev. J. H. Satchell, B.A., Colonel Warden, the Rev. George Speedie, M.A., H. D. Houghton, Esq.

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fectly certain that in due time this British-Israel Truth will be confirmed to all and sundry by some great discovery beneath the soil. I congratulate you on your wonderful Headquarters' centre in Buckingham Gate, and all that it contains. I can only pray that what you have there in books may some time or other be rediscovered in stone. You know well that there is ignorance abroad about what we teach. The last time I spoke at one of these meetings I urged very strongly that books should not be published on this subject unless they had the authority of Headquarters. Some time ago I was put down to speak at a meeting, and, as courtesy demands always on those occasions, I wrote to the Vicar of the parish saying that I purposed speaking on British-Israel Truth, and asked if he would mind my doing so. He wrote back, and said he had no objection, and that being a Bishop he felt he could rely upon me not to allow an attack upon Christianity, or upon the Church! That struck me as being very funny, but it is also appalling; it makes you wonder at the appalling ignorance in people's minds in regard to this subject; that I should have the privilege of being a Bishop of the Church of England, and yet allow myself to be identified with a company of people who are out to attack Christianity, or the Church; and that we should be assembled here to-day as those who are up against Christianity, and all that it means. I have had it said to me that British-Israel Truth is all very well, but that it dethrones the Lord Jesus Christ from His important position as the One upon Whom our very salvation depends. I was talking just now to a member of this platform, and he told me a book had been written describing this Movement as being Antichrist. Well, now, that leads me to say one thing. Supposing we were out to prove that God's Word was not true. Supposing we were out to pull down the Bible; in fact, to pull down Christianity, would God allow such a thing to continue? It is one of those things in which, in the end, He would vindicate His power, and would vindicate His truth. Would He allow such a thing as that to continue, as being one of the machinations of Satan? This Federation, all over the world, is out to prove the truth of God's Word; but if it was out to prove the truth of God's Word on wrong lines, then, I say, God would assuredly stop it. He would not have His Word placed on false premises, and false grounds, and false facts. That is, I think, rather an important way of looking at this subject. And you and I must be definitely out to have our faith quickened more and more so that we can really give a reason for the faith that is in us from the highest point of view: Faith in the Lord Jesus Christ, the faith of our position as regards Him, and also the faith which we are trying to disseminate here in God having kept all through the ages His Chosen People.

Now there is a certain amount of reticence in the minds of certain people when the subject is broached. I find very often that when you get into conversation with people about British-Israel Truth there is a solemn silence; the subject is changed. I met some time ago a man who had been a rather distinguished man in his time, and we got on to this question by accident, and he said, "I do not know what you people are driving at. All I know is that God has been true to His Word in keeping and preserving the descendants of Abraham." "Well," I said, "how? What do you mean by that?" He said, "What you have been saying, how the Jews are going back to Palestine; that there is a prospect of better things for them than they have had in the past. God has kept them." He could not grasp the difference. It is one of the most extraordinary things how difficult people seem to find it to realise the difference between Israel and Judah. We go back to that very old subject about the Afghans being the tribes of Israel. What an extraordinary thing that in Bible reading we should come to this! That people should look north and south, and east and west, and eliminate altogether in their search the two greatest nations in the world—the British Empire and the United States. The people of Afghanistan, they say, are the tribes of Israel. But the British Empire and America. Oh, no! They are never mentioned; they leave these big nations out—the nations, and the company of nations, and the self-contained Dominions. The people of Afghanistan—it is they who are going, not only to dispossess us of what we already possess, but also of that mandate of ours in Palestine! How absurd!

Others say we teach that only British-Israelites are going to be saved. In other words, that salvation is for Great Britain and for the United States only. It seems an extraordinary thing to say; but there is the fact. What are we going to do to controvert it? I think we have to do one thing both for ourselves and for others—attend to our daily papers more. We see before our very eyes the nations working out their destiny. We say they cannot be working out their destiny in rebelling? Yes, they are. It is the action of the people themselves, and they are making all kinds of agitations, and in that way are working out their destiny. We at this moment are in danger of working out, shall I say, our destiny to the full in that time of Jacob's trouble, in that time of waywardness and wandering from God. You have everything you need, yet you forget the Lord your God Who has supplied all your needs. And I think that is the mark in our country at this time—the excess of pleasure, the lack of reverence, the wandering away from the old paths of God and the worship of His House. All over England there are tremendous excursions on Sundays, charabancs crammed to the full, and motor cars, filling our country roads, and robbing the churches of a large number of people that can, if they will, leaven, by their influence, those with whom they come into contact.

God is working His purpose out. Those who have heard me speak before will expect me to do what I have done every time—utter a word of caution. Do not let us congratulate ourselves too much. I believe that when this thing comes to light even we ourselves are going to be surprised. "What purpose is the day of the Lord? It is a day of darkness and not light." I think you and I must be prepared for that, for a shaking even, when this Truth comes out. Do not let us put ourselves up on a pedestal, and say, "I thank Thee that I am not as other men."

I wish you all success in your Congress, and I trust when I come home the next time I may be able to be here altogether.

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The Rev. W. H. Stuart-Fox, M.A. :—

Mr. Chairman, my Lord Bishop, and Fellow-Covenanters,—I want you to visualise a screen before you with these words on it, "He shall ever be mindful of His covenant. He hath showed His people the power of His works that He may give them the heritage of the heathen. He sent redemption unto His people. He hath commanded His covenant for ever. Holy and reverent is His Name." That, my friends, is what lies behind the British-Israel-World Federation.

Now, I want you to take the initial letters of that title this afternoon—B I W F—and make them the basis of a few thoughts. Our opponents tell us that the Federation is too top-heavy to bear its imposing title. They say :—

B uilding
I s
W ithout
F oundation.

I want to show you this afternoon that its rests upon three very solid and impregnable foundations. I can only touch upon them in outline, but I think you will find that they form the basis throughout the Congress upon which everything is built up. First of all—

B elieves
I nspired
W ord
F ully.

It is built upon the foundation of Bible prophecy. Now, when you come into the realm of Bible prophecy, you come up as nowhere else, I think, against the limitations of human wisdom. There man is impotent as a babe. Jehovah is challenging His enemies. Isaiah xli says: "Bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen; let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come." I can almost imagine Jehovah laughing upon His throne, laughing them to scorn. "I am God, and there is none else. I am God, and there is none like Me, declaring the end from the beginning, from the ancient times the things that are not yet done." My friends, is it not amazing that the proud heart of man refuses to recognise his limitations? With scholarly contempt he brushes aside the miracles, and endeavours to interpret the Infinite in terms of the finite. But God has built His temple of truth upon two unshakable pillars—prophecy and miracle—and all the combined intellectual strength of the Modernist Samsons will not be able to budge those pillars.

We come to our second foundation—

B usies
I tself
W ith
F acts.

The foundation of Bible Science—and I say Bible Science to distinguish it from that false philosophy which arrogates to itself that title, Christian Science—which an old Indian missionary told me had been stolen from Vedantic Hinduism. It carries a title which in itself is a double libel, for it is neither Christian, nor is it scientific. Carlyle once said that the devil hates the man who thinks. I beg to differ from him. The devil is no fool. He knows when a thing is good; and he has an educational system, and right in the forefront of his syllabus I can see Science, falsely so-called. We owe a great debt of gratitude to one who is in our midst to-day, one whose mind is a very arsenal, furnished with every weapon against the devil's wiles—I refer to the Rev. Pascoe Goard. He deserves the title of "D.D." far more than half the D.D.'s—deluded doubters—in Britain and America. One of our Church dignitaries, who insists on his original, or aboriginal, being a monkey, preaching in Westminster Abbey recently, said that Modernism is the heir of the Reformation and the Evangelical Movement. He went on to say that belief in the Second Advent had in it an element of religious decay. So lightly he guillotines some of the greatest prophecies in the Holy Scriptures. Can we wonder under such leadership that there is a religious backsliding in this country to-day? I would strongly advise you to read a little book by an eminent apologist. In a very simple manner he presents an amazing array of unimpeachable evidence that the modern evolutionist, consciously or unconsciously, is deceiving both himself and other people. You get that book. You need not be afraid. There is no weapon forged as yet in the university of Babylon that can discredit the first verse in our Jerusalem School Book, the Bible, "In the beginning God created."

Now we come to our third foundation :—

B affles
I nfidelity
W ith
F ulfilments.

The foundation of history. Bible history working itself out outside the Bible into the great historical architecture of the prophetic plan of the Divine Architect. One of the dangers, I think, of organised religion is that sometimes it fits the mind into a mould of a creed that binds it so tightly that there is no room for expansion. And intolerance and prejudice are the keepers of the door. Our Lord said, "When He, the Spirit of truth is come, He will guide you into all truth," that is to say, to the deeper implications and application of the Divine message; and when that same Spirit demands that new statements shall be made, that the truth shall be liberated, as it were, because of some new vital experience, Christians object to the customs they hold so dear being interfered with. They dislike being jolted out of their ruts for the making of new pathways for the onward march of truth. That is what we are up against so much in this Federation. One of the charges that Jehovah brought against Israel through the prophet Isaiah was "My people doth not consider." How many people in this country looked back to their past history in the light of modern developments? Do not a large majority still shake hands with painted savages? Yet we know that was an invention of Julius Cæsar, in the

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bitterness of his defeat, and was entirely contradicted by the greatest geographist of his time, Strabo. Gladys, the daughter of Caradoc, who was adopted by the reigning Cæsar and given the name of Claudia, married one of the great nobles of Rome, and because of her beauty and accomplishments became the subject of a poem written by one of the great Latin poets, and was counted by St. Paul, as you will see in his Second Epistle to Timothy, along with her husband Pudens and her brother Linus, as amongst his chiefest friends. That is a pretty good record for painted savages! We know from Bible records, backed up by secular history, that these islands held commerce with the great nations of the day. We know that when Nebuchadnezzar was destroying the Jewish colleges in Jerusalem, that a state-endowed university was established in Ireland, and that the youth of the Continent went there for their education. How mistaken we have been in imagining that the evangelisation of Britain waited upon the coming of Augustine and his band of monks. We have abundant evidence to show that in the first century the Christian Church was established in Glastonbury by Joseph of Arimathea. How many people ever ask themselves why these islands were cut off from the Continent to be the home of the British people—why these small islands are called great—why their population has grown into the greatest Empire the world has ever seen? There is only one answer, and it is found in one word—separation. Here we have the keynote of God's dealings with Israel. When He called Abraham from Ur of the Chaldees, He separated him from his land and kindred and his father's house. When He called Israel out of Egypt, He brought them into the Land of Canaan, and there in due course there grew up two nations—Israel and Judah—He called them to their separate tasks, and separate destinies. It was never God's intention that Israel should remain within those narrow frontiers. How then could His promises to the fathers be fulfilled that Israel should blossom and bud and fill the earth with fruit? This selected seed must be sown in all the earth. This God-endowed nation must be thrust out by the urge of a great Divine impulse, until her encircling and marching hosts engirdle the earth, sounding out its mighty message to every false God. God separated the sons of Adam. He set bounds according to the number of the children of Israel. "For the Lord's portion is His people, and Jacob is the lot of His inheritance." You remember that St. Paul, commenting on that passage in Acts xvii, says: "God hath made of one blood all nations of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they might seek the Lord, if haply they might feel after Him."

We come to a remarkable fact that, when Israel went out of Palestine, it was not with flying banners, and with Jehovah in her midst. She was thrown out because of her sins. She fell away into grievous idolatry. She was cut off from the Jehovah Covenant. She lost her great and honoured name. She forgot even her mother tongue. And the flock of Jehovah's pasture became the lost sheep of the House of Israel. Then Jesus came to Bethlehem, and the Shepherd sought the sheep. He paid the price of their redemption, prefigured by the Isaac sacrifice. He brought them under the new Covenant, prophesied by Abraham, confirming the promises thereby made unto the fathers. Then we find once more Israel is geographically separated: not in Palestine, but in Britain, the place concerning which the prophet said: "Listen, O Isles, unto me—the daughter people—Hearken, ye people, from afar, the mother nation. Thou art My servant, O Israel, in whom I will be glorified. I will give thee for a light to the Gentiles that thou mayest be for My salvation unto the ends of the earth." From the glowing prophecy of Isaiah we turn to the startling facts of history. We know that God's Word has not been discredited; we know that His plan has not failed. "He is faithful that promised." The leadership of Britain amongst the nations of the earth is due to one thing, and that is the witness of her greatest sons and daughters whose lives have been influenced by their faith in Christ. Jesus Christ, the great King of Israel, still leads on His nation, blindly oftentime, afar off it is true, but He still leads them on in the path of their destiny. False Christs dispute His leadership; yet one by one they pass as a watch in the night. False teachers challenge His Gospel, but it goes conquering on its way. Evil forces hurl themselves upon His Israel, but they are shattered, and their evil plots recoil upon themselves, for Jehovah has said, "No weapon that is formed against thee shall prosper." There is a remnant, and it is by the remnant that God saves the nation, for if it had not been for the small remnant we had been like Sodom and Gomorrah. God is going to take this nation in hand Himself. He is going to pour out His spirit upon her. He is going to write His law in the hearts of His people; then He shall see of the travail of His soul, and shall be satisfied with His nation. May God pour out such a baptism upon this Congress that everyone of us may go out in apostolic zeal to hasten that great and glorious day of national and spiritual enfranchisement!

* * *

MR. JOHN LEECH, M.A., LL.B., K.C.:—

Mr. Chairman, Ladies and Gentlemen,—May I be allowed, at the outset, to add my little quota of welcome to our dear brethren who have come right across the Atlantic in order to join hands with us in our great Congress.

One of the glories of this great work in which we are engaged is that it is not a local work; it embraces the whole of the British Empire and the great Republic across the Atlantic. This Movement will, I believe, before long shake the whole Empire. And when I say shake the Empire, I do not mean that it will shake the Empire to its destruction, but I mean that it will shake it so as to waken up our nation that our people may realise their glorious calling, and may realise the wonderful work to which God has called them. And when that takes place I believe it will be a day of mighty blessing to the British Empire, and also to the great Republic of the United States.

What is the aim of our Federation? It is a glorious aim. It is a mighty aim. The aim is to bring back this nation and this Empire to their God. When that takes place, and when this nation arises and realises that we are God's

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Chosen People, with all the blessings which God of old promised to our forefathers, that the reason why we have won victory after victory, and the reason why this nation is unconquerable is because of God's grace and God's mercy to His Chosen People; and when that day comes, when we realise our position, what a mighty day of blessing that will be for our country and Empire! Then there will come an end to all those difficulties that are baffling our statesmen to-day, and who know not how to meet them. Then the people will turn to their God, and once again they will accept the laws of God, and they will be written upon their hearts, and our difficulties will vanish because the people will realise that they are God's people, and that they must follow and serve Him. That will be a great day for Britain and a great day for our Empire. We are doing in this Federation the work of Elijah, we are preparing, by the grace of God, for the return of the King of kings. And as we go forth on this wonderful mission to prepare the people for the return of their King, we go forth, not in our own strength, for we have none, we go forth in the strength of our God, and we rely upon your prayers and upon your support in this mighty work which lies before us.

I like the British-Israel-World Federation. I like it because it stands for the Bible, the whole Bible, and nothing but the Bible. Right from the very beginning the Bible has been the centre of attack by Satan. He knew that the Bible would be the one thing that would give life and enlightenment to the people, and that as long as the Bible stayed his cause was lost. You remember right away in the days of pagan Rome, one of the emperors said that the time would come when the very name of Christianity would be wiped out. You remember too, later on, how Papal Rome attacked the Bible, and burned hundreds of thousands of copies. But did they succeed in destroying the Word of God? No. Why? Because the Bible has at the back of it the power of God. Because the Bible is itself the very breath of God, and no human power can destroy the Bible, thank God. In the present day the Bible is being attacked again. The infidel is attacking the Bible, but he attacks it openly. What weapon have we to meet the infidel? We have the great weapon of British-Israel Truth to meet the infidel, and no infidel can stand against it because it demonstrates the actual truth of the Bible from beginning to end. Thousands of infidels have already been converted to British-Israel Truth, and God grant that thousands more may in the future, when this glad news is spread broadcast over the land, embrace its teaching. There is another class of person to-day who is attacking the Bible; although they do not realise it. I refer to the spiritualiser. The spiritualiser closes a great part of the Book. Instead of taking the plain meaning of it as it is, and pointing out the glorious fulfilment of the Word, he spiritualises everything, and thereby closes up some part of that glorious Book. What weapon have we with which to meet the spiritualiser? The very same weapon of British-Israel Truth. That, and that alone, will knock the bottom out of the spiritualiser's theory and teaching. There is one other deadly enemy to-day of the Word of God, and he is not working openly like the infidel, but in a much more deadly way is attacking the Bible—I refer to the destructive Modernist. Now, where do these things come from? Are you aware that it was Rome that invented the spiritualising system? They taught that God had cast away His people Israel, and that all the promises given to Israel were now to be inherited by the Church of Christ—and she meant the Roman Catholic Church. Now we have the destructive Modernist. He is in our pulpits. He is in our divinity schools. He is training up the youth in this deadly system of destructive Modernising. What weapon have we with which to meet destructive Modernism? One weapon, one mighty weapon—the teaching of British-Israel Truth, which demonstrates the truth of the Bible from one cover to the other. May I just given you these lines:—

"You cannot brighten God's fair skies,
Or polish God's bright sun;
You cannot gem the sunbeam cars
That through the woodlands run;
You cannot perfect perfect light,
The rays from God's own eyes;
And till you can,
O clever man, perhaps it would be wise
To leave God's written Word alone
To shine with lustre all its own."

* * *

THE REV. PASCOE GOARD:—

Mr. Chairman, my Lord Bishop, and Dear Friends,—The question I want to address to you for a moment or two this afternoon is this—What is the relationship of Jesus Christ to Great Britain, the "nation and company of nations," and the United States. Has He any relationship to these peoples as peoples, and to these nations as nations? A multitude of voices will reply, "No!" but one voice which never fails will reply "Yes!" and that voice is the voice of the Bible. This is a question of infinite import at the present time. The great civilisation which, with Divine aid, man has built up, seems to be in danger, not for the first time, but more really in danger at the present time. There has been a voice which has spoken in this city very widely lately, which is telling you that civilisation has been founded by the agency and through the personality of the devil. It is not worth my while to contradict such a voice, but it is worth while to point out the fact that civilisation, as we have it to-day, has been founded by the grace, and upon the Personality of the Lord Jesus Christ. It is to a great degree a Christian civilisation.

What, then, is the relationship of Jesus Christ to Great Britain, and the Overseas Dominions, and the United States—the nation, the company of nations, the great people of prophecy? In order to answer that question, first of all it is necessary to come to a conclusion as to Who Jesus Christ is. It is not necessary for me to cover all that ground.

He Himself declares to you that He is the Son of man, and that He will continue to be the Son of man, for thus we read, "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered all nations."

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We must also know Him as the Son of God, for such He is. With definite meaning in his voice, a brother minister said to me the other day, "Yes; Jesus Christ is the Son of God, and so am I." Quite correct. Amen:—"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God."

So far we know Him—One Who was born in Bethlehem, Who died on Calvary, Who rose again on Easter morning, ascended to Heaven, and is seated at the right hand of the Majesty on high.

But He is also God the Son. Are you? Could my brother minister go so far as to say, "Yes; it is true that He is God the Son, so am I"? You and I have to halt there. The essential deity of Our Lord rang through the testimony of the Apostle Peter when he declared, "Thou art the Christ, the Son of the living God."

But is that all? Now, let me ask you to follow another step in the teaching of Holy Writ. Philip came to Him and said, "Lord, show us the Father." He knew the testimony Peter had been given as to Our Lord's divinity. Now he asks, "Lord, show us the Father, and it sufficeth us." What is the answer? See Our Lord facing the little group of His disciples; and looking with infinite tenderness into their eyes. He replies, "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father, and how sayest thou then, Show us the Father. Knowest thou not that I am in the Father, and the Father in Me." Jehovah incarnate in Jesus, Who was called Immanuel, God with us. If this be the answer the Bible gives to the question, Who is Jesus Christ? then our way is clear—we come to the Jehovah relationship with Israel in the Mosaic and Christian dispensations, and we find the one the continuation and the development of the other. Now, then, what do we find? Israel emerging from Egypt, the twelve tribes, unorganised. Now come to Sinai; they are organised at the foot of the mountain. On the third day amid marvellous natural phenomena, heralded by the trump of God, Jehovah descended to meet with Israel, and established Himself in Israel as Israel's King for ever; and that for ever is not exhausted yet—King in Israel through all the ages. Generations have come, and gone, but the King abides for ever, for He is the Ancient of Days, saying: "I am the first, and with the last." Down through all the ages of Israel's history, He is established in Israel as King.

But, again, He is Israel's Judge. That is part of the function of kingship. My friend Mr. Leech, who has just addressed you, has sat upon the seat as judge administering the law, not in his own name, but in the name of the king, for that is the function of the king. The King judges Israel, and because of Israel's sin sentenced Israel to seven times of punishment, 2,520 years of penal servitude; and that would never have ended, for the law is inexorable, except through redemption. This is the law for man and nation: "The soul that sinneth it shall die." And so Christ became the Redeemer. Now have you distinguished between the redemption and the atonement? The atonement may be expressed in these words: "Jesus Christ, by the grace of God, tasted death for every man." But Caiaphas gave a definition of the redemption when he said: "It is expedient that one man should die for the people that the whole nation perish not. This he spake by the Holy Ghost, being high priest that year." The atonement is individual; redemption is national. But what nation was redeemed? Egypt? Assyria? Babylon? No. They were never married to God. They were never divorced from God. They were never redeemed as nations. In Isaiah l, the beginning of the great redemption chapters, you have this significant question: "Where is the bill of your mother's divorcement whom I have put away?" Who is he talking to? Israel in the isles. Of whom is He talking? Of ten-tribe Israel; whom Hosea declared to be divorced from God; our forefathers and ourselves. "Where is the bill of your mother's divorcement whom I have put away?" There comes the wonderful story of the redemption of the nation as a nation, so that it never should be destroyed as long as the sun and moon and seasons endure. He is the Redeemer of Israel, the ten-tribe nation and the colony nation established in the isles.

What else? He is the King already in His Jehovah manifestation. It is true that "the Lord hath prepared His throne in the heavens; and His kingdom ruleth over all." That is past, that is present, that is future, that is continuous. He shall be King in Israel as the Son of man. The angel Gabriel, in announcing the birth of the coming One to Mary, declared, "God shall give unto Him the throne of His father David, and He shall rule over the house of Jacob for ever." It is a wonderful thing that the day will dawn, of which the history will be written that upon that day the King returned from the "far country" to take to Himself the throne of His father David and to "rule in Zion before His ancients gloriously." Is that all? It would be a very selfish Gospel if it were. Thus Isaiah says: "I will give thee (Brithain) to the nations, that thou mayest be My salvation unto the ends of the earth." Israel-Britain is the great evangelising force that is sending forth the Gospel of salvation to all nations. Christ commissions His disciples, "Go ye into all the world, and preach the Gospel to every creature." No, the nation is not energised from the devil, and the spirit that is operating through it is not that of the devil; it is the Spirit of Jesus Christ, the Redeemer of Israel and the Saviour of men.

* * *

THE REV. DR. FOWLER HAM:—

Mr. Chairman, my Lord Bishop, Ladies and Gentlemen,—It is indeed a great pleasure to me to be here to-day. I feel very much like the old coloured man in the South who came to have an interview with me one day, and, after he had talked for a while, he turned and said, as he was leaving, "I am glad you met me." I had the pleasure and privilege of crossing the Atlantic with this apostle of God (the Rev. Pascoe Goard), of whom you are all so fond. We had not only a very delightful, but a very profitable voyage. Let me say, as I stand before you, that we in the South of the States have never felt that we were separated from you Anglo-Saxons. I used to boast years ago, when as a child

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there fell into my hands the history of my ancestors which carried me back through seven generations of preachers. But recently I have felt that I have been able to trace my ancestry still further back. I used to be able to trace my ancestry back to Scotland, where my mother lived before the family came to the States; then I was able to trace it back to where my father came from. But now you have helped me to trace it back further still. In 1492 B.C. there was an exodus of my ancestors. And in A.D. 1492 there was another exodus. And each time we were reaching out into greater fields of religious freedom and religious life.

We are delighted to be with you, and expect not only to reap great benefits ourselves, but hope to be able to bring the great blessing to others that you have already brought to us. I am thinking of one little incident that took place last winter in Florida. I was there taking a two months' campaign. On Christmas Day my little girl of fourteen, who had been taught the Bible at her mother's knee, and recently has had much of this literature read to her, came home on her visit from school for the holiday. Naturally I was very anxious, because I knew of the subtle influences that were at work trying to undermine the authority and inspiration of the Scriptures. And I was very happy to hear her express herself in this way, when she referred to the histories that had given them an erroneous idea of the origin of things in this world. "Daddy," she said, "if you know the Bible and the truth about these things you can tell whether they are speculating." You who have children at school, you know how it pleases you when you see that their faith is not shaken.

We are happy to be with you.

* * *

THE REV. GEORGE SPEEDIE, M.A.:—

Mr. Chairman, my Lord Bishop, dear Friends,—The joy-bells that are ringing in my heart express my feelings. There is a little story that we have in Scotland, where I originally came from, as you have possibly already detected. You know we have a grim sense of humour in Scotland. A dear woman was dying, and she said to her husband, "James, you have not got on very well with my sister; I know that; but I want to make one request before I die. I want you to ride in the same carriage with her at my funeral." "Maggie," he said, "that is a big request to make. I will agree to do it; but it will spoil the day for me." When I read my name down on the programme this afternoon, it spoiled the day for me. I had no thought of making a speech. I am only a babe in these things, because when I came into the Movement I had been tripped up. A very wise person belonging to our Toronto Branch of the Association said to me, "Do you believe that Abraham, and Isaac, and Jacob were Jews?" "Of course I do," I replied. And then I tried to prove it from the Bible, but I was tripped up completely, and fell, and rose up in the British-Israel Movement!

I wish to convey to you the greetings of our Toronto Branch. We have a fine young man as President of our Branch there, and we are doing well. We are trying to keep together, and to go forward, and to hold the banner high for British-Israel Truth in Toronto.

THE REV. CHAS. E. BATZOLD:—

Mr. Chairman, my Lord Bishop, Friends, of this great Movement,—You can understand that I feel very strange in this wonderful building, and in the midst of this exceedingly wonderful assembly. Some years ago it was my privilege to stand within the portals of this great structure, and to hear the one who is wont to speak from this sacred desk preach a sermon on "Twilight and Trembling." I had known something about the meaning of trembling, for I had just arrived from France. I know something of that feeling that we experience when we stand in the presence of marvellous truth. I feel very much like that one in the Bible who is described in these words, "There is a young lad here," when I see myself in the presence of these great and mighty men and women of God, and realise that I have been called into this company and service. But I rejoice in the glorious privilege of being counted amongst those who have been called into this wonderful Truth, as the people of our God, by covenant as well as grace.

May I say that, coming to you from Vancouver, I come freighted with the good wishes of the Movement at that end of the Dominion, and with their blessing and benediction to you in this World Federation. I come to you reciprocating the wondrous greetings that you sent to us from your last Congress when you sent Brother Heaver, who was indeed an apostle, a man equipped for the work, and sent forth to impart to our organisation in Canada the spirit of altar fire. And we sent to you a parchment of fidelity and continued loyalty and service, and expressed our purpose concerning you in this great work. Brother Heaver bound our hearts to you and to this great Movement. And we have rejoiced in the privilege year by year in sending forth the one who is our great leader in the work. Mr. Goard is a rejoicing to us when you spare him long enough to come back home. He came to us this year, and we knew he was tired; and we covenanted among ourselves that we would not press him into service. But the continued and insistent voices where this Truth has taken root meant that one and another called upon him, and we began to feel a little ashamed. The cry became so insistent that we had a series of meetings in Victoria, and a triumphant series of meetings in Vancouver, when the place resounded to the echoes of this Truth. And the final gathering pledged itself to this Movement, in service and loyalty. I rejoice that in this work I have been called. I rejoice that I have been sent forth to represent our province.

IMPRESSIONS OF THE CONGRESS 1926.

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

THERE is no doubt about our great Movement growing, and that rapidly. The hall we had last year would not have held more than one-half those who flocked to our meetings this year. What impressed one most was that the Power of the Holy Spirit was upon every one of the meetings, not only the two each day in the Large Central Hall, but also at the meetings held at the Headquarters. Our friends from Canada and Kentucky were most heartily welcomed,

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and gave us, as we hope we also gave them, an interchange of ideas. Another feature of our meeting was the presence of so many clergy and ministers, and notwithstanding the variety of subjects touched upon there was perfect unanimity.

There is no doubt but that the most prominent topic was the teaching as to our Blessed Lord's imminent return to take to Himself the Kingdom over Israel. That the time was short, and that it behoved every individual to do his and her part by prayer for God's Holy Spirit upon our nation, and by gifts as far as one is able, to advance the hastening of that coming.

God Himself has led the way. He has put it into the heart of a member to offer the Federation a suitable house with grounds upon which can be built a lecture hall to the memory of her father, Col. Weldon, who has been with us very many years until God called him home.

The response to our appeal was most marked and showed again God's gracious acceptance of the intention of our Council, viz., that we should undertake the education of young men for the ministry on the lines of the Gospel of the Kingdom and of the Grace of God. Our first action, we hope, will be to put forward at once a most eloquent, highly gifted young man, full of the Holy Spirit and zeal, who, having burnt his boats, and put his hand to the plough, is determined, God helping him, to carry out his ministrations in the mission field upon B.-I. lines. By this he means that the Bible says what God means and means what God says, that Israel is Israel, and Judah, Judah; that the present Jew of to-day is not all Judah even, but that most of Judah are with Israel; that the British Empire and Celto-Saxon race, including United States of America, is the fifth Kingdom of Dan. ii and vii, and that our Sovereign is a true descendant of David sitting upon the Throne of Israel, until He come who is King of kings and Lord of lords. By this consistently literal understanding of God's Word we hope to save souls, convert atheists, put to rebuke the Modernism of the day, and promote God's Glory in preparation for Christ's coming.

WEEK BY WEEK.

By A. R. H.

OFFICIAL lecturers at the British Museum have, on sundry occasion, been known to voice the plea that, if only the clergy and ministers of religion in Great Britain would visit the archæological sections of the Museum there would be

NO HIGHER CRITICISM,

and the laborious process of attempting to determine the veracity of Scripture by investigation as to the authenticity of documents might well be laid aside as being comparatively a work of little consequence. The manner in which the spade is verifying Scripture to-day is certainly somewhat astounding, and the results of modern archæological research deserve the very widest and most persistent advertisement. Some of the following extracts are of peculiar interest to British-Israel believers.

Commenting on the work undertaken by Professor Sellin at SHECHEM, Bishop H. M. du Bose declares that it has resulted in "the *validation of the Bible stories* relating to the

HISTORY OF ABRAHAM AND JACOB,

and the *tremendous strengthening of the argument for the common origin of the Genesis stories of the* GARDEN OF EDEN, *the* FALL, *and the* DELUGE *in a family of* SEMITIC *nations in the north, on the borders of* ASIA MINOR."

A review in the New York *Times* shows conclusively that *much that has been considered by scholars to be myth is history.*

"The story of BABEL, for instance," declares the writer, "is no myth any longer. Early mankind believed in worship on a mountain. When there was no mountain they built one. In UR OF THE CHALDEES, to-day, excavators have been uncovering what looked like a huge rubbish heap, but proved to be a huge pyramid temple, a staged tower, 195 ft. long, 150 ft. wide and 60 ft. high, standing on an artificial terrace and oriented to the cardinal points of the compass. It is what CHALDEA meant by BABEL, and a work so immense could only have been completed by a community politically united. The Scriptural statement, therefore, that the building was interrupted by a confusion of tongues—that is, by a divergence of race and culture—is rendered self-evident."

This tower must have been a familiar sight to ABRAHAM, who, according to Mr. P. W. Wilson, "emerged an heroic figure" from the experiences of disastrous wars and invasions from PERSIA which occurred in his time. "The excavations show us that he emigrated from a highly elaborate community," concludes our informant. "DAMASCUS still marks the detour northward by which ABRAHAM, in his journey to PALESTINE, avoided the desert."

Further discoveries demonstrate that "the abominations of MOLOCH and BAAL, which included passing children through the fire, are no longer imaginative, and the terrific imprecations of SAMUEL and ELIJAH, leading their nation against the practice of these horrors, are restored to the basis of ethics. *The very altruists who have been so shocked by the stern language would themselves use no different language if they were confronted by the same moral agony.* At BETHSHAN, the actual pillars reared to BAAL and ASHTAROTH and denounced by the HEBREW PROPHETS have been identified."

Professor Sellin in a recent lecture at JERUSALEM stated that "among the many treasures uncovered by excavation on the site of SHECHEM (a town mentioned in hieroglyphic inscriptions of EGYPT in the nineteenth century B.C. and in the TEL EL AMARNA tablets) were walls, two city gates, towers and several rooms and entrances of the very city where ABRAHAM built his altar, where JACOB buried his idols, where JOSEPH'S tomb is reputed to be, and where the scene of the story of ABIMELECH, son of JERRUBABAL, is laid. The city gates are the largest as yet found in PALESTINE, and the palace which has been excavated, built about the eighteenth century B.C., reveals a large room and gallery with the bases of nine columns.

"Among the other buildings discovered are the foundations of the Temple of Baal-berith, mentioned in the BOOK OF JUDGES. Four strata of buildings have been unearthed,

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the most ancient and important being the temple of the CANAANITE period. It was situated on a big terrace, with three smaller buildings, probably chapels, all perhaps identified with the

'HOUSE OF MILLO'

mentioned in the BOOK OF JUDGES."

The most important find in the lower city has been the discovery of two cuneiform tablets, of a period prior to 1200 B.C., containing a private letter and a list of names of persons. "Names and inscriptions are rare in excavations in Palestine," declared the Professor, "and when fully read the tablets should throw new light on the period of the settlement of the children of Israel in the Promised Land."

Meanwhile Professor Macalister claims to have uncovered the actual wall of

THE CITY OF MELCHIZEDEC,

KING OF SALEM, who ministered to ABRAHAM with bread and wine.

"The ancient date," declares the Professor, "is demonstrated by the potsherds in the rubbish cleared, which belong to the Bronze Age, so that it may fairly be said that this *carries back the story of* JERUSALEM *to* 2,000 *years before* CHRIST, *and possibly earlier.*" The later walls of the city as held by the JEBUSITES have also been identified, the very walls from which the defenders taunted DAVID, saying "Except thou take away the blind and lame thou canst not come in hither."

DAVID'S tower of MILLO and much of the wall around which, after the captivity, NEHEMIAH rode, has been mapped out.

Dr. Stephen Langdon has just published the translation of a clay tablet discovered at KISH, which reveals ancient dates of the utmost importance. The tablet, which is an astronomical one, gives, in conjunction with another tablet at the British Museum, the day and month of the risings and settings of VENUS, in addition to the exact figures of the length of her invisibility.

This has enabled Dr. Fotheringham to calculate the *exact years of the reign of* HAMMURAPI, the famous lawgiver of BABYLON (probably AMRAPHEL of Genesis xiv), who reigned 2067–2025 B.C. "Consequently," comments Professor Langdon, "*the date of* ABRAHAM *is apparently settled.*" The Professor, according to our informant, "is the last man to try to reconcile the Bible with archæological discovery, and his testimony is thus of exceptional weight. It is not many years ago that the 14th chapter of Genesis was a special target for the ridicule of hostile critics, the whole story being considered to be the product of imagination. But the discoveries of Assyriologists first produced the names of kings referred to, then evidence that the political situation as stated in Genesis xiv was accurately described," and finally came the witness "that in ABRAHAM'S day BABYLON was subject to ELAM—further that Babylon was at this time a divided country—a king reigning in ELLASAR. Yet all these discoveries left one problem. The date of HAMMURAPI was, twenty years ago, generally stated by archæologists to be at least 300 years before the Biblical date of ABRAHAM.

"The evidence of this newly-translated tablet states the reigning date of this king as being 2067–2025 B.C., *precisely the date at which* ABRAHAM *lived,*" and thus *proves the*

ACCOUNT OF ABRAHAM'S LIFE

to be historically accurate.

"On the basis of this and other astronomical tablets now in the British Museum, Professor Langdon puts the new date of Menes, the founder of the first EGYPTIAN dynasty, at 3100 B.C.

"Once again," concludes the writer, "has *archæology corroborated the Book of Genesis.*"

Excavations in SOUTH RUSSIA have resulted in discoveries which throw light on the ancient inhabitants of this region as far back as the 6th millennium B.C. Professor Borozdin states that the endeavour is now being made to "unearth the walls of OLBIA *described by* HERODOTUS *in the fifth century* B.C., the exact site of which has hitherto not been determined," and considers that "further work at Usatoff may *solve the problem of*

HOMER'S CIMMERIAN PEOPLES,

and show that they occupied these regions before the Scythians."

These reports are contributed, without comment, for the individual consideration and information of B.-I. students scattered the world over wherever Anglo-Saxons dwell.

QUESTIONS AND ANSWERS.

BY THE REV. G. H. LANCASTER, M.A.

QUESTION.—Would you kindly explain Lev. xxvi, which verses refer to Israel and Judah, and from what chapter and book do we commence to reckon the "Seven Times"?

Can you also give the dates on which the punishments expire, and briefly the notable events in British History that characterised their termination?

I have started a system of Bible marking for lectures and Sunday School work, and would like to have the references handy. J.C.S. (Preston).

ANSWER.—Leviticus xxvi is an important chapter in that section of the Book of Leviticus which is known as "H," or the Law of Holiness. This section consists of Leviticus xvii–xxvi, so that the above chapter forms the conclusion of "H." From Lev. xvii, 2, it will be seen that God's message was "unto all the children of Israel," and not necessarily to Israel or Judah individually. Further, in Lev. xxvi, 42, God promises to remember His Covenant with Abraham, Isaac, and Jacob, so that this great section begins and ends with its reference to the whole and undivided nation.

The great "Seven Times" (2,520 years) are mentioned four times, *i.e.*, in verses 18, 21, 24, 28; but whereas they refer to the whole nation, history has proved that the Seven Times applied separately and distinctively to both the Houses of Israel and Judah.

Space forbids us to give in detail here the numerous commencements and fulfilments of the Seven Times. But if you

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are able to refer to my *Prophecy, the War, and the Near East*, you will find a tabulated list of events in the Chart at the end of the book.

Briefly, the Seven Times of Israel began in 747 B.C., when Nabonassar was King of Babylon, and when Daniel's Image commenced. This terminated in A.D. 1699 (lunar reckoning), and 1774 (solar reckoning).

Then in 721 B.C. Samaria fell, and Israel was deported. This period terminated in A.D. 1723 (lunar) and 1800 (solar), a period which opened the glorious nineteenth century of Empire, discovery, and missionary progress.

But the Seven Times of Judah commenced in 606 B.C., when Nebuchadnezzar attacked Jerusalem for the first time. This period terminated in A.D. 1840 (lunar), 1878 (prophetic), 1915 (solar).

The second attack of Nebuchadnezzar took place in 598 B.C. This ran out in 1848 (lunar), 1887 (prophetic), 1923 (solar).

The third attack of Nebuchadnezzar, and the final one, in which Jerusalem was sacked, and Zedekiah was deported sightless to Babylon, took place in 587 B.C. These Seven Times ran out in A.D. 1859 (lunar), 1897 (prophetic), and will finally end in 1934 (solar).

From the above it will be seen that from the end of the eighteenth century down to the present day—or if we include the whole period of the "time of the end," *i.e.*, 235 years from 1699 to 1934—there has been a gradual development of the British Empire, of the Gospel, and of Christian ideals. Israel has come more and more into her own. At the same time, the Turkish Dominions have shrunk, and the Promised Land has in numerous ways been opened up for British enterprise and possession.

From this we conclude that the next seven or eight years are destined to be of greatest significance, and events of far-reaching importance will take place regarding Great Britain, America, and the Promised Land; so much so that increased jealousy will arise amongst Continental nations, and "the Lord will gather all nations against Jerusalem to battle." (Zech. xiv, 2.)

THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE Clerical and Ministerial Association will resume its meetings on Monday next, October 25th, at 11 a.m., and the British-Israel College will commence the Winter Session on the same day, at 3 p.m.—both at our Headquarters, under the presidency of the Rev. Pascoe Goard. The College classes will be held also at 7.30 on Monday, and at 3 and 7.30 on Tuesday of next week.

* * *

The Rev. Pascoe Goard will preach (D.V.) in the Westminster Congregational Church, Buckingham Gate, S.W., to-morrow (Sunday), at 11 a.m. and 7 p.m.

* * *

Our Oxford Branch has prepared a splendid programme for the winter. Mr. John Leech, M.A., K.C., is to give the address on Wednesday next, October 27th, at 8 p.m., in the Hannington Hall. The Rev. T. H. Whitehouse is the speaker for the following evening at the same place and hour. The Rev. Philip Young, L.Th., and the Rev. James Mountain, D.D., gave addresses on September 29th and 30th.

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Mr. J. J. Morey is to address our Manchester Branch on Tuesday next, October 26th, at 7.45 p.m., in the Houldsworth Hall, Deansgate. The public are cordially invited to all meetings of Branches announced in these columns from time to time.

* * *

Mr. John Leech, M.A., K.C., will conduct a special mission in Sheffield on November 1st, 2nd and 3rd. Afternoon meetings will be held in the suburbs, and evening meetings will take place in St. James's Church, at 7.30.

Mr. G. Lock has lectured on "The Great Pyramid" for the Commercial Association at Queenstown, South Africa. Keen interest was manifested in the subject, which was new to most of those present.

* * *

Our Bedford Branch Annual Report shows steady progress and a good increase of members. Appreciative notice is taken of lectures and addresses by the Revs. W. E. Woodhams Denham and Hector MacTurk, M.A., Mrs. Dyer and Mr. Garrison. A Conversazione in February was a great success. The President, Secretary and Treasurer were re-elected. A publicity member was appointed. Good propaganda work was reported, also an increased sale of literature. The executive members have put in some hard work. All feel that the Branch has the Divine blessing.

* * *

MEETINGS AT LONGTON AND BURTON-ON-TRENT.

MR. H. D. HOUGHTON, of Nottingham, addressed a meeting at Longton, Stoke-on-Trent, on Monday evening, September 27th, in Longton Town Hall, Mr. A. R. Copeland, J.P., presiding. The lecture was of a most interesting character, and caused much enthusiasm.

On the following (Tuesday) evening, September 28th, Mr. Houghton gave a lecture entitled, "The Secret and Mystery of England," in the Masonic Hall, Burton-on-Trent, the Rev. Gilbert Davies, M.A. (Vicar of Branstone) presiding, the lecture being of a most able and forceful character, causing a great impression and much interest. It is proposed to hold several meetings in Burton during the winter months.

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The Official Weekly Journal of the British-Israel-World Federation.

INCORPORATING "THE BANNER OF ISRAEL" AND "THE COVENANT PEOPLE."

No. 252. Vol. V. OCTOBER 30th, 1926. Price 2d.

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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.]

THE FOUNDATION.—COURSE V: "RESURRECTION OF THE DEAD."

BY THE REV. W. PASCOE GOARD.

THIS is the fifth study of the foundation doctrines of the Christian faith as epitomised in the sixth Chapter of Hebrews, verses 1–3.

The former studies took in the doctrines of Repentance from dead works; Faith toward God; the doctrine of Baptisms; the doctrine of the laying-on of hands. To-day we are to approach the great doctrine of the *resurrection of the dead.*

Glance at the four foundation doctrines we have thus far dealt with and see that *they are in the realm of faith and practice.* Repentance, Faith, Baptism, the laying-on of hands; these are all attitudes of mind and heart, and actions of the candidate. Now we are called to step out into another sphere. *The resurrection is not an attitude of mind and heart; it is not an action directed by human volition; it steps right out into the realm of natural phenomena.*

The resurrection of the dead is not a part of evolving human life as we know it. There is no power known to science which can bring about the resurrection of the dead. Being a fact at all, it must be a fact of a higher order than the natural phenomena with which the scientific observer is acquainted.

We are asked *to believe the doctrine* of the resurrection of the dead.

More than that, we are asked to believe *the well-attested fact* of the resurrection from the dead. This latter stamps this as the most concrete of the great foundation doctrines, for it has been capable of a physical demonstration; nay, it has been physically demonstrated.

We shall consider the resurrection of the dead from *the standpoint of doctrine.*

We shall consider the resurrection of the dead *as a phenomenon of nature* most carefully observed, and well attested.

We shall consider the resurrection as *a demonstration of the matter-of-factness of the Christian religion;* a demonstration lacking in every other system of faith on earth.

We shall consider the resurrection of the dead as *the great hope* for the future.

We shall consider the resurrection of the dead as *one of a well-known series of natural phenomena,* without which the natural order would indeed be incomplete and faulty; but which rounds off and perfects the work of the Creator and the studies of the sciences the field of which is the natural order of God's creation.

THE RESURRECTION OF THE DEAD AS A MATTER OF DOCTRINE.

The doctrine constituted a hope of the pre-Christian times. To show this we may quote one passage which will be sufficient for our purpose. We quote from that rich treasure-house, Job. Thus he speaks of the resurrection (Job xix, 23–27):—

> Oh that my words were now written! oh that they were printed in a book!
>
> That they were graven with an iron pen and lead in the rock for ever!
>
> For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

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And though after my skin worms destroy this body, yet in my flesh shall I see God:

Whom shall I see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

In the Old Testament and in the pre-Christian times the doctrine of the resurrection from the dead was *purely a matter of faith*, the phenomenon predicted being utterly unknown in the B.C. ages. It was a faith held with fullest conviction; but it was a faith which had received no demonstration in the realm of natural phenomena. This was the status of the matter before the resurrection of Our Lord.

But in the A.D. days of the New Testament *the resurrection took its place among scientific facts which have been demonstrated; the ascertained and recorded resurrection of Our Lord furnishing the demonstration.*

The New Testament is alive with the doctrine of the resurrection of the dead, as we shall see as we go on. Now it is certain that the present Christian age *holds the fact of the coming resurrection much as the Old Testament age held it*, namely, *as an article of our faith*, constituting a vital part of our creed. It is preached and believed by the Church on this ground chiefly.

It is well that the doctrine should be so held. It is not well that it should be held as a doctrine only.

THE RESURRECTION OF THE DEAD IS A PHENOMENON OF NATURE.

The resurrection from the dead has been *experienced by Jesus of Nazareth*. The fact was demonstrated to the eleven and to many others of His disciples, who knew their Lord too well to be under any doubt as to His actual personality; and whose testimony was clearly given. It was resisted by the ecclesiastical authorities and by the State, was sifted by the schools, and was finally found to be absolutely unshakable. *Thus we have the attested fact of the resurrection of the dead recorded* in many ways; by the evangelists, in the Acts of the Apostles, and in the Epistles.

Thus the Apostle Paul epitomises the evidence in his great discussion of the fact of the resurrection of the dead:—

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures:

And that he was buried, and that he rose again the third day according to the Scriptures:

And that he was seen of Cephas, then of the twelve:

After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

After that, he was seen of James; then of all the apostles.

And last of all he was seen of me also, as of one born out of due time.

For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me.

Therefore, whether it were I or they, so we preach, and so ye believed.

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

But if there be no resurrection of the dead, then is Christ not risen:

And if Christ be not risen, then is our preaching vain, and your faith is also vain.

Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not.

For if the dead rise not, then is not Christ raised:

And if Christ be not raised, your faith is vain; ye are yet in your sins.

Then they also which are fallen asleep in Christ are perished.

If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the firstfruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.

But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

For he must reign, till he hath put all enemies under his feet.

The last enemy that shall be destroyed is death.

For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

How wonderfully the Apostle presents the resurrection as a fact, observed and attested. Not merely a doctrine to be accepted, an article of faith to be believed; but *an attested fact not to be denied.* Thus we see the resurrection of the dead as a fact in process of accomplishment, which in due time must receive completion.

The order of the resurrection of the dead yet to be accomplished is still a matter of doctrine; an article of faith to be believed. But the fact of the resurrection has gone beyond that stage.

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In the fact of the resurrection of the dead we have *a demonstration of the Christian faith.*

" For if Christ be not risen then is our preaching vain, and your faith is vain . . ."

" And if Christ be not raised, your faith is vain ; ye are yet in your sins.

" Then also they which are fallen asleep in Christ are perished.

" BUT NOW IS CHRIST RISEN FROM THE DEAD, AND BECOME THE FIRSTFRUITS OF THEM THAT SLEEP."

What a wonderful demonstration of the Christian faith is here. *Christ is shown to be the Son of God with power by the resurrection from the dead.*

The fact that He died, the sinless one for the guilty, is demonstrated. Had He died as a sinful man, death would have retained Him in the place of the dead, and there would have been neither Redemption for Israel nor Atonement for the sins of mankind. But, thank God, " Now is Christ risen from the dead," and the Redemption and Atonement are sealed with His blood, and demonstrated by His resurrection.

The writer received a delegation on one occasion of outstanding men. They came to ask why he could not accept the teachings of a religious leader other than Jesus Christ. The answer was : " I can follow no leader who leads those who follow into the grave and who leaves them there. I can follow no leader who is held in the place of the dead. Jesus Christ led the way into the tomb, it is true, and therefore all who are not freed by translation from that experience will, perforce, have to follow Him into the grave also. *But He did not remain in the grave.* Death could not hold Him in the place of the dead. CHRIST AROSE, and led the way out from the tomb on the other side. Therefore we follow Him and follow Him alone, " who only hath immortality." His Gospel is demonstrated by His resurrection from the dead, and only His ; therefore we follow and rejoice in Him.

THE RESURRECTION FROM THE DEAD AS THE GREAT HOPE.

We shall have time but for one brief illustration of this. Peter had a vivid realisation of the economic status he and his associate disciples had reduced themselves to by following the Lord. Our Lord had declared, " foxes have holes and the birds of the air have nests, but the Son of Man has not where to lay His head." Peter therefore said unto Him, " Behold, we have forsaken all and have followed thee ; what shall we have therefore ? "

It was a plain and a very reasonable question. The answer is just as plain, and we submit just as reasonable. But only so if we assume the veritable reality of the resurrection of the dead, and of the restoration of all things. This is the very obvious answer to the question of St. Peter : " And Jesus said unto them : Verily I say unto you, That ye which have followed me, *in the regeneration when the Son of Man shall sit in the throne of his glory,* ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake *shall receive an hundredfold,* and shall inherit everlasting life."

Mark, Our Lord's word is solemnly pledged to the disciples, and the writing under His hand which carries that pledge is recorded in the Scriptures. The security is therefore sure. It is better than Company Stocks, Railroad or Government Bonds, for it has a more sure backing and it carries on into the eternal state, or rather into the millennial period, which Government and Company Bonds do not. And the same security is offered to all who shall sacrifice for the Lord and His Kingdom, or who shall make investments therein.

An hundredfold is ten thousand per cent. This is the best guaranteed investment of which we have any knowledge. Foolish will be the person who does not invest therein.

The resurrection from the dead lies at the basis of this great grant from the throne of the Lord, sealed with His own Name.

What a hope ; what a certainty is this for all who accept the Lord as Saviour and King.

THE PLACE OF THE RESURRECTION OF THE DEAD IN THE PROGRESS OF NATURAL PHENOMENA.

There was a time when the void, the supposedly infinite space where now swings the material universe, was empty of material things.

There came a day when in that space material things appeared. " In the beginning God created the heaven and the earth."

Up to a certain day the worlds of the Solar system had not been formed. In process of astronomical time the sun, moon, and planets took their places in the Solar system, and their motions were established in the heavens.

Up to a certain day there had been no appearance of life on the earth. There came a day when life appeared on the earth.

Up to a certain day or period there had been no conscious life. Then came a day when conscious life appeared.

Up to a later day there had not been a man upon the earth. Then came the day-dawn of the human period.

Up to a certain time man had lived unconscious of death. Then came a day when the first man passed through the gates of death.

Up to a certain morning of glorious memory no man had returned from the grave. Then came the Resurrection morning, when Our Lord burst the barriers of the tomb and arose triumphant over death.

Up to a certain day there had never a man ascended to heaven clad in his resurrection body. There came Ascension morning, when Christ ascended " and a cloud received Him out of their sight."

Until to-day the generality of the dead rest sleeping in the grave. But there shall come a day when the " Dead in Christ shall arise first, and we who are alive and remain shall be changed " ; that is to say, translated.

Up to to-day no man who has ascended to God from the earth has ever returned to dwell again. But the day shall come when " He shall descend from heaven with a shout, with the voice of the archangel and the trump of God," and so coming, He shall bring His saints with Him.

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Thus we see that in the progress of the great phenomena of nature, the resurrection of the dead has its place, and the day is not now far distant when the dead in Christ will arise at the sound of His voice, and the living in Christ with them will put on His likeness and go with Him into the millennial glory.

The personal glory of that time is thus contrasted with that of the life surrendered here, at death, or by translation at the coming of Our Lord :—

So also is the resurrection of the dead. It is sown in corruption ; it is raised in incorruption :

It is sown in dishonour ; it is raised in glory ; it is sown in weakness ; it is raised in power :

It is sown a natural body ; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

And so it is written, The first man Adam was made a living soul ; the last Adam was made a quickening spirit.

Howbeit that was not first which is spiritual, but that which is natural ; and afterward that which is spiritual.

The first man is of the earth, earthy ; the second man is the Lord from heaven.

As is the earthy, such are they also that are earthy ; and as is the heavenly, such are they also that are heavenly.

And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption.

Behold, I show 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.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is they sting ? O grave, where is thy victory ?

The sting of death is sin ; and the strength of sin is the law.

But thanks be to God, which giveth us the victory through Our Lord Jesus Christ.

Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

CONGRESS NOTES—(*Continued*).

FRIDAY AFTERNOON, OCTOBER 8TH.

Rev. Pascoe Goard presided, and the devotional exercises were led by Dr. Fowler Ham and Rev. Ethelbert Goodchild, M.A. The Chairman at once called upon the Rev. C. M. Stuart King, M.A., who dealt with the historical evidences of our relationship with the ancient House of Israel. He quoted various statements from the writings of Herodotus relating to the Scythians, supported by extracts from Diodorus, all bearing testimony to the fact that this ancient race came out of Media and were found in the Crimea and adjacent districts by the writers named. Diodorus states that the Sacæ came from the Scythians. The Chronicles of Eri show that the earliest Irish people came from the Hebrews, and brought with them the Commandments of Exodus. Ptolemy and Sharon Turner state that the Danes, Jutes, Saxons and Normans were derived from the Sacæ. The Picts came from the Scythians. In fact, all these invaders were sections of the one House of Israel. The ancient Kings of Assyria left records of the doings of their reigns, proving relationship between the Kymri and Israel. Esarhaddon stated that he made himself master of the Gymri or Sacæ. Many proofs concerning these ancient tribes were given, building up a connected, indisputable case for our identity with Israel.

His Irish humour brightened up a speech full of strong forcible argument.

* * *

Rev. Dr. M. Fowler Ham, of U.S.A., was then called, and said that until recently he believed the Jews to be God's chosen people, but light had come, and brought him the solution to many problems. He proceeded to deal with the revolutionary conspiracy going out to-day to wreck Christianity. He was in touch with authorities and evidences proving that the great underground influences at work in America were out to support liquor, and other anti-Christian organisations. These conspirators have the control of the white slave traffic, terrible details of which were given by the speaker. They buy up all sorts of sports and games, moving pictures and theatres, and strive to use these things for Soviet and seditious propaganda. Every attempt is made to check the progress of Christianity. It is the most gigantic control—almost superhuman—governing a nation's social customs, and seeking to capture the world, to prevent the coming in of the Kingdom of Christ. The Bible, family life and ordinary morals are discredited, revolution is advocated, and all forms of evil are encouraged.

The whole of this colossal movement is in the hands of the Bolshevik crowd centred in Moscow, and behind it is the International, anti-Christian Jew. This most impressive speech brought home to us the value of British Christian institutions, and we were urged to stand firm on the Bible and its teaching.

* * *

Rev. Maxwell Carnson then addressed himself to the beginners, and warned them to be extremely careful as to how they bear themselves in the mental upheaval they pass through upon the acceptance of this Truth, and to be reticent in their expression until they are sure of their ground. He had found it necessary to scrap his theological training, burn his old sermons, and revise his estimate of the scholars and teachers of our day. He was "dropping his pilot," and he had found it necessary to do this or to drop the Word of God. He quoted a great Christian leader, who said the usual discreditable things about Genesis, the law, the chronicles, the prophets, and others, and he had been forced to the conclusion that he must back up his many or less

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theological books or let the Bible go. He now saw that the Bible was one great unity.

Referring to the Branch, he dealt with the Branch of the King, enlarged upon by St. Matthew; the Branch of Service, the keynote of St. Mark's Gospel; the Branch of the Man, dealt with by St. Luke; and the Branch of Jehovah, described by St. John as God the Father.

Mr. Carnson's eloquent and forcible address was an inspiration, and we went home uplifted and blessed.

FRIDAY EVENING.

This was Commissioners' evening, and the Commissioner-General, Mr. John Leech, M.A., K.C., presided. After devotional exercises the Chairman spoke of the method by which the country was divided into ten areas, and pleaded for the necessary help which would make a full organisation possible. He spoke highly of the work the Commissioners were doing, and paid tribute to their courage and ability.

Rev. Joseph Gay, A.T.S., Commissioner for the Northern Area, was first called, and took as his subject, "Bible Prophecy and the Signs of Our Times." Prophecy was history in the making, while history was actualised prophecy. He dealt with the prophetic statements of Moses, Isaiah, Jeremiah, Ezekiel, Daniel, Paul and Peter, and showed that in every age God had brought about a period of destruction and followed it by a time of construction. First a pulling-down, then a building-up, and from the earliest days this method was illustrated from the history of Israel, the image of Nebuchadnezzar, the Christian era, the establishment of our Bible, and, lastly, the history of our own Movement. He showed that the world must recognise a resurrected Christ, a resurrected Bible, and soon a resurrected Kingdom.

Mr. Gay's inspiring address was greatly appreciated.

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Rev. T. H. Whitehouse, Commissioner for the Midlands, followed, and enforced the truth that our teaching is not, as many suppose, merely material and political, but is sound on all the great spiritual fundamentals.

He showed that in the national history of Israel there must be the same deep experiences which come to the individual Christian:—

1. National repentance, illustrated by the teaching of Hosea, Jeremiah and Ezekiel, all of whom foretell the national return of Israel to their God, repenting and confessing their sins.
2. National conversion, clearly prophesied in Jer. xxxi and Ezek. xi.
3. Justification.—All the prophets speak of God's mercy, redemption and acceptance of His repentant people.
4. Sanctification.—God will sanctify His people and bring them into service for the good of the world.
5. National righteousness.—The time is near when our nation will be cleansed, and will be all righteous.
6. Security for ever, the result of our repentance and God's favour.
7. Priestly service and witness, not for our glorification, but the blessing of mankind.

Mr. Whitehouse packed his address with apt Scripture references, which were most enlightening and instructive.

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Mr. J. J. Morey, the Commissioner for London and the South, was the final speaker, and dealt with the question of Israel's blindness. While distressed at the ignorance and apathy of our nation, we must remember this is a clear evidence that we are Israel. Britain is blind (1) to her national inheritance, (2) to her national redemption, and (3) to her national release from captivity.

The speaker dealt with these points, and explained the birthright inheritance, the distinction between national redemption and individual salvation, and showed that at the end of the eighteenth century Britain awoke out of sleep and, in fact, came out of her period of punishment. He showed that during the last 1,300 years our blindness has been the result of the teachings of Rome, which had sunk into the mentality of our nation.

There are three candidates for the honour of being the Israel Kingdom of God: the Jews, the Papacy, and Britain. He urged the preaching of a full Gospel, both by the Churches and ourselves, for although nationally set free, our people were clinging to their fetters, and we must call them into their rightful liberty.

SATURDAY MORNING.

Rev. Canon Aspinall presided. The devotional exercises were led by Rev. Commander Roberts and Mr. J. J. Morey.

The Chairman was delighted that one of his dreams had come true, viz., that he might have a place on our platform. Reviewing the past 20 years, the Chairman spoke of his association with Philo-Israel and others. God promised to Abraham that his seed should become a great nation which should be a blessing to all nations. Great discoveries are being made as to the actual events of Abraham's time; in fact, the very stones are crying out. Modern teachers who are not true to the Bible are being rebuked thereby. The whole world is waiting for the manifestation of the sons of God. The children of Abraham can claim the material promises made to the fathers, but the greater spiritual blessings can only come to them through Jesus Christ. Speaking of our triune nature of body, soul and Spirit, the Chairman named Ezekiel as the prophet of the material Kingdom, and speaks of the dry bones, the two sticks, and the actual battles of the Kingdom. Joel is the prophet of the mind or soul. St. John is the prophet of the Spirit.

* * *

Rev. Chas. Cooper, F.G.S., gave his testimony to the work of the Federation, and to the great blessing he had received. He spoke of the early days of the Ministerial and Clerical Association, and bore striking testimony to the strong, intelligent, consistent teaching of the Rev. Pascoe Goard. He is a devoted reader of THE NATIONAL MESSAGE, and is now preaching and teaching according to the new light which has come to him. The clergy do not know the importance of this matter; they continue to be inconsistent in their teaching, glossing over many points

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they do not understand. He advised all to be courteous, tactful and wise in their method and manner of dealing with the clergy. He enforced the literal reading of the Israel prophecies and promises, and urged his fellow-ministers to keep an open mind, avoiding the crippling prejudices which often bind and fetter the thinker and teacher. He believed B.-I. teaching to be the grandest explanation of God's plan open to us to-day. It proves God's faithfulness, and brings a great call to the nation to loyal service to our King.

* * *

Mr. John Leech, M.A., K.C., addressed the meeting on the Second Coming of Jesus Christ. He believed this subject to be the pinnacle of our teaching, and of supreme importance to our nation and to the world. St. Jude tells us that Enoch looked for the Lord's Coming with ten thousand of His saints. At His First Coming Christ was despised, rejected, crucified, as the Lamb of God; He made a sacrifice which was perfect, and which does not need to be repeated in the mass, but when He returns He will come to reign in power and glory.

His Coming is certain. God has confirmed His Word by at least two witnesses, and it is therefore irrevocable (Acts i, 11). Legal proof has been given. The speaker gave other instances, viz., the two angels at Sodom, Pharaoh's two dreams, Simeon and Anna in the Temple, testified to the Messiah, the disciples were sent out two by two, Moses and Elijah on the Mount of Transfiguration, two angels at the Resurrection, and many others. The case of Jonah was quoted as that of one witness, where God's threat was revocable, and the calamity was averted. If Christ does not come many prophecies cannot come, and God's plan remains imperfect. He will come literally and personally. He is coming to complete His work Himself. He will not leave it to another. He will return in the clouds, with the same body as that in which He ascended. Men will see Him as the Son of Man. He will come in two stages. First in the clouds, where the risen ones and those of us who join them will meet Him. He will then come to the earth, with the angels and the saints, to exert His power over His enemies, and to set up the final stage of His Kingdom. In the interval between these stages He will allot to His servants their rewards and positions in His future Kingdom. The speaker spoke of the return of the King to London, and used it as a striking illustration of Christ's return. Many texts were quoted to prove all the points of this powerful address. The great falling away, the man of sin, the times of the restitution of all things, the millennial reign, were all dealt with. He believed that the next great event of history will be the Lord's Coming for His saints, to be followed by Armageddon, as shown in Rev. xvi.

SATURDAY AFTERNOON.

The Rev. P. Husband Davies took charge, and the devotional exercises were led by the Rev. Commander Roberts.

The Chairman commented upon the wonderful feast of good things enjoyed during the Congress. We have had tremendous privileges and corresponding responsibilities; not merely a feast of trumpets, but a feast of Pentecost. He congratulated all who had worked or prayed for the success of our great enterprise. If we really believe in this message we shall live for it. It is more difficult to work for the Crown than to sing "Crown Him Lord of all."

* * *

The Rev. Arthur Pritchard, M.A., looked upon the week's meetings as a power station, which was sending out living influence to this land. Taking the story of Hannah and her son Samuel, the speaker enlarged upon the song of thankfulness spoken by Hannah and recorded in 1 Sam. ii. The song is prophecy as well as poetry, and pictures the coming Messiah and His Kingdom. Its inspired terms are corroborated in the great psalms and magnificats which followed in later years.

The song teaches (1) the sevenfold nature of God; (2) the Divine government of the world; and (3) the place of the individual in God's scheme of things. The speaker went on to show who the people are who are chosen to carry out this great scheme. Verses 4 to 8 were specially commented on as applying to the House of Israel, the people in whose experience and history these prophetic statements have been fulfilled. The verses contrast Judah and Israel. The one is brought low, but the other is exalted. Time has made clear the meaning of her words. Judah is scattered, but Israel is the most powerful nation on earth. The song of Hannah, the Ephraimite, will take a high place in the songs of the future.

* * *

Captain the Rev. T. E. Grout was then called, and said he came from Classic Southwark, the home of Chaucer, Shakespeare, and Dickens. He wanted to take back a dynamic which would help him to win the men who were outside the churches to-day. If Britain be not Israel, she must pass out like other empires, and nothing can stop her.

All the Church of England people ought to know the elementary principles of British-Israel as the Prayer Book is full of it. He graphically pictured Commander Roberts as a uniformed officer on board ship in his younger days and explaining our teaching to many enquirers as they passed notable points of the Empire. He referred to the laws of the Bible, and urged us to put them into their place in our land. Charges are made that our teaching is heresy, and the speaker pointed out that all the fundamental points of the Christian religion are endorsed fully by British-Israelites, but because we believe much more we are termed heretics. We find unity, which is greater than uniformity. The speaker reviewed the characteristics of other nations, but was only able to see the Israel character in the British people. Paul believed all the things written in the law and the prophets; we do the same.

* * *

The Rev. Kenneth Dodds took up the subject of the Union Jack. "Where there is no vision the people perish." First, the Cross of St. George on the white background, representing the conflict between good and evil. This emblem surely fits the nation chosen by God to be His witnesses and to put down the wrong, wherever we see it. Shortly after the coming of James I to Britain the banner of St. Andrew was added.

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Andrew was the disciple who had found Christ and brought the news to Peter. That is the mission of the nation whose flag bears the Cross of St. Andrew, and Britain has begun that great task in the world. Then the Cross of St. Patrick. The speaker went on to speak of the White Ensign, the Blue Ensign, and the Red Ensign. He explained that the crosses were related to the old Hebrew alphabet, and represented the first and last letters. Christ said: "I am Alpha and Omega, the first and the last." He pointed out that the symbology has close reference to the name of Christ, the wheel of destiny, and the camp of Israel.

The scarlet is the colour of the tabernacle curtains and points us to the redemptive work of Christ.

The white stands for those who have come out of the great tribulation.

The blue tells us of our ascent to meet Our Lord in the air when He comes.

The stars on the American flag remind us of the promise made to Abraham; while the stripes suggest the stripes laid upon the Redeemer by which we are healed.

* * *

The Rev. Pascoe Goard gave one of his inimitable five minutes' addresses showing that the peace of the world depends upon the men of Britain and America, who bear the Father's mark in their foreheads, together with the Israel remnant in the other nations who fly the Lion flag.

* * *

A very successful meeting was held at our Headquarters, on Saturday night, under the chairmanship of Mr. J. J. Morey.

Forcible speeches were delivered by Mr. J. Foster Beaver. of Bingley, Mr. John Leech, and the Rev. Pascoe Goard.

* * *

The Congress Week has been full of rich blessing. The speakers have brought of their best, and it has been a continual feast. Many eyes have been opened, and all our hearts have been warmed. The audiences have been the largest we have known, enthusiasm has reached a high level, and the results cannot be tabulated. We go forth to a year of tremendous possibilities, and pray God to send more labourers into the harvest field. J. J. M.

REV. CHARLES E. BATZOLD.

Mr. Batzold is a Canadian born.

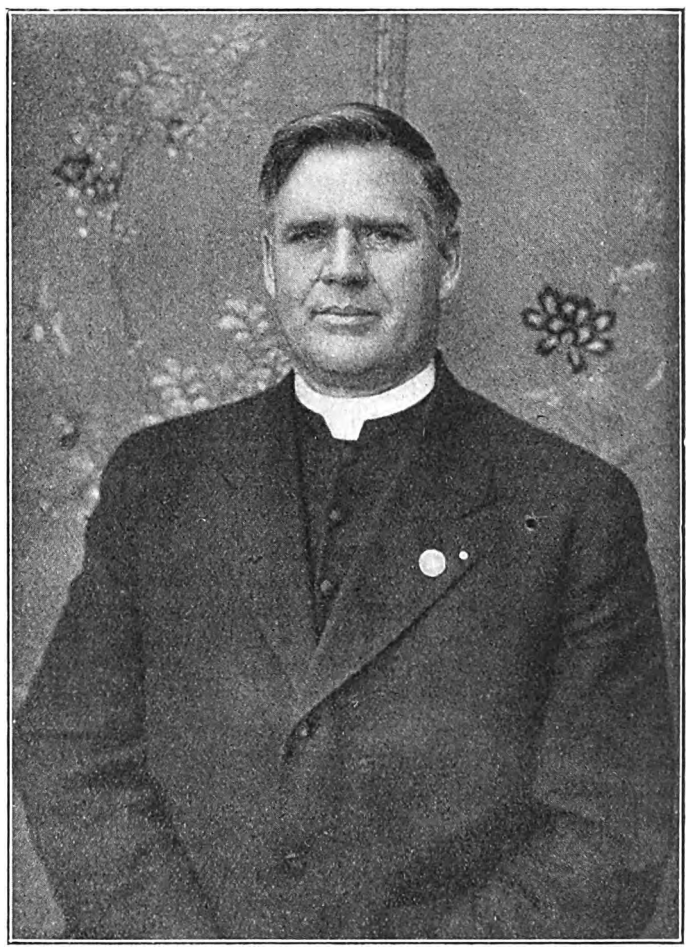
He comes from very ancient stock, and the glory of his house is that they have for many generations been ministers of God to the people.

Mr. Batzold received his early training in the Church of England, and the foundation of his religious impressions and thinking were laid in the exact and beautiful language of the Prayer Book.

In the vicissitudes of frontier life he found himself united with and actively engaged in the Union Church of Canada. This great body is doing a very wonderful work, as are also the other great bodies into which the Church of Christ is organised in Greater Britain, and Mr. Batzold has achieved an honourable record among the strong men of the body.

There came the war. It found Mr. Batzold busy with his field of labour in the great province of British Columbia. For a period he believed the war would be short, as indeed it should have been if the pacifists had not kept Britain unarmed and untrained for defence. But the hope passed soon, and Mr. Batzold left his pastorate to enlist under the colours he loved.

He did not wait either for a chaplaincy, or for a commission, but enlisted as a private and donned the kilts.



REV. CHARLES E. BATZOLD.

Soon he was singled out as an instructor in bayonet exercise; he drilled the officers during the week and preached to them on Sunday, as the sturdy British soldiers of former generations had done.

Soon he was offered a chaplaincy. But this would have taken him away from the men with whom he had made a place of warm friendship, and who looked to him for physical, moral, and spiritual leadership. So three times he refused a chaplaincy in form, preferring to have it in reality and spirit as a chum in the trenches and mess.

He advanced through the grades of the N.C.O's., and finally won his commission, which he still holds.

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The returned men bear testimony to his sterling worth in all lines.

He returned when demobilised to his pastorate, and was pushing it forward against the odds which all pastors must meet to-day, when he came full steam ahead into collision with the British-Israel presentation. He was convinced, and to be convinced was, of course, with such a man to be converted. His congregation went with him, happily, into new views of Truth.

Soon came the call to the little Church in Vancouver, which is the mother of the Movement there. An arrangement was made that he should minister to the Church on Sundays, visit the sick during the week, and devote the remainder of his time to the work of the Federation at its Headquarters in Canada.

Thus he has been, and is, still carrying on.

He has in the meantime given a lead in the organising of the loyal manhood of the country into such bodies as will stem the tide of mental and moral aggression setting in more and more strongly from the enemies of the Empire and of the Protestant faith who are domiciled among us, and who come in from beyond the border. Such organisation is needed, as many are recognising, and there are very many such organisations springing into being in the Empire. Soon all these will be taken over by the central organisation of the Government, and will be used to aid in the great struggle which lies before the nation, and to meet which the well-meaning pacifist is again causing the nation to be unprepared.

In Bible study Mr. Batzold has discovered a field which many commentators have dimly seen, but which he has boldly entered, and is in process of exploring. This he is bringing to the attention of the British-Israel world and to the Christian world generally.

He has just spent two weeks in attending the Congress in Britain, and will spend two more in visiting the centres of our Movement in Canada on his way home to Vancouver, the " western gate " of the Empire.

CONGRESS ADDRESS.

MONDAY EVENING, OCTOBER 4th.

THE REV. DR. M. FOWLER HAM :—

Mr. President, Ladies and Gentlemen,—I am going, in the few minutes I have to speak to you, to give you some of the reasons why I believe that the world is in need of this message. From twenty-five years' experience in evangelistic work I have at least been able to discover some of the opposing forces to God's Truth. We shall not enter into a discussion in detail in regard to this to-night, but I hope in a later address to give you at least some of the things we have discovered in the last twenty-five years, and especially since the War, and in the backwash that has come from the War.

I am going to quote from a verse in the first chapter of Deuteronomy, the sixth verse. "The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount: Turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the seaside, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates. Behold, I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them." These words were spoken to a people who had just been emancipated from slavery, who had never known anything but the brick kilns of Egypt, and the rigors of bondage; who at this time sat under the shades of Horeb, enjoying, not only the shade, but the sweet, cool water that flowed in from that mountain; and who were fed with manna from the hand of God; free from all terror, they sat there enjoying their freedom. Then God said, " Ye have dwelt long enough in this mount." God did not save Israel out of Egypt just to make pets of them, and to lavish His love upon them, to the exclusion of the rest of the world. Of course, He had a Divine purpose, and that purpose down through the ages He has been carrying out. And based upon that, if we have time, we might study four things that God had in view. He saved this people, He emancipated them, first of all, to reveal to them the great truth—" Hear, O Israel, the Lord thy God is one Lord." He wanted to give to the world a knowledge of the one and only true God. The next thing He wanted to show to the world was the beauty of the Divine government. " Happy is that people whose God is Jehovah." Then He wanted through them, as the custodians of His Divine oracle, to carry the truth to all the world. And, last of all, to give to the world the promised Saviour, the King of kings, and Lord of lords.

Now with this I wish to say, first of all, that the world needs the Truth that you are now putting out, in order that it might have restored to it confidence in governments. The foundations of governments are trembling everywhere. People, because of subtle propaganda, have lost faith in the powers that be, and especially in America we are suffering at this time from the loss of confidence in rulers, in established governments. Everywhere we hear that governments must all be destroyed, and that we must bring in a new order; that everything now existing is wrong. Suppose, for instance, that all people become obsessed with that idea, that all established authority and all government are wrong, then the result would be there would be no appeal to patriotism, there would be no enlisting in the hour of trouble, as you had in your last great War. There would be nothing but a chaotic state of society, and such distress and misery as we have never had on this earth before would be the result. The moment that everyone is convinced that the present governments are all of Satan, and of his rule and dominion, and that they are under his power, the only result would be chaos and war and sorrow. We need somehow to restore the confidence of the people of this world in the fact that government is of God. And, as I understand it, I do not see anything that can better serve in this respect than the British-Israel Gospel, and the Truth that you are presenting.

Then the world needs this Truth to enlighten the intelli-

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gencer. Who do I mean by the intelligencer? It is that agitated man without intelligence. We are told that we have come from a lower order of animal life, and the child of to-day is traced back through some inferior creature down into the cave, or to the scum of a drake pond, or somewhere else; and the consciousness of God is being wiped out. Recently a poll was taken of our college boys and girls in the States, and it was found that only one out of ten had not forgotten to go to church when they returned home. The creation of everything is accounted for without God. They will give the theory of evolution, or something of that kind. We need something that is definite. Our histories have assumed that which is not true; they have begun with a falsehood. And it certainly would appeal to any man's intelligence if he can discover that back of all history is the Divine programme and plan. You can trace back practically everything to-day. If men were but enlightened they would find that God, the great Builder, had a well-defined programme when He started colonising in this world. Just as there is the architect, then someone to excavate, another to put the foundation, and another to build up the structure, so in God's great plan. When God laid His hand upon Abraham, and called him out of the land, He had His Divine programme, and once you see it, history is interpreted for you, and the great mysteries which our scholars to-day are trying to account for by speculation and uncertainties will become well-defined, intelligent programmes behind which we can read the words, "In the beginning God." Read and see how God had planned that the sons of Isaac should each give to the world certain things.

Then, again, the world needs the British-Israel Truth in order that it might ensure the amity and the unity of the great Anglo-Saxon or Christian nations. I was impressed with this fact when a few weeks ago I visited the territory where first the men who came from this country, came with the idea that, under God, they were doing something. And, as Benjamin Franklin said, when they had wrangled for several days, trying to formulate a constitution without coming to any agreement, "It seems strange that such intelligent men as you are should ever have undertaken such a tremendous task without calling upon the Supreme Being." So they knelt and prayed, and immediately order and harmony were restored. They, like you, felt it was under God they were working. And everywhere you go in Anglo-Saxondom to-day you can see the order, the programme, the laws, the institutions, everything, from the circuit judge, on through our entire governmental institutions to-day, you can see that they are based upon the great foundation that God Himself laid down. What we have with us to-day we are bound to give God and His Book credit for. There is mischief abroad to-day. There is an effort being made to destroy the amity and the unity between Britain and America. Let me say this to you—Britain and America have never been separated. It is the work of the enemy that is seeking to bring about embarrassing conditions between the two countries. And I know of no Truth to-day that can so restore confidence as this British-Israel Truth. Because in my country, in the South land of America, you find the old Anglo-Saxon Puritan blood in the ascendancy. We still believe this Book, in spite of all the attacks that are being made upon it.

We need also this Truth to stimulate missionary zeal. Study God's Word and note the order. First possession; then practice. God never gives an exhortation, and never outlines for us a practice, or gives us a task to do, until He has told us what we are, and who we are. Read that Ephesian Epistle: "In Him"; thirty times, perhaps, in the first chapter. Then He comes down and tells us who we are, and where we are, and then He tells us how we are. When we are made to feel that we have been appointed of God to carry to the world His Truth, it brings with it a feeling of tremendous responsibility, and also such a sense of power that we cannot resist. How we have in a measure fulfilled our task can be seen when we know that out of 23,000 missionaries that have gone out into this world, over 19,000 of them have gone from Britain and America. The execution of that noble work in obedience to Christ's commission has had a wholesome effect upon us. I could better illustrate it than I could establish its truth by argument. A few years ago, on the shores of Lake Michigan, a steamer was sighted battling with the storms. It was floundering, and it seemed that death was almost certain. Efforts had been made by the little life-saving crew, but they had been a failure. After a while there came down to the shore a little woman, and, walking up to her big son, she said, "Remember, when you accepted this position, I told you of its responsibility. Have you done your level best? Go, and mother will pray for you." And against the persuasion and the advice of his fellows, he leapt into the boat, and battled with the storm. After a while they saw his boat coming back, and when he got near enough to the shore he began to shout, "I have saved my brother." To the storm-distressed nations we have brought salvation, and have brought blessing to our own people.

Last of all, the world needs this Truth, and we need it to give us back our Bible. I could speak from experience here. Our brother spoke of being tripped. I, too, have been tripped. For years I have seen the Book going from us, taken gradually from us by people who profess to believe it. In that subtle way they have interpreted this passage and that, until finally we have concluded that the Book, after all, is only a bit of ancient literature. How different it is when once we see that from the first not one single promise that God made to our fathers has failed, and not one single prophecy. I stood yonder on the flat rock of Tyre, and read that prophecy of Ezekiel, "I will make her like the top of a rock." When that great empire or kingdom was in a flourishing condition little did the people believe that such would be the case. And yet when I stood there, with an open Bible in my hand, and looked around me, I said to myself, "God knows the future, and this is God's Book, and we need this Book given back to us, and this Truth which rejects none of it, which can show the fulfilment of each promise and each prophecy." And let me say without any fear of being misunderstood that, busy in the work as I have been, I have read my Bible more since this Truth got hold of me than I ever did

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in the same length of time before. Are these men of experience, of learning, are they ignorant men? Let me say this—there is one test by which to try them, 1 John iv, 3: "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." And again in the Second Epistle: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." Everyone that does not admit that Christ has come in the flesh is of the antichrist. That is a double test. When people would have me believe that anything is from the antichrist, I put that test, and it settles the question for me. Now I hold in my hand some of the most ancient, and the most modern, of all utterances that men have ever come in possession of, written by different men, under different civilisations, at different times, in different environments, from the king's palace to the shepherd's tent. There are no contradictions; each is complementary to the other. I made this statement once, and have made it again and again in the university chapels of our land. I challenge you to show one single historical mistake, one single scientific blunder in this great Book. A magnificent temple of Truth, containing the utterances of the noblest characters that this old world has ever heard of. And as President Wilson said when our boys left for the Front: "Boys, read the Bible; the world's greatest heroes and characters are there. Get acquainted with them." I pass through the Judges, and into the Psalms. I step down awhile, and hear King David playing with his harp, and listen to the sacred music, and the precious words that express the deepest secrets of my soul. I not only listen to the loftiest music and the rarest poetry, but I pass on to listen to the wisdom of Solomon; and then I pass on to hearken to the glorious strains of Isaiah, who talks of Israel in the isles; then to the minor tones of Jeremiah; I not only listen to this grand orchestra, but I pass on and sit down in the observatory there with Daniel. I see the rise and fall of kings and empires and kingdoms. Then through each of the minor prophets who, with their telescopes, search the heavens for the star of Bethlehem. I travel on through the New Testament, carried, as it were, into the heavenlies, until in the end I see the King of kings, and Lord of lords; whether it be what Ezekiel saw, or that which is pictured in the four Gospels, He is ever the same. And in the Book of the final Revelation I see the capstone. There we see the redeemed hosts, singing, "All hail the power of Jesu's Name." And some day you and I, the one great flock of King Jesus, will march into our full inheritance.

SHILOH: A SPIRITUAL ESSAY.

By J. G.

NOWHERE in Holy Writ is Shiloh mentioned as a person, but always as a place.

It is mentioned in the books of Joshua, Judges, 1 Samuel, 1 Kings, Psalms, and Jeremiah, in all thirty-two times, never as a person, always as a place. We learn from these passages that Shiloh was a "city of Ephraim, north of Bethel, and east of the road from Bethel to Shechem, ten or twelve Roman miles from it, and south of Lebonah. Under Joshua it was a central city, and till the time of Samuel it was the seat of the tabernacle."

"It was also the residence of the prophet Ahijah, and is now called Seilun."

But to get back to our first statement: Shiloh is never mentioned as a person, but always as a place. It means "a place of rest."

Now, in Genesis xlix, 10, where it is first mentioned, we read: "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come; and unto him shall the obedience of the peoples be."

It would appear from this passage that Shiloh is a person, and, indeed, all the teachers, preachers, commentators, and theologians have, without exception, so regarded it.*

If they are correct, then this is the one great outstanding exception, and we must withdraw our first statement. But is this so?

The alternative reading given in the margin of the R.V., and, therefore, possessing the same scholarly sanction and authority with the translation in the text, is "till he (Judah) come to Shiloh."

If that alternative rendering is admissible, then Shiloh, even in this oft-quoted and therefore familiar passage, is not a person but a place. If that be so, then, "unto him shall the obedience of the peoples be" has reference, not to Shiloh as a person, but to Judah, the only person referred to in the whole of this passage from verses 8 to 12.

It is worthy also of note that in speaking of Judah here there is no differentiation as between Phares-Judah and Zara-Judah.

The sceptre did not depart from Judah as a whole, nor did the ruler's staff depart from between his feet until he came to Shiloh, but after that, in the royal House of David, which God Almighty set up, the obedience of the peoples—and "peoples" there I take to refer to the tribes of Israel—was towards the House of Judah, for was not David king over *all* Israel, and was he not of the tribe of Judah? Whereas Christ, to this very day, has never received the obedience of the peoples; on the contrary, He has received their disobedience, and most notably, in the Jews, the disobedience of the House of Judah.

If, in this notable passage, Shiloh be a person, and that person be our Lord Jesus Christ, then the futurist interpretation must be the correct one, and the day of universal obedience is yet to be.

Ferrar Fenton bears out our contention here, for he translates thus: "The sceptre shall not depart from Judah, or the Giver of Law from between his feet, till peace arrive, and the nations obey him."

We are, therefore, confirmed in our first statement that nowhere in Holy Writ is Shiloh spoken of as a person, but always as a place.

* NOTE BY EDITOR.—The Rev. W. M. H. Milner is an exception, in his pamphlet on "Shiloh, the place of Ezekiel's Temple." See "Notes on Ezekiel" (just out) published by Covenant Publishing Company, 2/6, which reproduces Mr. Milner's interpretation.

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We cannot, however, leave the matter just there. Something more, in fairness to our commentators, must be said.

This passage has been regarded, from earliest times, as Messianic. As we have already said, Shiloh there has been universally regarded as another name for Christ.

The question naturally arises—Why this unanimity of interpretation, since Shiloh is not a person, but a place?

The A.V. translation has been universally accepted as the correct one, and until the R.V. held the field without any other alternative. That may account for a great deal, but is not a full and complete answer.

The question can be best answered, perhaps, by asking another: What did Shiloh stand for?

It stood obviously for law and order, for governmental authority. "The children of Israel assembled themselves together at Shiloh, and set up the tent of meeting there." (Josh. xviii, 1.)

The kingdom of Israel prepared itself at Shiloh for the coming of the King of Israel in David, the shepherd lad of Bethlehem.

Moreover, at Shiloh, in the tent of the tabernacle, there was established the priesthood of Israel.

Shiloh, then, stood for kingship and priesthood, for civic and religious authority.

The suggestions of Shiloh, therefore, hark back to Melchizedek, and reach forward to Christ, who is a high priest after the order of Melchizedek. (Ps. cx.)

Shiloh, then, not as a person, but as a place, is full of Messianic suggestions, and therefore must refer forward to our Lord Jesus Christ, since, as we believe, He is the great One who was for to come.

But, again, at Shiloh there resided the Ark of the Covenant. Shiloh was its home. But the Ark of the Covenant was in Israel, symbolic of the Presence of God. Shiloh, therefore, emphasised the Divine Imminence.

Divine Imminence is always the atmosphere of the Divine Covenants. Wherever you get the covenants of God, whether in Adam, or Noah, or Abraham, or Israel, you have the presence of God impending, Jehovah near at hand. The Ark of the Covenant beneath the Mercy-Seat. God coming down and communing with Israel from above the Mercy Seat. (Ex. xxv, 20–22.)

The Ark of the Covenant was in Shiloh; the Mercy Seat was, therefore, in Shiloh; God was imminent in Shiloh.

The Law, the old order, was our schoolmaster, says St. Paul, to bring us to Christ. (Gal. iii, 24.)

Shiloh, where rested the Ark of the Covenant beneath the Mercy-Seat, hath indeed brought us unto Christ, for in Him Jehovah is ever near unto His people, and to Him His people, saved by His most precious blood, have ever rendered the obedience of their hearts.

Jeremiah has a very important passage in which he refers to Shiloh, and to that passage I would now call your attention.

He says: "Is this house, which is called by my name, become a den of robbers in your eyes? Behold I, even I, have seen it, saith the Lord. But go ye now unto my place which was in Shiloh, where I caused my name to dwell at the first, and see what I did to it for the wickedness of my people Israel . . . therefore will I do unto the house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, *as I have done to Shiloh.*"

What did God do to Shiloh? The overthrow of Shiloh is recorded in 1 Sam. iv.

As a matter of fact, Israel herself destroyed Shiloh, for when she was smitten by the Philistines in Aphek she sent and took the Ark of the Covenant from beneath the Mercy-Seat in Shiloh, and brought it without Divine authority or sanction into the camp.

The Philistines gave a warranted interpretation which was disastrous to Israel when they said: "Woe unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all manner of plagues in the wilderness. Be strong and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men and fight." They fought and Israel was defeated.

What was the sin in Israel which destroyed Shiloh? It was the old sin which has ever destroyed, and ever will destroy. It was the sin which caused Jeremiah to thunder forth his anathemas against Judah and Jerusalem. It was the old sin which brought Christ to His cross.

What was that sin? It was the attempt, always vain, to force the will of God into ways of human ordination.

In the incident recorded in 1 Sam., instead of seeking, after their defeat, to know what was the Divine will they sought to compel the presence of God in their camp and to force Him to give them the victory they had willed for themselves.

That was precisely the trouble with Judah in the days of Jeremiah, and, who will gainsay it, that was pre-eminently the trouble in the days of Our Lord.

To attempt to bend the will of God to the will of man means inevitable destruction for man.

"He saved others; Himself He cannot save. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe" (St. Mark xv, 31, 32).

That was the destruction of the spiritual Shiloh, if I may so speak. You may sweep on through the centuries and see how the sin committed in Shiloh—the sin which made our Saviour's cross history—has been the undoing of our race.

It is the undoing of our race to-day. We have not yet learned—will Israel ever learn?—Christ's Gethsemane prayer, "Nevertheless not My will but Thine be done."

The prayer of this generation seems to be, not Thy will but mine be done.

Take the Ark of the Covenant out of Shiloh; take the New Covenant in Christ's blood out of the sacrifice of the Son of Man, and you will destroy for ever the hope of mankind.

Bring back the Ark of the Covenant to Shiloh; that is to say, bring again with ever-increasing emphasis the covenanting Grace of God in the Atonement of Our Lord Jesus Christ into the message of the Kingdom to Israel and the whole world, and then will dawn upon us the day for which we pray and labour, when Our Lord shall see with

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His own eyes, as His blessed feet stand upon the Mount of Olives, the travail of His soul being abundantly satisfied.

"Let us forever be,
As clay on potter's wheel,
Moulded by Thee.
Bend Thou our wills to Thine,
May Israel ever find,
In Thee O Christ alone,
Her liberty."

WEEK BY WEEK.

By A. R. H.

By a happy augury, the SEVENTH and GREATEST BRITISH-ISRAEL CONGRESS ever held in this LONDON of ours, HEART OF THE EMPIRE, is swiftly followed by a gathering of EMPIRE PREMIERS for the GREAT DOMINION CONFERENCE. That the BRITISH-ISRAEL MOVEMENT with its motto "TOGETHER IN UNITY" is, whatever else it may be achieving besides, exercising upon the national-religious life of the ENGLISH-SPEAKING PEOPLES

A MIGHTY UNIFYING INFLUENCE

is the testimony that comes to us from leading British statesmen and men of affairs the world over. That which the BRITISH-ISRAEL MOVEMENT is being led of God to achieve in the realm of religious faith, the DOMINION CONFERENCE seeks to secure for GOD'S PEOPLE in their national, social, and political life. "We understand," to use the expression of a great writer, "as we never understood before, that our

EMPIRE IS A MYSTIC WHOLE

which *no enemy can part asunder*, and our wisest minds are now given to the task of devising a *mechanism of union* adequate to *this spiritual unity*."

The Indian Delegate's statement betrays an almost prophetic flavour when he declares "The BRITISH EMPIRE is a link between EUROPEAN AND ASIATIC CIVILISATIONS and a bridge between the *peoples of the* EAST *and the* WEST."

Surely, we may justly regard the CONFERENCE of to-day as being a forerunner of that GREATER CONFERENCE indicated (Matt. viii, 11) where we read that "*Many shall come from the* EAST *and from the* WEST, *and shall sit down* with ABRAHAM (Father of the Brith-ish Race) and ISAAC (Father of the Saxon Race) and JACOB (Father of the Israel People), in the Kingdom of Heaven."

The Kingdom of Heaven? Yes! The Kingdom of Heaven to which DANIEL refers (Dan. ii, 44), worthy contemporary and successor to the GENTILE SUCCESSION OF KINGDOMS, BABYLON, GREECE, MEDO-PERSIA and ROME, and one which, in its final state, will with millennial-perfection answer the prayer of our hearts, "Thy Kingdom come ON EARTH as it is in Heaven!"

It will be a great Day indeed when the Fathers of our Race gather together for consultation, and in the light of this vision who shall say that the words of NEW ZEALAND'S PREMIER were an exaggeration when he declared, "These Conferences, guiding as they do the

DESTINIES OF THE BRITISH EMPIRE,

are equal in importance to any assembly in the world to-day—*perhaps one might even say in History!*"

The delightful references to the person and character of the late MR. MASSEY (a great BRITISH-ISRAEL believer and PATRON in his day, of the FEDERATION) will touch the hearts of all ANGLO-SAXON loyalists. "*He held a unique position in the* EMPIRE," declared the AUSTRALIAN PREMIER. "At the last Conference, as at previous Conferences, he had been almost in the position of

THE FATHER OF THE EMPIRE,

and anyone who came into contact with him *must have been inspired with a great affection for him, and a gre regard for his character and very sane and sound Imperialism.*"

Students of Biblical prophecy have long agreed that a fulfilment of the promise made to JACOB that his descendants would develop into "A NATION and a COMPANY OF NATIONS" (Gen. xxxv, 11) must entail the appearance in the world of a political phenomena.

The CANADIAN PREMIER'S words, therefore, were of peculiar significance when he said, "Through this *unprecedented experiment in world organisation* which we call the COMMONWEALTH or COMMUNITY OF BRITISH NATIONS, one-fourth of the world's peoples are linked together in friendship and in peace. It is inevitable, simply because *this great experiment is without precedent or parallel*, that sometimes we find it difficult in making foreign countries understand our position, or in wholly understanding it ourselves. In this historic room are gathered representatives from every continent and all the SEVEN SEAS, owning allegiance to a common KING." Surely, in these words we have a double echo of Genesis xxxv, 11, an echo that MR. BRUCE made complete in his opening declaration: "The whole FAMILY of BRITISH NATIONS are under an obligation to HIS MAJESTY THE KING, the

VISIBLE SYMBOL OF OUR UNITY,

the link that binds us together," a sentiment eloquently confirmed by the MAHARAJAH OF BURDWAN saying, "I associate myself wholeheartedly with the message of loyalty to our beloved KING-EMPEROR and QUEEN-EMPRESS, for in INDIA, the SOVEREIGN and his CONSORT have a place in the hearts of INDIANS second only to DIVINITY itself."

That the "end" of EMPIRE was *not a selfish one* but ordained to be a means of blessing to "ALL the families of the earth" was more than suggested by MR. COATE'S declaration: "We who are here at present hold in our hands *a weighty trust*, not only to our own people, but in a very real sense on behalf of the WORLD itself."

As we follow the discussion of economic problems and schemes for the better prosecution of inter-IMPERIAL TRADE, we see all the conditions rapidly being provided for a literal fulfilment of the prophecy of ISAIAH (ch. xxvi, 20–21), "Come, MY PEOPLE, enter thou into thy chambers and shut thy doors!"

The fostering of TRADE within the EMPIRE and intelligent

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development and conservation of all those resources God has given us (*to the end that we might be self-supporting*) are the necessary and timely preparations for the Hour of Indignation, now so nigh at hand. Israel has undergone her "times" of punishment, and the time is now come that "the reproach of God's People shall be taken away." Whilst the long due judgment-sorrows of the Last Great Tribulation sweep over the external nations, within the Israel boundaries there shall be protection and refuge, for it is written, "Hide thyself, as it were for a little moment, until the indignation be overpast" (Isa. xxvi, 20), and again, "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."

CORRESPONDENCE.

To the Editor.

Dear Sir,—About a month ago Mr. Lancaster in The National Message quoted a certain writer's opinion that the Mosaic laws were founded upon the Babylonian Code, and left it to be inferred that he himself agreed with that opinion. Other authorities (whom I am prepared to quote) believed that both the Mosaic Code and the Babylonian Code were founded upon much older laws and that, therefore, we may conclude that in the beginning of history rules were laid down for Adam, and that those rules were handed down on one hand through the Sethites and restated in the Wilderness, and again by Our Lord in the Sermon on the Mount; while on the other hand they may have been taken into Babylonia by the Cainites, and there corrupted into the curious pagan code of Hammurabi. This view of the case is worth publishing, for some of the readers of The National Message may be unsettled by the thought that the laws of Moses, instead of being inspired by God, were copies of pagan Babylonian laws. The law "goes out" from God's covenant-bearing people. It does not come in from without. All History demonstrates this as a continuous process.—Yours very sincerely,

G. R. Bristowe.

QUESTIONS AND ANSWERS.

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

Question.—(1) Can you let me have anything giving the Hebrew derivation of English surnames and place names?

(2) Can you explain or justify the discontinuance of the Abrahamic rite of circumcision? David fought Goliath as an uncircumcised heathen. L. A. L.

Answer.—(1) It is impossible to compile a list here of either surnames or place names which are derived from the Hebrew, although there may be names which suggest a Hebrew origin. For example, Moss is contracted from Moses; Evelyn probably comes from the Hebrew for *life* (cf. Eve); Anne (Anna, Ann) comes from the Hebrew for "grace" (cf. Hannah); Lawrence may come from Lazarus (Heb., "God will help," or Greek, "a corpse"); Lewis (Louis) is probably a contraction of "Levison," *i.e.*, "son of Levi"; James is the same as the Hebrew Jacob, meaning a "supplanter"; John (also Joan) comes from the Hebrew, meaning "the greatest gift of God." Of course I cannot here enumerate the very large list of Hebrew names which have come direct from the Old Testament without any change, such as David, Joseph, Ruth, Mary, Samuel, Benjamin, &c.

So far as I can ascertain very few names of places are Hebrew in origin, although exceptions may be found in Ireland and Wales, *e.g.*, in the cases of such places whose names begin with "Bally-", "Balla-", "Beth-", &c. The whole subject of the origin of names has been very well dealt with by Isaac Taylor, in his famous "Words and Places" (which can only be obtained second-hand); but on the other hand this author completely shuts his eyes to the likelihood of there being any Hebrew origin at all of names. Canon Lyson's "Our British Ancestors" derives most of the ancient tribal names in Britain from Hebrew.

(2) The rite of circumcision was discontinued by the Christians, since it appertained from a religious point of view to the Hebrew Law, and it was not required for Redeemed Israel to turn again in bondage "to the weak and beggarly elements" (Gal. iv, 9) which were retained by the Jews.

This rite was very widespread from earliest times, and was not confined to the Hebrews. The Philistines, Babylonians and Assyrians were uncircumcised, but the Egyptians, Arabs, Edomites, Ammonites and Moabites (cf. Jer. ix, 26) practised the rite. It was originally regarded as initiation into manhood, but was later on used in all probability as a tribal mark, and therefore, through the tribal god, as a religious rite. There is monumental evidence at Karnak that children in the fourteenth century B.C. were circumcised in Egypt, but it is probable that the Hebrews were the first to practise circumcision in infancy, and as Isaac was circumcised on the eighth day, so the eighth day has become the law amongst Jews to this day. It is a part of the blood covenant, and is now regarded by the Jews as being wholly a religious rite. In the Christian faith baptism is analogous to circumcision, as baptism involves admission to the Christian Church in the same way as circumcision does to the Jewish Church. (Acts ii, 41; 1 Cor. xii, 13.)

Because the Philistines were an uncircumcised people and non-Semitic, the Hebrews regarded them as the enemies of Jehovah—the more so as the Philistines sought to acquire the Land of Israel. This accounts for the victory of David over Goliath, and for the age-long contest between the Israelites and the Philistines.

On the other hand it must not be forgotten that the *Cherethites* and *Pelethites* were Philistines. They were mercenary soldiers who probably began to attach themselves to David while he was an outlaw (2 Sam. xxii, 2), and subsequently became the king's bodyguard, and the nucleus of his army (2 Sam. viii, 18; xv, 18; xx, 7; &c.)

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE Clerical and Ministerial Association resumed its meetings on Monday morning last. It will meet each Monday during the winter at 11 a.m. The College meetings for the session commenced on Monday last, and were conducted by the Principal, the Rev. Pascoe Goard, in the afternoon, and by Mr. John Leech in the evening. They were continued on Tuesday by the Rev. Pascoe Goard. Meetings will be held on Monday next, at 3 and 7.30. There will be no meetings on Tuesday.

* * *

The next meeting of the South London Branch will be held on Tuesday, November 2nd, at 8 p.m., at 195, Lavender Hill, Battersea, when the address will be on "Foundations." Visitors will be cordially welcomed.

* * *

A very interesting and instructive lecture was given at the meeting of the Liverpool Branch on October 14th by the Rev. G. W. Plasting, on "The Great Pyramid." There was a good attendance, and all seemed to thoroughly enjoy the lecture, and they look forward to another visit from the lecturer.

* * *

Mr. T. Ernest Hill will speak on "The Great Pyramid," at Christ Church Hall, Richmond, on November 2nd, at 8 p.m., and at the Parish Hall, Wallington, on November 8th, at the same hour.

* * *

The Rev. Maxwell Carnson will speak for the Croydon Branch on November 12th, at 3, and Mr. R. B. Parkinson, at 8, in the Y.M.C.A. Hall.

* * *

Mr. John Leech, M.A., K.C., will lecture for the Bristol Branch on November 11th, at 7.30, and on November 12th, at 3 p.m., in the C.M.S. Hall, 33, Park Street. Mr. Herbert Garrison will lecture on November 12th, at 7.30, in the Y.M.C.A. Hall, St. James' Barton, on "Volcanoes and the Fire Belt."

* * *

The Rev. Chas. E. Batzold has lectured at High Wycombe, Birmingham, Wealdstone, Dover and other places. If he could have remained with us longer, he would have been gladly welcomed at all our Branches.

* * *

The Rev. Pascoe Goard preached last Sunday, morning and evening, in Westminster Church, Buckingham Gate. A profound impression was manifestly made upon the great congregations, which must have totalled nearly 4,000.

Our Southport Branch reports a very successful meeting, when the Rev. G. W. Plasting held the close attention of a large audience with the subject, "The Pyramid and Current Events," which gave much food for thought. The Rev. J. C. Dalrymple presided. The book sales were the highest for a long period. New adherents are being gained every month.

* * *

Mr. J. J. Morey has addressed meetings at Barking, Stratford, Hastings, Rye, Canonbury, Islington, Manchester, and other places. He has also held a series of successful gatherings in South Devon, and preached in two of the largest churches in Exeter. He had capital audiences at Teignmouth, Chudleigh, Paignton, Crediton, Newton Abbot and Exeter.

* * *

The Women's Auxiliary will hold a Sale of Work in aid of the funds of the Federation in the early part of December. Our readers are invited to kindly send gifts, which may include comestibles, &c., to the Honorary Secretary, Mrs. Garrison, at Headquarters, 6, Buckingham Gate, London, S.W.1.

* * *

The Rev. T. H. Whitehouse was the speaker for the Stoke-on-Trent Branch on October 18th. The Rev. J. W. Adams, M.A., will address the Branch on November 15th.

* * *

A Northern Congress will be held at Liverpool next month; we hope to give some particulars in our next issue.

* * *

The Rev. Joseph Gay preached at Weston-super-Mare on Sunday last, and lectured on Monday evening.

* * *

Heavy correspondence is pouring in upon us as the result of the Congress, and all the publicity arising therefrom. We must ask the forbearance of our numerous correspondents. Answers will be dispatched as fast as possible.

* * *

Mr. Herbert Garrison lectured last week as follows:—Sidmouth, Tuesday; Paignton, Wednesday (twice); Exeter, Thursday (twice); Friday, Chudleigh. Large audiences assembled on each occasion, and in each case return visits were asked for.

* * *

Two meetings of the Council and two meetings of the Executive Committee have been held this month, and important business has been transacted. Remarkable progress was reported. The Federation is going forward as never before in its great work.

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into British-Israel Truth

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That regardless of creed or denomination, to every Christian soul we can bring increased faith and happiness, by pointing the way to a fuller acceptance of the literal Truth of God's Word. We believe and we can prove that Jehovah's promises to Abraham, Isaac and Jacob were not empty promises, to be forgotten with the captivity and disappearance of the kingdom of Israel. We believe and we can prove that the prophecies of the Old Testament were not vain words concerning an extinct people, but were instinct with the breath of Life, and are being carried forward to-day to their glorious fulfilment in the development and uplifting of the English-speaking peoples.

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in support of our view is too overwhelming to be summarised, but we ask every earnest seeker for the comfort which comes from added faith to let us forward some explanatory pamphlets.

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Tell the people that the Lord God of Israel rules all things, and they will not hear. *Show* them the nation that He has formed and preserved for a foretold purpose and inheritance, and *they will* believe.

To those who find these leaflets sufficiently interesting to cause them to pursue their enquiries further, we strongly recommend the following as the next step :—

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MESSAGE & BANNER

The Official Weekly Journal of the British-Israel-World Federation.

INCORPORATING "THE BANNER OF ISRAEL" AND "THE COVENANT PEOPLE."

No. 253. Vol. V. NOVEMBER 6th, 1926. Price 2d.

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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]

THE FOUNDATION.—COURSE VI: "ETERNAL JUDGMENT."

BY THE REV. W. PASCOE GOARD.

WE have in the past five numbers considered the foundation doctrines of the Christian faith as epitomised in the sixth chapter of Hebrews, verses 1-3, as follows:—Repentance from dead works; Faith toward God; Baptisms; the Laying-on of hands; Resurrection of the dead. We now proceed to the last of the six foundation doctrines there mentioned, namely:

ETERNAL JUDGMENT.

Note the following quotation: "The signification of the Hebrew word is much wider than that of the Greek 'krites,' the Latin 'judex,' or the English 'judge.' The judge was not only the vindicator, the punisher, but also the defender, the 'deliverer.'"—Int. Crit. Com.

In common English the word "judgment" is limited to the function of the British judge. He represents the King in the administration of justice. If there is a case *against the accused*, or *against the defendant*, the judge acts. If there be no case against such an one the judge dismisses the case. He punishes, he estimates and imposes damages. He does not deliver the injured except incidentally, and he does not reward virtue.

But the judge in the Bible sense of the term performs all the functions of the King: punishing crime, righting the wrong, delivering the oppressed, rewarding virtue. In fact, *to judge is to rule.*

With this Bible meaning of the term in mind let us now approach the last of this series of foundation doctrines, Eternal Judgment.

THE PUNITIVE CLAUSES OF ETERNAL JUDGMENT.

First we come to *the fact of* SIN.

"By one man sin entered into the world; and death by sin."

This is a tremendous statement of Holy Writ. Human experience, carried to almost universal proportions, testifies to the fact that sin is in the world, and death by sin.

The illustration of this tragedy of history is given in the Jehovah Elohim (Lord God) section of the Creation story, which begins with the fourth verse of the second chapter of Genesis. In the process of that narrative we read "And the Lord God commanded the man . . ."

Up to that moment the will of man had been the law of his being. From that moment the expressed will of God became law to the man. At that moment began the prayer, later voiced by Our Lord, "Thy will be done on earth, as it is in heaven."

Up to that moment temptation for the man had been a psychical impossibility. True his mental standards had been exalted above that of other orders of life on earth, for he alone was created "in the likeness of God." But of moral standards, these had not as yet appeared. As we have said, the will of man was the law of his being, as the will of the lower orders is the law of their being. Not until the will of God became law to the man was there the possibility of temptation to refuse to do that will and to determine to follow his own will, which latter is the "another

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law in my members" of which St. Paul speaks in his Epistle to the Romans.

Immediately upon the will of God being placed as a crown of glory upon the head of man, as the new law of his life and conduct, came the tempter and the temptation.

Then came sin; judgment; condemnation; the death penalty; coupled with the promise of the Redeemer, and the Atonement. "The seed of the woman shall bruise thy head. . . ."

Thus was the first trial court of eternal judgment set on earth, and the first sentence delivered under it.

There came the enunciation of the law. "In the day that thou eatest thereof, thou shalt surely die." This is reiterated through the ages in the formula, "The soul that sinneth it shall die." And so death passed upon all men, for that all have sinned.

Now in the Divine procedure the status of the case seems to be this. The enemy, which is the Devil, seems to have thus reasoned. Jehovah Elohim has just formed man of the dust of the earth and breathed into his nostrils the breath of life and man became a living soul. What is the purpose of this new formation? What is to be the destiny of this new-formed creature? Is it not that he should be prepared to occupy the place which I and my fellows have vacated through rebellion against the authority of Jehovah?

Further, Jehovah Elohim has just endowed man with the glory of doing the will of God; and thus of acting in a sphere far above that to which the man has been created. Thus manifesting the fact that he is to achieve a higher destiny than his beginnings would indicate.

But now comes my opportunity. If the man disobey the command of God he will offend against the law of eternal righteousness, and shall die. I will therefore secure his disobedience, and that will be to secure his destruction.

The fact of the success of the temptation is stated clearly.

But with the man, it would seem unexpectedly, the Devil came into judgment also, and a most unexpected judgment. The authority and power which "shall bruise thy head" because of this sin shall be "the seed of the woman" whom thou hast tempted to the fall of the race.

It would seem that even so this would be a triumph for the Devil against Jehovah. For the law cannot be altered even by the Divine will. *What it is, it is; the eternal law of righteousness.* It would seem to the enemy that in order to save his creature from the consequence of his transgression, Jehovah would exercise His Divine sovereignty, and forgive the sinner. But this would be to break the eternal law of righteousness. It would be what our courts would call "compounding a felony," which is to be a partaker in the felony. And thus Jehovah Elohim would discredit the law.

But not so. "THAT HE MIGHT BE JUST, AND THE JUSTIFIER," Jesus Christ offered Himself, the sinless One, to take upon Himself the punishment of the sinner, and thus to restore him to sinless life again. Not as a sacrifice to God the Father, as many believe, but as an atonement under the eternal law of righteousness.

So, while man went his weary way under the burden of sin and death, the "Lamb of God was slain from the foundation of the world."

Then, "once in the end of the world Christ appeared to put away sin by the sacrifice of Himself," and the great act of the Atonement, *of such vital importance in the Court of Eternal Judgment*, took place, and has been accepted in heaven.

Now that great fact and act is offered to the sinner. He may take out his redemption, and through the blood of the everlasting Covenant be made clean; or he may elect to remain under the condemnation of the eternal law.

Thus the Court of Eternal Judgment sits, and David thus sings of its administration:—

"The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea than much fine gold; sweeter also than honey and the honeycomb."

The judgments of the Lord are *true, righteous, valuable,* and *sweet.*

"Moreover, by them is thy servant warned; and in keeping of them there is great reward."

UNIVERSALITY OF LAW.

God's entire universe is subject to law. This is true in *the "natural world."* It is subject utterly to natural law, such, for instance, as the law of gravitation. This is true in *the "psychical world."* There is a law governing our minds of which we are instinctively conscious, and to which we know ourselves to be subject. This is also true *in the spirituol world.* There is a spiritual law, of which God, in His character and attributes, is the expression and living embodiment. Under this law He says to us, "Be ye Holy, *for I am Holy.*"

There is growing out of all this *a system of law* which is the expression of the eternal law of righteousness. That system is contained in the Commandments, Statutes and Judgments of Jehovah.

Here is the expression of the conclusion of that law: "The soul that sinneth, it shall die."

Here is the verdict under that law: "We have all sinned, and come short of the glory of God."

Here is the judgment: "All we like sheep have gone astray. We have turned every one to his own way; and *the Lord hath laid on Him the iniquity of us all.*

Here is the delivery from THE CURSE OF THE LAW: "*Therefore being justified by faith, we have peace with God.*"

Here is the assurance: "*There is therefore now no condemnation to them which are in Christ Jesus.*"

"Christ hath redeemed us *from the curse of the law,* being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."

Thus we see that, from the standpoint to which this theme makes its appeal to us, *there is a wide-open pathway for every soul to escape from the judgment imposing the curse of the law, which is death.*

Let us see to it that our own individual case is cleared in the Divine court, and that we have taken out the personal assurance of freedom from condemnation. This is a matter to which *every adult must give personal attention.* It cannot

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be obtained from man; neither prelate, priest, nor layman. *It must be obtained by personal approach to Jesus Christ, the only Mediator.* The session of His court is always sitting. The door to His Presence is always open. The assurance of justification is always ready to be given, as a free gift of God, to the personal applicant who approaches the footstool of the Lord.

The place of approach is in our own heart. "When thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." This is the instruction for our approach as given by Our Lord Himself.

This matter, of infinite import to us, having been attended to, let us go on to examine this foundation doctrine from the broader standpoint.

ETERNAL JUDGMENT.

Eternal. This word touches the infinite.

In the Court of Eternal Judgment, *the Atonement*, for the sins of man, and *the Redemption* of the nation Israel, are well-established factors.

Whether the Incarnation and the Atonement have wider scope than the earthly field of administration we have no knowledge. But as they are made to fit into the scheme of ETERNAL JUDGMENT it may well be so.

Whether the sacrificial ministry of Our Lord has a wider scope than earth or not, *it is certain that eternal judgment* has such a wider scope, embracing the whole of the universe as far as we have knowledge of it.

Nature in all its forms, and in all its expanse, answers to the will of Him who is described as "upholding all things by the word of His power." Into this we need not go further than to say that *all the activities of scientists from the very beginning have been based upon the assumption that all nature acts in obedience to, and in accordance with, established law.*

Our own human family reacts to a higher form of law than does any other earthly life species of which we have knowledge. *Humanity reacts to the Divine law.* Of all the species of the earth, humanity is reserved to judgment in the way of trial, reward and punishment. The conviction of this is ingrained in the mentality of all but the very lowest types of men. Perhaps of all men.

But we read of other and higher orders of being.

The Demons are subject to law, and are conscious of the fact of broken law. They express dread of the consequences. For instance, the demons at Gadara said to Our Lord, "Art Thou come to torment us BEFORE THE TIME?"

The Devils, a more powerful order of beings, "are reserved in chains and darkness against the judgment of that great day." They are conscious of law and judgment, and have rebelled against both, awaiting the consequences in chains.

The Angels, which preserved their purity and passed up to serve before the throne of God; the "angels which excel in strength, which do His commandments, hearkening unto the voice of His word," are conscious of law and judgment and it is their delight to obey.

The judgment seat of The Eternal therefore embraces within the scope of its jurisdiction all these orders of life, and, we presume, all orders of life.

It is a universe of order, of law, of judgment.

Jehovah, the administrator of law, is a figure of ultimate Majesty, presented to us for our worship, in the doctrine of eternal judgment.

SAVIOURSHIP.

The word Judgment also means *Saviourship*. "The Lord saved Israel by the hand of the judges" is a very common statement of the Old Testament histories. Regarding sinful man, it is a glorious thing to remember that *the Judge of all* is *the Saviour of all* who trust in Him.

Therefore, the doctrine of *eternal judgment* is also the doctrine of *eternal Saviourship*. What a "sweet" and "valuable" doctrine is this! Now as to the execution of judgment for us.

First, we consider the great ordinance of Calvary, where "Jesus Christ by the grace of God tasted death for every man."

There followed the presentation in "heaven itself" of the Blood of Our Lord, by Himself offered, in proof that the penalty attaching to the sins of men has been fully paid. Let us be glad and rejoice in the fact, and let us not be such proud and foolish ones as to put these glorious acts of Divine administration away. Let us remember that to put them away is to put our share in the facts away, and we thus stubbornly insist on standing out exposed to the consequences of rebellion, and to the sanctions of the law "in that case made and provided."

In the Kingly administration is *the gift of eternal life* to all those who are not too stubborn, or too proud, to accept of the fact of the Atonement.

"THE PRINCE OF THIS WORLD IS JUDGED."

This is a major act of eternal judgment. Men have sinned and come short of the Glory of God. For such, an Atonement has been made. This, in part, *because they are victims of a wiser and more powerful agent in the physical, psychical and perhaps spiritual world*, namely, the Devil.

But the "Prince of this world" must answer for the rebellion of this world and for all the consequences which follow. "The Prince of this world is judged." And the judgment pronounced in the Garden is that his final overthrow shall come from the hand of "the seed of the woman," or rather from his heel—no angel hosts shall intervene. The glory of final victory now brought very near shall be to the "Son of Man," leading the hosts of the redeemed in final conflict with the Devil and all his forces. "And the Devil which deceived them was cast into the lake of fire."

Here is an act of Divine judgment in which all will agree. The author of sin, suffering, and death in the world, the Adamic world, must certainly be dealt with by eternal judgment, and we are given to see beforehand his judgment.

Eternal judgment must be also looked upon as embracing in its process the freeing of the race of Adam from sin and its accompanying disease and death, the consequences

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of the broken law. All this is covered by the teaching of the Church on the sanctification of the people of God.

Further, it must be looked upon as the completion of the work, undertaken when "the Lord God commanded the man," of *raising the race to that point where the will of God becomes both the law and the habit of life for the man.* This also is presented under the great law of regeneration.

Again, it must be looked upon as *the Divine activity in the restoration or regeneration of all things, including the physical and psychical worlds* which have been affected by the rebellion of man and of devils.

Eternal judgment must also be looked upon as *God's eternal rule in righteousness* over the new heaven and the new earth. This is set forth gloriously in the last two chapters of the Bible. These chapters look beyond the Great White Throne day, which will be the last session of that court which deals with sin and death, to the Eternal Kingdom the capital of which is the Holy City, new Jerusalem, from which flows the river of life, and in which is the dwelling-place of God, in the midst of Israel His redeemed.

So we see the enthroned Judge, the King of Glory, carrying forward every branch of the Divine administration even to the ends of the universe and on into eternity.

His Judgment is true; His Saviourship is glorious; His Kingship is the sum of all perfection. It is our glory to have been justified from the charge of sin, by faith in God. It is our privilege to be fellow-labourers with Him in carrying forward the affairs of His jurisdiction, with Him to suppress the wrong, and to establish righteousness.

What a crowning glory is there in this last of the foundation doctrines, Eternal Judgment!

"Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation. . . . . And this will we do if God permit."

The Perfection to which we are called to "go on" we shall next consider.

CONGRESS ADDRESSES.

MONDAY EVENING.

MAJOR RICHARD RIGG, O.B.E., J.P. (Chairman), said:—

I take it as a great privilege to preside at this wonderful meeting, and to associate myself with the British-Israel Movement, a Movement which is going from strength to strength, a Movement which is bound in the end to triumph, for it rests on the bed-rock of justice, of right, and of truth. It may be true that to-day we claim the allegiance of but a minority of Christian people; it may be that the majority of our people, through lack of understanding and of interest, have not as yet realised the importance to the nation of British-Israel Truth. But to-day, evidence is being brought forcibly home to us; for some of the most level-headed men in this nation have examined the situation, and have come forward, and have completely embraced our Truth. I am one of those to whom this Movement directly appeals, for it stands for the close association of religion and patriotism. The British-Israel Movement presents to-day, I venture to say, a common platform on which men of all political parties, and of varying creeds, who believe in constitutional government and the truth of the Christian religion, can unite. It is perfectly true that we live in troublous times. We see great disruptive forces at work in the community; those of Soviet Russia are making their main objective this British Empire. The most effective way wherewith to meet them is by the propagation of British-Israel Truth, which presents one constructive policy. I am one of those who believe in the efficacy of prayer. There sits upon the throne of this country a direct descendant of King David. We do not forget how that, in the days of the Great War, when the situation seemed almost hopeless, led by our beloved King, the nation went on its knees to God, and suddenly the vigour of the attack of the enemy seemed to subside. "More things are wrought by prayer than this world dreams of."

We in the British-Israel Movement believe that our people are the greater part of Israel. We believe that the people of this country are in the direct descent from Ephraim, Joseph's son, to whom belonged the birthright from Abraham, Isaac, and Jacob. We hold very strongly that this Book is the inspired Word of God. There are many books written on the British-Israel Truth, but the Bible is THE handbook for British-Israel propagandist work, if it is only studied with a sympathetic understanding. We are in this great Movement determined to play our part against that pernicious tendency which has been the marked feature of the Christian Church right away from the time of the ancient fathers—what is termed the spiritualising of the Word of God. We believe in the simple, literal interpretation of the Bible. We believe in applying a simple, common-sense interpretation of Old Testament prophecy. We believe in the interpretation of those prophecies which have not been fulfilled, and we in the British-Israel Movement believe that they will be literally fulfilled. The rejection of Israel was literally fulfilled, and so will also its restoration. The curse upon the Jews has been brought to pass, so will also in the end their blessing. We stand in this Movement for the true interpretation of the Word of God, and we defy any man to look through the New Testament and find Israel meaning the Church. It is Israel the nation. Zion, Judah, Jerusalem, Ephraim, Israel, do not mean the Church of Christ. We are in possession of a weapon wherewith we can fight materialism and the forces of atheism in this country better than by any other interpretation adopted by the so-called spiritualisers. British-Israel Truth increases our patriotism and strengthens our faith. This British Empire, this nation and company of nations, will stand. Those wonderful promises made to Abraham are literally being fulfilled in this our own race and kingdom.

TUESDAY AFTERNOON.

THE GLASTONBURY TRADITIONS VINDICATED.

BY THE REV. ARTHUR PRITCHARD, M.A., Vicar of Rowington.

William Camden, in his ponderous tomes dedicated to King James of Scotland and England, devotes two full pages to Glastonbury: which place, he said, was by our ancestors called:—

"The first ground of God, The first ground of the saints.

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in England, The rise and fountain of all religions in England, The burying place of the saints, The mother of the saints;

and they said of it that it was built by the very disciples of Our Lord. Nor is there any reason," he adds, "why we should call this in question." Then he refers to Malmesbury's little treatise on "The Antiquities of Glastonbury," written about A.D. 1135. This *earlier* writer was a Norman monk like his contemporary, Geoffrey of Monmouth, both of whom tell us about Joseph of Arimathea, and also a great deal about the renowned King Arthur, his descendant, and their connection with Glastonbury or the Isle of Avalon, which, to say the least, certainly included it. The Dean of Wells, however, is critically sceptical as regards the Isle of Avalon being identified with Glastonbury, although Giraldus Cambriensis, writing about 1192, identifies the English Avalon with Glastonbury and claims to be an eye-witness of the opening of the illustrious King Arthur's tomb there, the bones of the king being of enormous size. This monk also gives the Latin inscription on the leaden cross which lay *on* the tomb:—

"Here lies buried in Avalon the celebrated King Arthur."

Now the Dean disputant gives the date of the discovery of the tomb as six years after the great fire of 1184, when the monks, it is surmised, would be hard up for funds, and hence he *questions* the so-called "discovery" and puts down other monkish "new revelations" to "imagination quickened by their troubles"; and then concludes that King Arthur's connection with Glastonbury was merely "appropriated" and adapted for its "practical value," monetary or otherwise.

How easy it is for the critically-disposed to foist a fictitious charge upon the absolutely innocent, and then, forsooth, unmask it! The charge before us—namely, that of appropriation or deception by the devout sons of St. Benedict—could with equal unfairness be insinuated against the good Dean himself as being officially responsible, at a time when money was tight and congregations small,

1. For attracting an increasing number of patriots to his cathedral by a conspicuously placed memorial stone containing the inscription "INA REX," 688–721, although this Saxon king died and was buried at Rome!

2. For luring hyphenated Catholic pilgrims thither by the introduction of the Romish crucifix even at the risk of architectural incongruity; and

3. For exploiting possible philanthropists at Glastonbury by the astounding declaration in the crypt, actually locating the site of Joseph of Arimathea's altar!

Now we must be charitable enough to believe that the Dean, from the historical documents, could give reasonable explanations why he has favoured the placing of the inscription in the nave, the crucifix on the arch, or even the notice in the crypt.

Why, then, in his turn, shouldn't he be as charitable to the Glastonbury monks living at the time of the great fire, scores of whom before it occurred, like William of Malmesbury, must have been acquainted with "numbers of documents" in the great Abbey library warranting Glastonbury's traditional claims, amongst other things, to King Arthur's bones. Concerning the latter, the Vicar of Glastonbury, after weighing the evidence in greater detail than the Dean, and with more politeness to probabilities, writes: "I think we may say that King Arthur and Queen Guinevere, stripped of all legend, lie at Glastonbury."

THE ARIMATHEAN TRADITION.

The Dean is even more sceptical as regards *St. Joseph's* connection with Glastonbury, his chief argument being the *silences* in early history: which he manifestly over-accentuates. His conclusion is that the first extant account is a thirteenth-century interpolation in William of Malmesbury's "De Antiquitate." He then refers to John of Glastonbury's *fourteenth-century* references to St. Joseph, taken, it seems, almost word for word from the Apocryphal Gospel of Nicodemus, a book certainly written before the fifth century, in which Joseph of Arimathea's introduction of Christianity to Britain is recorded.

This coming of Joseph (according to the Dean) Glastonbury had so appropriated to itself that in the fifteenth century it succeeded in inducing the Councils of Pisa, Constance, Sienna and Basle to recognise its premier foundation in the European Christian world. With the ultimate consequence, suggests the Dean, that in the last hundred years of the Abbey's history, generations of reverential pilgrims were deceived and made to believe other legends like that of the "Holy Thorn" which, *not* being mentioned by William of Malmesbury, must, of course, be put down "to the instinct of appropriation and the desire to give them local colour."

Happily the Dean's bark, so to speak, is worse than his bite, for he writes on his last page:—

"He who rejects the truly venerable traditions as unworthy trivialities and will have nothing but the unclothed skeleton of historically attested fact, cuts out the poetry from life, and renders himself incapable of understanding the fullness of his inheritance." But this is not all. He, as chief member of the Executive, in charge of the Abbey, has done himself the honour, and Glastonbury's devotees the favour, of causing or allowing St. Joseph of Arimathea's name conspicuously to appear in the holiest place in the Abbey precincts.

A NEEDED CAUTION.

Investigators ought to bear in mind that with St. Joseph's early arrival at sequestered Glastonbury he forthwith disappears from the Scripture narrative, and that, being in the region of Britain which had not been penetrated by the Roman arms and where, as Tertullian, the African writer of the second century, declares the religion of Christ had already been received, his death could not be chronicled by Greek or Roman Churches as otherwise would certainly have been the case.

But his death and site of interment were, however, chronicled by Maelgwyn of Llandaff in the fifth century,

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and his nephew, Archbishop David, added weight to the testimony by "the reconstruction of the DOMUS DEI on a Cathedral scale."

Glastonbury's traditions were further established, as the centuries passed, by the references in the Saxon Royal Charters and by the suggestive information in the Norman record of the Domesday Book, that Glastonbury's great Monastery's twelve hides of land (originally given by King Arviragus, as we learn from other sources), had "never paid tax."

Surely such considerations as these it was, and not mere monkish "appropriations" and concoctions, that established Glastonbury s honoured "priority of antiquity" at the four fifteenth-century Councils where, we may reasonably suppose, the best intellects of the time to have duly weighed and then accepted the evidence.

Dean Armitage Robinson's really unworthy half-crown booklet is entitled "Two Glastonbury Legends," and was published at Easter, 1926. Some months before this, the Vicar of Glastonbury's packed three-and-sixpenny brochure, entitled "Glastonbury, Her Saints," appeared, and it contains convincing arguments against such critics who, in the absence of records, find pleasure in ramping in a free field like microbes in a congenial soil.

A similarly directed rebuke appears also in the Preface to Dr. Taylor's "The Coming of the Saints":—

"The modern critic is by no means infallible, and in rooting out the tares is apt to destroy the wheat also. Let both grow together until the harvest." Whereas, Dr. Taylor convincingly shows us that the extensive literature of the Grail-Quest dates from 1200 onwards, being grouped around the tradition of father and son coming to Glastonbury and bringing the Holy Cup of the Last Supper with them, the Dean of Wells' sweeping observation is that "The Holy Grail was purely an invention of the romances," which Glastonbury, ungenerous to itself, strange to relate, did *not* "appropriate" from the records when it deliberately appropriated to itself the legend of St. Joseph's mission to Britain! Now, in contrast to the Dean's attitude and opinion, Dr. Taylor, after wading through more than a hundred more or less standard books on the subject—which he names—gives a sketch map of St. Joseph's sea journey from Caesarea to Marseilles, and his land journey across France for shipment to Land's End—a traditional journey which the various histories and traditions he quotes combine to substantiate; and so he pooh-poohs the suggestion of a world-wide conspiracy of fiction designedly untruthful; recognising and believing in the substratum of historical fact underlying the ancient traditions and legends. As I have written in "God in British History" (a booklet for which I have been thanked from every Continent)—

"When our Land sees truth in Legends
That sustained her in the past,
And our People view their Sires
As no longer fools and liars;
Then behold
Dross turn to Gold!
Branches, Root, and Royal Stem—
Meet for Him of Bethlehem."

What I really meant when I penned those words, "Branches, Root, and Royal Stem," I am not quite sure, but *now* I mean the Motherland of Ephraim-Israel-Britain and her Daughter Dominions under our noble King of David's House and Lineage; and those, like the Dean, who haven't yet discovered their Hebrew origin, cannot understand why Joseph should come to "Joseph," and why Joseph of Arimathea's descendant, King Arthur, should be buried at Glastonbury, and why this western land should be the land of the Holy Grail as well as the Holy Trail.

The author of the "Coming of the Saints" was half into the secret when he found curious and startling digressions regarding Kings David and Solomon in the "High History of the Holy Grail," but he could only conclude therefrom that there must have been "the fusion of cultivated Hebrew with Celtic stock" from Arimathean Joseph's time onwards; which accounted for the insistence on Hebrew lineage on the part of Knights and the common use of Hebrew names and appellations here, in Britain, more marked than in Christian Gaul.

The author of "The Company of Avalon," however, writes with greater insight that "The British Isles have been—under the great evolutionary plan—the seed-bed of a select branch of the true Israelitish race, of which the modern Jew is a section largely diluted with alien blood intermixed during the Captivity and otherwise."

This is but another way of saying that we people of "The Isles" are an important branch of the once lost but now found sheep of the House of Israel. Which surely accounts for some of Our Lord's "witnesses" coming to Land's End, or, as the New Testament words it, "unto the uttermost part of the earth," when the scourge of persecution drove them away over the sea to the divinely-appointed place, in a corner of which, even *then*, they were to find pioneer sections of their own race in possession and power.

Thus Salem in the East became linked on to Glaston in the West.

Now, places have a *spiritual* signification, and places like Jerusalem and Glastonbury stand for spiritual ideas, and though their architectural symbols are in ruins the devotional idea lives on; and so, as one has prophesied, "Jerusalem shall yet be the centre of the united spiritual forces of the world." And when this is so, then also—and in a like degree and proportion—*Glastonbury* shall arise.

It has been my good fortune recently to spend eleven days there, at Abbot's Leigh, the peaceful and restful guest-house, now happily owned by our Federation, when I procured and read much literature.

It was interesting to be reminded that as far back as 1909 the Abbey ruins and grounds have been the possession of the Church of England, having then been visited by Queen Mary, whose illuminated address contained the prophecy to which I have already alluded that when the times are ripe Glastonbury's glory shall return:—

"Then the grass shall be as glass,
And ye shall see the mystery;

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Deep down it lies from prying eyes
And safely sleeps, while vigil keeps the company."

Another communication reads: "In the foundations and the distances is a mystery—the mystery of our Faith which ye have forgotten and we also in the latter days. . . . In the floor of the Mary Chapel was the Zodiac that all might see and understand the mystery. In the midst of the Chapel he was laid and the Cross of HIM Who was our Example and Exemplar."

William of Malmesbury tells us of this symbolic pavement, inlaid with triangles and squares. It was taken up in later years when the sixteenth-century crypt was dug out and all the remnants of the wattled church were necessarily removed.

THE ABBEY CONSTRUCTIONS.

St. Joseph's small chapel was not rectangular but circular. The idea to have in mind is, as it were, a great clock dial lying on the ground. Around it would be a stockade to keep wild animals at bay. Within this circular fence, resting on their foundation-stones, there were, it seems, twelve bee-hive huts, cells or oratories, at equal distances. In the centre was the chapel, without seats, built circular-wise, of twisted twigs, upon a rugged ring of boulder stones, and at the centre of it (we are informed) was a table fair used every Friday for the Holy Feast. This chapel, "of uncouth form, but to God richly adorned with virtue," was probably the first above-ground fixed place of worship in the world. Each round cell had its own pathway to its wind-door in the chapel, and St. Joseph's oratory was, it seems, on the west-north-west opposite the chapel entrance, almost where the foundations of Dunstan's Chapel are now to be seen. Thus St. Joseph's face, in private and in public prayer and praise, could be ever towards the Holy City of his race and ours. The circular arrangement, being so Druidical, is said to have made the Druids well-disposed.

In after years, St. Joseph's Chapel had put over it a wooden protection of rectangular form, the altar-table remaining within the circle. Later, and long after the first "witnesses" had all passed on, a similar stone structure with the altar at the east end seems to have been erected. Hence many have perhaps mistakenly believed the rectangular building to have been the original chapel. Further east another stone church was built which, in the eighth century, was superseded by King Ina's fine edifice in the style of a Roman Hall of Justice. This was reconstructed, enlarged and extended under Dunstan in the tenth century. The Normans replaced this with a cruciform church approaching 200 feet in length which, as time went on, had additions, and again the "Ealde Chirche" was encased in stone, the rectangle being extended further westward.

But when Time's rude hand had decayed the wattled structure it had to be made sightly and dignified with a golden pall, and was surrounded by symbolic mosaic work.

Such is the information, true or untrue, gleaned mostly from recent researches and revelations.

Eventually we come to a windy day in May, 1184, when the sanctuary veil in the rectangular church probably caught fire, and soon the oldest church in all England was a blackened ruin; and so practically all that we now see upon the sacred enclosure is of subsequent date. This was followed by the great earthquake of 1275, which is said to have destroyed St. Michael's Church on the Tor—the "hill of the Archangel"—and all Glastonbury!

Thus what we see even in Glastonbury town must also be of subsequent date. But after the fire the traditional Norman Chapel of St. Mary—*now standing*—rose from a base of rock-like strength, the stones being expeditiously but "beautifully squared, fitted and surface dressed"; and later, the sixteenth-century crypt was hollowed out over its whole extent and the sacred soil removed to where it may be now lying under the mounds on the north side. In 1784, practically the whole of the chapel fell into the crypt which, at the time, was simply a large pond. *Now* things are better to look at for the ordinary visitor, but not so, in many respects, for the archæologist. The whole connected buildings have been sketched out from King Edgar's Chapel on the extreme east towards St. Dunstan's Chapel on the extreme west, showing that it would be larger than any place of worship now existing in Britain, St. Mary's beautiful chapel being quite dwarfed in the picturesque setting.

To this great church vast processions of pilgrims were continually coming, for while "Canterbury voiced the behests of Rome, and Winchester oft crowned the Island's Kings," neither could exceed the mysterious antiquity of outlying Glaston.

THE COMPANY OF AVALON.

The "Scripts," of which there are eight at present available, indicate that there is a company of invisible "watchers" over the Abbey grounds—a brotherhood of elect souls, in control there—but they do not merely see the buildings as they were but as they were meant to be, and they have much to tell about the Grail or Chalice or Rosa Mystica—symbols used to veil the real mystery—the SAN GREAL, that is the Holy Grail, or as it may also mean SANG REAL, the Blood Royal of Jesus, a mystery perpetuated in some way, not yet fully understood, in the architecture, and centred maybe in the Jewel Symbol of "The Mystic Rose"—a crystal mystery of the "Crystal Isle."

The quest of the Holy Grail, or Mystic Rose, seems to symbolise the continual striving for the Good; for perhaps "the only joy which lasts for ever and grows for ever is the joy of striving for the Good."

So Aristotle, in his Ethics, if I remember rightly what I learnt in my Oxford years, contends that the real pleasure of the hunter is not in *catching* the prey but in pursuing after it.

The main Holy Grail traditions are:—

(1) That Joseph brought the Cup (thought to be that of the Last Supper) to Glastonbury before—as Tennyson says in his longest poem—it "was caught away to Heaven."

(2) That he brought two phials, one containing blood from out the Saviour's side, and the other water or sweat.

(3) That a large precious stone, the colour of a beryl

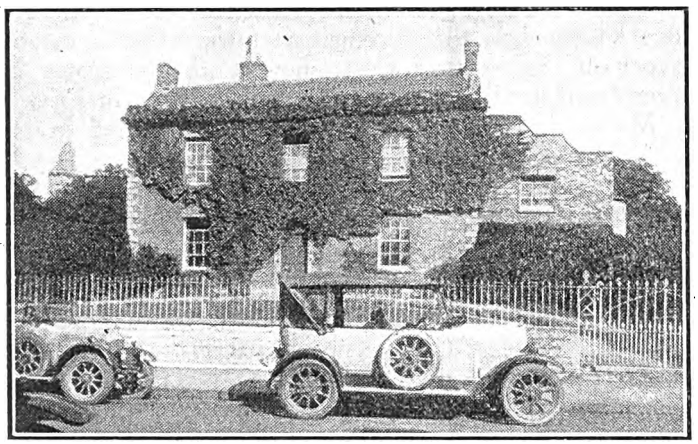
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with a streak of red in it—said to be the congealed blood of Jesus—miraculously replaced the Chalice when it disappeared.

Two phials carved in stone are to be seen in the Church of Benignus at Glastonbury, and the Mystic Rose, with its five petals bespeaking the five wounds of Jesus, is delineated in a window of St. John's Church at Glastonbury.

Some dream of the lost Chalice at "Chalice Well," and some think that a gold and jewelled Chalice is buried in the Abbey grounds, this being a copy of the original that disappeared; and there are others who hope to see some day the wonderful jewel which is said to have been used by St. Joseph and his successors (like the Urim and Thummim jewels of old) to ascertain God's will.

The great mystery of Glastonbury seems to be a lost ideal which has to be rediscovered, and the time may be at hand when it will be safe for human beings to be allowed



ABBOTS LEIGH, GLASTONBURY.

to see and use symbols like the Ark of the Covenant, the Two Tables of Stone, and other relics like the Chalice or the Rosa Mystica without the danger of idolatry.

At all events when they do appear, as some of them doubtless will, the unspiritual intellectualism of many of our "blind guides" will be shamed out of existence.

We British-Israelites rightly deplore the spiritualising of the Bible prophecies, but the Israel Bride—for such by race and grace we are—eagerly awaiting the appearing of "The Rose of Sharon," must not despise all mysticism, and need not be too prosaic or matter-of-fact as regards this ideality of the "SANG REAL" which, after all, but symbolises "The Great *Reality*," *Whom we seek*.

"Crown HIM, the Virgin's Son,
The God Incarnate born,
Whose Arm those crimson trophies won
Which now His Brow adorn;
Fruit of the Mystic Rose,
As of that Rose the Stem,
The Root whence Mercy ever flows,
The Babe of Bethlehem."

TUESDAY AFTERNOON.

THE REV. PHILIP YOUNG, L.Th.:—

I should like to offer by way of a preface to the address I shall give you this afternoon just this explanation. I would offer my apologia, my defence, and justification in taking a position as speaker on this platform. I have spoken at all the Congresses held here in London, but I have spoken on this subject many, many years before these Congresses ever existed. Probably I can go back, further than any person in this Hall, in my knowledge of this British-Israel Truth, because I can retrace my way to 1874, which gives you fifty-two years in which I have studied this subject. When I was ordained to the ministry, the Bishop laid his hand upon me, and presented me with a New Testament with these words, "Take thou authority to preach the Gospel." From that time to this I have so done, nor would I abandon such a blessed calling for all that the world could offer me. When I was ordained to the priesthood, the Bishop put into my hands the Bible, saying, "Take thou authority to preach the Word of God." From that time onward I have preached the Word of God. And in the preaching of that Word what do I find? That great Truth which has brought us together here this afternoon. I found in the Word of God that Truth which has been to me more than anything I could ever tell you. Further, in my endeavour to interpret Scripture, it is just as natural to preach British-Israelism as to preach any other Truth of the Bible. Before I came to understand what the Bible taught with regard to the careers of Judah and Israel, I never understood my Old Testament Scriptures at all. But I am thankful to say that the light came, and I understood the purpose of our God for Israel of old, and for Great Britain of to-day.

Now may I say, though it may seem superfluous to say it, that I believe the whole Bible from beginning to end; that I believe also the hand of God is in the history of the world, and in the history of our own people. Sir Oliver Lodge has said, "Personally I believe in a Divine interposition." And so do you, and so do I. That is a higher step to take than that of Matthew Arnold of old who, in attempting to define God, as "a Power outside of ourselves, teaching righteousness, working righteousness." But we want to go far higher than that; and we have a God Who is not only Power, but Who is our Father in Heaven, Who is deeply interested in the soul history of everyone whom He has created; and if He is deeply interested in the soul history of everyone whom He has created, then He must be deeply interested in the soul history of the nation—for the nation has a soul.

We are living in days which, as our Chairman has said, are very difficult days, indeed troublous days; and, as I think, there is a time ahead of us of even greater travail. If then I were to place a title to what I have to say to you this afternoon, it would take the form of a question—"The next time will Great Britain be prepared?" Do you see the implication in that question—that there is a "next time," and that England has not been prepared in the past? The next time will be a troublous time. It is "the time of Jacob's trouble, but," we are assured

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" he shall be saved out of it." Now I want you this afternoon to realise two opposite facts, that there is the shadow of trouble falling, that we have already passed into it; but that there is also light to be thrown upon it. If it were not so I should not be talking about it this afternoon, for there is no good gained by gazing across a dark chasm on a dark night to try and see what is on the other side unless there is illumination beyond. But when I take the whole Scripture, which is a guide to my reason and an illumination to my thought, I see that there is a searchlight which is thrown across the chasm, a wonderful illumination which brings to my mind the marvellous purpose of God for the race to which we belong. God has given us blessing beyond the blessing that is given to any other nation on the face of the globe; and God has blessed us far and beyond our deserving. That is certain. He has called out a people who should enshrine within their teaching and their national life the truth of the Oneness of wonderful God Who rules over and in His people Israel. He has given to us the greatest and the highest privileges that could be committed to man—the sending forth of the Gospel of Jesus Christ into all the world in obedience to the Divine command, " Go ye into all the world, and preach the Gospel to every creature."

Then there is also this, although it is only one thing amongst many others, that this great nation was to be the people who should deliver Judah from the yoke of the Mohammedan, and bring about that wonderful liberation of Palestine under the hand of General Allenby. In that wonderful and remarkable and unostentatious manner, which has been the admiration of the world, the path was made for putting back the Jew into Palestine. But Judah could not go back without Israel. If you look at Ezek. xxxvii you will see how that the two people, Israel the northern kingdom, and Judah the southern kingdom, separated in 971 B.C. After Solomon's death, and the coming of Rehoboam to the throne, disruption took place, the northern kingdom separated from the southern, and from that time to this the chasm between the two kingdoms has never been bridged. They diverge in their history. You have, on the one hand, Judah with a remarkable history, but no enviable one. You see throughout the whole of Scripture how God's judgment fell, how it still falls, upon the Jew for his Crucifixion of Our Lord, for which, as a people, Judah has never repented. In these days we see prophecy fulfilled before our eyes; the bringing together of the two sides until, as we are told in Ezekiel, " they shall be no more two nations, neither shall they be divided into two kingdoms any more at all " (Ezek. xxxvii, 22).

Now do you see how the mandate has been given to Great Britain over Palestine. It could not be otherwise. Israel is to come to the rescue of Judah. In the time of the great trouble, so near upon us, Israel must arise in her might and help Judah—and Israel and Britain are one. Great Britain has the mandate over Palestine and over Mesopotamia, and has authority and rule over Egypt. That is what is known to us as the real Eastern question, because it all pivots upon Israel and Judah in the land of their rightful possession.

What I want you to think about is this, that the days in which we are living are days of infinite menace to the integrity of our British Empire. I would like just to quote very briefly indeed from a word spoken by a remarkable Russian, Zinovieff; and it comes about in this way. Colonel Saunders (Director of Military Intelligence in India), lecturing to a European audience in Calcutta, quoted these words spoken by this Russian, Zinovieff. They are these: "The Achilles' heel of the British Empire is India, and we, therefore, must make every effort to develop all possible lines of advance on India." That is in the Russian mind, as it has been in the Russian mind for centuries back, from the time of Peter the Great, and onwards.

Again, last October, a raid was made by the police on the headquarters of the Communist Party in Great Britain, and the National Minority Movement, an aggressive offshoot of the Communist Party. A Government Blue Book has been published giving certain facts showing the activity of Bolshevism in this country, and from those papers it is easy enough to gather these five points: (1) The mischievous activity of Bolshevism in this country; (2) the intimate relation and direction of the Communistic Party in Great Britain; (3) the implication of many active members of the Labour movement in the Bolshevistic campaign of agitation and propaganda, their obedience to instructions, and their dependence on subsidies from Moscow; (4) the influence which Bolshevism has exerted in the fomenting of labour troubles in this country; and (5) the implacable hostility, not merely to capitalism, but to the British Empire, and the avowed purpose to break that Empire to pieces.

Those are the facts that come clearly out of the papers seized by the police. Over and over again the Russian authorities have not hesitated to say that they are out for the destruction of the British Empire. That is the menace which we have to face to-day. But, whatever Russia may seek to do, there is a Higher Power, " *L'homme propose, et Dieu dispose.*" To Great Britain has been given a destiny to fulfil—that we may clearly see if we will read Old Testament prophecy. We know that there is a pact between Russia and Germany to-day. German brains will exploit Russian industries, and do so now. Nations do not forget their own disasters. They remember them. In that you have the danger to our Empire. There you have what is known as Armageddon approaching day by day, nearer and nearer it comes to us. The Mohammedan power of Turkey must meet her doom at the hand of Israel, for God has said, " I will lay My vengeance upon Edom (which is Turkey) by the hand of My servant Israel." So Turkey is doomed, and no less is Russia doomed. The mischief she will do is great. But the time will come when, with the gathering of the nations to the Holy Land, as the prophets Ezekiel and Joel have foretold, there will also come a miraculous intervention of God, and, notwithstanding all that our armies can do, there is something that the armies cannot do. There will be the Divine interposition, when those nations with whom God has a controversy, because they have forsaken Him, are to come into God's remembrance. Great Britain, with her many blessings, has largely forsaken God, and must also come into judgment; but, as we are told in the 30th

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chapter of Jeremiah there shall be a punishment upon Israel, but it shall be " in measure only," not in the fullness of the wrath of God.

Now, what I want to ask you is this: Is England going to be ready? Will England be prepared, at once, for the coming of war and the coming of Christ? There are three ways to meet the advance of the menace of war: (1) There is a grasp of the facts; (2) there is a stimulating of the imagination of the people; and (3) there is the preparation for eventualities. I have been giving a few facts this afternoon about Bolshevism and its menace. We must get hold of the facts. We are not a very imaginative people, but I am quite sure of this, that we are capable of rising to the very highest point of imaginative power when once the mental lethargy of the nation is stirred. Then once more we must be prepared for eventualities. You remember how, before the last great war, Lord Roberts and others with clear insight traversed the country, trying to stir the imagination of the people, and how so many brushed it aside. But the war came, according to the prophecies in the Old Testament Scriptures. And just as surely as the great war of the past came and did some terrifying work in this national life of ours, so it will be as certainly in the days so soon to come when Christ, for Whom the Church is looking, and for Whom it is praying, shall take His rightful position over this world of ours, and shall reign gloriously for His thousand years the millennium reign. Christ is coming. I do not look forward to death. I much prefer to look forward to the coming of my Lord. Christ said, " Watch and pray that ye may be counted worthy to escape those things that are coming upon the earth, and to stand before the Son of man." Are we watching and praying that we may be counted worthy? We are not worthy in ourselves, but we may be made worthy in Christ and, clothed with His righteousness, we shall be caught up when He comes for His Church, His believing people throughout the whole world. Then is it that He comes to judge the nations of the earth. That is the great truth which is actuating my life to-day, and which has actuated my life for many years past, and which I would not abandon for anything I know. I would that all England were prepared for eventualities, so that it might enter into the plan of God. The old Greek philosophers used to dream that somewhere up in Heaven, if only the mists could be removed, there would be seen the plan and pattern of those things that were passing in the underworld of earth. But the Holy Scriptures have just such a plan which you and I may read and so know what is to come to pass.

There are two great preparations in progress—the one in Heaven, the other on earth—and they are diametrically opposed. They come, in these last days, into final conflict, the scene being laid in the Holy Land. It is the mustering of armies for the war of Armageddon. And Heaven is preparing for its great victory. The conflict is spiritual, no less than material. We may not overlook this fact. Israel, or Great Britain, will be the agent of destruction, and the elements of storm and fire and hail and pestilence will do their deadly, yet cleansing work. And Armageddon appears already upon the horizon, looms dangerously—inevitably. This God-given Empire cannot escape her destiny which, in part, is to protect her sister Judah, when the hordes of Russia come down upon the sacred City. We cannot prevent it; we can meet it when the might of Christianity and all the forces of good are pitted against the powers of evil. Through all the Empire will be preserved.

MR. COBHAM'S FLIGHT TO AUSTRALIA.

By Susan Hall.

Mr. Cobham, who flew all the way from England to Australia, " came and saw and conquered." What a coming; more than one hundred thousand people were waiting for him at the landing place in Melbourne alone, thousands more meeting him at every city and town across this great continent.

What a seeing—not just the cliffs from a ship, but the whole country as it lies spread beneath the airman's view! And what a conquest! No swords and battleaxes; just enthusiasm and admiration and hero-worship; and certainly no flashing eye and puffed-out chest.

During Mr. Cobham's stay in Australia he spoke several times, and also broadcasted his message that flying was for everybody; that especially in this huge continent would it bring the dwellers of the back blocks into contact with their fellows, and so make life pleasanter and safer for those brave folk who live in our Great Out-back.

He said also that it was another strong hand across the sea, one that is going to bring our Empire closer and closer in friendship and understanding. A very strong hand-clasp, children, is this one of aviation.

" Oh, yes," said one old lady, " but do you think it worth it? They might get killed, and such precious young lives."

" I think so," replies her enthusiastic friend, glancing down at the morning's paper which contained an account of Cobham's landing at Darwin. " It is good for us to dare and to do; it is good for our race, and perhaps there are worse things even than death. Suppose Captain Cook hadn't been daring and venturesome, how dreadful! Australia might never have been discovered!"

Mr. Cobham has now gone; he flew to Darwin from Melbourne, from south to north in three and a half days, thereby breaking all records. The first time that trip was made it took nine months, and was a heart-breaking experience; but that was before there were aeroplanes or even trains in Australia. We shall watch his plucky return to the Old Country as anxiously and as excitedly as we did his trip out here; especially as Mr. Cobham is the first airman to make the return journey.

CORRESPONDENCE.

To the Editor.

Sir,—The following extract from *The Times*, for September 6th, read in conjunction with Dr. Wakeling's article on " Archæology and the Bible " in your issue of September 4th, is interesting:—

" As one archæological discovery succeeds another in

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all that wide region which is best named the Nearer East, legends already ancient when Homer and Herodotus recorded them are beginning to take shape as facts. Little more than a generation ago learned men smiled politely at the 'travellers' tales' of the Father of History. . . . As for poor Homer, if the pundits who had denied the existence of any single author of the 'Iliad,' or of the 'Odyssey'" (so Homer, like Isaiah, was composite!) "had not quite convinced those whose romanticism still revolted against the conception of a synthetic bard, no one took any of his traditions at all seriously. Some were explained away as mere sun-myths. . . . And if Homer and Herodotus were, to put it mildly, deemed untrustworthy, how much more untrustworthy were their successors who repeated the myths of pre-classical times as though they had some foundation. Mighty men, no doubt, lived before Agamemnon, but as Agamemnon might well be fabulous, no historian could be expected to trouble much about his predecessors.

"A new epoch in the study of pre-classical tradition and legend opened with the new century, when Sir Arthur Evans began to excavate the great palace of the Minoan Sea Rulers at Cretan Knossos. . . . In Crete pick and spade have now laid bare the foundations of that civilisation. . . . The legendary sea kings of Greek tradition lived indeed, and for centuries ruled the Aegean. . . . The increasing evidence that a number of Homeric, classical and Biblical traditions were based upon fact must compel even the most superior moderns to revise their criticisms of the chroniclers . . . who recorded them."

So long as pick and spade remain in the hands of the archæologist, so long will the veracity of the ancient records be demonstrated. Truly the very stones are crying out against modern unbelief!

Yours sincerely,

GLADYS E. GOLDSMITH.

WEEK BY WEEK.

BY A. R. H.

THE military campaign from BASRA (Isa. lxiii), under the leadership of LORD ALLENBY of ARMAGEDDON (Allah-nebi, "Prophet of God," as the Arabs called him), proved to be the most spectacular of the many phases in the "drying-up" process of "the Great River Euphrates," Apocalyptic designation for the Turkish power. "The crash of zero hour in PALESTINE," writes RAYMOND SAVAGE, "early upon the morning of September 19th, 1918, sounded the death-knell of the TURK . . . for within twenty-four hours

THE WHOLE TURKISH HOST

was defeated and surrounded, the most complete victory of the war having been fought and won at an infinitely small cost of life."

At early dawn of that memorable day the mighty BRITISH host could have been seen sweeping forward across the identical seashore road along which, centuries earlier, "had ridden CŒUR-DE-LION and his knights to fight for an ideal not so vastly different from that upon which these soldiers of the Empire had set out." "The water thereof was dried up," dramatically concludes the Scripture, "that the way of the KINGS OF THE EAST might be prepared" (Rev. xvi, 12).

Anti-Brith-ish propaganda from the "mouths" of the Dragon, the Beast, and the False Prophet (representing Jesuitical-Papal-Ecclesiasticism, Soviet Military Power, and Militant Pan-Islamism respectively), has not decreased as a result of the occupation of JERUSALEM by the earthly representatives of THE KING (Matt. ii, 2) of "the Kings of the East"—the modern executives of His commandment, "Occupy till I come."

The expression "THE WHOLE WORLD" of verse 14 finds its literal fulfilment in the term "WORLD REVOLUTION"—a phrase only too familiar to members of our day and generation, but unknown to that of thirty years ago. And now comes the final seal to the truth of our witness, in that amazing declaration, "We have done with

THE KINGS OF THE EARTH;

let us now apply ourselves to the King of Heaven," attributed to Lunatarchsky, Commissar of Education to the Soviet Government at MOSCOW. We derive little pleasure from the contemplation of these things, but inasmuch as they form a part of *the predicted preliminaries* to the Battle of that

GREAT DAY OF GOD ALMIGHTY,

in which, as citizens of God's Kingdom Nation, we each must play our part, we do well to take note of them. Jesus called his contemporaries "hypocrites" because they professed to expound the writings of the prophets, but refused to recognise "the signs of the times."

"And the seventh angel," we read, "poured out his vial

INTO THE AIR,

and there came a great voice out of the temple of heaven from the throne, saying, It is done!" (Rev. xvi, 17.)

So the last vial is to be poured out into the AIR? To the theologian and Bible student of a generation ago, such a statement, whilst appealing to the imagination and reason, by faith, made little or no appeal to their range of practical experience. To the student of to-day, however (and especially to those of us who have personally experienced the thrill of mastery in the air), the statement assumes a new and ominous significance.

The closeness with which Jehovah, Himself, is identified with His people (see Isaiah, chapter xlii, verses 1, 9, and onward, and chapter lxiii), was never illustrated in more intimate and striking fashion, perhaps, than when

"AS BIRDS FLYING"

the "passing over," defence, deliverance, and preservation of Jerusalem was effected in December, 1917, through the

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instrumentality of His Majesty's Royal Air Force. Thus Isaiah xxxi, 5 was literally fulfilled.

What the realisation of this actual intimacy will mean to the Nation in the days that are coming can be imagined as we read reports of the stupendous efforts being made by RUSSIA (" the LAND of the NORTH " of Ezekiel xxxviii) to become supreme in the AIR.

A special correspondent to the *Morning Post* writes: " RUSSIA already ranks as a first-class AIR POWER. There are in service to-day between 1,200 and 1,500 Russian fighting and bombing machines, and the SOVIET can put into the field an AIR FORCE about twice *as strong as the combined forces* of its neighbours, Finland, Esthonia, Lithuania, Poland, and Rumania. The WESTERN EUROPEAN *aeronautical* industry and that of the UNITED STATES begin to be faced in the FAR EAST with the competition of machines of RUSSIAN design and construction."

This report together with the many others reaching us from time to time form a mass of evidence pointing to the more than possible *literal* fulfilment of Ezekiel's words (chapter xxxviii, 9), regarding the great Moscow Combination. "Thou shalt ASCEND and come like a STORM, thou shalt be

LIKE A CLOUD

to cover the land . . ." Remarkable words! and the more easily understood since *giant twin-engined Troop Carriers* became a commonplace unit of the Royal Air Force. Already in the NEAR EAST, *aircraft* are employed almost exclusively for the movement of BRITISH infantry. We have seen the embryonic fulfilment of the description, " a mighty army " of verse 15, in the broadcasting of Trotsky's military plans at the beginning of 1926.

When we come to consider the nature of the ground over which the Russian host must travel in its descent upon PALESTINE, the necessity of supplementing the much-advertised " horse " transport (see verses 4 and 15) by aerial transport becomes apparent.

A report from SIMLA states " RUSSIA has realised that her only hope of ever penetrating into AFGHANISTAN is by means of the AIR. In this connection it must be mentioned that the

AFGHAN AIR FORCE

is *piloted entirely by Russians—a fact which may have considerable significance in the future.* By means of the *air* she (Russia) has secured for herself a Black Sea port. To the east she has secured direct communication with KABUL. She can no longer be considered a country of strife and unrest, but rather one with *an aggressive forward policy.* Her *future developments will be watched with increasing interest by both* INDIA, *the frontier tribal territories, and* AFGHANISTAN."

Such a testimony as this, coming as it does from a man " on the spot," is worthy of consideration, and should be read in the light of Joel ii and iii, and Ezek. xxxviii and xxxix.

An important Press report from NEW YORK, dated October 17th, states that Mr. Henry Ford, who is convinced that *international financiers* and politicians are deliberately planning for *war against the United States,* gives this conviction as his reason for interest in securing

MASS PRODUCTION OF AEROPLANES,

in the *determination that the country shall be put immediately into a proper condition of defence.*

This is interesting in view of the belief long advocated by the Rev. Merton Smith and others, that *simultaneously* (as indicated by the words " It shall *also* come to pass that *at the same time* . . ." of Ezek. xxxviii, 10) with the attack upon PALESTINE will come *an attack upon the United States,* the " land of unwalled villages." Certainly the latter characteristic is more applicable to the New World than to the Near East. In conclusion, it is with thanksgiving to God that we record the fact that so far, in spite of German-Soviet activity in the *air,* BRITAIN *leads the way.* In both personnel and materials she reigns pre-eminent.

It cannot be denied that the conquest of the air has " opened up a New Age and has given people a new conception of the world." And now we look forward to the Day when all who are in Christ Jesus shall be " caught up " into the clouds to meet the Lord (during His lightning-like progress *to the earth*) in the AIR.

And so from that time, throughout millennial-glories onwards " shall we be ever with the Lord." Such is the longed-for climax, a " conquest " of the AIR compared with which to-day's achievements are but foreshadowings.

THE FIRST CHAPTER OF GENESIS—" IN THE BEGINNING, GOD."

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc.

ABOUT the middle of last century a young observing Japanese boy picked up a bit of torn paper with a few Chinese characters which, when translated, read, " In the beginning, God."

His attention was caught and he began to ask as to the meaning and the origin of those words.

After months of inquiry he discovered these few words were torn off a Chinese book, which was a translation of the Bible. This inquiring young Japanese kept inquiring and *wondering about God and the Beginning.* Eventually he stole out of his own country, in spite of the law which forbade any one leaving without direct official permission. He went by sailing ship to another country, learned the new language, learned much of the Book which has as its first words—" In the beginning, God."

In due time he returned to his native land, an experienced Christian and scholar, was pardoned by his country, began a Christian school which grew into one of the most important colleges of that wonderful empire.

So much for the thrilling words—*In the beginning, God!*

For a few moments we will look into those words in the light of present-day knowledge, science, religion, and philosophy.

In the beginning! What beginning? The beginning of universe creation, the beginning of our solar system, the beginning of the earth's special formation in its relation to the sun, or in relation to *one of the earth's cyclic changes ages after its separation from the sun,* which cyclic change in its beginning simply introduced the periodic or cyclic time in which we now find ourselves and all known organic creation.

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In looking over the words, "*In the beginning*," we do well to form no fixed conclusion without taking carefully into consideration the context as furnished in the story of the first chapter; in the story of the Book of Genesis, in the five books of Moses, in the Old Testament, and finally in both Old and New Testaments. Having taken time to examine all these contextual relationships to the words, "*In the beginning*," we will find ourselves held in restraint and caution, until we bring into line the context furnished by astronomy, geology, and several of the well-known sciences, such as botany, zoology, physiology, *organic initiation, organic mutation, organic development*, and the relationships of mind and matter, &c., &c.

All wise, honest, capable trained men will readily admit that the words, "In the beginning, God," require just such study, research, and prolonged comparison as above indicated before arriving at even an approximate conclusion.

Having said so much, we proceed. For purposes of simplicity and ease of approach, we now, for a time at least, adopt as the meaning of the above words the statement that specifically "*In the beginning*" means the beginning of this earth's *present cyclic process*.

My readers will at once wish to know the writer's meaning of the words, the *earth's cyclic process*. In answer we would say that this earth, in common with all planets and celestial bodies, goes through long periods of change from what we may call a formless and chaotic condition, caused by fire, towards a formed and tempered condition, resulting in countless phases of organic life.

The ageing process continues until the cycle or time period is completed, when again the earth passes through another fire experience from which it emerges to start out on another similar journey.

So then we postulate that the earth is on such a present journey, and is approaching the time when "*the elements will melt with fervent heat.*" We would say, with this thought before our minds, that the words, "*In the beginning*," refer to the earth's entrance upon its *present cyclic process*.

The words, "In the beginning, God created the heavens and the earth," in view of the above, must be specifically studied.

Ha-Shamayim we aith ha-eretz (*the heavens and the earth*) may mean *the earth and its atmosphere*. Concerning *ha-eretz* (the earth), there can be no mistake. Eretz simply means the earth.

Ha-Shamayim often, in the Scriptures, means the atmosphere, and at times its sweep reaches out to the heaven of heavens of our most expansive thinkings.

If the words specifically refer to the beginning of the earth's present cyclic process, then we are on good solid ground in translating *ha-Shamayim* as the earth's encompassing atmosphere in its fullest and most complete entirety.

This is our first step, our introduction to Genesis, chapter one, and is based on as good science, philosophy, history and close translation and interpretation as any expert scholar and thinker can reasonably desire.

With this before our minds, verse one holds a strong, safe, and reasonable position in relation to science. It is a statement of history as well as of science.

Too many good Christians have been terrorised by atheistic Bible critics, and to save the situations have cried out in fear and in special pleading that the *first chapter of Genesis is not intended to teach either history or science*. On the other hand, we assert that it is good history, good science, good natural philosophy, and good religion.

QUESTIONS AND ANSWERS.

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

QUESTION.—In THE NATIONAL MESSAGE AND BANNER for June 12th, page 358, it is there inferred that Moses was translated upon Mount Nebo. Can J. G. give us chapter and verse that will prove to us that this was so? Compare Deut. xxxii, 48 to end; xxxiv, 5, 6; Ps. cvi, 32.

A. V. (Croydon).

ANSWER.—It is not easy to know what your difficulty is about. From the above references in the Bible, it is clear that Moses knew that he would not be allowed to enter the Land of Promise, and that he would depart this life on Mount Pisgah, as actually happened.

"Nebo," strictly speaking, was only the town, and the more correct appellation is "the mountain of, or near to, Nebo" (Num. xxi, 20; Deut. xxxii, 49; xxxiv, 1; Isa. xv, 2; Jer. xlviii, 1, 22). Pisgah was a ridge of the Abarim mountains, westwards from Heshbon; Nebo was a town on or near that ridge (Num. xxxii, 3, 38), and apparently lying on its western slope, inasmuch as the Israelite encampment was "before," viz., to the east of Nebo. The ruined village of the name Neba still exists in those parts, three miles south-west of Heshbon. From the summit of Pisgah the Israelites gained their first view of the wastes of the Dead Sea and of the Valley of the Jordan. It was hither, moreover, that Moses subsequently again ascended, to view the land before his death.

We do not know what was the physical cause, if any, of Moses' death. When we are told "so Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord," the last phrase should more literally read "at the mouth of the Lord," which the Rabbis explain "by a kiss of the Lord." But the sense of the phrase is clear (compare Gen. xlv, 21). The Latin Vulgate correctly translates it "Jubente Domino." It denotes that Moses died not because his vital powers were exhausted, but at the sentence of God and as a punishment for his sin (Deut. xxxii, 51, 52). But as we are told that God buried Moses, we may conclude that the penalty of Moses' sin was fully paid by his death, and that this Divine honour conferred upon his body after death was in all probability intended to sustain the law-giver's authority, which without it might have been impaired with the people in consequence of his punishment.

Bearing in mind the appearance of Moses at the Transfiguration (St. Matt. xvii, 1–10), and what is said in Jude 9, we may conclude that after death Moses passed into the same state as Enoch and Elijah; further, it is probable that his sepulchre could not be found for an additional reason because he was shortly translated from it.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

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* * *

Meetings will be held at our Headquarters on Monday next, November 8th, at 3 and 7.30. The Rev. Pascoe Goard and others will speak. No meetings on Tuesday owing to engagements elsewhere.

* * *

The Scottish Israel Identification Association will meet to-morrow (Sunday) in the Christian Institute, Bothwell Street, Glasgow, at 6.30. The President, Bailie John Thomson, will give the address.

* * *

Mr. John Leech, M.A., K.C., gave two lectures at Herne Bay on October 26th ; one at Oxford on 27th ; and one at St. Paul's, Canonbury, on 28th. This week he is giving six lectures at Sheffield. On Monday next he is at Rye ; on Tuesday next he gives two lectures at St. Leonards-on-Sea. On November 10th he is at Bath ; on 11th at Nailsea and Bristol ; and on 12th again at Bristol.

* * *

The Revs. Pascoe Goard and Joseph Gay preached twice each at Halifax on Sunday last, and conducted meetings for the Branch there on the three following days.

* * *

Mr. J. J. Morey has addressed meetings at Birmingham, Bingley, Bradford, Liverpool, Wigan, Stratford, Kingsdown, and St. Margaret's. To-morrow at 8 he is to speak at the Parochial Institute, Herne Bay, and on the two following days in the Parochial Hall there at 3 and 8 p.m. On Wednesday next he is at Dickenson Street Hall, Kentish Town, and on Thursday next at Nottingham, at 3 and 8 p.m. On November 17th Mr. Morey is to address a Drawing-Room meeting at 29, Montserrat Road, Putney.

The Rev. Joseph Gay will preach at East Hill Baptist Church, Wandsworth, to-morrow (Sunday), at 11 and 6.30. On Tuesday next he lectures at Harrow, and on Friday next at High Wycombe.

* * *

Mr. B. H. Norton has lectured for our Southampton Branch on "Tracing Prophetic Fulfilment," and Mr. John H. Tench has lectured at Bishop Auckland on "The Great Pyramid." * * *

Cheshire papers give capital reports of lectures delivered for our Stockport Branch by the President, the Rev. W. B. Pollock, M.A., Mr. W. J. Gaskell and Mr. C. H. Corrin. The Branch is making excellent progress. Great interest has been aroused, and the attendance is steadily increasing. Mr. C. Leach, the Honorary Librarian, in his report pays a well-deserved tribute to the energy of the Honorary Secretary. Mr. Geo. R. Gair and his family.

* * *

The Northern Congress will be opened by the President of the B.-I.-W.F., Major J. Knowles, O.B.E., on Monday afternoon, November 29th, in the Central Hall, Liverpool, where meetings will continue during the week. Among the speakers are the Rev. Pascoe Goard, Mr. John Leech, M.A., K.C., Mr. Herbert Garrison, the Revs. J. C. Dalrymple, E. W. Dicks, St. Mark's, Liverpool, Joseph Gay, W. B. Pollock, M.A., R. G. F. Waddington, M.A., Rev. T. H. Whitehouse, Mr. D. Davidson, M.C., Mr. J. Foster Beaver, Mr. J. J. Morey, Mr. G. R. Gair, Mr. John H. Tench, and Mr. J. A. Yoxall. Great gatherings are anticipated. Further particulars may be obtained from Mr. S. E. Steele, 380, Edge Lane, Liverpool. * * *

The Rev. Maxwell Carnson gave an excellent address at our Headquarters on October 26th, on "The Stone Kingdom." On the same day the Rev. Pascoe Goard gave two of his inimitable addresses.

* * *

We have very gratifying testimony from those who have been staying at Abbots Leigh, Glastonbury, as to the comfort they enjoyed and the kind attention of the Manageress, Miss Jennings. It should be widely known that the house can receive guests all the year round.

* * *

We are asked to announce that lectures will be delivered at the Head Office of the British Empire Union, 180, Piccadilly, W., as follows :—November 10th, "The British Empire as a Business Asset" ; November 17th, "Socialist and Communist International Societies" ; November 24th, "Socialism, Syndicalism and Communism : History and Relationship." On November 16th, at 3 p.m., an entertainment, entitled "Circumstances Alter Cases," is to be given at the Forum Club, 6, Grosvenor Place, W., on behalf of the British Empire Union. Tickets for reserved seats, 5s. ; unreserved, 3s. 6d., to be obtained from the Secretary, 180, Piccadilly, W.1.

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MESSAGE & BANNER

The Official Weekly Journal of the British-Israel-World Federation.

INCORPORATING "THE BANNER OF ISRAEL" AND "THE COVENANT PEOPLE."

No. 254. Vol. V. NOVEMBER 13th, 1926. Price 2d.

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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.]

CHRISTIAN PERFECTION; OR, THE STATESMANSHIP OF JESUS.—I.

BY THE REV. W. PASCOE GOARD.

"THEREFORE leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

"Of the doctrine of baptisms, and of laying-on of hands, and of resurrection of the dead, and of eternal judgment.

"And this will we do, if God permit." (Heb. vi, 1-3.)

We have dealt with the foundation doctrines, which we are now called upon to leave, in the preceding six issues. They cover the ground of systematic theology.

The Church has been engaged in laying this foundation throughout all the Christian dispensation. Surely the foundation has been laid. Surely all that can be said has been said and written about the doctrines therein contained. It is time to go on with the building of the superstructure.

We must not *discard the foundation*, but we must "go on" with our building upon that foundation. It is not a call to march forward on the road. It is a call *to get on with the structure of the building.*

Many have become wearied with the constant foundation laying. None more so than the theological colleges connected with the Universities. It is well to be wearied with a task *when the task is done.* It is well to demand progress *when the first stage has been accomplished.*

Therefore we will essay to "go on unto perfection."

Let us examine the Great Architect's plans for the building, the foundation of which we have already examined.

Many, hearing or reading this exhortation, think instantly of developing on this foundation a perfect individual Christian character. This is a very desirable aim; but it is not the teaching of this particular passage of Scripture. The passage refers to the establishment of a national kingdom. Others would think of building upon such a foundation of Christian doctrine *a glorious Christian Church.* We look, however, in vain for a Cathedral or Church in the plans set forth for the building. The Church, as to doctrine and procedure, is contained in the six-coursed foundation.

The Great Architect's plans call for the erection upon the foundation of the Christian doctrines of *a Throne, Sceptre and Kingdom.* It is *a Royal Palace* instead of an ecclesiastical Temple here presented.

The Throne, Sceptre and Kingdom is on the earth, and the rule connected with it is an earthly rule, the subject of which is an earthly nation, *i.e.*, the nation Israel.

In order that we may get the fulness of this great exhortation it will be necessary that we should take in somewhat of the nature and scope of the document in which it is contained, namely, the Epistle to the Hebrews.

The Epistle to the Hebrews is a most wonderful Epistle. *It is not an anonymous Epistle.*

The question is being asked again and again, "Who is the author of the Epistle to the Hebrews." The answers given to the question are various. Yet the Epistle seems to give its own answer to the question.

When receiving an epistle in these our days, one has to turn to the end to find the signature; thus to determine the authorship of the letter which has come to us. In letters of

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the age in which the Epistle to the Hebrews was written it was not so. *The very first word of the Epistle was the signature of the author.* Thus the recipient of a letter was never left in doubt for a moment as to who his correspondent might be.

It is so with the letters of St. Paul, of St. Peter, and of the other Apostles. *The signature is the first word of the letter.*

The first word in the Epistle to the Hebrews is the name "GOD."

This, we are convinced, is not an accident. The human authorship is withheld by the influence of the Holy Spirit, *that the name* "GOD" *might appear in all its significance in the signature place in the Epistle.*

So we have come to regard this most wonderful Epistle as *a letter from the hand of our Heavenly Father Himself.* What a privilege to receive such a letter, in the signature place of which is the Name "GOD." Surely it is a letter from Heaven to us.

If this be the case, *what is the subject of the letter?* What could there be on this earth of ours of sufficient importance for our Heavenly Father to write to us, even through the pen of His chosen servant, whoever that may be?

The subject of the letter is—

"HIS SON."

Surely this is a matter which the Father would delight to cause to be written, even as He caused His voice to be heard at the Baptism of Our Lord; and upon the "Holy Mount" of Transfiguration, in testimony to "His Son."

The majestic form of words, and the infinite importance of the matter, are worthy even of Our Father which is in Heaven.

Let us follow the majesty of the opening sentences.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

1 Hath in these last days spoken unto us by his Son,
2 Whom he hath appointed heir of all things (Omega),
3 By whom also he made the worlds (Alpha);
4 Who being the brightness of his glory,
5 And the express image of his person,
6 And upholding all things by the word of his power,
7 When he had by himself purged our sins,
8 Sat down
9 On the right hand of the Majesty on high;
10 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."

In this majestic form *the Son* is introduced to us.

The Epistle proceeds to show that He is better than the angels in a wonderful division of the Epistle. (Chapter i, 4–14; and ii, 1–9).

"For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?" What a wonderfully expressive thing that question mark is! It makes perfectly clear that herein there has been a word spoken to Our Lord to which the angels can never attain. Other questions follow to the same purpose, namely, that God never spoke thus to the angels.

"And again, when he bringeth in the firstbegotten into the world, he saith, And *let all the angels of God worship him.*

"And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire."

Having thus made clear that angels are ministers, not sons; created, not begotten; He then as God, the enthroned Father, presents to our adoring eyes, God, the enthroned Son, thus:—

"But unto the Son he saith, Thy *throne, O God,* is for ever and ever: a *sceptre* of righteousness is the *sceptre* of thy *kingdom* . . ."

Deity, throne, sceptre, kingdom—these are all included in this wonderful phrasing of introduction *by the enthroned and eternal Father of the enthroned and everlasting Son.*

Let us think for a moment. *This is language addressed to One who is incarnate, a Man who once dwelt on this earth of ours.* He was born in a village, the position of which is well known. He lived His life in another village equally well known. He travelled over roads still pressed by human feet. He visited the city of Jerusalem time and again, as many readers of this paper have done. He was there apprehended, tried, declared innocent, yet delivered to His enemies, and by them was put to death.

He was buried in a tomb which still remains. He rose again from the dead, and ascended into Heaven. Seated there at the right hand of the Majesty on High, *He is the subject of this testimony of the Father.*

That wonderful testimony goes on: "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

This Divine anointing is the anointing of the King. It is well known to the House of David, the occupants of the throne of which are anointed with the holy oil as King. But this, the Everlasting Son of the Eternal Father, has been anointed with the oil of gladness above His fellows.

Again the Divine Voice proceeds: "And" (that is to say, this is an additional testimony, showing how infinitely above the angels is the Son), "And, Thou, Lord, in the beginning *hast laid the foundation of the earth; and the heavens are the works of thine hands:*

"They shall perish; but thou remainest; and they all shall wax old as doth a garment:

"And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

"But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?" (The question mark again is there, and the expected answer which the reader will not fail to give is, Never.)

Yes, this Person is greater than the angels.

But this Person became incarnate. In so becoming He "was made a little lower than the angels—FOR—the suffering

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of death, crowned with glory and honour." (What glory, what honour?) The answer comes swiftly: "That he by the grace of God—SHOULD—taste death for every man." This is the supreme glory, the supreme honour (see chap. ii, 9–18).

The wonderful testimony goes on to show that He is also greater than Moses, that He is greater than Levi and that He is greater than Abraham. Remember what this instruction would mean to the Hebrew mind of the day in which this Epistle was written. Greater than angels! Greater than Moses! Greater than Levi! Greater than Abraham! Then surely He was the greatest of the sons of men; indeed, He is the Son of Man, as He is the Son of God.

THRONE, SCEPTRE, KINGDOM.

The activities of the Son contemporary with us are of the utmost importance, for on them depends our relationship to God. He is herein revealed to us as *the Son, possessed of throne, sceptre and kingdom.* Let us follow the voice of the Father in this wonderful demonstration.

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; . . . And this will we do, if God permit."

How shall we go on in this progress? How shall we proceed with the building upon the sure foundation? We must go back to God's unchanging plan, which commences for us in God's covenants and promises made to Abraham.

Chapter vi, 13–15: "*For when God made promise to Abraham,* because he could swear by no greater, he sware by himself,

"Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

"And so, after he had patiently endured, he obtained the promise."

Now, why should this reference to Abraham and the promise made to him be thus thrust into the very forefront of the "going on"? Why should the very first step of the post-foundation building be *the Abrahamic covenant,* especially as the study introduced to us in this most wonderful Epistle is a study of the Son of GOD?

It is because of the evident fact that *Jesus Christ stepped into the very heart of the Abrahamic covenant, and that His throne, sceptre and kingdom are founded absolutely upon that covenant.*

It is also because of the fact that *the seal to that Abrahamic covenant is the blood of Our Lord Jesus Christ,* "once offered," as this wonderful Scripture goes on to show.

It was to Abraham that Melchisedec came, when first Abraham took upon him *the kingly function of making war for the liberation of the captive and for the scattering of predatory power.* Thus coming, Melchisedec "brought forth bread and wine," and ministered to Abraham the first recorded Sacrament of the Lord's Supper; thus in anticipation showing forth that which in the same elements we commemorate, namely, "The Lord's death till He come." This was the seal to the Abrahamic covenant.

The voice which speaks these words goes on, in the discussion of the covenant made with Abraham (Heb. vi, 16-20)—

> For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.
>
> Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:
>
> That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:
>
> Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;
>
> Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

Therefore, by two "immutable things," namely, the *promise of* GOD and the *oath of* GOD, we may know that the promise once made to Abraham stands; sealed by the blood of Jesus Christ, the "Magna Charta" of His priestly ministry.

STARTLING TIMES CLOSE UPON US.—I.

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

IT has often been pointed out that our enemy is arming and gathering his forces to the utmost of his power, but that we, apparently, are perfectly indifferent to what is going on. The advanced guard, Sovietism, Communism and Moscowism, have done their best to destroy our industries, our trade and our capital; they can scarcely do more. We were almost as a lamb amongst her shearers. We have been very averse to think evil even of our deadliest foes. Under specious excuses of privilege the alien has been admitted into this country until, having done his worst, and nearly brought us to commercial ruin, we are being compelled to give him his full tether, in order that now his dupes may have their eyes opened to see who is causing all the mischief. If we did not believe the Bible we should certainly have no hope for our nation. But, ah, that *if* is an important word! "He that keepeth Israel shall neither slumber nor sleep." Let the down-hearted and quailing unbeliever go back to his Book; let him only read the "Songs of Degrees," with the Truth that we are Israel about to return to the promised land, and we think he will see cause to hope. "My soul hath long dwelt with him that hateth peace, I am for peace, but when I speak they are for war." This has been the sensation of an element of war in the midst of a people who have shown themselves for peace. It is not for us to illustrate this element ever since the Armistice was signed. Mesech (Moscow) and Kedar (the habitations of the Turk) give us the region from which the enemy to peace is to be expected. The unclean spirits stirring up to Armageddon are at work amongst these. Other enemies there are secretly working amongst the nations represented on "The League." At present these

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are under restraint. From whence come the demand to disarm? Who alone has obeyed the suggestion? What about these lying tongues? God alone will judge them.

First of all, however, " judgment must begin at the House of God." Do we not all see this already taking place? It is especially our nation which is bearing the brunt of the burden of the late war. We are the heaviest taxed of all the nations, added to which the action of the Communist secretly working in our midst has brought strike upon strike, which, thank God, is about come to an end. We have, however, another secret enemy in our House of God. His policy has been by sowing the tares of Romanism in our midst to under-sap the foundations of our faith. He has very nearly succeeded in causing a shipwreck of our Church. Will he succeed? God does not say so in His Word. In fact, when the times are the darkest and MALINES has destroyed our witness against Rome, and the extreme party in our community has done its utmost to introduce the idol of the Mass into most of their own party's churches, and all but persuaded the Bishops to give forth an uncertain sound, by allowing it to be said He (Christ) is in the secret chamber (the tabernacle) (Matt. xxiv, 26), the Spirit of Life from God will enter into our (God's) witnesses, and the opposition to all false doctrine will be stronger than ever, the Spirit of the Lord will lift up a standard against the enemy. Reading God's Holy Word we see that " the little book " which has been opened will never again be closed. This is the testimony of Rev. x, xi and xiv; also of all the prophets.

Our judgment being past in the victory over all our enemies, even to the expelling of the alien who will not learn righteousness, we must turn our thoughts upon those " go-between," who stand between us and our great enemy. Let us first refer to what has been going on. The treaty of Locarno brought about an understanding in which it was clearly seen that seven nations were allied up to a certain point. They foresaw, at any rate, that the only power which could exert authority was that power which had command of the sea. Although no treaty of *offensive and defensive* was come to, it seemed to forecast that one important part of the " city " would fall away and " seven chiliads," or smaller nationalities, would be lost to the Roman or Babylon beast. The time for this is immediately after the Spirit of Life from God enters the witnesses and they arise in all their protesting power. A great earthquake takes place, which is the doom of Turkey " by the hand of my people Israel." How this comes about we will leave at present, only stating that there are two corresponding signs. One is that the protesting power of our nation and Church against Rome was effectually destroyed when the Anglican party, with our Archbishop's private recognition, in that he did not at once disallow it, held secret council with Roman emissaries at Malines; and also did their utmost to introduce the consecrated wafer into every church, ostensibly for adoration, *a man-made god for adoration!* (July, 1923). Now, three and a half days (years) after this is January, 1927. The other sign is that the Great Pyramid marks the centre of the space from the last pilaster to May 28th, 1928, as about July, 1927. According to our acceptance of the signification of these spaces, there should be a most full development by July, 1927, of the effect of the Holy Spirit's pouring out upon our nation.

This development is, in our mind, what is stated to be " and the remnant were affrighted and gave glory unto the God of Heaven."

This we take to be the warning voice of Rev. xviii, 1–4, followed by the judgment upon Rome, "Babylon is fallen." Evidently from Rev. xix, 1–7, this inaugurated a time of considerable rejoicing and unprecedented praise. This is seen by the four times repeated Hallelujah. The first is on account of the security of God's people Israel, now all gathered into one place, not necessarily only the British islands, but wheresoever " the remnant " are under our protection through the long-suffering of our God. The second Hallelujah is on account of the destruction of our great enemy and the enemy of all faithful people. The third Hallelujah is the national acknowledgment, giving praise to God and inviting all His servants to join in with us in worshipping God. The fourth Hallelujah is the great multitude of all nations who are willing to act as His people. The ripening of the Bride now takes place and the joining unto her of the virgins, her companions. We must follow on, God willing, in another essay.

PARABLE OF THE FIG TREE AND ALL THE TREES.

By JOHN H. TENCH.

" AND he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." (Luke xxi, 29, 30, 31.)

Jesus is the greatest prophet that ever came on this earth of whom the Lord spake by the mouth of Moses, the man of God: " I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him " (Deut. xviii, 18, 19). This Prophet gave us signs of His coming again and of the end of the world, and He also said, "This generation shall not pass away till all be fulfilled; heaven and earth shall pass away, but my words shall not pass away."

Let us now observe the signs that He gave of His coming and of the end of the age:—

(1) " Nation shall rise against nation and kingdom against kingdom." In the Great War, beginning on August 5th, 1914, we saw how literally Our Lord's words came to pass, when Germany, Austria, Bulgaria, Turkey and Greece on one side rose up against Belgium, France, Russia, Servia, Roumania, the British Empire and the United States of America on the other side, which will be followed according to God's word and the Great Pyramid by the last Great War of Armageddon.

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(2) "Great earthquakes in divers places." How prophetic are Our Lord's words when we think of the earthquakes in Japan, California, Jamaica, Italy, and quite recently the earthquake felt in twenty-two counties in Great Britain. At Our Lord's Coming, when His feet stand on the Mount Olivet, there will be the greatest earthquake on record for the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley. This will enable the waters of the Mediterranean to flow into the Dead Sea, which will become living waters. The prophet Ezekiel tells us: "There shall be a very great multitude of fish; their fish shall be according to their kinds, as the fish of the Great Sea" (Mediterranean).

"The Lord shall come, the earth shall quake,
And mountains to their centre shake."

(3) "This gospel of the kingdom *shall* be preached in all the world for a witness unto all nations; and then shall the *end* come." The Great Pyramid foretells the last great world tribulation beginning May 30th, 1928. Therefore, in the few months that remain before this date, we British-Israelites must obey the command of Our Lord and King and by an intensified campaign of the gospel of the kingdom arouse the British people of the near coming of the Lord, Who told His disciples: "Ye shall not have gone over the cities of Israel [the British Empire] till the Son of Man be come."

(4) "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Now Moses, the man of God, tells us in Lev. xxvi that these times are *seven*. Now a *time* is a prophetic period of 360 days. Therefore, *seven times* is 2,520 days, which the Scriptures show we must interpret as years. During that long period Israel should be punished for their sins and Gentile powers should rule and govern Jerusalem and the Holy Land. Nebuchadnezzar, the King of Babylon, was the first Gentile king that took Jerusalem, and he had a dream of a great image which represented four great Gentile powers which should tread down Jerusalem. The date of this dream given in all reference Bibles is 603 B.C. Now subtract this from 2,520 years, and we get A.D. 1917, when our Lord's words (a Prophet, indeed!) were literally fulfilled and General Allenby took Jerusalem; and the British Flag, the glorious Union Jack, now flies from Mount Olivet, and the British [Israel] have supplied the Holy City with a splendid water supply. Daniel also says in his twelfth chapter, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." Daniel here refers to Lunar time. Now 1,335 Lunar years are equal to 1,295 Solar years. The Turkish Calendar was reckoned by Lunar years until 1917, which was the 1,335th year of that Empire which began in 622, the Hegira, or date of Mahomet's flight. Adding 1,295 years to 622 years, we again get 1917. In that year the Germans commanded the Turks to reckon their Calendar by Solar measurement. We therefore are amongst the number of Daniel's blessed ones who have witnessed the cleansing of the Sanctuary from those who were treading it down.

(5) "There shall be signs in the sun and the moon and the stars." Only a few weeks back the people in this land were startled by a shooting star of a brilliant green light which was seen by thousands of our people. This sign will most likely be repeated next year for that profound writer, the Rev. Commander Roberts, told us in THE NATIONAL MESSAGE that next year, 1927, we shall witness in Great Britain two total eclipses, one of the sun, the other of the moon, confirming the words of the greatest of all prophets and fulfilling Joel iii, 15: "The sun and moon shall be darkened, and the stars shall withdraw their shining." (See also Joel ii, 10, 31: "Then shall they see the Son of Man coming in a cloud with power and great glory.")

(6) "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." We have read accounts in our papers of tempestuous seas in the Atlantic which have greatly delayed some of our big ocean liners, and there is an account in the papers of October 12th, the very day on which I am writing this article: "The North Sea behaved very rudely towards Queen Maud of Norway, who arrived at Newcastle Quay on the mail steamer *Bessheim* at 10.30 last night from Osio, fourteen hours late; the members of the crew and passengers stated that the ship encountered one of the worst storms encountered for many years. A Norwegian passenger said that everyone had had a very bad time, such big seas running that we could not lie down or stand up. The same gale uprooted hundreds of large trees throughout the land."

(7) "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elects' sake [Israel] those days shall be shortened." In Rev. xvi the coming of Jesus is stated in these words: "Behold I come as a thief, Blessed is he that watcheth and keepeth his garments." This statement is preceded by the drying up of the waters of the Euphrates, that the way of the Kings of the East might be prepared. Most Bible students consider that the drying up of the Euphrates is symbolic of the Turkish Empire. In the Great Pyramid the Grand Gallery, representing the Gospel Age, is followed by a low passage of 51¼ inches which, measured by an inch for a month, gives the exact length of the last Great War beginning August 5th, 1914, and ending on Armistice Day, November 11th, 1918. During this period the Turkish Empire, which declared war against the British Empire and her allies, was dried up very much, losing Egypt, Palestine, Syria, and the large region known as Irak. During these "Last Days," or "Time of the End," Our Lord declares the days should be shortened and His words are literally true for, because of the elects' sake, the time is shortened from Armistice Day until the 30th of May, 1928. The terrible days of the last Great War are shortened as shown in the Great Pyramid by the length of the Ante-Chamber, or Chamber of "Truce in Chaos." But before Armageddon, or the last tribulation represented by the last low passage reaching to the King's Chamber, and ending September 16th, 1936, Our Lord says: "Behold I come as a thief." Mrs. Bloxam, in a recent article on "The Coming of the Lord," says: May we not infer from the story of Noah and Lot quoted by Our Lord, that

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God Himself has provided a refuge, as He did for Lot. How precious were His words to Noah, "Come thou . . . into the Ark." Not go, but come—implying of course *with Me*. There is but one *possible* place of safety in our own day—"with Christ." We shall be caught up and so be for ever *with the Lord* in perfect safety. It is added, "The Lord shut them in," as of the five wise virgins, "They went in *with Him* to the marriage, and the door was shut" (Matt. xxv, 10). We do not know the day nor the hour of Our Lord's coming, but all these signs show unmistakably that it comes before Armageddon. Therefore, let us be watching for the day of our redemption draweth near. Let us keep our garments white and remember the words of Our Lord spoken to the angel of the church in Philadelphia: "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth. Behold I come quickly."

(8) "These be the days of vengeance, that all things which are written may be fulfilled." This terrible time from which Jesus' watching ones will be removed is described in Dan. xii: "There shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." These days of vengeance are also described in Isa. lxiii, in Joel iii, in Zech. xiv, and in Rev. xix, 11–21. In Ezek. xxxviii and xxxix we discover the opponents of Christ and His Kingdom in the last Great War of Armageddon: "Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal; and I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses, and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords; Persia, Ethiopia, and Libya with them; all of them with shield and helmet; Gomer and all his bands; the house of Togarmah of the north quarters; and many people with thee."

The prophet next shows that this last great fight is in Palestine, for he says of Gog the leader: "In *the latter days* thou shalt come into the land that is brought back from the sword [by the British under General Allenby] and is gathered out of many people, against the mountains of Israel, which have been always waste; but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands and many people with thee."

The prophet next shows who are the opponents of Gog: "Sheba, and Dedan, and the merchants of Tarshish [Britain], and the young lions thereof [her Dominions and United States]."

The result of the fight is disastrous to Gog and his bands, for the prophet says: "I will plead against him with pestilence and with blood; and I will rain upon him and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone."

Israel's complete victory with the help of their King is overwhelming. It takes them seven years to destroy all the weapons of war and seven months shall the house of Israel take to bury the dead bodies that they may cleanse the land.

The Soviet Government is at the present time making preparations for this war of Armageddon. Prophecy is being fulfilled by current events. I give an extract from a leading article in the *Newcastle Journal and Star* which appeared quite recently: "But there are ominous signs that the Russia of subversive propaganda may become, with dramatic suddenness, the aggressor in a war the magnitude of which it is impossible to foresee and therefore appalling to contemplate. Poland is seriously alarmed at the extent of the military preparations which are now in progress across the frontier.

"The Red Army has been re-armed on a scale which we can only suspect from the occasional isolated statements concerning orders for rifles, artillery, tanks, aeroplanes, and so forth, which leak out despite the obvious desire of the Soviet Government to keep these things dark. Bolshevism was imposed by armed force, and is maintained by armed force. But the reaction against a form of government which has plunged the country into poverty and misery, and which rules with a ruthless tyranny in the name of liberty, is becoming steadily stronger. The increase of the Red Army may be in some degree due to perception of this fact. But the Moscow dictators are by no means satisfied how far the Red Army itself may be affected by the stealthy spread of reaction. The recent mutiny in that little motley group of warcraft still called the Black Sea Fleet was an ominous symptom. When an army begins to show signs of unrest the old panacea is to forthwith give it something else to think about. When a country is seething with disaffection against its Government, the time-honoured recipe is to plunge it into war with another Power as an effective distraction from its domestic troubles."

Couple with this extract another from THE NATIONAL MESSAGE in the article "Week by Week," by A. R. F.: "Finally, we need hardly remind the Bible student of the prominence given to cavalry as a military unit in Ezekiel's description of the last great struggle. It comes as no surprise then, to learn that the Russian live-stock Commissioner in Canada has spent the summer months of 1926 in inspecting the horse ranches of Western Canada and selecting a thousand horses for the Soviet Army. Ten thousand horses are to be ordered if the first shipment is satisfactory."

I conclude this article in the words of Jesus' parable: "When ye shall see these things come to pass, know that it is nigh even at the doors."

THE LATE ADMIRAL LORD FISHER:—"I have been a British-Israelite all my life and I cannot understand any Englishman of common-sense being otherwise."

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CONGRESS ADDRESS.

ISRAEL'S WANDERINGS.

By the Rev. R. G. F. Waddington, M.A.

British-Israel Identity teaching is first and foremost a Bible subject, It is the announcing and interpreting of the Gospel of the Kingdom as it is set forward in the Old Testament, and declared by Our Lord in the New Testament.

It was because men read the Bible, and noted particularly the promises of the Old Testament, that they were first led to consider the possibility of an identity between Britain and the Israel of the Ten Tribes as a suggested explanation of the promises.

For in the Old Testament there are specific promises and prophecies concerning Israel, as distinct from that section of Judah that is known to all men.

What has been the outcome of them? That is the question that began to exercise the minds of diligent searchers after the Truth from the time that the Bible became an open Book, available for any man's eyes and ears. It is a question that comes as a direct result of the Reformation, which set aside at least for a time the mystical interpretations of a beclouded ecclesiasticism. It is much to be regretted that of recent years there has been a return to that method, known as spiritualising, which seeks to find in the Scriptures meanings other than the grammatical and obvious meanings, and which has been so generally adopted that to accept it to-day is to be "orthodox," whilst to return to the plain meaning of Scripture is to be "heterodox." Yet in spite of this reaction it was Protestantism in the Reformation that gave the first impetus to the search, through the plain understanding of the Scriptures, which has led up to our special teaching of British-Israel Identity.

The truth is that the "orthodox" view, that the Church has filled the place of Israel, that "for the now rejected Chosen People God substituted His Chosen Church," will not, and cannot, satisfy a reasonable reader of the Bible.

This "orthodox" view, so persistently held by the recognised teachers of the Church, has produced, of sheer necessity, a theory of inspiration which does not harmonise with claims of the Bible itself. And that theory has led in its turn, and again of dire necessity, to the "Modernist" suggestions and explanations by which the very words and authority of Christ Himself have been impugned. Suggestions, for example, that Christ in His teaching was limited by the knowledge of His age, and was also subject to the limitations of His class. So have men been led, step by step, to the statement of modern "scholarship," that Our Lord was not a Scholar. It is impossible to read the word Church, where the Bible says Israel, without having to explain away three-quarters of the prophetical content of the Scriptures, and without having to find errors in various teachings of Our Lord.

So, step by step, one is led on by the "orthodox" view, till the major portion of the Old Testament is set aside, the history of the Old Testament is "corrected," and some of the statements of the Lord have been "corrected" also.

And, of course, when one comes to setting Christ right, one's views about His deity have to be modified, and the Church's own Creed has to be explained away.

Now there are three views which modern scholarship sets before us on account of this "orthodox" doctrine, and these three views are best expressed by a reference to three men—Bradlaugh, Driver, and Reader Harris.

It may be objected that we British-Israel enthusiasts are for ever dragging in the names and views of these men, and that the constant reference gets a trifle wearisome. But the fact is that they do so typify the three alternative views that they furnish the best illustration that we can use.

Bradlaugh, with the open Bible in his hand, found the specific promises and prophecies of the Old Testament concerning Israel, and he saw no fulfilment. His common sense refused the view that the Church of the New Testament is the Israel of the Old, and his reasoning led him to reject the God of the Bible.

Now it is useless to suggest that what is called "experience" of Christ should have filled the void in Bradlaugh's heart that was left by the logic of his mind. On the grounds of "experience" one can argue as feasibly and as correctly for any other religion. Driver, too, found the same specific promises, and both his common sense and his scholarship compelled him to reject the "orthodox" view, quite as definitely as Bradlaugh had done, but his "experience" of Christ kept him faithful, though it must, *logically*, have taken away from him every ground, except that of sentiment, for the propagation of the Gospel.

Reader Harris, wiser than the other two, searched round for possible evidences of the fulfilment of the promises, and came to rest in British-Israel Identity.

Now to all readers of the Bible there comes the same question, "What of the promises concerning Israel?"

There are many, like Bradlaugh, who, sickened at the empty sentimentality, or the childish ritualism of the hundred and one denominations of the Church, which rejoices so much to sing "We are not divided," have lapsed into agnosticism, or, what is worse, sheer indifference.

There are many others, like Driver, content to rest their faith upon a God of change and of doubtful power, talking more or less glibly of an "experience" which can be claimed with equal reason by any follower of Mohammed or of the Buddha.

And there are those—Blessed be God for their increasing number—who have found the solid rock of eternal truth, and know that God, the Eternal and Almighty, changeth not.

So, I say, British-Israel Identity teaching is first and foremost a Bible subject, showing that God's Word of promise is always true, that circumstances can never alter His mind or purpose.

"Forgotten of the Lord thy God!
No, Israel, no, that cannot be.
He chose thee in the days of old,
And still His favour rests on thee."

But British-Israel Identity is also an historical and ethnological subject, and it is quite possible to trace the course of history, and the development of nations, and thus

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reach the same conclusion, that Britain is to be identified with Israel. Some of you may have read that book, "European and Other Race Origins," by Bruce Hannay. He uses the Bible just as he would use any other book of history and ethnology. Yet he is able to declare his definite conviction, on these grounds only, that Britain is Israel. "The hypothesis that the British are the modern representatives of the ancient Beth-Sak (*i.e.*, House of I-saac) is one that is hardly open to doubt; except by minds that deliberately refuse to accord just weight to the facts, inferences, and probabilities upon which that hypothesis is based."

Thus it is clear that British-Israel Identity is a subject which can be studied outside the boundaries of the Bible, and can be shown to be true.

This should be readily conceded, so far as the point of study is concerned, for there is no book of the Bible of later date than 90 A.D., and therefore, though the prophecy of the Bible carries the story of Israel beyond that date, there is no Bible history of Israel beyond that date, and so it becomes necessary to learn from other sources what the last eighteen centuries have to say about Israel, and to find out whether those sources agree with Scripture prophecy.

It is just in this connection that the "Church" identity theory so badly fails, for by no amount of juggling with words can the history of the Church be made to fit the forecasted history of Israel.

And another point of tremendous importance. The Bible has nothing to say about historical Israel, as it is concerned with Israel outside the boundaries of Palestine. Prophecy has much to say about emigrant and scattered Israel, but the history of Israel as given in the Bible is the history of Israel in Palestine. This is a point constantly stressed in our British-Israel lectures and literature to-day.

Though the Bible begins its records with certain broad outlines, it quickly comes down to the tracing of one historic line, that of Israel in Palestine, and everything else is left out of the immediate record. Consequently, if any section of Israel, during Israel's national sojourn in Palestine, left the geographical boundaries of that land, they ceased to find a place in the history. They are not forgotten in either Covenant or Prophecy, but, having marched out of the land, they have, *ipso facto*, marched out of the historic record. Is not that the only reasonable explanation of the fact that there is no mention found of Zarah-Judah in the histories, and there is no record of Dan in the later histories?

Following out this Bible line of thought connected with the historic records, it becomes clear that when Israel was divorced from God, and thrust out of her land into captivity, the Bible ceases to record the history of Israel, and for that history one must turn to other records.

Now that statement assumes that the return of the Jews from Babylon, commencing 536 B.C., had no connection with Israel. It is a statement that all British-Israelites recognise as being clearly true, but it will be advisable for me to show its truth for the sake of those who may know nothing of the matter except that which is commonly reported amongst "scholars."

It really should not be necessary to tell any Bible reader that Israel and Judah, frequently at variance in the days of the Judges and of Saul, separated into two distinct kingdoms on the death of Solomon. Nor should it be necessary to tell careful readers that Israel, as a kingdom in Palestine, ceased to exist in the ninth year of Hoshea, whilst Judah carried on for another 150 years.

Yet, strangely enough, that which the Bible makes perfectly clear is either confused or misunderstood, or else absolutely ignored by the scholars of to-day.

Moreover, it is a matter of both Bible and secular history that the Return from Babylon after the Seventy Years' Captivity affected only a very small remnant of the House of Judah.

If any of Israel's Ten Tribes were numbered in that remnant, they were but chance individuals. The vast mass of Israel never returned to Palestine, and of the Jews the larger portion, with most of the princes, remained in Babylon and Shushan by preference, because they were prospering. Only a small company, led by two or three devout patriots, returned to rebuild the walls and Temple at Jerusalem.

Now those are absolutely clear and definite historical facts which every unbiassed mind is bound to accept.

Now as Bible history deals only with Israel and Judah in Palestine, it is obvious that for the history of Israel after 721 B.C., and for the history of the major portion of Judah after 587 B.C., we must turn to records outside the Bible. And, turning to those records, we find the strongest possible reasons for our belief that Britain to-day is the representative of that House of Israel that went into captivity in 721 B.C.

The records which we may read, and from which we may gather all the needed evidence, go back to very early days, and show us that Israel's wanderings are concerned with four different elements.

First, there is the element of Zarah-Judah. Second, there is the element of the tribe of Dan, along with one or two other tribes who shared her sea-faring enterprises. Third, there is the element of the main body of Israel which was carried into captivity into Media. And fourth, there is the element of Pharez-Judah.

Of the first and fourth I shall say very little, not because the House of Judah is insignificant when compared with the House of Israel, but simply because space does not permit a proper account of both Houses.

Zarah-Judah is the first portion of Israel to disappear from the Bible narrative, and the plain inference is that these Zarahites were the first to leave the Confederacy of Israel.

So early did this first division take place that, when Israel and his sons went down into Egypt, in Joseph's days, all mention of the family of Zarah is omitted. Yet that Zarah was living and had five sons is clear from I Chron. ii, 6–8.

What, then, became of Zarah-Judah? All the evidence goes to show that Zarah-Judah founded Troy and various

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Hebrew colonies on the Mediterranean coast, and in Spain and Britain.

One of the most interesting proofs of this westward movement is found in the existence of stone circles similar to that at Stonehenge. These megalithic erections are to be found at a few ports of call both north and south of the Mediterranean, in small number in Spain and Brittany, and in about two hundred places in Britain. The evidence of the definite Hebrew connection is too overwhelming for any reasonable man to dispute. Of the Pharez portion of Judah it is easy to read in the Bible record, and to learn that till the reign of Rehoboam they formed part of Israel, though signs of division between the two are noted as early as 1 Sam. xi, 8.

Shortly after the removal of Israel, Sennacherib came down upon the fenced cities of Judah and, according to the monumental inscriptions, carried away over 200,000 of Pharez-Judah.

All record of this portion ceases then in the Bible record. But as they were carried away by the conqueror of Israel, it is only to be expected that they were removed to the same place of captivity, and became absorbed in Israel.

As a separate entity the rest of Pharez-Judah continued till 600 B.C., and then there begins the record of further division. May I draw your attention to Jer xxiv, which shows, by the comparison of the two baskets of figs, that there is a difference between the Jews of the 597 B.C. captivity and the Jews of the 587 B.C. captivity. Again, at the end of the 70 years in Babylon, there was a return which affected only a minority of Pharez-Judah. And those that did so return intermarried amongst the heathen neighbours, with the result that this portion of Judah became ethnologically corrupt. Let me remind you of the historic fact, so often completely ignored by theologians and modern scholars, that the peculiar Jewish type, so familiar to us, was absolutely unknown before the Return.

Is it really necessary to tell people that Esther, though a Jewess, was quite unknown as such; or that David was ruddy and withal of a fair countenance; or that the "three holy children" were fair; or that Moses was not known as an Israelite in Midian; nor Joseph in Egypt? When, then, those who ridicule British-Israel Identity argue that the contrast between the Jewish and British types is enough to prove the absurdity of the Identity, one is left wondering if these scorners have even the slightest acquaintance with Biblical and historical facts.

So much then for the Pharezites who returned to Palestine after the 70 years, and who alone are properly to be called Jews, and whose history is a plain story written for the eyes of all men: a story which, by itself, is sufficient to prove the truth of the Old Testament, and the surety of Old Testament prophecy. But there is yet another portion of Pharez-Judah of which some account must be given. What became of those poor of the land whom Nebuchadnezzar left behind, and who went down into Egypt, refusing the warnings of Jeremiah? Can those who sneer or smile at us British-Israelites give a better account of their destiny, as foretold in Jeremiah xlii, than this—that the Gypsies are their descendants.

It ought, then, to be perfectly clear to anyone who will squarely face the statements of history that so far from the Jews to-day filling the place of "All Israel," they are not even all Judah. And if the scorners repeat the common statement of "scholarship" that these differences in Israel amount to nothing, is it not possible to answer first, that "words amount to nothing, then," and second, that the same might be said by us to the old charge that the English to-day are a mixture of many races? If the differences amount to nothing in the one case, neither do they in the other; and the scorner is hoist with his own petard.

Now let me refer you to the colonists of Dan and Simeon. Mention of Dan ceases in the Bible record soon after the establishment of the monarchy; whilst a study of the Book of Numbers shows that the Simeon who settled in Palestine is a diminished Simeon. Simeon went into the wilderness 60,000 strong, yet when the census was taken at the end of the forty years the strength is but 22,000. Moreover, Simeon is not mentioned in the Mosaic blessing of Deut. xxxiii.

Bearing in mind the fact, "out of the Confederacy of Israel, out of the Bible records," we must look for the activities of Dan and of the chief portion of Simeon in a part of the world other than Palestine.

Now a great deal has been written about the Phœnicians, their trading and their colonies, but evidence abounds that the Phœnicians were the junior partners in these concerns of the famous past, and that the prime movers in them were the sea-faring tribes of Israel, of which Dan was chief.

The most important of these colonies were in our own Islands and in Spain, and that they were Hebrew in origin is proved by such details as place-names, weights and measures, and by the regular intercourse that was kept up between these places and Palestine by the fleets of Solomon. These Isles of the West, of Eirinn, were exceedingly well known to Israel in the days of the monarchy. So much so, and with such a lasting impression upon Israel's mind, that centuries afterwards the memory of these trading and colonising days remained, and these Isles formed the subject of the dreams and desires of Israel in the days of her temporary eclipse, as is witnessed by the prophecies of Isaiah to "Israel in the Isles."

So, then, what I would have you to know about this Golden Phœnician Age is that all the facts, the traditions and the probabilities go to show that it was a period of Hebrew supremacy. It is a fact that never seems to have occurred to the minds of most Biblical scholars, much less to have been appreciated by them, that the decline of the "Phœnician Age" coincided with the decline of Northern Israel. Now what is the explanation of this fact? Clearly, that Northern Israel had the lion's share in the trade. And it was in all probability because Nineveh desired to commandeer that trade, and get a footing on the sea-coast, that she turned her eye upon Israel (just as Germany in recent years coveted the coast-line of Belgium and Northern France), and, by compassing the downfall of Israel, Assyria brought to its close that Golden Age.

The Phœnicians were, then, but followers of the Danites.

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They were the jackals who trod in the way of the Lion, and, when the Lion was out of hearing, boasted of the bones as visible signs of their own triumphant hunting and fighting.

One is able to state, then, that long before the collapse of the Kingdom of Northern Israel, first Zarah-Judah, and then Dan and Simeon, had founded colonies in far-off Britain, and by so doing had not only come to the appointed place promised by God to David (2 Sam. vii, 10), but had also done something to prepare the way for the main body of Israel, the Beth-Sak.

And now I will deal with that movement in Israel's wanderings which brought this Beth-Sak to these Islands.

On the fall of the Northern Kingdom the Israelites were removed by the Assyrians to Media, whose borders were almost identical with those of the modern province of Azerbijan in Persia. Now just about the same time as the Assyrian conquest of Israel, this province of Media was beginning to cause Assyria considerable trouble. From about 700 B.C. to 650 B.C. the Medes carried on their attempts at revolt, and at last, secretly assisted by Babylon, succeeded. As a natural consequence the power of Assyria began to decline, and Israel seized the opportunity to escape which the Median success afforded to her, and Israel's bid for freedom was equally successful.

It is not only the natural thing to expect that Israel would thus make good use of her opportunity, but it is the only possible thing to believe. And that Israel did actually leave Media, and go forth to find a new home for herself, is the record of the one definite statement on the subject that has come down to us in history. I refer to 2 Esdras xiii, 40.

Here, then, is the definite statement, and that it happens to be the only one does not make the assertion either unreliable or unbelievable.

It is quite useless putting forward criticisms on the ground that Esdras is Apocryphal, or that his work is overladen with mysticism. The statement is most believable because it is most natural. It is exactly what one would have expected to have happened. The only part of the statement that is open to any criticism is that which concerns the direction which Israel took. For Esdras tells us that Israel went north-west into Europe, into the region determined by the name of the River Sereth. It might be asked: "If Israel seized the opportunity to escape, why did she not turn south-west into her old home?"

And there are plenty of scholars to be found who will argue that, if Israel did escape, she did return to Palestine, and that what is known as the "Return" was a general return of all twelve tribes.

But, as I have already shown you, the Bible records are clear on the point that the "Return" was the return of a small remnant of the House of Pharez-Judah only. But the idea that Israel, on leaving Media, should make for Palestine is completely out of harmony with practical and tactical probabilities. And why? Because such a move would have brought them straight into the vortex of the military activities of Assyria, Media and Babylon. They would have become involved immediately in the warfare of supremacy that was raging. Surely we can give Israel's leaders credit for a certain amount of military acumen, and for the common sense which realised that Assyria was breaking up, and Babylon rising to the place of power? And it does not require a genius to recognise that Israel was no more likely to receive blessing at Babylon's hands than at Assyria's.

To accept the word of Esdras is simply to use one's common sense. The only reason why people to-day stumble at the idea is that acceptance of it leads so directly and almost inevitably to British-Israel Identity.

There is another reason yet for Israel's march to the north-west, and to my mind it is in many respects the most interesting, and it is found in the thought that ever since the Hebrew-Phœnician era Israel's desires and thoughts had turned towards the Isles of the West. And in that they were undoubtedly encouraged by the prophets.

Another step in the movement.

It is most reasonable to acknowledge that Israel moved out of Media when the opportunity presented itself; it is most natural that they turned their thoughts and steps westward to the Isles where they knew that some of their family were already settled. There follows then the question of the route they took. And in that part of the world the only natural route is that which is indicated by the words of Esdras. Incidentally, as bearing directly upon our subject, this is exactly the path trodden, according to Herodotus, by the people he calls the Skuths. Proceeding by the upper reaches of the Euphrates, across the Araxes almost at its source, northward, through the western end of the Caucasus Range, near Mt. Elburz, into the Crimea, so on to the region of Arsareth.

This people that Herodotus calls the Skuths, describing them as a horde of escaped slaves, is undoubtedly Israel. That one description is enough to suggest the idea, and the archæological evidence confirms it. For discovery has been made in the Crimea of Hebrew cemeteries, the stones in which are inscribed in the older Hebrew character, not in the later square character familiar to Hebrew scholars of to-day, and which was unknown to Israel of the Northern Kingdom.

Further, in the valley of the Dneister, various tumuli have been found which are acknowledged to be Hebrew memorials.

One very interesting find is an old Hebrew Roll, which reads: "I am Jehudi, the son of Moses, the son of Jehudi the mighty, a man of the tribe of Naphtali, which was carried captive with the tribe of Simeon and other tribes of Israel, by the prince Shalmaneser, from Samaria, during the reign of Hoshea, king of Israel."

So you have these two independent historians, Esdras and Herodotus, one describing the movements of Ten-tribed Israel, the other describing the journey of the Skuths, and making the same points. Surely, then, there can be no doubt or serious difficulty in the way of the conclusion that these were one and the same people? Nay! the difficulty is to conceive any idea that the two were distinct and unrelated. And when we have the mounds and cemeteries and other

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discoveries to add to this witness, the case is fully proved for all who are willing to accept good evidence.

Israel, therefore, emigrated from the land of her captivity, and moved into Europe, settling down in the country bordering the Black Sea.

The third step in this movement of Israel westward is the gradual emigration of the Skuths to the regions of the Baltic and the Elbe.

To gather up the threads of the evidences for this movement is no light task, for it means sifting the numerous sagas and traditions of the people known to us as Northmen.

May I here, in a short aside, remind those who are continually flogging that very dead horse, the "mixed race" theory, that we British are a mixture of Angles, Saxons, Jutes, Danes and Normans; that all these peoples, Normans included, were known as Northmen to the older historians.

And may I also add a word for those who rejoice in the "Teutonic theory." "The Teutons are to be distinguished from the Germans proper. The vogue under which Anglo-Saxons, Germans, Goths, &c., are all included, by learned and unlearned alike, under this name Teuton, is to be strongly deprecated, as founded on a hopelessly inaccurate view of actual facts." (Bruce Hannay.)

No; the Prussians are Teutons, and to suggest that the British are identical in race with the Prussians is to betray a strange and unaccountable failure in comprehension.

And now to return to my mention of the Norse legends and traditions. You must not expect me to detail them to you now. All that is required is the conclusion that is to be drawn from them, and that conclusion has been well stated by Du Chaillu in his work, "The Viking Age"; and, briefly, it is that the Northmen are identical with the Skuths—their own records, corroborated by discoveries in South Russia, proving this. "A careful perusal of the sagas will enable us, with the help of the ancient Greek and Latin writers, and without any serious break in the chain of events, to make out a fairly continuous history which throws considerable light on the progenitors of the English-speaking peoples; their migrations northward from their old home on the shores of the Black Sea; their religion; and their settlement of Scandinavia and of England."

And that is not an *ex parte* statement—(How fond some of my critics are of that word!)—coming from the pen of a man seeking to establish British-Israel Identity, but is the studied conclusion of a scientific historian, and a Frenchman at that, who has searched through all the available records and reached the most reasonable conclusion that he could. He, like Sharon Turner in his "History of the Anglo-Saxons," traces our ancestry to Arsareth and the Crimea.

And so the old saying that the grave of Israel is the birthplace of the Anglo-Saxon is verified, and every link in the chain of evidence of Israel's wanderings from Palestine to Britain is strongly forged.

There is just one word in Du Chaillu's statement upon which I desire to comment as I close, and it is that word "religion." "A careful perusal of the sagas . . . throws considerable light . . . on their . . . religion." An old writer has said that the history of a nation is the history of its religion. Of no nation is this more true than of Great Britain, and confirmation of all that I have said on Israel's wanderings will be found in a study of our religion and its history, and a comparison of this with the religious history of Northern Israel. To mention but one point. The remains of open-air sanctuaries, the Druidical Circle which bear their silent yet uncontrovertible testimony to the beliefs and practices of our ancient religion, find their parallel in the circles and hill-altars of Palestine—a parallel that, with other evidences, clinches the fact of British-Israel Identity.

THE REV. DINSDALE T. YOUNG, D.D. (ex-President, Wesleyan Conference):—

"I stand here to express my 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. That is what we want everywhere. 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. . . . I came into an inheritance on this subject of British-Israel. I am more and more convinced that this Truth pours a wonderful radiance on the Old Testament. 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, and that it is getting such influential support. I believe that this Federation has lighted a lamp the golden beauty of which will never be obscured."

ARCHÆOLOGICAL NOTES.

BY DR. T. G. WAKELING, O.B.E.

ON April 9th the *Times* published an account of the Chicago University Expedition, which is working in Palestine, on the site of Megiddo, under Dr. Clarence Fisher.

A fragment of stone was found, bearing the name and titles of Pharaoh Shishak of Egypt, who plundered Jerusalem in the fifth year of Rehoboam, son of Solomon (1 Kings xiv, 25).

The fragment is believed to be part of a tablet set up by Pharaoh in commemoration of his conquest of Megiddo, Jerusalem, and other cities, about 930 B.C. Although Megiddo appeared in the list of cities conquered by Pharaoh Shishak,* and inscribed on the walls of Karnak, no actual proof of the achievement has hitherto been available.

* * *

A report from Jerusalem, September 20th, states that a successful season's excavation has been concluded at Shechem, the ancient Canaanite and Israelite capital near Nablus. It was conducted by Professor Ernest Sellin, of the University of Berlin, assisted by an international staff, in continuation of work begun in 1913.

Professor Sellin, in a lecture given before leaving for

* Pharaoh Shishak, of the twenty-second Dynasty, is also known as Sesonchis or Sheshonk I.

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Europe, said the excavations had uncovered many treasures of this sanctuary and town of Palestine, which was mentioned in the hieroglyphic inscriptions of Egypt in the nineteenth century B.C. and in the Tel-el-Amarna tablets. Walls, two city gates, towers, several rooms and entrances remain of the city where Abraham built his altar, where Jacob buried his idols, where Joseph's tomb is reputed to be, and where the scene of the story of Abimelech, son of Jerubbaal, is laid. The city gates are the largest as yet found in Palestine. The palace, which has also been excavated, built about the eighteenth century B.C., reveals a large room and gallery, with the bases of nine columns.

Among other buildings discovered are the foundations of the Temple of Baal-berith mentioned in the Book of Judges.

The most important find in the lower city was a couple of cuneiform tablets of the Tel-el-Amarna period, or a little later, but before 1200 B.C., containing a private letter and a list of names of persons. Names and inscriptions are rare in excavations in Palestine, and Professor Sellin thinks that these new tablets, when fully read, will throw new light on the period of the settlement of the children of Israel in the Promised Land.

* * *

In the account of the work of the Palestine Expedition of the University Museum, Philadelphia, published in the *Times* of September 23rd, there is an interesting report of the finds.

The northern temple erected by Rameses II in honour of the goddess Ashtoreth (the house of Ashtaroth, of 1 Sam. xxxi, 10) was found. This building contained four stone column bases *in situ*. Below one of them was unearthed part of a box-shaped cult object, with serpents adorning its sides. Some of the bricks in this temple had large signs imprinted on them while still wet. One sign was like a circle with a bar across it, another like a shepherd's crook, another is a diagonal line. Two fragments of the door jambs were found to be inscribed. One of them has a double band of text, which contains part of an address to the Egyptian solar deity: "Praises be to thee, O beautiful one, who possessest everlastingness . . . thou didst fashion the Nile."

At the time of writing the account, the excavators had just come across a very valuable treasure in the shape of a mass of ingots and small jewellery, mostly silver, in the midst of which lies a beautiful golden armlet 3½ in. in diameter.

The report goes on to say that the discoveries already made at Beisan (Bethshan) "are of the utmost importance for the history of Palestine, as we are in the fortunate position of being able to date accurately all our levels from the time of Amenophit III to the latest epoch. This means, of course, that we can fix, with tolerable certainty, the dates of most of the finds made in the various strata on the Tell."

* * *

I should like to appeal for the formation of a strong Archæological section in the Federation; a great deal of work is being done by different expeditions in Palestine and much more will be done in the future. The excavators issue their reports at different times and it would be easy for a most important link in the chain of evidence to escape notice. No effort is neglected by the enemies of Israel and of the Bible to throw doubt on the Word of God, and we shall hardly be acting up to our responsibility if we allow the corroboration of the Bible which is being uncovered by the excavator's spade to pass unnoticed and untabulated.

ABRAHAM'S DATE.

By Dr. W. Gornold.

We must not allow ourselves to snatch at the confirmations of the Word of God which now increasingly come to us from astronomy and archæology. Rather must we possess our souls in patience knowing, as we do, that God's Word will be more than supported by every aspect of Science, when Science has itself found the truth.

Consequently we must not attach too much importance to the reported investigations and discoveries of Prof. Macalister, of Dr. Stephen Langdon, and of Dr. Fotheringham, whose partial approach to the truth serves only to leave Scripture chronology where it was, on its own sure basis. It is affirmed, for instance, that the reign of Hammurabi (in Hebrew probably Hammurabiel, Hammuraphael, or, as suggested, Amraphel) extended from 2067 to 2025 B.C., which is cited as "precisely the date at which Abraham lived," and this is held to be a confirmation of the Bible history. On the contrary, it serves only to perplex the Bible student. If we refer to the admirable chronologies of Dimbleby and Davidson, both closely in touch with one another all along the line of the Patriarchal genealogies, we shall find that the Exodus date is -1486 (April). Moses was then 80 years of age, and lived after the Exodus another 40 years. Tracing from the birth of Moses -1486 plus 80, or -1566, through Amram, Kohath, Levi, Jacob, and Isaac, who was born when Abraham was 100, we derive the birth of Abraham -1991. Similarly, from the Exodus of Israel out of Egypt -1486, backwards to the Exodus of Abraham from Ur is a period of 430 years (Exod. xii, 41), which gives the date -1916, and as he was then 75 years old (Gen. xii, 4) the date of his birth was -1991.

Now it is difficult indeed to make this record square with the statement that Hammurabi, 2067-2025 B.C., was contemporary with Abraham, seeing that this Hammurabi died before Abraham was born. Assyrian tablets seem to indicate that Hammurabi, Kudarlagmar, Eriaku and Tidhal were all associated, but also that Hammurabi is a name borne by more than one of that famous family of Babylonian rulers of the First Dynasty. One of them was king of the Amorites, and so ruled over Canaan. This First Dynasty was founded by the son of Nemroud, the mighty hunter, by name Shemu-abi in -2228. The Babylonian record of eclipses, which was transmitted to Alexander the Great by Calisthenes in the year -326, extended over a period of 1,903 years from the beginning of the kingdom

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of Babylon. Thus the founding date of the kingdom of Babylon is confirmed within the limits of a year at most. Peleg, son of Eber, was then 14 years of age. No records of Babylon, Assyria or Egypt have yet been discovered which antedate the Flood, and certainly none of them offer us more than the fragments of a chronology comparable with that of the Old Testament. Considering the diversity of scholarly opinion regarding the much-discussed date of the "oppressor of Israel" and the consequent date of the Exodus, there is no good ground for revising the Biblical date -1486, more especially as it is initial to the story of British-Israel and central to the revelation of the Pyramid chronology. Regarding this centrality I may here make an observation. The vertical line of the South Wall of the King's Chamber is tangent to a circle whose centre is at -1486 at the junction of the Ascending and Descending Passages, and whose circumference, at the radius of 3,487 inches, cuts through the Granite Leaf above and through the Pit below. It thus defines the year A.D. 2001 as the end of the Six Days (each of 1,000 years) which complete the working week of the world. This circle, whose centre is at the Parting of the Ways -1486, also cuts through the point at which the extension of the Horizontal Passage and that of the Descending Passage (both northwards) are seen to converge, and thus accurately defines the position of the Pole Star on the meridian of Ghizeh at date -2143, exactly 200 years after the Flood and the death of Methuselah. Thus the great epoch of the Exodus becomes central to the wonderful range of Biblical history, which finds its confirmation in Pyramid measures and astronomical facts.

QUESTIONS AND ANSWERS.

BY THE REV. G. H. LANCASTER, M.A.

QUESTION.—I have read somewhere that Pudens was half-brother to St. Paul. Is there any authority for our thinking this to be the case? I cannot find it in any Commentary. ANON. (London).

ANSWER.—The only book which I know to suggest that Pudens was half-brother to St. Paul is Morgan's *St. Paul in Britain*, where on p. 109 he says, referring to Rom. xvi, 13, "Salute Rufus chosen in the Lord, and his mother and mine": "Does this mean natural or spiritual relationship? We are inclined to believe the former. A spiritual father or mother is, in Gospel phraseology, the person who converts another to Christ. St. Paul's conversion was effected by Christ Himself by a direct miracle. With respect to him the terms could not be applied to any human being. Was, then, the mother of Rufus the mother also of Paul? Were Rufus and Paul half-brothers—the latter, the elder, by a Hebrew; the former, the younger, by a second marriage with a Gentile, or proselyte Roman? This mother was a Christian, living with Rufus, and is termed also *his* mother by St. Paul. In the palace of Rufus, when at Rome, Paul spent most of his time, though he had also his own hired house. The children of Claudia and Pudens, as we learn from the Roman Martyrologies, were brought up on his knees, and we find in the last scene of his life, preceding his martyrdom, the only salutations sent by him to Timothy to be those of Eubulus, Claudia, Linus, and Pudens—the same family evidently ministering and attending to him to the last. There is, whichever way we decide, a closeness in the connection between the Apostle and the family of Pudens which has hitherto escaped observation, and remains to be explained. And this continued even after death, for the children of Pudens, all of whom suffered martyrdom, were interred by the side of the Apostle, as in a common family cemetery, in the Via Ostiensis."

But unfortunately we have no evidence to show that the Rufus mentioned here in Romans xvi is the same person as the Pudens mentioned in 2 Tim. iv, 21. It is generally conceded that this Rufus (Rom. xvi, 13) is the same as the one mentioned by St. Mark (xv, 21) who, with Alexander, were the sons of Simon, a Cyrenian, who bore Our Lord's Cross. The name Rufus, meaning "red," or "reddish," was among the commonest of slave names. The mention of Simon as the father of Alexander and Rufus seems to imply that the two latter were known in the circle to which the Gospels were addressed. There is some evidence for thinking that St. Mark's Gospel was written in Rome; if this be the case, then the same person may be referred to in both passages; but as the name was so common this can be only a conjecture.

The name of Rufus was made use of very largely in legendary history. He is introduced into the *Acts of Andrew* and of *Peter*. According to one account he was Bishop of Thebes; according to another, Bishop of Capua; according to another, Bishop of Avignon. The last legend states that he travelled to Spain, founded the Church at Tortosa, crossed the Alps to Narbonne, and preached in Avignon. He appears to have been commemorated on the 12th, 14th, and 21st November.

It is doubtful if St. Paul would speak of the same man as Rufus in one Epistle and Pudens in another, the more so as Rufus was such a common name.

There is no evidence that St. Paul was related to Rufus or Pudens. By "his mother and mine" the Apostle probably means that the mother of Rufus had on some occasion shown to him the care of a mother, and that therefore he felt for her the affection of a son. As the late Bishop Handley Moule, of Durham, said, "This nameless woman had done a mother's part, somehow and somewhere, to the motherless Missionary, and her loving kindness stands recorded here." (*The Epistle to the Romans*, p. 429.)

LORD ST. JOHN OF BLETSOE:—"The British-Israel-World Federation is the finest Bible Society that has ever existed. It is better, in some respects, than the British and Foreign Bible Society. That Society is supreme as an agency spreading abroad the *text* of the Scriptures. This Federation is supreme in making clear the DIVINE MESSAGE of the Scriptures in its fullness."

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE REV. PASCOE GOARD and others will address two meetings at our Headquarters on Monday next, November 15th, at 3 and 7.30. There will not be any meetings here on Tuesday.

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The South London Branch meets on Tuesday next, at 8 p.m., at 195, Lavender Hill, Battersea, when Mr. W. J. Pilcher will speak on "More Foundations." All are welcome.

* * *

The Rev. J. W. Adams, M.A., will address the Stoke-on-Trent Branch on Monday evening next.

* * *

The Kingston Branch has opened the Session with a successful round of meetings at Kingston, Surbiton, Hampton Wick and Teddington. Excellent addresses have been given by Mr. John Leech, M.A., K.C.; the Rev. Joseph Gay; and Mr. J. J. Morey. The next meeting will be held on Tuesday, November 16th, at 8 p.m., in the Hall of Remembrance, Eden Street, Kingston-on-Thames, when Mr. Morey is to speak on "Isaiah's Message to Britain." The Rev. Robert Ronayne, M.A., will preside.

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The Exeter Branch will meet on Thursday next, November 18th, at 3 in the afternoon, at the Y.M.C.A. Mr. Avery will speak on "Prophecy."

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The Revs. W. H. Stuart-Fox, M.A., and David Wynne Evans gave interesting addresses at our Headquarters on Monday last.

* * *

Mr. John Leech, M.A., K.C., had a very successful time at Sheffield with a series of six meetings.

* * *

The Rev. Wm. Pascoe Goard visited Halifax, accompanied by the Northern Commissioner (Rev. J. Gay), October 31st to November 3rd. They preached morning and evening alternately in the Sion Congregational Church and the Trinity Baptist Church. At the latter Church they conducted meetings during the three following days, addressing large and appreciative audiences. A profound impression was made which, if followed up by the local members of our Branch there, should mark a distinct advance on anything yet attempted in Halifax.

* * *

Mr. Gay will visit Harrow on Tuesday, the 9th inst. He goes to Oxford on the 10th and 11th. Oxford has done him the honour of inviting him to preach the Armistice sermon at the united service in the leading Congregational Church. He will visit High Wycombe on the 12th. From November 13th to the 22nd Mr. Gay will be in South Wales.

The Glasgow South Suburban Association will meet in the Mission Hall, Shawlands Cross, on Thursday next, November 18th, at 8 p.m. Speaker, Mr. W. H. Cumming; subject, "The Coming of the King."

* * *

"C. D." writes: "The articles in THE NATIONAL MESSAGE AND BANNER throw more light on Bible truths than any I have ever read anywhere; they are intensely interesting."

* * *

"British-Israel Truth Defended," the new book by the Rev. James Mountain, D.D., is considered one of the very best ever published on our subject. It is eminently desirable that every person who has read the book by Rev. S. Hinds Wilkinson should read Dr. Mountain's complete reply thereto. Will our readers help in this matter by purchasing a copy and sending it to anyone they know has read Mr. Wilkinson's book? By so doing they will render a great service to the British-Israel Cause. Orders should be sent to the Covenant Publishing Co., 6, Buckingham Gate, London, S.W. 1, accompanied with a remittance for 3s. 9d., which covers the cost of the book and postage.

* * *

The Cheltenham Branch Annual Meeting a few days ago was presided over by the Rev. Hubert Corke, whose excellent address was reported at some length in the local paper.

* * *

The Scottish Israel Identification Association will meet at the Christian Institute, Bothwell Street, Glasgow, on Sunday evening, November 21st, at 6.30, when Mr. Andrew B. Buchanan will give an address on "Are the Alleged Discrepancies recently Propounded on 'The Bible and Modern Thought' Real or Imaginary?"

* * *

Mr. J. J. Morey is speaking at 3 to-morrow (Sunday) afternoon at Saint Matthew's Church, Romford Road, E. On Monday he is at Woodford; on Tuesday at Kingston; on November 18th and 19th at Southampton; on 20th and 21st at Gosport; on 22nd and 23rd at Portsmouth; on 24th at the Hannington Hall, Oxford.

* * *

"The Lonely Island" is the title of a book by Mrs. R. A. Rogers, wife of the late Rev. Henry Martyn Rogers, Missionary at Tristan d'Acunha, and fellow-worker with him on that island. The book is published by George Allen & Unwin, Ltd. It may be obtained through our Book Room, price 7s. 6d.; post free 8s. Map and illustrations. The proceeds of the sale of the book are for the Memorial Fund for the benefit of the widow and her two children.

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A great Endeavour to save God's Sabbaths!

The good **SUCCESS** which has attended the labours of the Lord's Day Observance Society during this year is a cause of thankfulness amongst all who value the blessings of God's Holy Day. Attempts to open Cinemas on the Lord's Day have been prevented; efforts to establish Sunday Concerts, Sunday Dances, Sunday Jazz Bands, etc., have been defeated; and, most signal victory of all, the agitation to open Theatres and Music Halls on the Lord's Day has been frustrated by the organisation of a strong body of M.P.'s pledged to resist the passing of a Sunday Theatres Bill.

For these achievements we humbly, thankfully, ascribe praise to **HIM,** Who has deigned to use our labours for His glory.

There can be no doubt, however, that the enemies of the Lord's Day are gathering their forces for the greatest struggle in history. The Flaming Torch, as in the days of the Armada Peril, must therefore be carried from one end of the Land to the other. God's Sabbaths—the seal of His Covenant with us—must be guarded from desecration.

When we state that 156 Towns have been reached by Sabbath Observance Sermons and Meetings during the past 12 months all will agree that this WORK IS BEING DONE. The next page tells of further extensions.

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THE NATIONAL

MESSAGE & BANNER

The Official Weekly Journal of the British-Israel-World Federation.

INCORPORATING "THE BANNER OF ISRAEL" AND "THE COVENANT PEOPLE."

No. 255. Vol. V. NOVEMBER 20th, 1926. Price 2d.

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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.]

CHRISTIAN PERFECTION; OR, THE STATESMANSHIP OF JESUS.—II.

BY THE REV. W. PASCOE GOARD.

WE continue our study of the foundation doctrines, and the "going on unto perfection," which we have carried on in the preceding seven issues—"Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec" (Heb. vi, 19, 20).

As we read this well-known passage we see with somewhat of surprise that the sure and steadfast anchor of the soul is the promise made and confirmed to Abraham; and that it is in line with the fulfilment of the promise so made and confirmed that Jesus is for us entered within the veil.

It is in line with the same promises that He is made a Priest for ever after the order of Melchisedec.

If therefore we would understand the Priesthood of Jesus Christ, we should have before us the foundation promises so made, and confirmed to Abraham.

We quote certain passages which present the promises, and show that they refer to the elements which provide for the Throne, Sceptre and Kingdom of Our Lord—*i.e.*, peoples, nations, kings:—

> 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 (Gen. xvii, 1–8).
>
> 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

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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 (Gen. xvii, 15–22).

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 (Gen. xxii, 15–18).

The First Coming of Our Lord was in line with these promises and *the general promises* of the covenant, including a seed, nationhood, kingship; redemption and atonement.

It is in connection with the same promises that He is now entered into "Heaven itself" for us. It is in connection with the same promises that He shall come again to reign.

The Bible has made the priestly order of Aaron very familiar to us. But this wonderful Epistle to the Hebrews makes it quite clear that the Aaronic order of priests has been "taken away," and that the higher order of "Priests for ever after the order of Melchisedec" has taken its place; and *in the order of Melchisedec there is no succession.*

Let us be careful to distinguish between the "*Priests, the sons of Levi,*" and the "*Priests, the sons of Aaron.*" The Levitical priesthood, which is secular, remains. The Aaronic priesthood, which ministered alone at the altar, has been removed. There is still Levitical service, but there remaineth no more sacrifice for sin.

The following quotation shows that the Aaronic and Levitical priesthood is inferior to that of Melchisedec:—

"*And without* all contradiction *the less* is blessed of *the better*. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

"And as I may so say, *Levi also*, who receiveth tithes, PAYED TITHES IN ABRAHAM.

"For he was yet in the loins of his father, when Melchisedec met him.

"If therefore perfection were by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron.

"FOR THE PRIESTHOOD BEING CHANGED, THERE IS MADE OF NECESSITY A CHANGE ALSO OF THE LAW.

"For he of whom these things are spoken pertaineth to another tribe, OF WHICH NO MAN GAVE ATTENDANCE AT THE ALTAR.

"For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

"And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest

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

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

Let us now enquire what was the character of the priesthood of Melchisedec?

"For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

"To whom also Abraham gave a tenth part of all; first being by interpretation

(1) King of righteousness, and after that also
(2) King of Salem, which is,
(3) King of peace;
(4) Without father,
(5) Without mother,
(6) Without descent,
(7) Having neither beginning of days,
(8) Nor end of life;
(9) but made like unto the Son of God;
(10) abideth a priest continually."

The manifestation of the characteristics of Melchisedec here given is the manifestation of the characteristics of Jesus, "Who is made a priest for ever after the order of Melchisedec."

These specific manifestations are meaningless for us as far as the great and mysterious Melchisedec is concerned, but *they are instinct with life as far as Our Lord is concerned.*

Jesus is "without father." Not counting His descent from Joseph, who was the "husband of Mary," or any earthly father.

He is "without mother." How wonderfully that declaration places its finger upon and excludes the Mariolatry which has been intruded into His High Priestly work.

He was "without beginning of life." ("Very God of Very God.")

He is "without end of days." ("Who only hath immortality.")

But withal He is King! KING!! KING!!!

First being by interpretation King of Righteousness, and after that also "King of Salem, which is King of Peace."

Thus we see that the great Epistle sets forth the Person, Throne, Sceptre and Kingdom of Jesus. His Priesthood is Royal, His administration is Kingly, His seat is not the Altar but the Throne, "on the right hand of the Majesty on High."

This is the reason why the priesthood should thus have been changed from the tribe of Levi and the house of Aaron to the tribe of Juda and the House of David. The latter is the sceptred tribe from which came the House of David, which is the Royal, Kingly, line.

Can we in our minds make the transfer of the High

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Priesthood of Jesus from the Temple to the Palace, from the Altar to the Throne?

But why should such a transfer be made?

The answer to that question is given most fully in the ninth chapter of this most wonderful Epistle. The Aaronic priest "STOOD, DAILY MINISTERING," IN THE TEMPLE, offering a constant succession of sacrifices, constantly pouring the blood, constantly slaying victims, and this throughout many generations.

But the ministry of Christ as *a sacrificing High Priest* is set forth in that chapter, from which we quote the following:—

> For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:
>
> Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;
>
> For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.
>
> And as it is appointed unto men once to die, but after this the judgment:
>
> So Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time without sin unto salvation (Heb. ix, 24–28).

The work of *the sacrificing Priesthood* of Jesus was FINISHED immediately upon His entering into Heaven itself. In regard to that sacrificing Priesthood it is stated "When he had by himself purged our sins, SAT DOWN on the right hand of the Majesty on high." Contrast this seated position with the Aaronic ministry, "STANDING, DAILY MINISTERING, in the Temple."

This is the FINISHED WORK OF CHRIST.

There remains the Kingly work of Christ.

Speaking of Himself, He declared "A certain nobleman went into a far country, to receive for himself a kingdom and to return." When He thus spoke, His hearers would have in memory the going to the far country, Italy, of Herod and other kings and governors, that they might receive for themselves this or that kingdom or office. The saying would be luminous to their minds in view of this illustration from contemporary life. "A certain nobleman went into a far country, to receive for himself a kingdom and to return." In this case the far country was "Heaven itself," and the nobleman, Jesus.

Thus He, having finished the work of His humiliation, went "into Heaven itself," first to present His own blood ONCE OFFERED; then to *sit down* on the right hand of the Majesty on High, as far as sacrificial work is concerned, for "there remaineth no more sacrifice for sins"; but also *to take up the activities of His Kingly Priesthood.*

It is manifest therefore that Our Lord's present Priesthood is that of King, King, King: after the order of Melchisedec.

First King of Righteousness. "A sceptre of righteousness is the sceptre of thy Kingdom."

1. He causes His people to be accounted righteous by virtue of the Atonement worked out by Himself at such a cost upon the Mount of Sacrifice. He causes His nation Israel to be accounted righteous by virtue of the Redemption worked out by Himself at such a cost upon the Hill of Calvary. This is an interim measure while His Grace is carrying forward the perfecting of His ministry. This is a legal process which secures our justification in the court of eternal righteousness—a most vital matter to each of us.

2. He constrains His people individually, and His nation as His nation, to act righteously by the restrictions of His law, and by His Kingly authority. His voice rings out in the words of the Decalogue, "Thou shalt not . . . Thou shalt not . . . Thou shalt not . . ." This is an interim process, necessary until His people in fulfilment of His promise become "all righteous," and find the Law of God written compellingly in their hearts. Thus He administers righteousness by the command to avoid evil.

3. He causes His people, and His nation, *to become righteous* by His sanctifying Grace. This is a process which is being pushed forward by the agency of the Holy Spirit, and the promise is that ultimately it shall reach absolute fulfilment, when every person, and every detail of every person's life, shall be "HOLINESS TO THE LORD."

He secures righteousness for sinful men through His atoning ministry. *He secures righteousness* for Israel, His sinful nation, by His redemption of Israel upon Calvary. He dispenses righteousness to the penitent, both individual and nation, when they call upon Him.

But upon those who reject the Redemption as a nation, and the Atonement as an individual, there is nothing "But a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries.

"He that despised Moses' law died without mercy under two or three witnesses:

"Of how much sorer punishment, judge ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

Dispensing mercy to the penitent, individual and national; and carrying out the justice of God to the impenitent, individual and national; *He is the King of Righteousness.*

He reigns upon His Throne. He administers justice in that Court wherein is administered the eternal law of righteousness, not only to Israel, His nation, but also to the "All nations" which shall stand before the "Throne of His Glory," and not only to these, but also to the "Angels which kept not their first estate"; who also made themselves terribly responsible for the seduction of angelic hosts in Heaven, and of the sons of Adam on earth. "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of His Glory." This gives to us a flashing glimpse of Himself as the King of Righteousness.

As we proceed with this study we shall see that while His righteousness is enthroned in the heavens, it also acts in

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administrating vigour for the widow and the fatherless on the earth.

He is also King of Salem.

But Salem is a geographical place on the earth. It is a geographical point well known. Many of the readers of this article will have been there. It is of small import to us where on the earth Salem lies. *It is infinitely important for us to realise that being King of Salem He is King in this very earth, which is our dwelling-place.* "His feet shall stand in that day upon the Mount of Olives." Thus, while we have an anchor which enters into that within the veil, the ship of the Kingdom still rides the restless seas of this earth. Once again, at midnight, He will rejoin the ship, "walking on the waters."

This is an all-important thing. He is King in Heaven. He is seated on the right hand of the Majesty on High. But he is King of Salem on the earth. This was *the capital of God's Kingdom on earth*, is now officially in another location, and shall be again at Jerusalem in due time. The High Priesthood of Jesus includes the Kingship of Salem. For the present, "Salem," or Jerusalem, is removed from its geographical place. In view of this fact, the promise is "Jerusalem *shall be inhabited again in its own place, even in Jerusalem*" (Zech xii). Isaiah addresses Zion and Jerusalem as part of Israel in the Isles (Ch. 40, 41, etc.).

"*Which is King of Peace.*"

What wonderful influences for peace go forth from that "Salem" which is at this time the Capital of the Kingdom. That influence is the "Pax Britannica." That is to say, "The Peace of the Covenant." We should even come more closely to literal translation by saying the "peace of the ships of the Covenant." Surely there never has been such an agent of peace on the earth as the "Salem" Throne; the "BRITH (Covenant) ISH" (man) Throne, and of the Brith Annia (Covenant ships), and the Royal Navy which supports that Throne.

He is, then, King of *Righteousness*, King of *Salem*, King of *Peace*.

But the conditions of that peace are clearly set forth. It is not international. Being King, not yet over all the earth, but of "Salem" in the earth, it is not yet in His jurisdiction to command international peace. His peace is internal to His Kingdom, and is thus set forth by Isaiah in his message to the House of David.

> 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 (Isa. ix, 5–7).

ARMISTICE SUNDAY: ITS ESSENTIAL.

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

WE are passing through the crisis of the most important period of our history—we may say the parting of the ways. The question is forced upon us by Armistice Day. What does this mean? Well, it means first of all that it is not Peace. There was no peace signed at Jerusalem or anywhere else by the Turk—he ran away. The city of Jerusalem and all the Holy places were confiscated to the British armies under Lord Allenby, and right nobly did our troops signify that they had not come as conquerors but as Deliverers. Of the city itself it was an unostentatious and peaceable proclamation of Protection. How really did we recognise that it was God Himself who, "as birds flying, so will the Lord of Hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it." Then the exhortation, "Turn ye unto him from whom the children of Israel have deeply revolted. For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin. Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him; but he shall flee from the sword, and his young men shall be discomfited. And he shall pass over to his stronghold for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem" (Isa. xxxi, 5–9).

But Armistice Day proclaims to us a respite between these two stages. What shall we do? Are we to take the line of least resistance, and so by a calm indifference and apathetic carelessness allow ourselves to fall over the precipice, and to be handed over to chaos and anarchy? Or shall we take heart and resolve to act up to our conviction and also the admonitions offered on this Armistice Sunday and contained in our first lesson, Hosea xiv, for the day?

"O, Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. *Take with you words*, and turn to the Lord: say unto him, Take away all iniquity, and *receive us graciously*." These words in italics will bear investigation. The Hebrew is take (with you) words (and addressing God) take GOOD. We confess we have nothing to offer, just as in every true repentance, "their righteousness is of ME." The Good we ask God to accept is the only Good. "There is none good but God." We have passed eight Armistice Days and yet we have not turned unto our God. If, on the other hand, this year we might be led into a solemn and humble repentance; if the two minutes allotted to every individual of our vast Empire and of the United States, covering one-third of this habitable world, and having under the dominion of the Anglo-Saxon British race one-third, at least, of this world's inhabitants, could solemnly renounce himself and herself into God's hands, "Lord what wilt thou have me to do?" what a change would come over the scene!

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Perhaps it would be well shortly to reiterate the danger. There is no spiritually inclined person that will not admit but what things could not be worse in our Ecclesiastical affairs. We have not yet escaped from the Coal crisis which has been tending to the ruination of our commerce and all our industries. Our shipping and trade is being terribly handicapped. But, besides this, we are being made the tool of the League of Nations, which, by the Treaty of Locarno, has almost drawn us into a promise to put our Navy at the beck-and-call of their counsels against any offender of their peace at any price. We have submitted to the very smallest means of providing for our own defence both at sea and also at home. Whilst nations around are arming and our great adversary in the future is all but ready to strike, we are for peace! The least threatening of a righteous cause may immediately plunge Europe into war. War is a terrible thing and certainly a sign of a failure of Christianity on some one's part. But let us not forget there is a righteous cause. "In Righteousness doth He judge and make War." God brings war upon nations when their time of trial has been exhausted, if they still do iniquity. He makes use of human instruments. If we fail to learn His lessons taught us in love, He will surely punish us in measure; though He make an end of all nations, He will not make a full end of us, but He will not leave us wholly unpunished. Is there not reason, therefore, seeing how Sovietism, Communism and Moscowism is permitted to molest our internal happiness, to ask ourselves whether it may be that we are provoking the Lord to anger? We know our nation's Sabbath-breaking, our idolatry, our corruption of God's Word, our many shortcomings. If, therefore, at the eleventh minute of the eleventh hour of the eleventh day, some such humble petition might go up to Almighty God, He will hear, for He says, "Call upon Me in the day of trouble and I will deliver thee and thou shalt glorify ME."

But why at this time do we consider the moment especially propitious?

Because we are expecting the Lord Jesus to come to take to Himself the Kingdom. But we are told that before He comes, "it is time to seek the Lord till he come and rain righteousness upon us" (Hosea x, 12.) It is this persistent prophecy that Israel is to repent before her Lord comes, in Hosea especially, that comes before us this Armistice Sunday. Let us look into it for a moment. First, it does not stand alone. On this very day, the first lesson for the evening, from Joel ii, 21–32, confirms this coincidence; and Acts ii, 16–21; iii, 19–21, corroborate Israel's (our) repentance. The whole of Hosea must be treated as it is written, with spasmodic utterances of woe and denunciation for sin, and then ecstatic announcements of the triumph of grace over judgment. Israel, the ten tribes cast out of their land, sown abundantly amongst the nations (Jezreel), because "not having obtained mercy," "not my people," yet their number should be as the sand of the sea for multitude; and in the very place, and instead of their being called not My people there they should be known as the children of the LIVING God.

It is then, or after this discovery of the most Christian Nation as Israel of the ten tribes, that the children of Judah and the children of Israel shall be gathered together, and appoint themselves one head and return to the land. Then Judah shall acknowledge Israel: "Say unto your brethren AMMI and to your sisters RU-HAMAH."

Thus the first chapter contains an abrupt metaphorical and figurative sketch of Israel's future. The second rehearsing her sins, betrays the unparalleled love and sympathy of Israel's Redeemer in leading her into the wilderness (the British Isles, Jer. xxxi, 1–11), speaking comfortably unto her, betrothing her and fitting her for her sowing the message of God's love to all the World. The fifth chapter represents Ephraim seeking for the Lord, but hindered in her search until her affliction, when she is represented in the sixth chapter as saying: "Come and let us return unto the Lord, for He hath torn and He will heal us; He hath smitten and He will bind us up. After two days He will revive us; in the third day He will raise us up and we shall live in His sight. Then shall we know, we follow on to know the Lord—and He shall come to us," &c.

Now, St. Peter, writing to the διασπορα (diaspora), the scattered of Israel, says: "Be not ignorant of this one thing, that *one day* is with the Lord as *a thousand years*, and a thousand years as one day." Taking this as the measure of time *after two days* and reckoning from Israel's captivity, 741–676 B.C., after two thousand years Israel takes a fresh start in her seeking the Lord. Hitherto the false doctrines of Rome had hindered her. Now A.D. 1259 to 1324 we come across the Dawn of the Reformation when God raised up Grostête, Bishop of Lincoln, Bradwardine and FitzRalph, Archbishop of Armagh, to protest against the corruption of Rome and denounce the Pope as the ANTICHRIST. This was succeeded by others, then Wickliffe and his Lollards, and the dissemination of the Anglo-Saxon Scriptures and preaching of the Gospel everywhere.

This Light burst into the Reformation and is never again to be extinguished.

Proceeding in Hosea x, 12, we have the next stage of advance of Ephraim-Israel just as it is time to seek the Lord till He come and rain righteousness upon us. The final stage is given us in Hosea xiv: "O Israel return unto the Lord thy God for thou hast fallen by thine iniquity, *take with you words* and turn to the Lord; say unto Him, Take away all iniquity *and receive us graciously* (take Good): so shall we render the calves of our lips." The Hebrew words for these expressions in italics are קחו דברים Kahu dabrim (take with you Words), and קח טוב Kah tob (take Good); Israel recognises they have nothing of their own, but to offer Him Who is the only GOOD. "There is none good but one, that is God." So only can we tender the calves of our lips.

The Repentance of Israel here is complete, the tender Words of her Redeemer are most kind and sympathetic. The result to herself and all with whom she comes into contact is most satisfactory. The Kingdom indeed is come and God's will will be accomplished on earth as it is in heaven. For Israel has found out that her God is the only God and there is none else. She will now win the Nations for her Saviour.

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CONGRESS ADDRESSES.

THE REV. ETHELBERT GOODCHILD, M.A.

To be asked to address a public meeting on the subject of British-Israel is at once a great honour and a great responsibility. It is a great honour because, of all the numerous hypotheses of the day, British-Israel is the most difficult. It is a great responsibility because of all those hypotheses it is the most important. The difficulty is the product of two factors—Anti-Semitism; and, secondly, intellectual Bolshevism. Anti-Semitism, which diverts to Israel the prejudice almost universally felt against the Jews; and intellectual Bolshevism, which specialises in an intense and increasing prejudice against the Old Testament. The second difficulty is one which would form a subject of itself, and I cannot touch it this afternoon. But the first difficulty is due to a confusion which may possibly be disentangled by a simple and elementary illustration. If we cast our minds back in imagination to that period of time when our Island was the eastern extremity of a vast continent, now for the most part submerged, before Europe, with the exception of Scandinavia, had come into existence at all, we realise that life for all practical purposes was a duel between man and the wolf. That duel continued through generations, and this naturally created an instinctive antipathy which was the condition of the survival of the human race. And from that day to this, in spite of our growing devotion to animals, the wolf is an enemy to be shot at sight.

Now let us turn to the familiar story of our nursery days. A lamb had occasioned great anxiety to its mother by wandering from the fold. Suddenly, to her joy, it was seen leaping towards her. "Oh, mummy," it cried, "I am being chased by a huge wolf." "Silly thing," replies the mother, "that is not a wolf; it is a sheep dog." What a difference! How infinite is the gulf between the wolf, to be shot at sight, and the sheep dog, the most loyal of friends, and the most faithful of servants. And yet the wolf and the sheep dog have a common origin.

Now let us make the application. The prejudice against British-Israel is due to inherited Anti-Semitism. Let the world recognise the essential difference between the wolf and the sheep dog, and that prejudice is gone for ever. Even if Anti-Semitism is inevitable in the form of prejudice against a certain type of Jew, it is as utterly unscientific and utterly illogical to divert that prejudice to Israel as it would be to transfer to the sheep dog the perfectly natural antipathy to the wolf.

The second point I would venture to make is this: The sheep dog of humanity is the British Empire. London has been described as the chief town of a small island off the north coast of France. And yet what is the British Empire? The British Empire is a political unit—seven times as large as the empire of Trajan; ten times as large as the empire of Alexander the Great; twelve times as large as that of Cyrus of Anshan, and twenty-five times as large as the empire of Nebuchadnezzar the Second. Can you visualise such a conception as that? If you can, you will realise that the possibilities of the British Empire are infinite.

But there is a corollary to that proposition, and the corollary is this—the responsibility of the British Empire is commensurate with its extent. Our own Archbishop asked us not long ago if we realised that there had been committed to us as an Empire a trust, the like of which had never been committed to any company of peoples throughout the world, or throughout the ages. Lord Bryce, on a memorable occasion, made this tremendous assertion: "Providence has committed to the Anglo-Saxon peoples the destinies of the world." "What's in a name?" Substitute for the term which excites prejudice Lord Bryce's term, which excites no prejudice; substitute for Israel, Britain; and you have in that memorable phrase of Lord Bryce's the sum and substance in a nutshell of all for which this great Movement stands—the cult of the British Empire. "What's in a name?" The British Empire, by its very existence, is the expression of forces and laws which we are only just beginning to understand. But one thing we have learned—or, at least, have begun to learn—and that is this, that the transformation of the world from what it is to what it ought to be—from the actual to the ideal—will depend upon the degree in which the children of the British Empire throughout its remotest ramifications recognise as the primary obligation of their lives the duty of co-operating to the utmost of their ability with that controlling and directing principle the fountain and origin of all that is, and all that can be, the same in essence, though varying in name in every clime and every generation of men, the mysterious Power which guarantees "a mainly forward movement never wholly retrograde." "Some call it Evolution, but others call it God."

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

SPEAKING for myself, I am happy to feel that I have lived long enough to see this Federation, and the British-Israel cause has progressed as far as it has progressed to-day. Of course, we want it to grow. We want your prayers. The great thing, I think, is to pray. The call of this great work is to preach the Gospel of the Kingdom as well as the Gospel of the salvation of individual souls. As a Movement we are always looking and waiting and praying for the Coming of Our Dear Lord and Saviour Jesus Christ to end the discord and the confusion and the strife between the nations. While we are doing that work, I cannot see how anyone can say that this work is of Satan. It is for you to show that the work committed to us as a Federation by Our Lord Jesus Christ is to hasten His Kingdom, and to complete the number of His elect people. That is the great work which you individually have taken in hand.

Now the training of the ministry for this great work cannot be undertaken in a day. "Whom shall He teach knowledge? and whom shall He make to understand doctrine? . . . For precept must be upon precept; line upon line, line upon line, here a little and there a little." It is what Our Dear Lord says that "new wine must be put into new bottles." Now that the Coming of the Kingdom is near at hand, this Gospel of the Kingdom must first be preached. "And then shall the end come." We must put the new wine into the new bottles.

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I just wish to answer one or two questions which have been put to me because I think they are important. "I do not see how anyone reading his Bible, and taking the companion of the Bible, the history of the nations, not only in regard to Israel but to Judah, can doubt the love and forbearance and kindness of God Our Saviour." Just look for a moment. He foresaw the end from the beginning. He saw the apostasy of Israel, and He separated them for their good and for our good, Israel and Judah—making two instead of one. And that one, Israel, after a time, went into captivity. But the tribe of Judah went into the same place of captivity (2 Kings xviii, 13, and monuments), and left a very small remnant, who became Jews by name, behind them. Even of those Jews that were left behind there were those who followed the Ten Tribes (Ezekiel xi, 15–16). They were bad Jews (Zedekiah's captivity) who returned from the Babylonian captivity, but by the grace of God with a few good leaders that might yet bring them to God. But they became more and more sinful and hardened their hearts. And God foreknew all this. It is they who, in the purpose of God, crucified Our Dear Lord and Saviour. He came to His own people, His own tribe, but His own received Him not. But many received Him. Who were they? The Galilean Jews, who were really of Benjamin, and to them He said, "Go rather to the lost sheep of the House of Israel."

Now look at those lost sheep for a moment. Our Blessed Lord said to the Jews of Jerusalem, "Ye are not My sheep; my sheep hear My voice, and they follow Me." The Son of Man is come to the lost sheep of the House of Israel. Now look again at the House of Israel scattered everywhere amongst all nations, in order that all nations might learn of their policy. A nation scorning anything like slavery, sacerdotalism, or tyranny, that some might learn the truth of the Word of God. By and by they are gathered, and we are told in Scripture exactly where they are gathered—into these islands. First of all, we are told who came here. There was part of Ephraim and Dan and part of Judah; and these several came before the main body as pioneers. The Book of the Revelation tells us how the rest of them came through Europe, twelve thousand of every tribe of Israel. Oh! some may say, but Dan is left out. Dan was in the British Isles. Ephraim, the portion that was gone before, were also in the British Isles. The rest of Ephraim, who was to gather in the "multitude of the nations," was left out because they came out as an exceeding great multitude. So we have, first, the twelve thousand of every tribe of Israel. There is no need to mention Dan or Ephraim because they were already in preservation. "I have waited for Thy salvation, O Lord." That was Dan, and the first arrivals in Britain.

Now Ephraim, Benjamin and Manasseh were to be the great light-bearers of the glorious Gospel of the Blessed Lord. All the disciples were of Benjamin. "There is little Benjamin their ruler." And there he is between Ephraim and Manasseh—the two elder brethren supporting and helping little Benjamin. Though they were not yet converted themselves, yet they assisted the work of the glorious Gospel messenger (Ps. lxxx; Deut. xxxiii, 12). And we are told plainly, "Oh, Thou Shepherd of Israel, Thou that leadeth Joseph like a flock, Thou that dwellest between the Cherubims, shine forth; before Ephraim and Benjamin and Manasseh, stir up Thy strength and come and save us." There were seven thousand who would not bow the knee to Baal, and they are there as the glorious messengers of God. And when Benjamin came into these islands we know there was the completion of the tribes of Israel, and then afterwards an exceeding great multitude. It was God's gracious purpose and love to bring in the remnant because until the whole of Israel is gathered, Israel cannot be saved. Now, again, the Coming of the dear Lord and Saviour Jesus Christ cannot take place, the Word of God shows it, until Israel says "it is time to seek the Lord, till He come and rain righteousness upon us" (Hos. x, also vi and xiv). Zephaniah tells us the same thing. Israel must seek the Lord. Isaiah tells us the same thing, and he tells us that there is repentance for Israel.

The portion we have just read tells you of the outpouring of the Holy Spirit after three and a half days. You know what is meant by that. The period is the 1,260 days (years) of the two witnesses against the apostasy of Rome. Then the witnesses are drawn away (slain as at Malines) in order that Rome may meet her doom. And then Israel shall arise (become known). The result is a great battle of the nations and Armageddon is set on foot. Satan knows that Israel has been raised up to serve the Lord, and he is doing his very utmost to take us away from God, with our Sabbath-breaking, with our empty churches, with our Modernism, with our running after Rome. "My people love to have it so." When shall we turn to the Lord our God? When you, my dear friends, assist individually, not only by attending the meetings here, not only by spreading the truth that we are God's people, but by the fruit of your lives, praying to God for the outpouring of His Holy Spirit upon us—which is promised, I believe, early next year—that the nation may be prepared for the great work which God has given it to do, to fight the battle of the Lord, and to win the world for Christ.

THE REV. CANON W. D. SPRINGETT, D.D.

I THINK of the earlier stage of this Movement, and the stage that we know now. I am strongly reminded of the words of a well-known Parliamentary speaker many years ago. He said that every movement in Great Britain, whether theological, or philosophical, or political, or social, or even patriotic, goes through three stages. The first is when people say that "there is nothing in it." And the second is when gradually people come to say, "After all, there is something to be said for it. I agree with some of it." And then there comes the final stage when the majority are convinced of it, and quite forget that there was anything said against it, and "they always said it was so." I have been studying this question ever since my schoolboy days, and I can remember the time when we were faced with much opposition; we found that most people were dead against it. But I have found that that stage has now passed, and we are gradually getting on to the time when people are saying, "There is something in it." In fact, many have gone still further, and say, "There is a great deal to be said about it."

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As I go about among all kinds of people I am constantly being asked about the British-Israel Truth, and many are taking a great deal of interest in it, and they are eager to find all that can be found out. Well, we have got as far as the point where people are saying that there is something to be said for it. And I believe their number is increasing.

This leads me on to my next point. What is the faith of the British-Israelite? I want to tell you what I believe is the British-Israel faith—please notice, I say *faith*; I do not say creed. Some of you will not agree with me there, but I am here to say just what I believe. I do not want to be dogmatic. I mean my faith; but I am not anxious for it to be put into a creed. This is an independent country, and what a good thing that we live in it! You find that almost every movement has many different aspects of opinion within it. You cannot read your Church newspapers without realising that. Now I do not want to commit anybody in anything I say, except myself. But my first article is this—I do believe that this collection of ancient books, the Holy Scriptures, is a unique collection in more ways than one; the principal way is this—I do believe these Books are inspired, every one of them. I know perfectly well that inspiration affects these Books in various ways. There is the inspiration of history, the inspiration of poetry, the inspiration of prophecy, and so on; but from whatever point you view these Books, you realise that these Books were not written by man from his own fancy. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." That word "moved" is much more effective in the Greek. It means that they were "strongly urged," borne along by a current outside themselves that made them feel impelled to write these things.

Now, I find that prophecy—anticipation and foretelling—plays a leading part in these Books. I say quite plainly that I believe that prophecy, being inspired, means what it says. Some time ago I tried very briefly to sum up what is said about the future of Israel in the Books of Isaiah, Jeremiah, Ezekiel, Daniel, and Hosea. Let me read you my short condensed notes:—

As to their temporal character, Israel is to be an independent nation, a widespread nation, a numerous nation, a propagating nation, a ruling nation, and a wealthy nation. Spiritually, it is to be a God-fearing nation, a Bible-reading nation, a State Church nation, a Sabbath-keeping nation, and, above all, an Old Testament loving nation.

There are these anticipations or prophecies, yet these people over and over again provoked God. They were to forget their own personality as a nation, and fall into using the languages, the manners, the customs, the fashions, the laws, and even the religions of other nations. I ask you, when you put these things side by side, when you study the history of the world, what nation will, in any way, answer to any of these anticipations? There can only be a very few. Let me enumerate them—Britain, France, Holland, Germany, Spain, Russia. Now, as you read through the list, you know enough of history to know that to be a Sabbath keeping nation, an Old Testament-loving nation, a Bible-reading nation, would wipe out of the list a large number of those nations. And when I come to a ruling nation, a Church State nation—that would wipe the others out, and you have left the nation, the empire of Britain. The people of Israel were to merge themselves for a long period of time with the other nations, using their language, and manners, and customs, and even their creed.

Then the question is asked, How about the origin of your language? Is it Semitic, or not? There are several questions connected with the history of language. Can you show that our language is akin to the Hebrew? Can you show that it has anything to do with the Semitic? I am not out to do that. The descendants of those people of whom we are talking were to lose their language, their manners, and their customs, and were to be identified with other nations for a long while. Whenever you talk of the language question, there is an answer to it, and there is a proof that we are not mistaken in what we say. And let me remark that we must never forget the difference between the Israelite and the Jew; because it is so often thrown against us that we want to make a difference between them. Every Englishman is a European, but it does not follow that every European is an Englishman. Every Jew is an Israelite, but it does not follow that every Israelite is a Jew. The same kind of reasoning applies. The Jews are not co-extensive with Israel. In Biblical history, you know the difference between Israel and Judah. We do not pretend to be Jews, but we do claim to be descended, and to represent more than any other empire in the world has represented, or, I will venture to say, can represent, the descendants of those nine tribes. (We can hardly prove that Simeon went beyond the Euphrates and never returned.) But we can show this in one or two ways. There is the geographical way. Where did they go first? "In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah, and in Habor, by the river of Gozan, and in the cities of the Medes." They went to Halah and Habor in one direction, and to the cities of the Medes in another. They went to the region between the Black Sea on the West and the Caspian Sea on the East. Are they there now? They are not. Where did they go? Here we must get on to that very useful book, the Apocrypha. It is not inspired, but it is a book of authentic history to a very great extent that connects the Old Testament and the New Testament. Esdras xiii, 44, 45: "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." They went to a land very far off. They did not cross the Euphrates again, but they went on to a land called Arsareth. And that simply means the land beyond. Not the Black Sea. Not Mesopotamia, the land of the two rivers. Not the Caspian Sea. An old friend of mine brought me a piece of information that is most valuable in connection with the study of this subject. In the Caucasus he asked a guide, What is the name of this pass? He replied, "We always call it the Pass of the Israelites." In their traditions

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there remains still among those people the fact that the Israelites passed through that part of the Caucasus—the land beyond the northern side of the Black Sea; and if you will look at the map of Roumania you will find the river called Sereth. That may have been the western boundary of the land where these tribes first appeared.

Now we have traced them, you see, to a certain point. We must now try and go back to the history of our origin. From whom are we descended? From the Celts, or the Britons, or the Romans, or the Saxons, or the Jutes, or the Angles, or the Danes, or the Normans? What "a mixed lot" you say, and yet not so mixed if you trace them back to their ultimate origin—the Celts, the Jutes, the Saxons. Where did they all come from? The shores of the Black Sea, and the northern slopes of the Caucasus. Here, at least, is a remarkable coincidence. I mean the dovetailing of the one with the other. When I find that the answer to the question, Where did the forefathers of our race come from? and see they sprang from the same region as that of which we read in the Apocrypha, I do not think anybody can contradict that. I have not got a creed, you see, but I have got a faith; and I can say, then I will not believe that. The life, the theories, the politics, the worship, the creed of those nine tribes as they were originally when they began to come back again to the faith of their fathers are being fulfilled in the Anglican Church, our old-established Church, our Scriptural Church, our Reformed Church. Perhaps I may take it for granted that many of you were in your Parish Churches last Sunday, and all of you know more or less the Prayer Book of the Church of England. Now last Sunday if you went to the services you will know what happened. You will know that essentially we are an Old Testament-loving Church. I would make that point very strongly. What did you hear in the Church services last Sunday? You were reminded of the Old Testament from beginning to end. We believe in the Old Testament. We believe that we are children of the Old Testament as we are the children of the New. And you will find that in the Anglican Church as you will not find it anywhere else in Christendom. You have as many Old Testament lessons as you have New Testament lessons. You have Old Testament lessons side by side with the New. And that is by no means found everywhere in Christian worship. We have our Psalms in the Prayer Book from beginning to end; and I do not want to see any of the Psalms left out. Those Psalms are the poetic part of our worship. At the Reformation among many things for which we are grateful is that the Old Testament, which had been buried under the New, came into its own again. And the translation of the Bible was followed by a keenness to read the Old Testament. What do we have at the beginning of our Communion Service? The Ten Commandments. We own that they are Commandments. How many people there are who have almost forgotten the Sabbath. We all know that it is the Sabbath Day, and we know that it is linked with the Israel of old. In some old-fashioned churches you will see the old coat of arms—the Church united with the nation, and it is guarded by the lion and the unicorn. The unicorn—the buffalo in Hebrew—was the old emblem of strength, and it adorned our national arms. We have been proud of being a National Church. Everybody who serves our King, and our God, can claim to be a member of the National Church.

Now I am coming on to a controverted question—the eastward position of our Churches is another very strong proof that we have descended from the Israelites. When I was a Rural Dean I always noticed that every church built in the olden days, and most of those built to-day, are built facing east, which means that churches face towards Jerusalem. And when the creed of our Christian faith is said we all face the same way, if we follow those who made that rule for Cathedral Churches in Queen Elizabeth's time, who were going back to the time when Daniel opened his window and prayed with his face towards Jerusalem. When you combine together in the worship of our Church—our Psalms, our lessons, our Sabbath, our coat of arms, our position towards Jerusalem—I do say that Sunday after Sunday you realise that you belong to an Old Testament Church. The Old Testament that is put alongside the New. A Jew said to me a little while ago, "I have been to some of your services, and I am surprised to find they are very much like ours." But I was not at all surprised.

I must close my address, and I will end with this reflection which came to me in 1917, when no less than three of my brothers-in-law were fighting in Syria, and entered into Jerusalem with the British Army. I was reminded that we were living in such an important part of the world's history. We are living in that remarkable period during which the reign of the Gentiles comes to an end, and during which period, in some way or other, the Jew tries to get back to his country. There were others who always wanted to have a hand in it. Germany wanted Palestine, and the French, the Italians, and the Greeks wanted it. But who is there? There are the Arabs still. The Turks have vanished. The Jew is there, and the British are there. It looks as if Israel, represented by us, and Judah, represented by a section of the Jews, are even now working out God's purposes in the remarkable fulfilment of those wonderful prophecies in these tremendous days in which we are bearing our share.

MESSAGE TO THE CONGRESS
FROM MR. W. T. CRAIG, F.R.G.S.,

President: The Northern British-Israel Council.

I DEEPLY regret my inability to attend this year's Congress as I had hoped to do, not only because I will miss hearing the able speakers who are to take part, but will also miss the delightful opportunity which the Congress affords for meeting with old friends and making new.

These meetings in past years have brought together increasingly large numbers of British-Israel believers from all parts of the world, and well it is that the Message has been so widely spread, for to earth's remotest bounds

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the very atmosphere seems to breathe of the approach of those great events which we believe to be at hand.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

"And they shall be mine, saith the Lord of hosts, in the day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

Gathering together then, and speaking and teaching these things, can we doubt that the blessing of Almighty God will rest upon the work, endowing those engaged in it with a resolution, courage and strength to carry the good news far and wide. Firmly persuaded that this will be so, I am with you in spirit, and anticipate for this year's effort the most unbounded success.

THE FIRST CHAPTER OF GENESIS.

CREATED THE HEAVENS AND THE EARTH.

By Professor Edward Odlum, M.A., B.Sc.

Concerning the word *created* we wish to compare somewhat. Bear in mind that we are confining our study and remarks to *one possible earth phase*, or, if you like, earth-creation phase, viz., to the proposition that the reference in the first verse of Genesis is to the beginning of the earth's *present cyclic age*, somewhat defined in our last article *Created*. Here we wish to deal for a moment with the word *created—bara*, which is used many times in the Bible, where the context requires varied translations.

Bara may mean create, make, form, collect, bring into condition, &c. All Hebrew scholars know this fact. Now let us with our limited and limiting view, as previously set forth, look at this word.

Thinking of this earth in its setting out upon a new journey, process, or cycle, differing in time and condition from its preceding conditions, we may reasonably, scientifically and grammatically translate: In the Beginning of this terrestrial cycle *God formed the atmosphere and the earth;* far more tersely and forcefully worded as in verse one, by *In the Beginning God formed the heavens and the earth.* Thus much on the word *bara*. *Without form and void*, i.e., in a formless, chaotic condition at the closing of a long or short fire period. How else could it be but in a tempestuous, confused condition in its early process of passing from the highly heated state towards the cooling, order-restoring process of another organic life period.

The Hebrew words, *thohoo mevohoo*, are expressive and very complete. The language of science cannot find better words to-day for such a description of fact and condition than the Hebrew words used in verse two.

Darkness was upon the Face of the Deep.

How natural! The fire period was passing. Terrestrial darkness was everywhere around the earth. Immense masses of varied gases, and watery vapour cut out all celestial light of the stars and sun. *Of course, darkness was upon the face of the deep.* This description rings true to the then conditions, rings true to the necessitous demands of science, answers accurately to the universal principle of cause and effect, and gives a full statement of fact in fewest words possible.

And God said, Let there be Light.

The need for light, the purpose to have light, the arrived time for light, the need for organic introduction, the preparation for coming man, all culminated at a time when the Divine Will consciously turned attention to the production of light. How often we in our homes, offices, churches, halls, factories and elsewhere arrive at the moment and condition *when light is needed.* We say Let there be Light, and *touch a button, which act produces the light required.* Our processes of saying Let there be Light, followed by the production of Light, are up-to-date and truly scientific.

Is it unscientific for me to say in my home, *Let there be Light?* We think not. We are scientific in the need for light, in the desire for light, in the will to have light, in the act to produce light, and in the resultant light.

All this is in perfect harmony with nature, with the laws of nature, with the earth and sky relationships and with the movements and conditions of the solar and stellar heavens and the big universe.

In like manner the words, *Let there be light* were and are perfectly natural, scientific, purposeful and volitional, *as is our Let there be Light* to-day. In our words and acts there are both purpose and volition, yes, and competent power manifested. We read forward and find that the *Light was good.* Very important! The laws of light and the demands of coming organic life required *good light*, i.e., light suitable to the work to be done.

Some of us have watched the development of what we call artificial light, all the way from the tallow dip, the tallow candle, the little coal oil lamp, the improved coal oil lamp, and the gas jet up to the electric light.

Each one coming to replace its predecessor was pronounced good, and quite aptly too. We now pronounce the electric light to be good, and still the natural processes go forward in search of a better light, and better appliances, so that we may the more fully approximate pure daylight—*the basic light of nature pronounced good many ages ago.*

THE SQUARE CORNER.

By Beth Zadok.

Scripture permits of many approaches to its study. It has as many doorways in and out as there are real sciences. The facts of Scripture may be approached from every angle, and the truth of Scripture may be secured and taken from every doorway. This corner will be used to suggest milestones whose markings may be used to find a real way to the hidden treasure of the Volume—the Sacred Law. One who would dare attempt to be a guide to any highway of truth should have learned, and well learned, to be cautious. One should be taught to be cautious lest he be a blind leader of the blind.

This corner will be used not to hoodwink the reacher for light, but to unveil some of the readings on the milestones—the way to light.

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The word "yada" in the search for truth in Scripture is an important one. It means "to know"—ידע. No science can be built without knowledge, and truth itself must be the highway through the realm of knowledge. The three characters are read from right to left, and are called "yad," "daleth," "ayin."

These three characters evidently carry the meaning of the word "י," yad means "a hand." A man's hand is called "a yad." Thus the Hebrew recognised that knowledge came by "hand" work. Handicraft was as much a way of knowledge with the ancients as it was with those who built our language.

Then the second character, ד *daleth*, is made as a right angle and means "door." A "daleth" is a door. It would seem as if the door of knowledge is open to the man if the hand approach, and that door is the open way of the square.

Now the third letter is made like a pair of calipers or compasses, and it is called "ayin," meaning eye. Perhaps the ancients recognised that the whole circle of truth is open to the vision of the man who approaches the door by the way of the hand. Now, let me put it simple. The use of the hand, the square and the compass to express the word "to know" would seem to suggest that the secrets of God's Book are open to those who know "geometry." The language of the Pyramid, which is that of the square and the compass, would open the doorway of the true knowledge of sculpture. What language was that ancient worthy thinking in when he cried: "I know in whom I have believed."

"RESISTANCE TO NEW IDEAS."

By GEO. MCGINNIS (Chicago).

IT is strange that in this enlightened and educated age we still find that the human mind resists the entrance of a new idea. The railroad, telephone, auto, radio, frigidaire had to fight their way into general use.

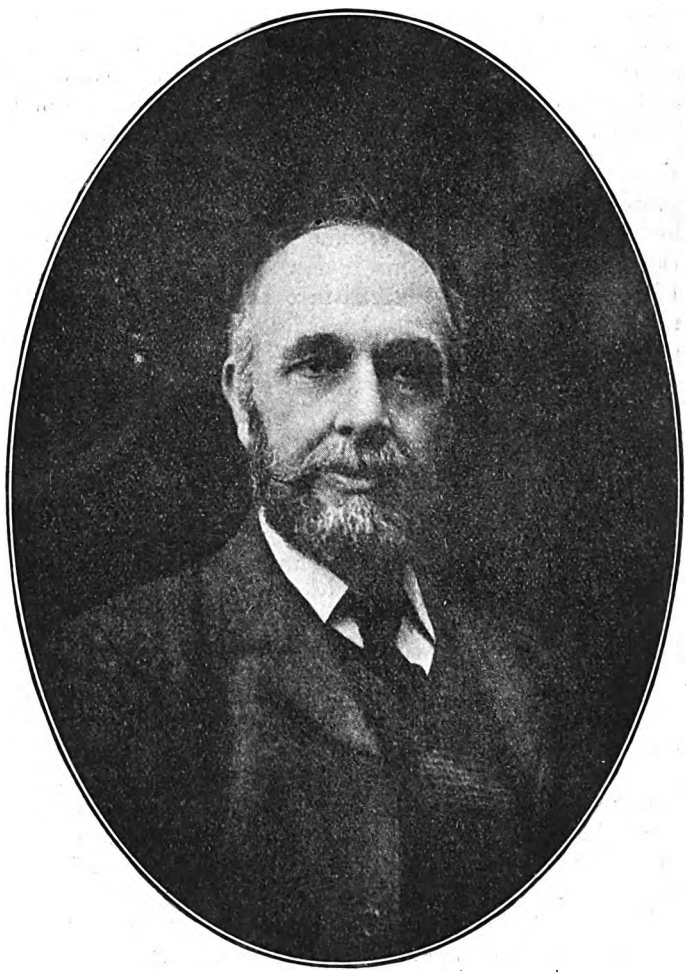
The largest motor liner on the ocean, the *Asturias*, has no use for funnels, but displays two. One is a dummy and the other contains an exhaust pipe. They take up room on deck and retard speed through wind resistance, but they had to cater to the prejudice of the travelling public. For the same reason the first steamers carried useless sails so as not to offend the ocean tourists.

What is true in the material realm is also true in the spiritual and literary world. Jesus advanced a new idea, and one would think the spiritual leaders of His day would investigate and accept it, but they sought to kill Him. Luther advocated that great truth "justification by faith," and the spiritual leaders of the Catholic world endeavoured to crush him. In the last few years the idea that the Anglo-Saxons are Israelites of the House of Israel; and many spiritual leaders, without investigation of history or searching of Scripture, are crying out, "It is false." "It is too fantastic." "I will not believe."

The thing that keeps a man in everlasting ignorance is his refusal to investigate truth. The Berean Christians were much more noble than those of Thessalonica, for they sought the proof of new ideas advanced by Paul.

OBITUARY.

WE have to record with regret the death of Mr. G. H. R. Rix, President of the Great Yarmouth British-Israel Society, at the age of 73. He was a keen British-Israelite and a welcome delegate to a number of our Congresses. We in London as well as the friends at Yarmouth will miss him greatly. He had held a number of public offices. He was Rector's Warden at St. Edmund's Church, Acle, where



THE LATE MR G. H. R. RIX.

he resided. Canon Gordon Roe conducted the funeral service. We tender our sincere sympathy to his widow and sons and daughters.

WEEK BY WEEK.

By A. R. H.

EIGHT years are now passed since that memorable Armistice Week of 1918 when the "Forces of Darkness" against which GREAT BRITAIN had been fighting (together with her Allies—"the voluntary of the People joined unto the People of the God of Abraham," Ps. xlvii) were seen to be crumbling into defeat, and the first phase of ARMAGEDDON came to its close.

No more beautiful and altogether fitting manner of

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commemorating "our solemn memories" could have been devised than that of

THE GREAT SILENCE

yearly and faithfully observed by GOD'S PEOPLE both on Land and Sea, the world over.

Looking back upon the crowded happenings of those enthralling days, we now see many things loom up in new perspective and with enhanced significance.

It was something more than pure coincidence that the Premier's historic speech (November 11th, 1918) should have been given at the GUILDHALL (where only a century previously PITT had declared "ENGLAND has saved herself by her exertions and will now save EUROPE by her example") —under the very shadow of those two giant "guardians"

GOG AND MAGOG,

prophetic symbols of the last great Combination, yet to be encountered and overcome (*vide* Ezek. xxxviii), and that in the course of his review of the events of Spring, 1918, he should have lapsed into Biblical symbolism when (of BRITAIN and GERMANY) he said, "The LION (Israel) was in the malarial swamps and the EAGLE (Assyria) perched on unassailable heights." "That was but a few months ago," the Premier continued; "let us not forget it in this great hour."

"Events have marched on the wings of a hurricane, growing in force and momentum, month by month, week by week, day by day, and hour by hour. *Empires and Kingdoms and Kings and Crowns are falling* like withered leaves before a gale (comp. Matt. xxiv, 6). It has been a wonderful week! BULGARIA has gone. TURKEY has gone. AUSTRIA follows. Was there ever a more dramatic change,

A MORE DRAMATIC JUDGMENT,

in the history of the world?"

The *Times* was certainly writing in complete harmony with the prophecies of sacred Scripture (Dan. xii, 1), when it said, "*Mankind has never lived before in such days. It has never been so suddenly and completely delivered. It has never been saved in circumstances so dramatic.*"

"GREAT BRITAIN has never lost a war yet," was the grudging tribute paid by a BAVARIAN newspaper, quite oblivious of the fact (no doubt) that the words formed a perfect commentary to the prophecy of Isaiah to "ISRAEL in the ISLES" (chapter xli, 11–12). "Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; *and they that strive with thee shall perish*"; and, again, "*they*

THAT WAR AGAINST THEE

shall be as nothing and as a thing of nought."

One supreme military genius after another has set forth, with mind enflamed with dreams of world-conquest, only to be broken upon this "ROCK" (Matt. xxi, 44), to receive the coup de grâce at the hand of BRITAIN, God's "Battle-axe and weapons of war" (Jer. li, 20), His executants of Divine Justice.

The first act of the BRITISH PARLIAMENT, on the news being declared of the signature of an ARMISTICE, was to adjourn to St. Margaret's, Westminster, and there to offer up praise and thanksgiving to ALMIGHTY GOD, Who had so wondrously blessed our arms. As in the days of the ARMADA, so, at this time, the whole Nation recognised that it was the LORD Who had gotten us the victory.

"There must be no Hundred Days," was the constant refrain in the Premier's speeches, voicing the popular revulsion of feeling immediately following the great Day of Thanksgiving. No Hundred Days? A strange warning seems to haunt us in those words!

The Truce in Chaos period of to-day, being only a "temporary" cessation of hostilities, must come to an end as we enter the "second low passage," representing the final phase of ARMAGEDDON.

Should the "days" be shortened from the "inch to the month" to "inch to the day" measurement, it is manifest that (the passage being 101¼ inches in length), we shall be confronted with a "One Hundred Days" whirlwind finale to the Great Tribulation, and that which our Leaders so much feared will have come upon them!

Commenting upon the KAISER'S fall and abdication, the *Times* (November 11, 1918) writes: "EUROPE has never witnessed a ruin so immense and sudden. We must recall the fate of

XERXES or DARIUS

for a parallel. The downfall of NAPOLEON was slow and gradual compared with this."

That the KAISER is destined, however, to play a leading part upon the stage of world-politics in the future, is the opinion of many shrewd observers. Recent events have certainly made this contingency appear less remote than formerly. Now it is a remarkable fact that the founder of the ROMANOFF dynasty came from PRUSSIA.

The RUSSO-PRUSSIAN COMBINATION has been an actual fact since 1919, as VICE-CHANCELLOR MATTHIAS ERZBERGER has declared.

As the history of the FRENCH REVOLUTION repeats itself in RUSSIA, it is seen that the time is ripe for the appearance of "a little Corporal." SIGNOR MUSSOLINI, ex-Communist Leader and "strong man," whose "loss LENIN and TROTSKY deplored," speaking of RUSSIA, declares "Communism as a political doctrine in RUSSIA is dead. It is only kept up as a screen to deceive the outside world."

RUSSIA awaits "A man of destiny."

The "loss" that LENIN and TROTSKY deplored may prove to be only a *temporary* loss after all! A revived ROMAN EMPIRE of LATIN PEOPLES united to the RUSSO-PRUSSIAN COMBINATION, with a modern CÆSAR (the KAISER) at their head, would be a mighty power indeed. Will rulers of the HOLY ROMAN EMPIRE feel disposed to decline the promises of restored temporal power that such a Combination would undoubtedly offer?

These are tremendous matters. "'The ROMANOFFS betrayed a people, the ROMANS will yet betray the world,' is a true saying," declares a contemporary, "but one that will not be at first believed."

World-events will shortly seal the verity or otherwise of our prognostications.

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THE TRUST.

"*These all died in faith, not having received the promises, but having seen them afar off.*"—Heb. xi, 13.

THEY trusted God—Unslumbering and unsleeping
He sees and sorrows for a world at war,
His ancient covenant securely keeping;
And these had seen His promise from afar,
That through the pain, the sorrow, and the sinning,
That righteous Judge the issue should decide
Who ruleth over all from the beginning—
And in that faith they died.

They trusted England—Scarce the prayer was spoken
Ere they beheld what they had hungered for,
A mighty country with its ranks unbroken,
A city built in unity once more:
Freedom's best champion, girt for yet another
And mightier enterprise for Right defied,
A land whose children live to serve their Mother—
And in that faith they died.

And us they trusted: we the task inherit,
The unfinished task for which their lives were spent;
But leaving us a portion of their spirit
They gave their witness and they died content.
Full well they knew they could not build without us
That better country, faint and far descried,
God's own true England: but they did not doubt us—
And in that faith they died.

—From the *Times*, November 19th, 1918.

CORRESPONDENCE.

To the Editor.

CONFIRMATORY of the combined views expressed by "G. R. B." on Oct. 30th and by "G. H. L." on Sept. 11th, that the Mosaic Economy may have been based on Divine inspiration and human codification, the Vicar of Rowington calls attention to a letter written by Professor Sayce, in 1905, to the Rev. F. Harper, which forms the conclusion of the latter's devotional book, "The Year of Our Lord":—

"One very important fact which ought to appeal to every logically-minded student is that each fresh archæological discovery bearing on the so-called 'critical question' has been confirmatory, not of the critical theories and conclusions, but of the Pentateuchal narrative. We were told that a legal code in the Mosaic age was inconceivable and impossible. And yet one of the latest archæological discoveries is that of an elaborate legal code compiled centuries before Moses by a Babylonian king who was a contemporary of Abraham. And what is even more interesting is that the form of the laws in the Mosaic Code, and their origin in the decisions of previous judicial cases, is precisely that which, according to Exodus xviii, 25, 26, was the origin of the laws of the Book of the Covenant. Nor is this all. When we come to examine the Babylonian Code, which was in force in Canaan as well as in Babylonia, Canaan being at the time a province of the Babylonian Empire, we find that the provisions of it, while not agreeing with the prescriptions of the Mosaic Code, do agree with the laws which are presupposed in Genesis, where these differ from the laws of Moses. Can anything show more clearly that the narratives of Genesis, so far from being the fictions of a later age when the older Babylonian legislation was forgotten in Canaan, are based upon contemporaneous records? The theories of the philologist in his study break down when confronted with the solid facts of oriental archæology."

QUESTIONS AND ANSWERS.

BY THE REV. G. H. LANCASTER, M.A.

QUESTION.—Would you kindly explain to me the meaning of Joel iii, 19? If Egypt is ours (Britain), how is she to be a desolation? I always enjoy the Answers to the Questions in THE NATIONAL MESSAGE AND BANNER.

H. M. B. (Scotland).

ANSWER.—There is, apparently, a difficulty in the understanding of the above verse, but the latter must be studied in the light of the whole passage (Joel iii, 9-21), and then the difficulty will vanish.

The prophet Joel was primarily a prophet to Jerusalem and Judah, as Hosea was to Israel in the north. Yet, as a bird uncaged, he prophecies through Judah to the greater Israel beyond, and records the glory which shall come to Zion, to Jerusalem (the city that, situated in Benjamin, really belonged to Israel), and therefore to Ephraim-Israel, upon whom the Lord would pour out the mighty power of His Spirit, and thence upon all flesh. In all probability Joel lived in Jerusalem in Nehemiah's time, as it appears that the southern exile had already taken place (iii, 1), and that the Temple had been rebuilt (i, 14).

Thus, the enemies of his country, whom he especially mentions, were the Phœnicians, Philistines, Egyptians, and Edomites. The Babylonians and Assyrians are not mentioned, because in Joel's day they had ceased to be formidable for the time being.

On the other hand, some Commentators think that Joel lived in the reign of Uzziah (810–759 B.C.), that he was a contemporary of Hosea in the north, and that Isaiah (xiii, 6) quotes a sentence from him. This would help to explain the historical allusions to Egypt and to Edom. The only *violence* recorded in the historical books to which Joel could refer is the invasion of Shishak, king of Egypt, in the reign of Rehoboam (1 Kings xiv, 25), and the Edomite war in the reign of Jehoram (2 Chron. xxi, 8). The "innocent blood" which they shed "in their land" must have been that of Hebrew prisoners, although there may be many unrecorded instances" (Amos i, 11).

It follows, therefore, that Egypt and Edom may be types and representatives, exampled here as elsewhere, of the various enemies of Jehovah's people, some of whom were distant and some near. The enemies of Israel were always regarded as the enemies of Jehovah, and conversely.

There may be a prophetic allusion here to the present status of Egypt and Turkey. The former is now largely nationalist, with its own king; while the latter is still Moslem, and one of our late enemies.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE Rev. Pascoe Goard will give two addresses at our Headquarters, 6, Buckingham Gate, S.W., on Monday next, November 22nd, at 3 and 7.30. No one who can possibly attend should miss these illuminating addresses. Will our readers please make them known among their friends? There will be no meetings on Tuesday.

* * *

Keen interest is being taken in the North in the Congress to be held in the Central Hall, Renshaw Street, Liverpool, from November 29th to December 3rd, inclusive, at 2.45 and 7.30 p.m. each day. Great gatherings are anticipated. All the Branches of the Federation in the North, and some in the South and Midlands will be represented. Our readers are cordially invited to attend and to bring their friends in large numbers. An attractive programme has been prepared; about twenty speakers will take part, and they will deal with subjects of momentous import in these times. Major Knowles, O.B.E., President of the B.-I.-W.F., will preside at the opening meeting on Monday afternoon, 29th inst., when Mr. Herbert Garrison and Mr. George R. Gair will be the speakers. He will also preside in the evening at 8 o'clock, when Mr. Garrison will, by special request, deliver his illustrated lecture on "Volcanoes and the Fire Belt." Tickets for this event should be obtained in advance from Messrs. Rushworth and Dreaper, 21, Basnett Street, Liverpool. Reserved seats 2s., unreserved 1s. The same lecture will be given on the following evening, November 30th, in the Chapel Street Congregational Hall, Southport. Tickets may be obtained from the Rev. J. C. Dalrymple, 37, Gordon Street, Southport. The great volcanoes of the world are described and illustrated, a number of which the lecturer has ascended. Many of the photographic pictures were taken at risk of life. Earthquake phenomena will also be touched upon. The subject is particularly interesting at this time, when so many volcanoes are in action, and earthquakes are occurring in many parts of the world. Mr. Garrison has given this lecture for hundreds of the leading societies and colleges of Britain and the Continent. All proceeds are for B.-I. funds. The rent of the hall for the whole period of the recent London Congress was more than met by the receipts at this lecture on October 6th last.

* * *

The Rev. Pascoe Goard will give an address on Wednesday next, November 24th, at 8 p.m., at St. Luke's Social Centre, Elm Road, Kingston-on-Thames; subject, "British-Israel Truth: What is It?" The Vicar, the Rev. H. B. Hamer, M.A., will preside. It is hoped that residents of the district will not fail to embrace this opportunity of hearing Mr. Goard.

* * *

Mrs. Knowles opened a Sale of Work for our Oxford Branch on the afternoon of November 10th, in the Hannington Hall. She was supported by General Sir Arthur Phayre, K.C.B., President of the Branch, and Major Knowles, President of the Federation. In the evening the Rev. Joseph Gay gave a Dickens Recital.

The Rev. T. H. Whitehouse, our Commissioner for the Midlands, has lectured during the past few days in Birmingham, Walsall, Leamington, Handsworth, Rugby, Coventry, Oxford, Southport, Wigan, Liverpool, and Hanley. From November 22nd to 25th he will lecture in the Victoria Hall, Derby, at 3 and 7.30 p.m. each day.

* * *

Mr. John Leech, M.A., K.C., was unfortunately laid up last week. His engagements were filled by the Rev. Joseph Gay at Rye, the Rev. Maxwell Carnson, St. Leonards, Mr. Morey at Bath, Mr. Garrison at Bristol and Nailsea.

* * *

Having recovered, we are glad to say, Mr. Leech is this week conducting an important mission in Dublin.

* * *

The Rev. Joseph Gay has lectured at Harrow, Oxford, and High Wycombe. This week he is holding meetings in South Wales. He is at Manchester on 23rd inst.—Houldsworth Hall, Deansgate, at 7.45; Hull on 24th; and Stockport on 25th.

* * *

Mr. Morey's engagements have included Herne Bay, Nottingham, Woodford, Kingston, Putney, and Southampton. On 22nd and 23rd inst. he is to be at Portsmouth; 24th at Oxford; and 25th at Hampton Wick.

* * *

Mr. Wm. Whitton, Hon. Secretary of our Sheffield Branch, writes in terms of warmest gratitude for the great service rendered by Mr. Leech on the occasion of his recent visit. He says a profound impression was made. The evening meetings were held in St. James's Church, kindly lent by the Vicar. The mission closed with a Communion service, in which the Vicar invited all to join irrespective of denomination, a real example of Christian unity.

* * *

At a meeting of the Women's Auxiliary it was decided by them to work in future under the Executive instead of by committees of their own as being a simpler method. The Auxiliary will conduct a Sale of Work in aid of the Federation funds on December 14th and 15th, at Headquarters. Gifts, including comestibles and articles suitable for Christmas presents, will be gladly welcomed. These may be addressed to Mrs. Garrison, at 6, Buckingham Gate, S.W. 1. Tea will be available each day. Addresses are to be given by the President (Major Knowles), the Rev. Pascoe Goard, Mr. John Leech, and Mr. Herbert Garrison.

* * *

We are happy to report the formation of a new Branch of the Federation at Folkestone, with Miss M. T. Dalison as President, Colonel Swinhoe-Phelan as Vice-President, Mr. George Robertson as Hon. Secretary, Mr. Leonard Simons as Hon. Treasurer, and Mrs. H. Robertson as Literature Secretary. The first meeting of the Branch is to be held on November 25th. We wish the Folkestone friends every possible success.

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The Official Weekly Journal of the British-Israel-World Federation.

INCORPORATING "THE BANNER OF ISRAEL" AND "THE COVENANT PEOPLE."

No. 256. Vol. V. NOVEMBER 27th, 1926. Price 2d.

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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.]

CHRISTIAN PERFECTION; OR, THE STATESMANSHIP OF JESUS.—III.

BY THE REV. W. PASCOE GOARD.

IN the last two numbers we have been following the exhortation: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." We have seen that this exhortation is to go on to the knowledge of the High Priestly Kingship of Christ.

He is "a Priest for ever after the order of Melchisedec."

Melchisedec was "Priest of the most high God."

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

All this is of mysterious import to us as far as Melchisedec is concerned. But the discussion we are reading in the most wonderful Epistle is not primarily regarding Melchisedec, but *is regarding Jesus Christ.*

The list of characteristics given above is presented as an illustration of that which Christ is, as a "Priest for ever after the order of Melchisedec."

Of Jesus Christ, therefore, we must read:—

Without father—("I proceeded forth and came from God").

Without mother—Who said to His mother, "Woman, what have I to do with thee?" In bearing the Christ child for the world, the Blessed Virgin Mary received honour above all other women. Having born the Son of Man, she may have no further part in His ministry. "Without mother."

Without descent—There are no succeeding generations in the Priesthood of Christ. "He abideth a Priest for ever after the order of Melchisedec." There is no successor of Christ in that order. Therefore the claim of any man to be the successor of Christ on earth is excluded.

Having neither beginning of life nor end of days—"Who only hath immortality." "Abideth a priest continually."

Melchisedec, "Priest of the most high God," *is threefold King. Such is also the Priesthood of Jesus:—*

He is King of Righteousness;

King of Salem;

King of Peace.

His Priesthood is Royal. He ministers not at the altar, but on the throne. The testimony of the Father in this most wonderful Epistle is to *His Godhead, His throne, His sceptre*, and *His Kingdom.*

All these things we have seen at length in the two last issues, but for the sake of new readers we recapitulate to this extent.

We now follow the instruction as to *the field of the Royal Ministry of Our Lord.*

We must bring our thought *down from heaven* to the earth. We must extend our thought beyond the arena of the Church, as the exclusive field of His ministry, to that of the nation.

We must "go on" from doctrines, such as the foundation ones which we have already considered, to *national charters and covenants, national commandments and laws.* For, as we shall see, these are the matters with which His Kingly ministry is occupied.

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"Now of the things which we have spoken this is the sum :—

WE HAVE SUCH AN HIGH PRIEST,

who is set on the right hand of the throne of the Majesty in the heavens ;

A Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

For every high priest is ordained to offer gifts and sacrifices : wherefore it is of necessity that this man have somewhat also to offer.

FOR IF HE WERE ON EARTH HE SHOULD NOT BE A PRIEST,

seeing that there are priests that offer gifts according to the law : who serve unto THE EXAMPLE AND SHADOW of heavenly things, as Moses was admonished of God when he was about to make the tabernacle : for, see, saith He, that thou make all things according to the pattern shewed to thee in the mount.

But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises."

"*A more excellent ministry.*"

"The mediator of a *better covenant,*"

"Established upon *better promises.*"

These things are very important as will be manifest to all.

"For if that first covenant had been faultless, then should no place have been sought for the second.

For finding fault with them he saith, Behold, the days come, saith the Lord, when I will make a new covenant. . . . In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

It will be important for us to see what is the covenant that is here set aside. *It is the national covenant* made with the nation Israel when they emerged from Egypt and were organised into God's Kingdom nation. This is most clearly stated in the text of the Scripture we are studying, in the eighth chapter of Hebrews, thus, "Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not," saith the Lord. The covenant thus removed had nothing to do with the unconditional covenants made with Abraham, Isaac, and Jacob ; nor with the covenant later made with the House of David.

Where is the "first covenant" thus removed to be found ?

It will be found in the twenty-sixth chapter of Leviticus.

That covenant had two columns, one the "If," and the other the "But" column. "If" ye obey I will bless you—"but" if ye rebel I will punish you with a series of "seven times" punishment : each seven times being two thousand five hundred and twenty years. The series to be imposed in succession, and to run concurrently when once they were imposed, until the time of their fulfilment, when they should end in succession as they began. The first imposed ending first, and so on.

Please read carefully the chapter named as part of this article, *i.e.*, Lev. xxvi.

It is historic that Israel rebelled more and more until the punishment clauses of this covenant were imposed. These were imposed at the time of the captivities, and the punishment consisted of the captivities and wanderings during the periods named. Three out of the four sentences have now expired, and the last will expire by lapse of time not later than A.D. 1934–36.

On the expiry of the "old" covenant, Israel-Britain comes under the clauses of the "better covenant" founded upon "better promises."

In the new covenant there are no punishment clauses.

In it there is neither "if" nor "but."

It is not contingent on obedience, but it is founded upon the "I will," and the "They shall," of the Lord ; that is to say, it is founded upon *Divine Sovereign Grace.*

Let us ask, Who are the parties to the new covenant ?

Jehovah is "the party of the first part."

The House of Israel is "the party of the second part."

What is the date of the new covenant ?

"After those days, saith the Lord."

What are the days thus indicated ?

Undoubtedly they are *the days of punishment under the first covenant.* Which days stretched over the weary ages of twenty-five hundred and twenty years. The sentences were at all times subject to reversal upon Israel's repentance, which repentance, alas ! never came.

What is the nature of the new covenant, the "better covenant established upon better promises" of which Christ has the "more excellent ministry" ?

It consists of a preamble and three clauses. The preamble is as follows :—

Preamble—

> For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah :
>
> Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt ; because they continued not in my covenant, and I regarded them not, saith the Lord (Heb. viii, 8, 9).

Clause I is as follows :—

> For this is the covenant that I will make with the house of Israel after those days, saith the Lord ; I will put my laws into their mind, and write them in their hearts : and I will be to them a God, and they shall be to me a people :
>
> And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord : for all shall know me, from the least to the greatest.
>
> For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more (Heb. viii, 10–12).

For the remainder of the clauses we must go to the original document from which the preamble and clause I are here quoted. This quotation is enough to identify the document

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beyond question. We shall find the full document in Jeremiah xxxi. It reads as follows, the sub-headings being supplied by us:—

Preamble—

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord (Jer. xxxi, 31, 32).

Clause I.—

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 (Jer. xxxi, 33, 34).

Clause II.—The perpetuation of the nation.

Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar: The Lord of hosts is his name:

If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever.

Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord (Jer. xxxi, 35–37).

Clause III.—The restoration of Jerusalem (Salem).

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 (Jer. xxxi, 38–40).

This covenant is made with *the House of Israel* as distinct from all other nations, even as distinct from the House of Judah. To the House of Judah shall be also a new covenant; but it is not set forth, only promised, in this document, as good reason is; for this covenant is with the House of Israel only.

Jehovah is the party of the first part, and

Israel is the party of the second part to this covenant.

The covenant is to come into effect "after those days."

The covenant is based upon the sovereign grace of God, and not upon the contingency of Israel's obedience. "I will," "They shall."

Let us now glance at the meaning of the clauses.

Clause I deals with *the restitution of the Divine law in the House of Israel.* In the old covenant, the law was *an external thing*, written upon external tables of stone. Under the new covenant it is *an internal thing*, "written upon the fleshly tables of the heart."

Clause II deals with *the everlasting perpetuation of the nation Israel.* Let every student of the Word and Will of the Lord take careful notice here, and let every student and teacher beware of confusing this covenant with the House of Israel, as though it were made with Judah, for Judah is not included, as all may see.

The nation Israel is infinitely more secure under the new covenant than under the old.

Under the old, Moses and his successors were the ministers. Under the new, the more excellent ministry is that of Christ.

The old covenant was contingent upon Israel's obedience. In the new covenant there is no such contingency.

Under the old covenant it was a matter of *future* Redemption. Under the new covenant *the Redemption is complete*, and the new covenant *is sealed with the Blood of Jesus Christ.*

Under the new covenant *the nation is established for ever* under the oath of Jehovah. Therefore, we must see in Israel the perpetual nation, *more of a New Testament fact than an Old Testament one*; a fact most clearly set forth in both. This is important.

Moreover, we see in that perpetual nation the field of the exercise of the Royal functions of Our Lord.

Clause III deals with the city of Jerusalem, or Salem, of which Jesus, "made a priest for ever after the order of Melchisedec," is King.

Official Jerusalem, as we see indicated in the twelfth chapter of Zechariah, for instance, has been established away from the geographical position of Jerusalem. Zechariah says, "Jerusalem shall be inhabited again in its own place, even in Jerusalem," that is to say, official Jerusalem shall return to geographical Jerusalem.

In the same way, official Zion is established away from the Hill of Zion. Isaiah records the promise, "My watchmen shall see eye to eye when I bring again Zion." One cannot "bring again" that which has not been taken away.

The last clause of the new covenant promises *the restoration and enlargement of Jerusalem "after those days," built to Jehovah.*

Clause III also promises *the transformation of the "valley of the ashes and dead bodies"* into a garden. That is to say, it promises *the banishment of the fires of Gehennah, that age-long symbol, from the city of Jerusalem.* A most momentous illustration, which is included in the new covenant.

Those who have been watching the developments of the Holy Land will know that the improvements here stated are now well under way, not now to "Allah," but "to Jehovah."

This clause regarding Jerusalem is by way of *dating*

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the new covenant; the date is measured according to *the experience of the city of Jerusalem.*

" Blindness in part is happened unto Israel until . . ."

" *Jerusalem shall be trodden down* of the Gentiles *until* . . ." Jerusalem should be relieved from the treading down by an alien people, dominated by an alien faith; " Behold the days come, saith the Lord, that the city shall be built to Jehovah . . ." " After these days."

All these matters fell in in 1917 when Allenby entered, and the city ceased to be trodden down of the Gentiles, being set free in the name of Jehovah, the God and King of Israel. It was so set free by Allenby at the head of the Israel-British armies.

This nation, including this city of " Salem," is the field of the Kingly Ministry of Our Lord, as we must see by the study of this wonderful document of the new covenant.

What then of the Christian Church? it is asked. It is the creation of, and the administrator of the New Testament Gospel of the Saviourship of Jesus; as Israel-Britain is the field of the Kingly administration by Our Lord of the New Covenant made with the House of Israel.

STARTLING TIMES CLOSE UPON US.—II.

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

IT will be gathered from our last that " the warning voice " will be some event which will clearly call " Come out of her, My people, that ye be not partaker of her sins, and that ye receive not of her plagues." We can quite understand that this will be the effect of God's Holy Spirit upon us, frustrating the designs of Rome. It also points to some action of Rome similar to that she carried out after the uniformity of our Church was established in the reign of Queen Elizabeth, when Pope Pius IV issued his decrees of anathema. "The seven thunders uttered then their own voices," which the Apostle was told not to write. Then we are told there should be time no longer, but in the days of the voice of the seventh angel when he shall begin to sound all these things should be accomplished, viz., the mystery of God which He hath spoken by His servants the prophets. Queen Elizabeth, in 1561, restored the " black rubric " at the end of the Communion Service, which forbids the adoration of the elements. This is what the Bishops have now been pressed by the Anglicans to remove. Will they dare to do it? Rev. x, 6, points to *a time* no longer, *i.e.*, 365¼ years which, added to 1561, brings us to 1926–7. This, then, will see a settlement as in Rev. xi, 11. But there is also the sounding of the seventh trumpet, when all these things shall be accomplished. This " great trumpet " is spoken of in Isa. xxvii, 13, as to do with our rescuing those that are perishing (the lost) in the land of Assyria (Armenia), at present under the power of the Turk. We must use our sanctified common sense, and by doing so we gather that the " League of Nations," ' the lips of talkers," will utter some mandate which will bring about Turkey's indiscretion (Ezek. xxxv–xxxvi, 7), and lead to her downfall (Isa. lxiii and xxxiv) and doom.

This, then, is the beginning of trouble. May it not also be a proof to us, at any rate, of the incompetency of the " League of Nations," either by corruption, as we anticipate, or of crafty diplomacy; that we should withdraw our support from a one-sided intrigue and act out what has been laid down in God's Word as our policy, " Come, my people, enter thou into thy chambers and shut the door about thee, hide thyself as it were for a little moment, until this tyranny be overpast; for behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity, the earth shall disclose her blood and shall no more cover her slain " (Isa. xxvi, 20, 21).

It will have become self-evident, by this time, that " the League of Nations " is being directed by a power no longer British, but anti-British, and is contrary to the well-being of the whole world.

How this may come about can be easily guessed when we contemplate the result of the disappointment of the Papal power at the turn of events caused by our Spiritual aspirations.

Here, then, is our time for repentance, consideration and prayer; whilst the nations adhering to the League will be confounded, confused and throw themselves into the hands of " the eighth beast which is of the seven," giving all their power unto the beast. This will either be willingly or by force of circumstances. We learn from Isa. xxxii, 15–20, the condition of the two factors in the scene, " the *hail* coming down upon the forest when THE CITY shall be low in a low place," and "My people shall dwell in peaceable habitations and in sure dwelling places, when it shall hail." This alludes to Europe being overthrown by Russia.

Although the aim of the great Northern power is the British Empire, his plans would be set so as to anticipate the possibility of the European nations joining their forces with Britain. For evidently the course of events in Rev. xvii, 11–18 is yet unfulfilled, and the judgment of Rome still future.

We mentioned the unpreparedness of our Empire and their apparent indifference to all that was taking place in the Far East. This, however, will give place to a new sensation, for this arming of the nations will now become open and general. Joel iii, 9–11: "Thither cause thy mighty ones to come down, O Lord," should be taken with Ps. cx, 2, 3: "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be all willing in the day of thy power." Couple with this Rev. xix, 11–16: " In righteousness he doth judge and make war." Hitherto we have been held back in preparing for eventualities with the thought that WAR IS UNCHRISTIAN. There is no doubt but what the desire for war is unchristian, but when it comes to self-defence, or is waged to protect a righteous cause, we must not only expect it but be prepared to take our part on the Lord's side. In this last great battle here depicted, ARMAGEDDON, we have seen that it is the three unclean spirits as frogs who on their side have gathered the nations to " the battle

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of that great day of God Almighty," and it is to this battle that the Lord Jesus in righteousness will make war. He, too, will gather His mighty ones. These are seen following Him, for He is LORD of lords and KING of kings, and they that follow Him are *called* Abrahamic, *chosen* Israel, and *faithful* Christians (Rev. xvii, 14). In Rev. xix, 14, they that follow Him are on *white horses, clothed in fine linen, white and clean.* Those prefigured as upon Mount Zion (Rev. xiv) follow the Lamb whithersoever He goeth.

It is not to be supposed that the whole period—May 29th, 1928, to September 15th, 1936—will be taken up with the final battle of Armageddon, a phase of which will be the last issue of the War upon the plains of Megiddo (Esdraelon). Nor is it to be thought that all the Northern hosts will be at that moment centred in that plain. No strategist would leave his flanks or his rear unprotected. In such a daring venture coming by the way of " the mountains of Israel " (Ezek. xxxix, 2), there seems to be an intimation that the way of the sea has been barred against him; for there is no mention of ships in this part of the attack. But if Dan. xi, 40, refers to a preceding attack which takes place suddenly and without warning, we can understand the language. The King of the South is Britain coming against Turkey, the King of the North with many ships is Russia taking advantage of our policy to keep all our gates open; Constantinople would not be closed at the moment that Turkey had been prostrated. These ships then of Russia would fly on to what is at present mandated territory, and Russian troops would get into Egypt before tidings out of the East and out of the North could trouble him. Notice the order here " the East and the North," then also that the lands of Edom and Moab and the chief of the children of Ammon escape out of his hand. That is to say he confines himself in this attack to Turkey in Asia Minor, and with his ships descends upon Palestine and Egypt. All this just before " the time of trouble such as never was."

Thus we submit there are two phases of the attack of Gog, or Russia, upon Palestine. The first, presumably, in order to acquire the Holy Places for himself, Constantinople being for the time a free port in Britain's possession, and not yet thoroughly prepared by Britain for such an eventuality. This brings about the apparent anomaly of Ezek. xxxviii and xxxix, where at first there is the remonstrance of "Sheba and Dedan and the merchants of Tarshish with all the young lions thereof" (xxxviii, 13). Then God calls for a sword against him (21). The gathering of the nations has been going on for some time (5–7), and the " evil thought " (10) is premeditated, only awaiting the opportunity.

The language of xxxviii, 4, " I will turn thee back and I will bring thee forth," then of xxxix, 2, " I will turn thee back and leave but a sixth part of thee." This interval, as apparent also between Dan. xi, 40–45 and Dan. xii, 1, may be brief, but it seems to give a momentary pause for consideration. Apparently, in this interval, Constantinople is secured and closed to the ships of the Northern power, hence this latter phase is entirely a land attack directed from " the mountains of Israel." The sequel we know, for we are on the Lord's side.

THE FIRST CHAPTER OF GENESIS.

" AND IT WAS SO."

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc.

" *It was so* " is an affirmation used several times in the first chapter of Genesis. This statement follows a command expressed or understood. It is absolutely equivalent to saying, The command went forth and was obeyed.

We may look at these things for ourselves. We are told that He made the heavens and the earth. We look around, see the heavens and the earth and of necessity say *It is so.* It was so then. It is so now. There they are, the heavens and the earth before our eyes. Now if we looked for them and found them not we would land in doubt as to whether they ever existed or not.

The Book says they were made. We say they are made, and therefore *as to fact the Book is historically true.* Again, " *There was light,*" and it was so. To-day we know the light is, and has been produced. We say, *It is so.* In Genesis we read, *It was so.* This statement is historically true.

If in searching for light we could not discover it, then we would doubt the words *It was so;* or the words *It was good.* Historically these and following facts remain to this day, and thus we see that *Genesis is very accurate and detailed history.*

" And God divided the light from the darkness." Now it is so to-day—the light is divided from the darkness. It was so yesterday, last year and last century. Therefore as to historic evidence and scientific fact the Book stands this test. The moon and planets affirm that the light and the darkness are divided. Opticians fairly well understand the methods and principles of division between light and darkness. *The statement and language used run true to science and history.*

Evening was: Morning was: Day one.

The evening and the morning were the first day, or day one. At the beginning of this present earth cycle, as per letter No. 1, darkness prevailed by necessity according to the then prevailing conditions.

In due course the earth passed into the condition of light. Therefore so far as light on this earth was concerned, the Book speaks truly and scientifically when it says cosmic or solar light *on the earth* followed terrestrial darkness.

Let there be a firmament in the midst of the waters and let it divide the waters from the waters. *And it was so.* Yes, and to-day *It is so.*

The waters above the firmament are the waters kept in store for use upon the surface of the earth, and for many other valuable purposes. The tremendous amount of water above the firmament in the upper atmosphere can be seen from the following figures derived through much labour and perseverance.

THE UPPER AIR WATER SUPPLY.

Certain meteorologists tell us that fully 27 inches of water fall annually over the surface of the earth. After many years of examination and comparison we conclude that

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32 inches would be nearer the truth. However, we will take 27 inches for our computations.

If our figures work out fairly accurately, the annual rainfall amounts to *the area of the earth's surface in square feet multiplied by 27 inches, or 2¼ feet deep.* This number gives the cubic feet of water precipitated upon the earth's surface in one year.

The formula would be $4\pi r^2 \times 5,280 \times 5,280 \times 2.25$.

The full extension is $4 \times 3.1416 \times 4,000 \times 4,000 \times 5,280 \times 5,280 \times 2.25$.

This gives 12,611,920,527,360,000 cubic feet.

If we divide this sum by the number of cubic feet in a cubic mile we get—$12,611,921,527,360,000 \div 5,280 \times 5,280 \times 5,280$. This gives, if we be correct, 85,680 cubic miles. 85,680 cubic miles is a vast amount of annual rainfall. Let us visualise this.

The earth is 24,000 miles in circumference at the equator. Divide 85,680 by 24,000 and we get 3.57, which means that we get a river one mile deep and one mile wide that will go around the earth 3.57 times.

So great then is the provision for the water above the *rakea* or firmament.

The Book tells us seas were provided for, and lo we have them to-day. If in our search we could not find them, we very naturally would begin to wonder if there ever were any seas.

Notice the words, *God called the firmament Heaven.* From the very nature of the account, the word Heaven is of very limited extent and quite agrees with our above translation, the *atmosphere* for the words *Hashamayim.*

Let the earth bring forth grass. We see grass and all other plants growing to-day, and know they are primarily produced by and from the earth and its topographical reactions. The earth does produce grass, and did produce grass. This is good history and first-class natural science.

Hence once more we assert that the first chapter is good history and basically scientific, running parallel to fact.

CONGRESS ADDRESS.

MR. D. DAVIDSON, ON "CO-ORDINATION OF RESULTS."

"I DO not think I need make it clear that I stand on this platform not as a preacher, nor as theologian. I stand here as a scientific investigator to tell you the result of my own investigations; and to tell you the results of the investigations of others on scientific lines that agree and co-ordinate with my own. This evening, without dealing in a technical way with scientific matters, I am going to take you by a short cut through the territory in which I have spent over 20 years. You perhaps know that when a country is first explored the pioneer generally has the bad luck to find the roughest roads, but by the time he takes his friends to visit the territory he has found an easier road. I am going to take you by that easier road. That road is the pathway of analogy. Our Lord was always using the pathway of analogy in His parables.

I want you, first of all, to try and visualise a map of Africa, first as it was supposed to be eighty years ago, and the map of Africa as we know it to-day. Let us go back eighty years. The great equatorial lake region of Central Africa was then largely unknown. Now picture several survey parties setting out from different points of Africa into the great equatorial lake region. One survey party proceeds up the Nile, and brings back the result of its survey of the equatorial lake region. Another party proceeds along the Congo, and brings back the results of its survey. A third party proceeds up the Zambesi and Shire rivers, and makes a survey in that direction. Now take those three cases first. Imagine those three survey parties coming back and placing the result of their surveys before the scientific public. The scientific public find that the result of those three separate surveys, undertaken from different points, all agree in detailing every feature of the great lake region. The scientific public would immediately acclaim that the surveys were correct as leading to that result.

Now I will begin with the investigations of a very capable Oxford scholar, Mr. Marsham Adams. He surveyed the Great Pyramid on literary lines. He investigated the Egyptian "Book of the Dead" and discovered something the other translators of the "Book of the Dead" did not discover. Marsham Adams' groundwork of his subject was what we should call the technical groundwork. He got the spiritual idiom of the "Book of the Dead." He restored what was behind the "Book of the Dead," and put forward his translation. He put forward, in addition to the structural idiom, the mental idiom that belongs to the history of that ancient people, and he discovered that the allegory of the "Book of the Dead" was an allegory describing all the passages and the chambers of the Great Pyramid. His main conclusions were endorsed by no less an authority than the late Sir Gaston Maspero, Director-General of Antiquities in Egypt.

Marsham Adams discovered that the Pyramid contained a religious allegory. Now you will observe that in proceeding down the Descending Entrance Passage—the allegorical Passage of Initiation—you come to an opening in the roof where the First Ascending Passage commences. Here the First Ascending Passage is closed by a tightly-fitting granite plug. Marsham Adams discovered that the granite plug was indicated as the hidden lintel in Egyptian religious literature, since the granite plug was originally hidden by a limestone block that effectively concealed the Ascending Passage opening in the Entrance Passage roof. The allegorical significance of this is, as Marsham Adams showed, that access to higher spiritual enlightenment could not be obtained by material means, but only by Spiritual guidance. So, in the Great Pyramid, "the gate" of "The Way of Ascent" was plugged by the "Hidden Lintel," and, according to the allegory, when once the initiate had the "Hidden Gate of Ascent" revealed to him he was conducted through "The Hidden Lintel" by Spiritual means to be guided up the Ascending way of "The Hall of Truth in Darkness," which is the first part of "The Double Hall of Truth" of the Egyptian "Book of the Dead." Progressing laboriously up the narrow, shallow "Hall of Truth in Dark-

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ness," the pilgrim ultimately finds revealed to him the grandeur of the Grand Gallery portion of "The Double Hall of Truth." This, in the allegory, is revealed to him as "The Hall of Truth in Light"—as it is termed in "The Book of the Dead." This Revelation is given at the threshold of the crossing from "Truth in Darkness" to "Truth in Light." This threshold, as Marsham Adams has shown, was known as the point of "the crossing of the Pure Waters of Life," and on that same threshold there is revealed a horizontal passage leading into the Queen's Chamber. In Marsham Adams' interpretation of the literary allegory this horizontal passage is known as the access to "The Chamber of the Second Birth." Continuing thus in comparing Marsham Adams' reading of the allegory of "The Book of the Dead" with the structural allegory of the Great Pyramid, we could proceed to the end of both allegories showing how precisely they fit.

The comparison I wish to come to, however, relates necessarily to my own investigations. These investigations were not literary investigations in the first instance, but were entirely mathematical and astronomical. My own discoveries showed that the Great Pyramid constitutes a geometrical representation of astronomical chronology that is defined in precisely the same manner as "The Nautical Almanac" defines particular years and the particular days in each year by means of astronomical values. The astounding result of my own scientific investigations was that Marsham Adams' reading of the literary allegory of "The Book of the Dead" as applying to the structural allegory of the Great Pyramid was shown to be precisely correct in every detail. The investigations also showed that the First Ascending Passage—Marsham Adams' "Hall of Truth in Darkness"—corresponds to the whole period of Israel being under "the yoke of the Law" that was "our schoolmaster until Christ."

From the First Ascending Passage we proceed into the Grand Gallery, the entering threshold giving us the date of the Hebrew Feast of Tabernacles in 4 B.C., and the date of the Passover in A.D. 30. This threshold, in Marsham Adams' allegory of "The Book of the Dead," is "the crossing of the Pure Waters of Life" and the threshold of the Access Passage to "The Chamber of the Second Birth"—access to "the Second Birth." The scientific allegory therefore agrees with Marsham Adams' literary allegory; and therein you have a perfect co-ordination. But the striking feature resulting from the co-ordination is seen when we carry the lines of co-ordination further along the line of positive survey that already exists. This amounts to carrying back Marsham Adams' line of investigation further than Adams went and comparing it with my own line of investigation in regard to specific points of identity not already revealed by Marsham Adams' work. When we do this we find some very startling identifications emerging from the ancient Egyptian records. We find, for example, that the ancient Egyptians themselves give us every essential dimension of the Great Pyramid. When these dimensions in the Great Pyramid stand for years, they are given by the ancient Egyptians as years; the same number of years being given in each case for the same values. We can thus restore the Great Pyramid's dimensions entirely from Egyptian literary sources.

Again, Marsham Adams shows that the Egyptian god Osiris was represented by the Egyptians as the Messiah of the Great Pyramid's allegory. We find, however, that Our Lord Jesus Christ is defined by the dated features of the Great Pyramid's own scientific allegory as being the Messiah of that allegory. The Egyptian perversion is explained when we discover that in early times Osiris and the promised Messiah are represented as two distinct beings. Therein we had the clue to a new discovery. Messianic prophecies existed in Egypt at the time of the Great Pyramid. Even from earlier days we have fragmentary records of Egyptian literature dealing with the same: Messianic themes as are dealt with in the later versions of the Egyptian "Book of the Dead." Therein we find a complete structure of prophecy strangely garnished with prehistoric elements and with native African elements, hanging round the main prophetic story. When we co-ordinate all such fragments and strip off from the resulting story the prehistoric and native African elements we have revealed to us the complete original prophetic story, giving, in every essential detail, the complete account of Our Lord's life three thousand years before He came to fulfil this and other ancient prophecies.

Now I am frequently challenged about those statements from the scholastic side. But the scholastic side of research is only one of many particular lines of research. Every scholar is an expert in his own particular line. But he is not an expert at co-ordinating. I do not wish you to understand that I am making any special intellectual claim on my own behalf. The simple truth is that no one has taken the trouble to co-ordinate all these elements to make a continuous living story. The scholar will give you his reconstruction of the skeleton of history, but he will not restore to you the living anatomy of history, nor will he succeed in conveying to you the Presence of the Living Spirit that permeates all history. The scholar specialist cannot succeed in doing any of these things for you. For to succeed in giving a presentation of this nature one thing is essential, and that is the living experience that enables us to reconstruct the civilisations of the past by analogy from our own civilisation. For there is a continuity in the Spirit of history. The required reconstruction can therefore only be done by studying our own civilisation and by tracing back the living evidences of the Spirit we see behind our own civilisation into the civilisation of the past. Only when we proceed on these lines is it possible for us to have co-ordination of all the elements that compose history. Then we will find, once we have the living anatomy of history restored from what I may term the mental idiom of the past, that we have a continuous living theme extending through the whole of history and connecting the earliest date of the past with every phase of the living present. For it is the real purpose of history, the real purpose of our experience of life, that we should come to realise our individual and national relationship to the Spirit of all history. I will quote you what Anatole France says on this particular theme. He says, "Never ask a scholar the secrets of the

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Universe that are not in his particular showcase, for he takes no interest in them." That is another way of saying that scholars do not co-ordinate.

Now, why am I making a special claim for authority to co-ordinate in this case? My reason is that the necessary basis for any study of the past is an understanding of the technical background of past civilisations. It is only a technical man who can read by analogy from the present into the past, and who, by so doing, can hope to restore the technical background of past civilisations. When we proceed with our investigations on this understanding—when we compare past civilisation with our own—it is strange how many things and ideas we find in common. From the standpoint of relative superiority, the various stages of civilisation in the cultured period of history differ from our own only in direction. Because of this, we have many things and ideas superior to past stages of civilisation, and each past stage of civilisation has as many things and ideas superior to our stage of civilisation. The Great Civilisation that produced the Great Pyramid was superior to ours in that it has left us no such evidences of waste as we have left, and as we will leave for those who will come after us. Much of our waste is due to our using up the stores of energy in Nature, without our making full use of the energy available, and without making any attempt to give back something for what we have taken. Consider what one of our greatest physicists, Professor F. Soddy, has to say in this relation. Prof. Soddy says, "Civilisation, as it is at present, even on the purely physical side, is not a continuous self-supporting movement. . . . It reaps what it has not sown, and exhausts, so far, without replenishing. . . . Modern science, and its synonym, modern civilisation, create nothing except knowledge. After a hand-to-mouth existence, it has come in for, and has learned how to *spend*, an inheritance it can never hope to restore . . ."

He then goes on to indicate that the future of science is to find the means of creating something to make up for what has been destroyed. "The world is great enough and rich enough," he says, "to supply human aspirations and ambitions beyond all present dreams. But the human intellect must keep pace in its development with the expanding vision of natural abundance."

This statement forms a key to the understanding of the great civilisation of the past that we have under review. The scientists of that civilisation, we find, conserved the energies of nature to a greater extent than we do, and, so far as the evidences go, employed them more efficiently and to a greater purpose. I am touching upon this issue merely to illustrate how the study of past civilisation can be approached from the standpoint of technical principles. To be fully equipped for this study we must know human nature, from the organiser at the head down to the obscurest unit of the machine of civilisation. The technical man can approach our study thus equipped, and it is within his province to be able to restore the civilisation of the past on the lines I have indicated. There is therefore nothing extraordinary in my claim that a technical man has succeeded on the lines indicated in restoring such elements of past civilisation as I have touched upon.

Now I have explained all this at length to you because it is fundamental. You may translate a book from the past, you may translate its literary structure and its words and literary idiom, but you will not have a living story from the book you have translated unless you know something of the *mental* idiom of the past. So you may read a modern technical work on engineering, but unless you are naturally an engineer, and have the oral as well as the written traditions of engineering behind you, you will not be able to understand the work. One may therefore be able to translate from the past and yet not be able to understand what has happened in the past. That is what I wish to emphasise; for in understanding this we understand what is one of the main elements of co-ordination in studying and marshalling facts from a past civilisation. It is such a co-ordination of the facts of the past as has revealed the hidden mysteries of the Great Pyramid. From the revelation we know that the Great Pyramid has a story to tell, and I am going to jump to the end of the Pyramid's own story. This story is delivered as a scientific allegory, that in its conclusion resolves itself into an address to the British Race. The scientific data specify that this address applies to the present time, and the particular date to which the Message applies is given to the day. The day is the date of the Treaty of Sevres between the Allies and Turkey, 10th August, 1920. The Message is addressed to the race in possession of the inch-standard system of measurements at this date. And the British Race—in the British Empire and in the United States of America—is the only race now in possession of the ancient inch-standard.

Now for another element of co-ordination. I have already given you three. The ancient Egyptians give us in their records the selfsame dates as I discovered from a scientific investigation of the Great Pyramid. Certain of these Pyramid dates are revealed by the Egyptian texts as applying prophetically to epochs of European civilisation. No one knew the meaning of this information in Egyptian literature until I had finished my own mathematical work in the Pyramid itself. Then the meaning of the records became plain at once. And that is the fourth line of co-ordination.

The Egyptian records therefore confirm Marsham Adams' reading of the Great Pyramid's Messianic allegory in "The Book of the Dead." They confirm my own scientific investigations that supply the scientific allegory and the astronomical dates of the events symbolised by that allegory. Therein we get a complete prophecy relating to Our Lord Jesus Christ, giving the dated period of His life, indicating the purpose of His life and Passion, and the dates and purpose of other events to follow. I can assure you it took some moral courage to publish a book explaining these matters. Try to put yourselves into my shoes—sane engineer and scientific investigator as I hope I am—and picture the problem with which I was faced. I knew that what I had to say would not be accepted for some time; would be ridiculed and rejected. Such personal matters can be discussed from the platform, and that is why I like to come here, to let you know how very much of a living thing this Pyramid prophecy is to me.

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I know it to be a true prophecy, and knowing it to be true I should be a moral coward to allow any thought of weakness to dominate me and to prevent me from passing on this Message. Do not think I claim to be a prophet, or that I claim to prophesy. I merely claim to be a translator. I have translated for you what exists in the Great Pyramid, and my translation is given in terms of modern technical expression. I did not know the clear historical significance of some features of my translation until I saw the significance revealed later in current history, and thus knew the translation to be correct concerning these features. I therefore tell you with certainty that the crucial phase of the Pyramid's allegory applies to the present time, and that the theme of this crucial phase is the Coming of Our Lord Jesus Christ. In this phase of the allegory the symbol for Our Lord Jesus Christ is the symbol of "Spiritual Energy." The same symbol is the central symbol of the Messianic prophecy of ancient Egyptian literatures—the symbol of "the year-circle." The geometrical theme in the crucial phase of the Pyramid's allegory consists of the translation from the form of "the year-circle" into the form of a square of equal area. Here we have an engineering symbolism signifying the translation of "energy" into "work done." The equivalence indicates that no energy is wasted in overcoming friction. The symbolism therefore applies to things Spiritual performed by Our Lord Jesus Christ. It may seem to us on the material plane that there is much friction. There is nothing, however, of His Divine Energy lost in His work of translation. In the symbolism, therefore, the area is the same after the work of translation has been effected.

Now the central date of the symbolism of "work done" in the Pyramid's allegory is the date at which the Imperial House of Ottoman was expelled from Turkey. Do you realise the significance of this coincidence? Forty years ago Dr. Grattan Guinness said that that event, the end of the Imperial Ottomans, would be the pointer or sign of the imminence of Our Lord's Second Coming. There we have another co-ordination, and another independent survey agreeing with two I have already mentioned. Grattan Guinness's work on prophecy is a wonderful "survey" of the details of prophecy when considered from the technical standpoint. For in his "survey" of the facts of Scripture he dealt in an understanding manner with the "technical" background of the Old and New Testaments. Professor Birks, of Cambridge, reduced the exposition of prophecy interpretation to a system based on reliable first principles. Guinness, however, gave us the science of prophecy interpretation. Birks was the Kepler and Guinness the Sir Isaac Newton of prophecy exposition. The future will acclaim those two men among the great ones of the past. Eighty years ago Birks showed from prophecy that in the final world clash approaching Britain had to face Russia. The Pyramid's prophecy tells us the same thing.

Now let me say, further, that when you take your courage in both hands you generally get recompensed for doing so. Two months after my own investigations were published I had my reward. Another work, by Professor Waddell, was published with another "survey," from another source. I should never have thought it possible to get information from the apparent desert source that formed the origin of investigations in this case. Professor Waddell shows that all the races of the past in Asia, Asia Minor, and Syria, speak of a single chosen race, and speak of the Messiah as One who should come and plant within the race the Spiritual Energy that should give Spiritual direction and vital Spiritual force to its material energy. He shows that the chosen race is specified by the name "Brits," or the "Covenant ones." The name "Brit" is as old as civilisation. You do not need to be a believer in British-Israel teaching to know that God is looking after the British Race. The whole of history proclaims it. The Great Pyramid has proclaimed it for 5,000 years. The Pyramid proclaims that the promises God made to Abraham were to be fulfilled in a race that should be in possession of the ancient standard inch-unit of measure at the date 10th August, 1920 A.D., the fateful day upon which the Treaty of Sevres was signed between the Allies and Turkey. Actually this is the date of the termination of the Ottoman Empire, the hopes of which finally passed on the 6th March, 1924, when the Imperial House of Ottoman was banished from the Empire it had ruled for 666 years from the birth of its founder. These two prophetic dates in the Pyramid are there revealed as the dates of the final phase of the mystical "drying-up of Euphrates"—the prophetic figure in Revelation for the passing of the Ottoman Empire which began on the Euphrates and has now receded as a Republic to its seat of origin! Both these dates are revealed as warning pointers to the race possessing the inch!

Now the more overwhelming a truth is the greater is the number of obstacles that form a barrier to its acceptance. Obstacles, in the first great rush for a truth, are to be passed over, and not to be viewed as stumbling-blocks. They may be cleared away at leisure later. Do not, therefore, worry about obstacles when the whole field is before you. To the short-sighted view the obstacle is the whole field of vision. To the long-sighted view the obstacle appears what it is, a detail to be ignored and passed over, to be "mopped up" later when the more important task is completed. This is what the science of co-ordination teaches us to do, to recognise obstacles for what they are by taking in the general aspect of the whole field of vision. It surprises me the number of people that cannot co-ordinate; who trip over obstacles, and fail to progress through trying to remove such obstacles. If you are tripped up in any task, get up, look around again, get your bearings afresh, go on, do not drop out, but continue to the end. In other words, life is too short to spend many precious hours on points of controversy. They do not matter when the story as a whole is plain.

Some wonderful things were said recently at the Church Congress at Southport. As a scientific man I have never been better pleased in my life than I have been with messages that have been given to the Church and to the Nation by the Bishop of Liverpool and the Archbishop of York—the most wonderful messages that have been delivered by Churchmen to this country for many years. And in this connection I wish to call your attention to some

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common elements, called forth by study of the Pyramid's prophecy, and given in one of my recent articles on the Great Pyramid. These refer to the subject of the promises made to Israel!

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

"Consider the historical circumstances that form the respective backgrounds to these two statements. Nineteen centuries ago the civilised world was in a turmoil of expectation. Roman, Greek, and Jew, Kelt, German, and Scythian alike felt the urge of Spiritual motives, an urge that was but vaguely felt and still more vaguely interpretated. Thus Paul in Athens, seeing the visible evidence of this in the altar inscription 'To the unknown God,' could say to the Athenians, 'Whom ye ignorantly worship, Him I declare unto you.' And even Tacitus could explain the destruction of Jerusalem as due to a Jewish misinterpretation of 'an ancient prophecy,' 'by which it was foretold that, in this very juncture, the power of the East would prevail over the Nations, and *a race of men would go forth from Judæa to extend their dominion over the rest of the world.*'

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

"In this human crisis He said He should return. And as it was nineteen centuries ago, so it is now! The civilised world is again in a turmoil of expectation; feeling the urge of Spiritual motives, vaguely sensing those motives, and still more vaguely interpreting them. Knowing not that these are the signs of the imminence of His Coming, mankind feels perturbed; seeks by material means to restore stability, by material excesses to dissipate perplexity, and by Dictatorships and Terrorism to rebuild civilisation from the rotten fabric of materialism. Our Lord Jesus Christ said, 'And when these things begin to pass, *then look up, and lift up your heads: for your redemption draweth nigh.*' That there should be no doubt about the time and the conditions, He defined the time as that following the deliverance of Jerusalem, and the conditions following thereafter: 'Upon the earth distress of nations, with perplexity . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth.'"

But who calls us pessimists? We shall be compelled to ask God "to do it for us." We shall be compelled to ask God to bring about the restitution. And God wishes for the help of the British Race, not because He needs our help, but because it is His purpose to build by means of the British Race. And He wishes those who have helped Him in the past, in coming into the inheritance of the future, to partake of the glorification that will be accorded to His Holy Name. That is the great scheme which, as shown in the Bible and in the Great Pyramid, shall yet reach its final fruition.

THE EARLIEST BRITISH NAVY.

JULIUS CÆSAR is said to have found a squadron of British ships in close alliance with the Veneti in the great sea fight which ultimately led to the invasion of Britain. He shows that the Romans in manœuvring and ready command of oars had the advantage, but that in several respects the allied fleets were superior. The great strength of the British vessels—even then hearts of oak—prevented injury from ramming; their height above sea-level especially at forecastle and poop, enabled them not only to ride easily on rough waters, but kept them free from grappling and close action generally. As the vessels of the British were flat-keeled, they could enter shallows more confidently, where they rested upright and defensible, while the sharp-keeled Roman ships lay over on their sides, affording neither footing nor protection to their crews when left by the receding tide in that position. The British ships ran before a stormy wind, safely anchoring, if need be, with their iron chains. Further, in many cases, both ships and sails were painted blue, to make them less conspicuous at a distance.

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THE REV. DR. M. FOWLER HAM.

THE REV. DR. FOWLER HAM is a Kentuckian of the pure stock. He belongs to the "blue grass" country so dear to the heart of the "Southerner."

Dr. Ham holds an honoured place in the Ministry of the Baptist Church. This is one of the largest Protestant denominations in the United States. It has done wonderful work in the formative years of the building of that great country, and is doing wonderful work still.

But Dr. Fowler Ham is not a denominational worker. He has the great gift of evangelism, and he uses it for the benefit of the whole of the large community which he



THE REV. DR. M. FOWLER HAM.

serves. His work is interdenominational, and is always carried forward at the invitation of the various church bodies of the cities to which he goes, and under their auspices; but his work is organised and carried forward by his own staff, led by himself.

First his advance man goes to the city, and makes all arrangements for the location of the meetings, &c. Then his structural man goes forward and erects a "tabernacle," usually of wood; but sometimes of sheet steel. These buildings are usually much larger than any one church in the city, holding anywhere from five to seven or eight thousand. That is to say, holding more than can be accommodated in any hall in London with the exception of the Royal Albert Hall.

Next his choir leader goes forward and arranges a choir of hundreds of voices. Every chorister has a seat and number assigned, and is glad to be in the appointed place on time.

Then comes Dr. Ham and his secretary. This latter gentleman has no sinecure, as the letters each day run into scores and often into hundreds.

Then, with all the Ministers present and shepherding the work, Dr. Ham enters upon his campaign of preaching the Gospel for anywhere from six weeks to six months.

Following this work there is an organisation, interdenominational, of the ladies and gentlemen who have been attracted to evangelism, who carry forward that branch of Christian work in many directions, in Mission Halls and in the open air. This organisation numbers tens of thousands probably at this time, who look upon Dr. Ham as their leader. They are in all the churches, where their duties are not neglected; and they are carrying on the evangel at the same time.

Latterly Dr. Ham has been brought into touch with the British-Israel movement and doctrine. He came to London from Kentucky, at great sacrifice, to attend for one week only the meetings of the last Congress. He has gone back on fire with the Gospel of Salvation as much as ever, and with added light and power which comes from a clear vision of the Gospel of the Kingdom.

We have no doubt Dr. Ham will, with the full message delivered by Our Saviour to His disciples, set the fire going in the United States from ocean to ocean.

We shall follow him with our prayers as night and day he ceaselessly labours at his God-given task.

"ONE FLOCK AND ONE SHEPHERD."

John x, 16 (R.V.).

BY DANIEL FARMER.

IN this chapter Our Lord speaks of Himself as "the Good Shepherd." (Verse 11.)

In the Epistle to the Hebrews (xiii, 20) He is spoken of as that "Great Shepherd."

Peter tells us He is returning as the "Chief Shepherd." (1 Peter v, 4.)

As the Good Shepherd He died for the nation of Israel. (John xi, 50.)

As the Great Shepherd He has arisen to superintend the national life of this now divided flock, divided into two folds. (1 Kings xii.)

And as the Chief Shepherd He will return to secure its unity into "*One Flock*."

Talking to the Jews of His day—a part of the Judah flock—He said, "Other sheep I have which are not of this fold, them also I must bring, and they shall hear My voice, and these shall be one fold (flock, R.V.) and one Shepherd."

Who are these "other sheep"? If we can find the right answer to this problem we shall possess the master-key to the Bible.

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In the first place God addresses only one people under the term of "sheep." "We (Israel) are the people of His pasture, and the sheep of His hand." (Ps. xcv, 7; Amos iii, 2.) No Gentile individuals, or nations, are spoken of as such.

But this "flock" was divided into two sections in the days of Rehoboam—(1 Kings xii)—because of its "hardening of heart." The northern division—ever after known as the House of Israel—some 250 years later was deported to Assyria (2 Kings xvii); whilst the southern portion—ever after to be known as the House of Judah—some 124 years later still was carried captive to Babylon (2 Kings xxiv, xxv), part of them returning after the lapse of the 70 years foretold by Jeremiah (xxv, 11). Note well the sheep of the northern fold never returned—excepting a few individuals—so that during Our Lord's lifetime it was the sheep of the Jewish fold—the House of Judah—to whom He spoke. The flock of the House of Israel was still in a scattered condition. These He referred to as "The lost sheep of the House of Israel," adding that it was to them He was specially sent (Matt. xv, 24), commissioning His twelve disciples to go to them also (Matt x, 6). Peter recognises this, and addressing these sheep—as a whole—speaks of them as a "chosen generation, a royal priesthood—an holy (separate) nation, a peculiar people." (1 Peter ii, 9.) The death of the Shepherd brought about the national redemption of the House of Israel (Luke i, 68), but it needed the personal acceptance of the Shepherd, with all that that involved (John i, 12), to secure the regeneration of the individual sheep, whether of the flock of Israel, or Judah, or of any Gentile admitted by the door, viz., Christ. (Verse 9.)

Our Lord told the Jews they "believed not because they were not of His sheep" (John x, 26.). True they were racially so, but to possess the gift of eternal life (verse 28) demands a spiritual relationship. (John viii, 39.) This truth is taught in the parable of the Ten Virgins. (Matt. xxv, 10.) It was the rejection of the Shepherd by the House of Judah, the Jews of Christ's day, which brought about their national destruction. (Matt. xxiii, 37-39.) What, then, was Our Lord's mission practically a failure? Nothing of the sort! We are witnessing the working out of a wonderful scheme, not only the salvation of all Gentile believers, but also the individual regeneration of such a representative gathering from both the House of Israel and from the House of Judah, that they shall be "of twain one new man." (Ephesians ii, 15.)

"Now on each He setteth
His own secret sign,
They that hath My Spirit,
These, saith He, are Mine."

It has been pointed out that eleven out of twelve of Our Lord's disciples were Galileans (Acts ii, 7), Judas only being of Judah. Our Lord found shelter from the Jews by going into Galilee (John xi, 8), where the tribe of Benjamin had been located since its return from the captivity in Babylon, in company with Judah. Benjamin really belonged to the House of Israel, but at the time of the division was lent to Judah, so that "David might have a light." Thus, when Judah rejected the "Light of the World," this tribe recognised His claims, and, forewarned by Jeremiah (vi, 1), escaped the destruction by Titus, accepting Our Lord's commission to preach Him to the uttermost part of the earth (Acts i, 8), Paul being the principal preacher. In Acts xv we are informed that, after the taking out of "a people for God's name" (Christians), Our Lord will return and build again the tabernacle of David, viz., re-unite, convert and restore this chosen people, making them "one stick" (Ezekiel xxxvii, 17), "one flock" (John x, 16, R.V.).

Whatever may be the unique position of the Church (Matt xvi, 18), a cosmopolitan gathering (Rev. v, 9), the Scriptures plainly teach the national recovery of this chosen race. (Isaiah lx, 21.) If the Church is His Body (Col. i, 18), then restored Israel is the Bride, and it may well be that the Marriage Supper of the Lamb where the Bride has "made herself ready" (Rev. xix, 7) is that Divine union of Church and State which has been the dream of the best of men all through the ages.

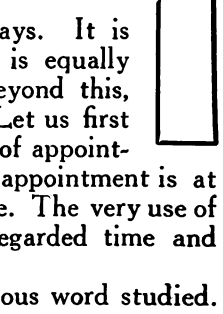
British-Israelites maintain and teach that in the Anglo-Saxon peoples is to be found the principal part of this chosen flock, viz., the House of Israel, during this age, and that the national recognition of this fact, coupled with the acknowledgment of the Messiah by the House of Judah (the Jews), will bring these two folds into one flock, and their occupation of all the land promised to Abraham (Gen. xv, 18) will constitute the "great" day of Jezreel (Hosea i, 11).

In the correct understanding of God's past, present and future dealings with Israel lies the secret of the right apprehension of past history and future prophecy, providing us with an historical sequence of past events, and a sober, well-grounded calculation of the probable future. Guarding us, on the one hand, from the ignorance of the historical, which hides itself under a so-called spiritual interpretation, and preserving us, on the other, from the improbabilities of an imaginative Futurism. Above all, saving us from the profound conceit that inattention to these great world movements is a mark of a deeper spirituality.

THE SQUARE CORNER.

"I HAVE AN APPOINTMENT."

By Beth Zadok.



יעד—yaad, means "to appoint"; its literal value is "He has appointed." This word is full of interest in many ways. It is interesting in symbolic character, and it is equally interesting in meaning content. Then, beyond this, it has special value in terms of service. Let us first note its service value. This word is used of appointment in matters of time and place. The appointment is at some special time and in some special place. The very use of the word indicates that God has at least regarded time and place in His matters of appointment.

Then notice the similarity to the previous word studied. In that word ידע, "to know," or, literally, He knows, we had three symbols or pictures. Here we have the same

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three pictures or symbols. The difference lies in their order. The hand is not now on the square and Compos, but it is on the Compos and square. This little detail carries with it much significance.

Let us note the significance in terms of science. The Compos, which is the instrument of the circle interpreting the square, leads us to the discovery of the Divine values of time and place. The exactitude of Scripture and the language assures that the Pyramid exposition of the circle and the square have in them the message of time and place. That is, if you work from the circle to the square, you will get the Divine intent of events in time and place.

Let us note the spiritual value of this fact or the meaning content. The three letters in meaning are hand, eye, door (yod, ayin, daleth). Here we have a picture of a man with his hand to his eyes scanning the landscape of time and place. What is he looking for? A door! That man has an appointment. Now see the picture of the man on the Sabbath day viewing the horizon from the Isle of Patmos. He is looking over the *Ægean* Sea, perhaps the sea of the *age*. He sees a door in Heaven open. It is not necessary to pause on the meaning. There is the picture of this word, Yaad.

All this but means that he who gives his hand to the study of the circles of time in Scripture will come to the time and place of the Open door of God's purposes; like Grattan Guinness, who discovered the cycles of time, who also found the place of God's purposing. Had he held his hand to the eye longer, or assumed less in regard to the chosen people, he would have seen the door in Palestine open. That door he would have seen, not as a Jewish people, but a British square—the Israel Organisation.

"KEEP SILENCE BEFORE ME, O ISLES"—O ISLES AFAR OFF!

BY "URSA MINOR."

IN the ages past the clarion call rings out to the Isles, and the Isles seek to obey it, that the People, worn with their wars and wanderings, weary of their sojournings in strange lands, may rest awhile and "renew their strength" in the place prepared for them by God, whence they are to "move no more." . . .

Long before the prophet wrote this message the Isles were peopled with the chosen race. The message cheered them and they knew a time of strength would come. Then came their fellows in the fifth and sixth centuries A.D., and after years of storm and strife they again hear the call to rest and wait.

And the years pass. . . . Throughout the dark twelfth, thirteenth, and fourteenth centuries A.D. the Isles remain silent, quietly renewing their strength before God, Whose watchful eye is ever upon them, never slumbering, never sleeping, but watching, ever watching. . . .

Came the dawn of the sixteenth century, and once again came the echoing cry: "Let them come near." And as if in answer to the cry, Cranmer, Ridley, Latimer—those mighty Pioneers of the Protestant religion—rise up from the very heart of the People; the shackles of Rome are thrown off, and the dawn of a new era comes—an era when the light of God again shines forth once more upon His People, through the medium of His Book. And the People, inspired by the Word, indeed begin to "come near." . . .

And so Time goes on . . . and the years roll by . . . the Light of God's Countenance is shining down upon a People beginning to blossom forth as an oasis in the desert of nations. No longer are the Isles keeping silence, for a further command comes from God, a command that had been contained in a message given several thousand years before, but which had not been heard, for the People were deaf and heard not. . . . "Then let them speak!" The Isles, able to contain the glorious message no longer, seem to shout the answer abroad: "We Will Speak!" And the messengers go out, carrying with them the glorious Gospel of Salvation unto the ends of the earth, and proclaiming the Glory of God in all lands.

Then, indeed, "the people that walked in darkness saw a great light"—a Light carried to them by the Torch-bearers of the Kingdom.

And thus the years are passing, carrying the Isles on inevitably to the great Day of the Lord, when the final part of the message will be fulfilled, and the Isles will meet their God and they will "come near together to judgment."

Then will they sing a new song, saying:—

"Thou hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God Kings and Priests: and we shall reign on the earth."

ISRAEL'S SCRIPTURE AND PRAYER UNION.

MEMBERS wishing to renew their cards for 1927, or new members wishing to enrol in the van of "The Lord's Remembrancers," are invited to send early their 6d. subscription.

The great number to whom cards are sent before January 1st, if possible, makes it difficult to supply all unless early application is made.

At this period we would request your prayers on behalf of our Church and Nation, for the two go together. We are but One in Christ.

That God may, in His infinite mercy, look over and forgive the want of faithfulness in our leaders of the nation in looking back upon the beggarly element, instead of looking forward to the Glory of the Coming King. God's Truth alone must prevail. May we worship Him in Spirit and in Truth. There is only One Way.

REV. L. G. A. ROBERTS, Hon. Sec.,
Commander, R.N.

29, Castle Gate, Richmond, Surrey.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE REV. PASCOE GOARD will give addresses at our Headquarters, 6, Buckingham Gate, S.W.1, next Monday, and each Monday, at 3 and 7.30, up to and including December 20th. He will give six addresses in the Reading Town Hall on December 7th, 8th and 9th, at 3 and 7.30.

* * *

Our South London Branch will meet on Tuesday next, at 8 p.m., at 195, Lavender Hill, S.W., when Mr. Tester will speak on "A Government Report." Visitors will be welcomed.

* * *

The President and Secretary of the Women's Auxiliary desire to thank all those who have already responded to the appeal for articles for the Sale of Work, &c., to be held at Headquarters on December 14th and 15th. They will be very grateful for all gifts. The gatherings each day will be of the character of Christmas Reunions. There will be Tea, Music, Carols and Addresses. The proceedings will commence each day at 3 p.m.

* * *

The programme for the Northern Congress next week, in the Central Hall, Renshaw Street, Liverpool, is as follows:—Monday afternoon: Chairman, Major J. Knowles, President B.-I.-W.F. Speakers: Mr. Herbert Garrison and Mr. Geo. R. Gair. Monday evening: Chairman, Major Knowles. Lecturer: Mr. Garrison, on "Volcanoes and Earthquakes," with Lantern Pictures. Tuesday afternoon: Chairman, the Rev. W. Brown Pollock, M.A. Speakers: The Rev. Pascoe Goard, F.R.G.S., F.R.C.I., and Mr. J. J. Morey. Tuesday evening, same chairman. Speakers: Revs. Pascoe Goard and Joseph Gay. Wednesday afternoon: Chairman, Mr. J. A. Yoxall. Speakers: Revs. Pascoe Goard and T. H. Whitehouse. Wednesday evening, same Chairman. Speakers: Revs. Pascoe Goard and R. G. F. Waddington, M.A. Thursday afternoon: Chairman, Mr. J. Foster Beaver. Speakers: Mr. John Leech, M.A., LL.B., K.C., and Mr. David Davidson, M.C. Thursday evening: same Chairman and same speakers. Friday afternoon: Chairman, the Rev. E. W. Dicks. Speakers: Mr. John Leech and the Rev. Joseph Gay. Friday evening: Chairman, Mr. S. E. Steele. Speakers: The Rev. J. C. Dalrymple and Mr. John H. Tench. All meetings at 2.45 and 7.30, except Monday evening, when the chair will be taken at 8 o'clock.

Meetings will also be held at Bradford on Monday; Manchester on Tuesday; Southport on Tuesday and Wednesday; Sheffield on Wednesday; Ashton-under-Lyne on Thursday; Stockport on Thursday; and Wigan on Friday. Further particulars may be obtained from Mr. Steele, 380, Edge Lane, Liverpool.

* * *

Mr. Garrison will lecture at Southport on Tuesday evening on "Volcanoes," &c., and at Preston on Wednesday evening, in the Guildhall, on "The Greatest Discovery of the Age."

The Rev. Pascoe Goard's lectures at Headquarters each Monday are closely followed and greatly valued. On Friday of last week he lectured to a large audience at Barking. On Thursday next, at 8.15, he lectures for our Ealing Branch, in St. George's Hall, Bond Street, Ealing.

* * *

The Rev. R. G. F. Waddington, M.A., Vicar of Christ Church, Bradford, Yorks, gave addresses on "The Covenants of the Bible" to our Branches at Bishop Auckland, Darlington and Durham, on November 16th, 17th and 18th. They were attentively listened to by keen and appreciative audiences. A lengthy report appeared in *The North-Eastern Daily Gazette.*

* * *

The Rev. W. Ward will address our Walsall Branch on December 7th, at 7.30. The Revs. J. W. Adams and T. H. Whitehouse are conducting Bible Study Classes, the next being on December 14th.

* * *

The Glasgow South-Suburban B.-I. Association will meet on December 2nd, at 8 p.m., in the Mission Hall, Shawlands Cross, Glasgow. Speaker, Mr. R. J. Thomson; subject, "Who are the Gentiles?"

* * *

The Scottish Israel Identification Association will meet on Sabbath evening, December 5th, at 6.30, in the Christian Institute, Bothwell Street, Glasgow, when Mr. James Moncrieff will speak on "Prophecies Concerning the Restoration of Israel." All are welcome at both of the above meetings.

* * *

The Rev. T. H. Whitehouse, our Commissioner for the Midland Area, whose address is 132, Gravelly Hill North, Birmingham, will be glad to hear from all those in the Area who wish for meetings. This week he is conducting a mission in Derby.

* * *

Miss Carr and Messrs. Avery and Walburn have addressed the Exeter Branch meetings this month. Mrs. Cooke is the speaker for the next meeting on December 2nd, at 3 p.m., in the Y.M.C.A. Hall.

* * *

The Rev. Joseph Gay has been having successful meetings and large audiences in South Wales. This week he is at Manchester and Stockport and Hull.

* * *

Mr. J. J. Morey has been visiting Southampton, Portsmouth, Oxford, and Hampton Wick Branches during the past few days. Next week he is at Liverpool and Sheffield.

* * *

Mr. Garrison has lectured at Newquay and Camborne to good audiences. * * *

Mr. John Leech, M.A., K.C., has given six important addresses in the Diocesan Hall, Dublin, from which great things are expected for the B.-I. Movement in that city.

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A full list of its publications, lectures, and further particulars can be obtained (gratis) from the Secretary.

Some of its most well-known published books are as follows:—

"THE TESTIMONY OF SCIENCE IN FAVOUR OF NATURAL AND HUMANE DIET." 135th Thousand. 4d. Postage 1d.

"A COMPREHENSIVE GUIDE BOOK TO NATURAL AND HUMANE DIET." 8th edition. 45th Thousand. 3s. 6d. Postage 3d.

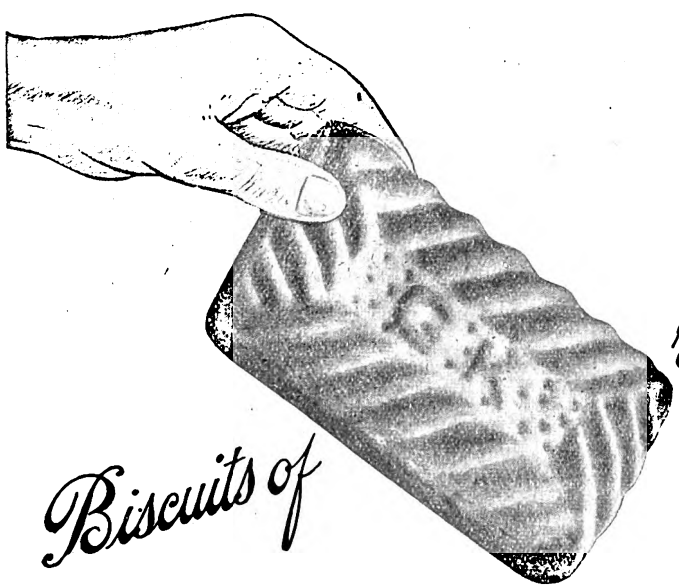
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LECTURE.

December 15th. 3.30 p.m.—"Short Talks by Prominent Speakers on Various Subjects of the Day."

This Society is in no way connected with any other Organisation at the same address. "N.M." Readers are cordially invited to visit the Reading Room and examine the publications, as many B.-I. friends will receive great benefit from a perusal of same.



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into British-Israel Truth

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THE EVIDENCE

in support of our view is too overwhelming to be summarised, but we ask every earnest seeker for the comfort which comes from added faith to let us forward some explanatory pamphlets.

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A plain exposition of the creed of all those who accept the Word of God in all its literal simplicity.

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A simple chart showing the distinction between the Jews of to-day and the Children of Israel upon whom the birthright has descended.

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To many the British Nation seems to have been especially favoured among nations, but the simple cause escapes them. It is because of the promises of God.

THE MESSAGE OF THE BIBLE.
Tell the people that the Lord God of Israel rules all things, and they will not hear. *Show* them the nation that He has formed and preserved for a foretold purpose and inheritance, and *they will* believe.

To those who find these leaflets sufficiently interesting to cause them to pursue their enquiries further, we strongly recommend the following as the next step :—

THE SIMPLE TRUTH.
By REV. W. PASCOE GOARD, F.R.G.S.
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LEADING ARTICLES

AS a result of numerous requests it is proposed to republish in book form all the leading articles by Rev. W. Pascoe Goard which have appeared in "The National Message" since the first number. The whole series will probably occupy 5 volumes, each of about 300 pages. Our preparations will be very greatly facilitated if we could receive some indication as to the number of complete sets which would be required by our readers, and we shall be very grateful if all those who would like to possess a set would communicate their desire to

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THE NATIONAL

MESSAGE & BANNER

The Official Weekly Journal of the British-Israel-World Federation.

INCORPORATING "THE BANNER OF ISRAEL" AND "THE COVENANT PEOPLE."

No. 257. Vol. V. DECEMBER 4th, 1926. Price 2d.

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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.]

CHRISTIAN PERFECTION; OR, THE STATESMANSHIP OF JESUS.—IV.

BY THE REV. W. PASCOE GOARD.

WE have seen in the preceding three numbers the national side of the New Covenant. In connection with this Our Lord hath "obtained a more excellent ministry . . . He is the mediator of a better covenant; which was established upon better promises . . ."

We have seen that He is: "A Priest for ever after the order of Melchisedec,

King .... of Righteousness;
King .... of Salem;
King .... of Peace;

and that *Kingly administration* is the function of His High Priesthood, unlike the ecclesiastical functions of the priesthood of Aaron.

Let us now follow the statement and see that *there is an ordinance of worship* connected with that Kingly Ministry of Jesus; and wherein it differs from the Mosaic ordinances of the Tabernacle of the first covenant. We shall avoid our own presentation of this all-important theme, and let the Word speak for itself (Heb. ix, 1-10).

1. "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

2. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

3. And after the second veil, the tabernacle which is called the Holiest of all;

4. Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5. And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

6. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

7. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

8. The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9. Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10. Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation."

The more Perfect Tabernacle of the New Covenant.

11. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12. Neither by the blood of goats and calves, but by his

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own blood he entered in once into the holy place, having obtained eternal redemption for us.

13. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh :

14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God ?"

Mediator of the New Testament.

15. " And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

16. For where a testament is, there must also of necessity be the death of the testator.

17. For a testament is of force after men are dead : otherwise it is of no strength at all while the testator liveth."

Dedicated with Blood.

18. " Whereupon neither the first testament was dedicated without blood.

19. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20. Saying, This is the blood of the testament which God hath enjoined unto you.

21. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22. And almost all things are by the law purged with blood ; and without shedding of blood is no remission.

23. It was therefore necessary that the patterns of things in the heavens should be purified with these ; but the heavenly things themselves with better sacrifices than these.

24. For Christ is not entered into the holy places made with hands, which are the figures of the true ; but into heaven itself, now to appear in the presence of God for us :

25. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others ;

26. For then must he often have suffered since the foundation of the world : but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27. And as it is appointed unto men once to die, but after this the judgment :

28. So Christ was once offered to bear the sins of many ; and unto them that look for him shall he appear the second time without sin unto salvation."

The Law a Shadow of Good Things to Come.

1. " For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2. For then would they not have ceased to be offered ? because that the worshippers once purged should have had no more conscience of sins.

3. But in those sacrifices there is a remembrance again made of sins every year.

4. For it is not possible that the blood of bulls and of goats should take away sins."

Christ recognised that " Sacrifices and Offerings thou wouldest not."

5. "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me :

6. In burnt offerings and sacrifices for sin thou hast had no pleasure."

Christ the Perfect Offering.

In verse 5 He takes note " a body hast thou prepared me." That body which should be the perfect and the final offering.

7. " Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein ; which are offered by the law ;

9. Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

Contrast the " Daily Ministering " and " Offering Oftentimes " of the Aaronic Priesthood.

11. " And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins :"

" This Man . . . offered One Sacrifice for Sins for Ever."

12. " But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God ;

13. From henceforth expecting till his enemies be made his footstool.

14. For by one offering he hath perfected for ever them that are sanctified."

The Witness of the Holy Ghost to us.

15. " Whereof the Holy Ghost also is a witness to us : for after that he had said before,

16. This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them ;

17. And their sins and iniquities will I remember no more.

18. Now where remission of these is, there is no more offering for sin.

19. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20. By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh ;

21. And having an high priest over the house of God ;

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22. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

24. And let us consider one another to provoke unto love and to good works:

25. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

What a wonderful presentation is this. How clear that *the sacrificing priesthood of Aaron has been set aside for ever;* and that *the sacrificing activity of Our Lord has been finished for ever.*

How solemn the warning against the turning away from the great sacrifice to a new series of man-offered sacrifices for sins, which will have no recognition in heaven; but which, on the contrary, will bring down upon the head of the recalcitrant "fiery indignation."

Sinning by turning from the One Sacrifice once offered.

26. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

Warning against Despising the Great Doctrine and Fact of the Atonement.

28. "He that despised Moses' law died without mercy under two or three witnesses:

29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

30. For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31. It is a fearful thing to fall into the hands of the living God."

* * *

This is the one ordinance of the "better tabernacle."

There never was but one sacrifice connected with the priestly order of Melchisedec; and that one sacrifice was offered, not by Melchisedec, who was "made like unto the Son of God"; but that one sacrifice was offered by THE SON OF GOD Himself. It never was, it never shall be, offered by another, and the Son of God will never repeat the offering.

When Melchisedec exercised the functions of his priesthood at the time of meeting Abraham and blessing him, he offered no sacrifice; but "he brought forth bread and wine," which then, as now, symbolised the broken Body and shed Blood of Christ. He administered the Sacrament of the Lord's Supper as foreshowing His death, which in due time Our Lord "should accomplish." We, in accordance with the injunction of Our Lord, partake of the bread and wine, being instructed that "ye do shew forth the Lord's death until He come."

If even Melchisedec refrained from offering sacrifices, how shall there be a priesthood to-day who shall offer again that which has been offered "ONCE FOR ALL." How shall any priesthood start again the fires of sacrifice for sin which Our Lord Himself removed without incurring that "fearful looking for of judgment and fiery indignation."

For us also to turn from the "one sacrifice," "once offered," to new sacrifices is to incur the fearful looking for of "fiery indignation," as this great passage so clearly points out to us.

Let us rather draw near to His Table with thankful hearts, and as He enjoins us, "DO THIS IN REMEMBRANCE OF ME."

STARTLING TIMES CLOSE UPON US.—III.

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

THE Pyramid's low passage at the south end of the Ante-Chamber, the date given as May 29th, 1928, is, then, an ominous and terrible time for the nations of Europe; it is "the day of the Lord's vengeance and controversy for Zion." The prelude is the punishment of Turkey. This seems to sound the tocsin of war, for it is, as we have seen, the sounding of the great trumpet (the seventh trumpet), in which the kingdoms of this world are to become the Kingdom of Our Lord and His Christ (Rev. xi, 15–19; Isa. xxvii, 13).

Now let us look at another mention of "the trumpet" (Zech. ix, 14). This is at the time when the Lord has bent Judah for Him and filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece (the Turk has been in the possession of the Grecian portion of the Roman Empire for a very considerable time), and made thee (Zion-Ephraim) as the sword of a mighty man. And the Lord shall be seen over them and His arrow shall go forth as the lightning, and the Lord God shall blow *the trumpet* and shall go with whirlwinds of the South, &c. "Our defence is of the Lord, so that it would appear as if the offence came from Turkey, Edom (Obad. 15–21), which brings about the judgment of the heathen (nations). Now turn to Mic. vii, 8, where we see our enemy rejoicing over the position of Israel (Britain) as at the present moment. Notice carefully her punishment when the Lord pleads our cause, "now shall she be trodden down as the mire of the streets. In the day that thy walls shall be built, in that day shall the decree (against thee) be removed. In that day he shall come even to thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain." What a rush of poor Armenians to our flag, and also of Israel almost perishing, there will be! "Notwithstanding the land shall be desolate because of them that dwell therein" (10–13), God is going to do for us great things which shall surpass even the coming out of Egypt to the Jew (Jer. xvi, 14, 15), and "according to thy coming out of Egypt" to Israel (Mic. vii, 15). In fact, during the judgment of the nations of Europe, although Israel is then separated from their doom, He is nevertheless judging the Mount of Esau. "The

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nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of THEE." All this time the land is still desolate, therefore it is before the final return of Israel (compare this with Zech. ix, 14–17).

Besides Ps. cxlix must be in evidence before the Millennium can come. Also Isa. xxiv, 21, 22, bears this out, that it takes some days to effect the punishment of these nobles and kings, who, for a time, will endure imprisonment.

We ask, then, is eight years and a few months too long a time, say, May, 1928, to September, 1936, to bring about the subduing of the Turkish dominions and bring in the remnant of Edom? also we may be sure the whole Mohammedan people? whereas the anti-Christian nations are to be punished by the destroying hail of the Russian hordes and finally meet their doom when, assembled against Israel, they receive their sentence in the Valley of Jehoshaphat after Armageddon. (Joel iii, 12-16; Matt. xxv, 31, &c.)

A word to those who enquire when the Lord will come to His people. We must not be surprised if the Lord is long-suffering and of great goodness, not willing that any should perish, but that all should come to repentance. For His long-suffering is Salvation. That there are two stages of the coming is clearly set forth in Matt. xxv, the wise virgins ready to meet Him when He comes to receive His bride; and Luke xii, 36, when He returns from the wedding. May we all be like the Philadelphian Church rather than that of Laodicea. Here both comings are plainly stated.

May we be ready at any moment, at the same time if He should "call to the earth" (Ps. l) for those He has made a covenant with at midnight, or at cock-crow, or even in the morning. "Be ye also ready, for ye know not what time your Lord shall come."

"THE HOUSE OF ISRAEL": IS IT LITERAL OR SPIRITUAL?

BY HENRY D. HOUGHTON.

IT would be a very interesting thing if those men who so glibly speak of a "spiritual Israel" would sort out the various passages of Scripture and definitely show us which of them bear out that view.

The Concordance shows that the Bible speaks of "*The house of Israel*" 128 times; "the house of Jacob" 22 times; "the house of Joseph" 10 times; and "Israel" 2,289 times.

Now, how many of these refer to the literal people, and how many to the Christian Church? *And where does the division come between them?*

The mere attempt to answer this question would assuredly result in some eyes being opened; and if any answer was given, we should immediately ask for good authority.

Did Christ Our Lord ever say, "From this moment the house of Israel ceases to be, and the Church becomes "The house of Israel?" Never! Did He ever hint at such a thing? Not once!

And surely, if such a change was ever to be made, He, of all others, was the Person to announce it! He did, however, on the contrary, say, referring to a non-Israel person, "*It is not meet to take the children's bread, and to cast it to dogs.*" (Matt. xv, 26.)

And in the presence of Our Saviour, and before all the disciples, the Gentile woman to whom He said it, without a moment's hesitation (because she knew it was true), *took the dog's place*; and then was blessed by the healing of her daughter. *And if she had not taken the dog's place, her daughter would have died!* That is a very enlightening incident.

He further said, "I am not sent but unto the lost sheep of the house of Israel." And further, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." (Matt. x, 5–6.)

But some people say that these words of Our Lord referred *to the spiritually lost* of all the tribes then in Palestine.

That could not be, for He said of the Jews, "*Ye* believe not *because ye are not of My sheep as I said unto you.*" (John x, 26.) THE JEWS NOT HIS SHEEP!

And surely, surely they were spiritually lost. *But Christ said, they were not His sheep!*

And again (John xii, 39–40, says), "*Therefore they could not believe*, because that Esaias saith again, He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted and I should heal them."

Could these people, foreknown to reject Our Lord's message, be the people to whom He was specially sent. Surely not!

Now pass along to the time of the Crucifixion, and listen to the cry of the rabble, led by the chief priests: "Away with Him, away with Him, Crucify Him, Crucify Him."

And even of the disciples who believed on Him it says, "They all forsook Him and fled."

Were these the people to which 'alone He was sent? *They could not be, or His Mission was a complete failure!*

But it says of Him, "He shall see of the travail of His soul and shall be satisfied." Then most assuredly He found those lost sheep of the house of Israel to whom He was sent.

Now let us look at a few passages where Israel is mentioned, and see where the critics will put the dividing line.

"O Israel, thou hast fallen by thine iniquity." Does that mean Old Israel? You answer, "Oh, yes; that is them undoubtedly, they were so wicked."

Then what about the words two verses lower down: "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." (Hos. xiv, 1, 5.)

There is no line drawn there between the two "Israels":

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they are one and the same! And to the Israel fallen, the Israel of iniquity, there comes God's free love, healing, anger turned away, growth, expansion, restoration, if words have any meaning in them.

Take this passage: "*O Israel, thou hast destroyed thyself.*" Is that Old Israel? "Oh, yes," you say! "The Christian Church cannot have destroyed itself." But look at the next words, "*But in Me is thine help. I will be thy King*" (Hos. xiii, 9, 10). Where is the line of division there? There is none! It is still the same Israel!

It is remarkable how generous even Christians of to-day are in giving away the sins and wickedness of Israel to the literal house, and the claiming of her blessings for themselves.

But it cannot be done! One cannot have it both ways. *If the Church is to claim to be "The house of Israel" when her blessings are distributed, she must own to the vileness, the deceit, the treachery, the idol-worship, the blood-guiltiness of Israel.*

Take these passages from Ezek. xxxvi: "Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: . . . Wherefore I poured My fury upon them for the blood that they had shed upon the land, and the idols wherewith they had polluted it: and I scattered them among the heathen . . . according to their way and . . . their doings I judged them."

Is that the old literal house of Israel? "Oh, yes," you say, "that is too plain to be mistaken."

Now go on a little further.

"Therefore say unto the house of Israel, thus saith the Lord God: I do not this for your sakes, O house of Israel, but for Mine Holy Name's sake, which ye have profaned among the heathen whither ye went."

Is that still the old house of Israel? "Yes," you say, "it is clearly them still."

Now look at the next verse but one: "I will take you from among the heathen, and gather you out of all countries, *and bring you into your own land.*"

Surely that is clear. First the bringing back to their own land, gathered out of all countries.

Then we have in the very next verse the great declaration as to what God is going to do for them.

"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."

There the filthiness and the idols all go.

"A new heart will I give you, and a new spirit will I put within you:"—(remember this is a promise and a declaration to the whole wicked, idolatrous and profane nation)—"And I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them."

Do you say, "*Ah, that is the Christian Church*"? If so, that would not be exposition at all; if called by its right name it would be something like jugglery and deceit. For the whole of this chapter is to the house of Israel—filthy, vile and polluted as it was.

Look at the very next verse: "*And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God.*" How can that be the latter-day Christian Church? But it goes on, "I will save you from all your uncleannesses. . . . Then shall ye remember your own evil ways, . . . and shall lothe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you: *be ashamed and confounded for your own ways, O house of Israel.*" Surely that is clear.

And the next verse shows that the cleansing comes at the time of the return: "Thus saith the Lord God: In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded, and the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by."

Take this passage, Isa. xliii, 22–24: "But thou hast not called upon Me, O Jacob, but thou hast been weary of Me, O Israel. . . . Thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities." Is that the old "house of Israel"? You say at once, "Yes, it must be."

But look at the very next words: "*I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins.*"

What about that? Is it not to the very same Israel?

Again, take Isa. xlii, 24: "Who gave Jacob for a spoil and Israel to the robbers? did not the Lord, He against whom we have sinned?"

Is that Old Israel? "Of course it is," you say.

Well, look at the next verse but one, and say if the "Jacob" and the "Israel" are a different people.

"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."

Do you say "That is the Christian Church"? If so, let it be said that such loose handling of the pure Word of God is not interpretation nor exposition at all! To take one passage obviously spoken to a certain people, and detach it from others clearly spoken to the same people at the same time, is not interpretation at all; it is a fraud, a delusion, and double-dealing!

Is there a man who really wishes to know the truth of all this? He can, if he will! Let him read these passages from the Book itself, with all the intervening verses; and unless he is blinded he cannot help but see the truth here contended for.

In Ezek. xxxix, 7, Israel is said to have polluted God's Name. *That cannot be the Church!* Even the wicked, though they may take God's Holy Name in vain, they cannot pollute it. Their wickedness is their own; it is not a reproach on the character of the Deity. *But Israel's was.* They were known as the people of the Lord. Their sin and profanity and pollution God took as affecting His Holy Name; *for It, the Name, was bound up with them!*

They were God's people Israel!

He was the God of Israel! And the besmirching of His Name had been done by Israel!

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This stigma on His Name, this reproach brought on Him through Israel, God is determined to wipe out. So there comes the message and the explanation of Armageddon, when Gog is destroyed, "*So* will I make My Holy Name known in the midst of My people Israel, *and I will not let them pollute My Holy Name any more*, and the heathen shall know that I am the Lord, the Holy One IN Israel."

Take the following passage, "So the house of Israel shall know that I am the Lord their God from that day and forward."

I can imagine an opponent saying with very great confidence, "*That is the Christian Church.*" But woe be to him if he does, for the very next verse says, "And the heathen shall know that the house of Israel went into captivity for their iniquity." (Ezek. xxxix, 22, 23.)

Now we may know with absolute certainty that it is speaking of the literal house, for the Christian Church has not been carried into captivity, but the house of Israel was, and never returned. And this is the returning, the discovery to them *who* they are, their restoration and their full reinstatement.

But look at the very next words, showing *why* they went into captivity.

"Because they trespassed against Me, therefore hid I My face from them, and gave them into the hand of their enemies. . . . According to their uncleanness, and according to their transgressions have I done unto them" (verses 23, 24).

Is that the Christian Church? Impossible. Has the true Church been guilty of uncleanness so that God hid His face from them?

But look what follows:—

"Now will I bring again the captivity of Jacob." Then she has not returned from captivity *till this time* (*i.e.*, the time of Armageddon), for it says: "*Now* will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel."

It would indeed be glorious if it stopped there, and said no more. But it goes on, "And will be jealous for My Holy Name; *after that they have borne their shame.*"

What does that mean? *God's Name is bound up with Israel. Always has been, always will be.* God Himself has bound up that Holy Name with Israel. The whole Book is full of it. Israel is the people of God. God is the God of Israel. He gives Himself that title, *repeating it and emphasising it, even when she was down in the dust.*

All through their long history of rebellion and sin, and known for many long years of that history as the people of God, yet His Holy Name had been tarnished in the sight of the heathen nations. Now God is going to clear it, AND ISRAEL IS GOING TO BE SAVED IN THE PROCESS.

"And will be jealous for My Holy Name." These are some people who have forfeited all claim to favour and kindness, who had no rights to urge before God that they should be treated well, but who, after they had borne their shame, were now to be treated according to love, mercy, kindness, and how the Holy Name stood affected; and the clearing of the Holy Name saves Israel.

But look at verse 27: "When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations, *then shall they know that I am the Lord their God.*"

How can this be the true Church? The Church knows that now; *but these people don't. And will not till the great deliverance comes, and that is what opens their eyes!*

But look at the glorious last verse in this chapter: "Neither will I hide My face any more from them, for I have poured out My spirit upon the house of Israel, saith the Lord."

But perhaps some opponent says, "How dare you make such a claim?"

I do not make it! I dare not! It would be no use if I did! *God Himself makes the claim!* He puts these things upon Israel, and then kindly tells us what He has done. And the presumption, the unholy daring is in that man who disputes the claim which God makes.

When King David had a great promise made to him of an enduring dynasty, one which should never end, made to him by God through Nathan the prophet, what did he do? Did he say in his prayer of thanks to God, "*I hope your words will come true*"? Oh, no! That would have been the height of insult! He went down on his knees before God, and after humbly and reverently thanking Him, said, "*And now, O Lord, Thy words be true.*"

Would to God that all our preachers and teachers could say that. And if they cannot, they are but poor uncertain guides for any man.

PARABLE OF THE FAITHFUL AND WISE STEWARD.

BY JOHN H. TENCH.

"THE Lord said, Who then is that *faithful and wise steward*, whom his Lord shall make ruler over His household, to give them their portion of meat in due season? Blessed is that servant, whom his Lord when He cometh shall find so doing, of a truth I say unto you, that He will make him ruler over all that He hath."

Our Lord on one or more occasions made use of this manner of teaching by parables with the intention of withdrawing from certain of His hearers the knowledge of truths which they were unworthy or unfit to receive, so that, as Fuller observes: "The parables on such occasions were not unlike the pillar of cloud and fire which gave light to the Israelites, but was a cloud of darkness to the Egyptians."

When Our Lord taught the parable of the Sower to the multitudes by the Sea of Galilee, the disciples came and said unto Him, "Why speakest Thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye

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shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear."

Now Jesus is the same yesterday, to-day, and for ever, and if we go to Him in prayer He will reveal to us, the children of the House of Israel, the hidden mysteries of the kingdom of Heaven.

Who then is *the faithful and wise steward* whom his Lord shall make ruler over His household?

Let us go at once to God's Word and search for a *faithful and wise steward*. To Joseph was given by his father Jacob the coat of many colours to distinguish him as the heir to the birthright. To Joseph God gave two dreams which showed the same truth. When this same Joseph was sold to Potiphar in the land of Egypt he was distinguished by *faithfulness*, as recorded in Gen. xxxix: "The Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him: and he made him *overseer* over his house, and all that he had he put into his hand. And it came to pass from the time that he had made him *overseer* in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field. And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat."

We notice in Our Lord's parable of the "Unjust Steward" that not prudence but fidelity in the dispensation of things earthly is the reason given for which men may show their faithfulness and wisdom so as to be entrusted with a higher stewardship, a stewardship of durable riches in the kingdom of God.

Joseph, through being faithful in Potiphar's household, was entrusted with a higher stewardship, for after great trials and temptations he was blessed and received a higher reward. After Joseph had interpreted Pharaoh's dreams, the king said: "There is none so discreet and wise as thou art; thou shalt be over my house, and according unto thy word shall all my people be ruled, only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt; and Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had, and they cried before him, Bow the knee, and he made him ruler over all the land of Egypt."

Joseph, by storing up the corn in the seven plenteous years, was able to provide food for his father's household and for his brethren during the seven famine years, and *to give them their portion of meat in due season.*

Jacob on his dying bed gave the birthright blessing to Joseph in these words: "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall [Colonies]; the archers have sorely 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."

The birthright blessing was divided between Joseph's two sons, Ephraim receiving the larger portion, for Jacob had previously blessed these two grandsons in the presence of all his sons in these words: "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." Joseph observing that his father in blessing the two boys had placed his right hand on Ephraim's head tried to remove it and place it on Manasseh's head, saying to his father: "This is the first-born." But 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."

This again is confirmed by the writer of the first Book of Chronicles when recording the sons of Reuben: "Now the sons of Reuben, the first-born of Israel (for he was the first-born; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph, the son of Israel; and the genealogy is not to be reckoned after the birthright, for Judah prevailed above his brethren, and of him came the chief ruler, but the birthright was Joseph's)."

Jeremiah also tells us: "Sing with gladness for Jacob, and shout among the chief of the nations." "I am a father to Israel and Ephraim is my firstborn."

It is very remarkable that in Our Lord's parable of "The Ten Servants" only two of them are prominently mentioned as deserving of reward at the return of the nobleman from the far country. These two were faithful and wise in the dispensation of earthly things when left in charge and told "Occupy till I come," and it is these two, in the regeneration, who have higher work to do. Joseph's two boys, Ephraim-Israel and Manasseh-Israel, are the two great money-lending nations of the present day who will be found *faithfully so doing*, and who will hear their Lord say: "Well, thou good servant, because thou hast been *faithful* in a very little, have thou authority over ten cities." "Be thou also over five cities."

The last parable mentioned by Matthew before the Son of Man shall come in His glory and all the holy angels with Him to sit upon the throne of His glory is the parable of "The Talents." Only two of the Lord's servants are mentioned for reward, and the unprofitable servant who

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does nothing with his talent but is cast out into outer darkness. Just before the Lord's return His people Israel, instead of being recognised as twelve tribes, are described as three groups, and we recognise them as Ephraim-Israel, the British people to whom the Lord of those servants gave five talents; Manasseh-Israel, our brother Jonathan of the United States, who has received two talents; and the Jews, descendants of those who returned from the Captivity, with the one talent. Here we notice again that the birthright was given to the sons of Joseph. Manasseh was to become a people, and he also was to be great, but Ephraim [British] was to be greater than he, and his seed shall become a multitude of nations. The United States of America have undoubtedly many talents. Like the British race, they lend to all and borrow of none; like the British, they show much missionary enterprise and their Bible Societies translate the Scriptures for the heathen, but through lacking great heathen empires, vast colonies, and the gates of their enemies, they have not so many opportunities as Ephraim-Israel. They are using well the talents given them, and at the Lord's return they will receive the same rewards as Ephraim-Israel.

"Blessed is that servant whom His Lord when He cometh shall find so doing." The British-Ephraim Israel, like their great forefather Joseph, are good stewards; they have made Egypt a prosperous country by building huge dams across the White Nile and the Blue Nile; they have made the desert to blossom like the rose. They are saving the world from spiritual hunger, for Our Lord said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," so one Society in this land, "The British and Foreign Bible Society," has translated the Scriptures into close upon 580 languages, and it is sending these translations to hungering souls throughout the world.

"I say unto you that He will make him ruler over all that He hath."

"The promise that he should be *the heir of the world* was not to Abraham, or to his seed through the law, but through the righteousness of faith." This heirship of the world came to Joseph and to his two sons [Ephraim, the British Empire; Manasseh, the United States of America].

"The word of the Lord came to Ezekiel, 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." This time is rapidly approaching, for God promised to Israel, by the same prophet, the land of Palestine in these words: "And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt." This was accomplished in the Great War under the generalship of Lord Allenby, and Palestine is now part of the British Empire. The stick of Judah is being put with the stick of Joseph, which is in the hand of Ephraim and the tribes of Israel his fellows, and thus Israel, under the leadership of Ephraim, shall become one flock under one Shepherd, Our King and Saviour, and will be His *faithful and wise steward*

CONGRESS ADDRESS.

THE SECOND COMING OF OUR LORD.—I.

By JOHN LEECH, M.A., LL.B., K.C.

THERE is no subject that should loom so large in British-Israel teaching as the Second Coming of Our Lord. The Second Coming of Our Lord is the greatest and the most glorious event that is yet to take place upon this earth. The event is one of supreme importance, not only to the individual, but to God's nation, Israel, and through them to the whole world. It is a doctrine that runs right through the Book. Let me read you one verse which shows us that: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints" (Jude 14). The seventh from Adam then knew about the Coming of Our Lord in glory, and away in the ages prophesied that Our Lord, Our King, was to come with ten thousand of His saints. Is there anything to compare with that event?

He once came to this earth, and He trod the soil of this globe. He came, but He was unknown. He came, but He was despised and rejected, "a Man of sorrows and acquainted with grief." He came to be the Lamb of God, to bear the sins of many in His own Body upon the tree. That was a mighty event. It was the greatest transaction that has ever taken place in this world, or in the universe. Thank God, it is a transaction that is never to be repeated.

Oh, the dreadful blasphemy of the Mass in which men seek to perpetuate the Sacrifice of Our Lord! It is never to be repeated, as the Scripture shows. Why? Because it was absolutely complete; and Our Lord was able to say, "It is finished."

Now the Lord has ascended to Heaven; He is Coming again, as the King of His people Israel. No longer to be the despised One; no longer to be the rejected One; He is coming to reign upon the throne of David. You remember what Peter says about this subject. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts. And saying, Where is the promise of His Coming?" There are many to-day who are saying that.

God has done everything in His power, may I say it with all reverence, to establish the fact that He is coming again in person to this world, just as He went away.

First, take the question of the certainty of His Coming.

TWO WITNESSES.

It is laid down in the Old Testament that everything must be established by two or three witnesses; and we have the same rule in the New Testament. We read that "in the mouth of two or three witnesses shall every word be established."

So, in order that there might be no doubt about it, God sent His two witnesses to testify to the actual return of Our Lord.

When Our Lord met the disciples after the Resurrection, He led them up to the Mount of Olives, and you remember that He was taken up and received into a cloud. Then, as the disciples looked up "behold two men stood by them

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in white apparel, which also said, Ye men of Galilee why stand ye gazing up into Heaven. This same Jesus which is taken up from you into Heaven shall so come in like manner as ye have seen Him go." Why were there two angels? *Whenever God gives two witnesses of a fact that is prophesied to take place, it is irrevocable and immutable, and no power in Heaven or upon earth can alter it.*

In order to make it absolutely certain and immutable, God sent two special messengers, two angels, to testify, and so to furnish legal proof that the Lord Jesus, Who had just ascended, would come back in like manner as He had gone into Heaven.

When God made the promise to Abraham, the promise that his seed should be as the stars of Heaven, and as the sand upon the seashore, that they were to possess the gate of their enemies, He wanted us to be in no doubt about it; therefore God gave legal proof of it, as we read in Heb vi: "For when God made promise to Abraham, because He could swear by no greater, He sware by Himself . . . . Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that, by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." God's promise and God's oath—two immutable things.

When God was about to destroy Sodom on account of its evil, and to prevent the spread of that terrible evil over the world—because God always has a purpose in His judgment—and when it transpired that there were not ten godly people in Sodom, *two angels* entered into the city of Sodom, and from the moment that those two witnesses entered the gate of that city, the doom of that city was sealed, because God had sent legal proof of its judgment and destruction. There was then no time for repentance; the door of repentance was closed. The decree, immutable, irrevocable, had gone forth, and Sodom was destroyed.

Again in Pharaoh's two dreams. They were interpreted by Joseph. The first was of the seven fat and the seven lean kine; the second was of the seven good and the seven blasted ears of corn. And you remember what Joseph said to Pharaoh, "For that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass." When God sends two witnesses, it is established by Him, and no power in Heaven or on earth can alter the decree that He has given.

When the infant Jesus was brought into the Temple, there were two witnesses, and in that Babe they saw the Messiah; and there was legal proof that that Babe was the Messiah.

When Jesus sent out the seventy to preach the Gospel of the Kingdom, He sent them out two by two, that people might have legal proof of what they preached.

On the Mount of Transfiguration, when the three disciples went up with Our Lord, there were two witnesses, Moses and Elijah, and they spoke of His coming decease. Why not one? The decree had gone forth. It was established that the Lord was to come to Calvary, and to die for us, and to bear our sins on the Cross. Thank God, there was no doubt about it; it was established; it was decreed.

THE RESURRECTION.

When the Lord left that tomb, two angels came down from Heaven, and the disciples saw these two messengers of God sent down from Heaven, that there might be no doubt that He was raised from the dead. God gave legal proof of it.

Two women found the empty tomb. There were two disciples on the road to Emmaus—two witnesses. So there was no doubt about it that the Lord had risen from the dead. Thank God, we do not doubt it; we know it, for God has established it, and has given legal proof of it. And in the Book of the Revelation we have God's two witnesses.

Now let me give you one example where there is the power to revoke. God sent Jonah to Nineveh to tell the people of the coming judgment, but *He only sent one witness.* If two witnesses had been sent Nineveh's doom would have been sealed. But because it was not sealed, and because God, in His mercy, yet left open a door for repentance, He sent only one witness. And when the people repented, God, in His mercy, turned from His purpose.

I ask you, that if God wanted to establish the fact that the Lord was coming back again, how could He have spoken of it, or how could He have proved it more absolutely and conclusively than He actually has done? Dare we doubt that He is coming, in face of God's legal proof? If He were not coming again the prophecies could not be fulfilled.

WEEK BY WEEK.

By A. R. H.

THE following words from the speech delivered by a distinguished INDIAN and BRITISH citizen at the opening ceremony of the Canadian National Exhibition must not be allowed to pass unrecorded in THE NATIONAL MESSAGE.

"The question is sometimes asked, 'Is INDIA going to stand by the EMPIRE?' *India is proud of the Empire* and does *not* want to leave it. . . . The

HEART OF INDIA

is sound, and the Indian People are *too shrewd and wise to believe that their destinies are better outside* than inside the BRITISH EMPIRE. . . . *The British Empire is the first which has not set up an overlordship over its Dominions. It is made up of voluntary leagues of equal Nations,* and that is *the genius of British rule. It leaves each nation to develop on lines of its own national glory and sentiment,* with the prestige of the EMPIRE at their backs. . . ."

Commenting on the foregoing *The Toronto Orange Sentinel* declares: "The distinguished visitor's name deserves to be recorded because it is so distinctively Indian, suggesting an

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ancient and royal lineage that was not originally British. As suggested by his appearance, as well as by name and title, the *Diwan Bahadur Sir Tivalyangudi Vijaraghavacharya* might well give utterance to racial boasts, or to stress national importance; he prefers, however, to *boast his free citizenship* in the British Empire. Without slighting in any way his racial heritage as an Indian, or compromising his devotion to his native land, he declares: '*We in* INDIA *are united in the common bond of allegiance to* KING GEORGE, *and I tell you that one cannot have a prouder allegiance to boast of than that to* BRITAIN.'"

"Is there not something wonderful about the British Empire?" asks the Editor, and continues, "*No other power in all history* ever won the support and whole-hearted devotion of hundreds of millions of people—people such as the natives of India, of different religion, blood and language—naturally intelligent and independent, with every reason to cherish racial pride and national distinction. This is a race that could not be held in bondage or subjected to tyrannical rule by any power for any length of time, but *they are becoming as loyal and devoted to the Union Jack and the Empire as are the citizens of British blood in other units of the Imperial Family.*" "Why?" asks the writer once again, and immediately replies, "*Because the British Empire is founded upon the principles of fair play, Justice, Civil and Religious Freedom!*" A remarkable testimony, the latter sentence of which might have been alternatively and just as truly rendered, "Because of Isa. lviii, 5–6, &c., and Prov. xxi, 3!"

We now follow with an apparently contradictory testimony, but one which, like many so-called contradictions of the Bible, is an "apparent" contradiction only, and when fully understood forms a vital contribution to the wholeness of our conception of the matter in question.

"Tall and massively built, and with an air of easy self-mastery that would stamp him anywhere as a born leader of men, the Maharajah of Burdwan, who is representing India at the Imperial Conference, is perhaps one of the most remarkable figures in the Indian Empire," writes a Press representative. Asked what were his dominating impressions of London, he said, "Materialism seems to be the

KEYNOTE OF LONDON LIFE,

of which the English reception to Alan Cobham has been a shining example." "'I have never felt so surprised in my life,' declared the Maharajah, 'as I was to hear amid all the congratulatory speeches that were made in honour of Cobham's wonderful achievement *not one word expressing thanks to God for His share in enabling so wonderful a performance to materialise.* There was *not one representative of the Church present, nor anything to denote that the British public or authorities recognised that without God's help every human endeavour would always come to nought.*'" To many people there appears to be, at first glance, an irreconcilable inconsistency between the latter testimony (the fairness of which none can deny) and the more rosy-coloured testimony which preceded it. Herein, in fact, we have one of the chief stumbling-blocks to the ready acceptance of the British-Israel position. "How *can* we be God's People" is the oft-repeated cry, "when there seems to be *so little real religion* amongst us?"

Readers will remember our reply in part to this question in the *N.M. & B.*, dated July 10th (page 424). Rather than being an inconsistency, this "difficulty" is really a striking sign! The Israel People have ever been "a stiff-necked people," and again, our "leaders" have caused us to err. (See Deut. ix, 13; Isa. iii, 12.)

Before we complete the defence, however, we would first add the testimony of a member of the O.C.U., who writes: "I was rather worried about my faith in British-Israel . . . On my way home I met a Parsee, who seemed very depressed at what he thought was the breaking-up of the Christian religion in England. Many people in England were trying to discredit the miraculous Birth, and many of our fundamental beliefs. 'I am not a Christian,' he said, 'but *Orientals always distrust a nation which neglects its own religion.* It always precedes the break-up of that nation. If Britain breaks up, what will happen to us? Britain is *the real leader of Christian ideas* and

CHRISTIANITY MEANS FREEDOM

for everyone, whatever else it may mean in addition. It unconsciously influences all other religions.'" "This rather bolstered up my British-Israel," confesses the writer, "which I again thought the panacea for all ills." He then rather pathetically proceeds to reject the whole matter on the strength of Rev. iii, 20, and a study of the Books of Daniel and Revelation, supported by the argument that *because* the Church of Christ is being called out of *every* nation, *that therefore* the racial descent of the British People does *not* matter! A pathetic rejection due solely to the fact that the writer in question has *entirely overlooked the fact of the Redemption.* In the English National Church the prayer in the "Te Deum" is weekly offered, "We therefore pray Thee, help Thy servants: whom Thou *hast* redeemed with Thy precious blood. Make them to be numbered with Thy Saints . . ."; a wonderful prayer, the reality of which was recently unwittingly confirmed by an Indian newspaper with the words, "The English are neither

ARCHANGELS NOR SAINTS,

but, whether in the jungle or field or at the desk, they bring to their task enthusiasm and a desire to act fairly toward those with whom they work." To the evangelical mind, the idea of God being able to use a Nation, largely composed of men at the "Nicodemus" stage of spiritual development (John iii, 10), at once presents insuperable difficulties. But it is just here that the Doctrine of the Redemption comes in. As Redeemer of His People Israel, Christ died *for* the Nation (John xi, 50; Isa. xlix, 16) and *brought us back into covenant relationship* with God. All of the British Race have not crossed the Brook Jabbok yet, and that is why in the "Te Deum" we pray that the People who *have* been redeemed *nationally*, may *individually* become numbered amongst those who are *in* Christ Jesus. It is possible to be a member of a redeemed race, *i.e.*, a

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race working in covenant relationship with God, and at the same time be ignorant of the regeneration experience.

An educated young Indian once rejected the Christian evangel with the retort: "With a vision like that, you ought to be bigger men!" Of course! No one knows that better than the Christian believer, but the fact that we are *not* (Rom. vii, 21), does not by any means prove the Christian Faith to be at fault. A Cause is always greater than its advocates, the Cause of Christ more than any!

Justification, however, is *by faith* and *not* by works. NEITHER INDIVIDUALLY NOR NATIONALLY CAN GOD'S PEOPLE BE JUDGED BY THE STANDARD OF PERSONAL RIGHTEOUSNESS. God uses and *can* use the individual Christian, *not because of* his *personal righteousness*, but because the righteousness which is of Christ is *imputed to* him. THE GLORY OF PERSONAL SALVATION AS OF NATIONAL REDEMPTION, IS, THAT IT IS AVAILABLE NOT ON ACCOUNT OF MERIT BUT BY FREE GRACE!

In our jealousy to uphold the fact that Jesus Christ died as Saviour of the whole world and every individual believer in it, we have lost sight of the fact that He is *also*

REDEEMER OF HIS PEOPLE,

and *through them* is establishing both the KINGDOM (the "Government and Peace" of Isa. ix, 7) and the Gospel of the Cross to the ends of the earth. What would become of Christian Missions if The BRITISH KINGDOM-EMPIRE (of Dan. ii, 44) were taken from the world to-day?

Our prayer that *every individual* of *the whole Nation* whom God *hath* redeemed (and therefore *can* use and *is* using in the world to-day), may become numbered amongst those who are *in* Christ Jesus will surely be answered? So shall the mightiest revival of the ages sweep with unquenchable fire to the uttermost bounds of our EMPIRE, and all the kingdoms of the world *be brought into* THE KINGDOM OF OUR LORD AND OF HIS CHRIST.

[*Note.*—The Name of God is perhaps left unspoken frequently because of a growing consciousness of unworthiness to take His Name on our lips, or mingle it with our personal, political and national affairs. Our Father would have called this "conviction of sin," and looked upon it as the first stage of the conversion experience.—ED.]

GEOLOGIC AND OTHER CHANGES IN PALESTINE AND EGYPT.

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc.

IN THE NATIONAL MESSAGE AND BANNER of August 14th we made some references to the earthquake regions of Western Asia. Now we would refer to some passages of Scripture, historic and prophetic:—

1. During the days of Abram and Lot, the cities of the Lower Jordan Valley were destroyed by a sudden cataclysm of a volcanic, earthquake, rock-faulting character.

Apart from the punishment meted out to "the cities of the plain," this mighty and destructive phenomenon that manifested the forces of the earth and its atmosphere, the terrible event did one of the most remarkable things in history.

(*a*) God had given all that land to Abraham for an everlasting possession.

(*b*) The herdsmen of Abram and Lot quarrelled about the pasturage.

(*c*) Abram proposed to Lot to make a division of the land, and then place the herds of each in their own possessions.

(*d*) Lot selfishly made first choice and selected land which he knew the Lord had definitely given to Abram and his seed for an everlasting possession.

(*e*) The terrible volcanic upheaval came and chased Lot out of Abram's land. Lot knowingly took possession of that territory against the known will and plan of the Lord.

(*f*) Lot had to cross the Jordan and settle beyond the eastern limits of the then Promised Land.

Such was and is the stern lesson of God's insistent justice among men, and especially related to his definitely published plans. This should be a lesson to some big and small peoples.

As before said, there is in the Jordan and Dead Sea Valley the greatest geologic or earth-crust fault or displacement known to man. We believe it was a fairly modern transaction, and happened in the days of Abram and Lot.

Furthermore, we believe this *fault* will be corrected and the primal or similar conditions restored at an early date. To this aspect we now turn for a few moments.

We quote some Scripture.

Zechariah xiv, 4 and 5: "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

"And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: Yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, king of Judah; and the Lord my God shall come, and all the saints with thee."

Isaiah liv, 10: "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee."

Micah i, 3 and 4: "For behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth.

"And the mountains shall be molten under him, and the valleys shall be cleft as wax before the fire, and as the waters that are poured down a steep place."

Nahum i, 5: "The mountains quake at him and the hills melt."

Joel iii, 18: "And it shall come to pass in that day . . . that all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim."

Later we will further quote, but just now comment on the above. We see from Isaiah above that a very great topographical change will take place—a change that will modify the whole face of the land, and make provision for a new river and water system.

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Look at the Zechariah quotation: The topographical upheaval will be so extensive and radical as to change the configuration on the east of Jerusalem and the Jordan Valley—for Mount Olivet, which has its roots reaching from the Brook Kedron close to Jerusalem on the east to the Jordan Valley, will be rent in twain.

The two halves of that mountain, 2,600 ft. in altitude, will move northward and southward, and there will be a great cleft between these two parts.

But such a gigantic change will of necessity effect the surface of those regions from the Jordan down westward to Lud, if not to the Mediterranean Sea.

As the mountain in part is forced north, there will be great topographic changes northward to Little Hermon and Gilboa, and all the areas between.

So with the movement of Mount Olivet southward: the Dead Sea region, Bethlehem, Tekoa, Hebron and adjacent regions must be greatly changed.

In these earth changes the mountains and hills will be radically varied, as seen by the Isaiah statement.

The Joel statement above shows two important events at least. The new order of things will give a regular and ample supply of water in the rivers of Judah.

During long ages the rivers of Judah have had very limited value, except in rare times of rain, when the waters quickly pass.

Thus a very important improvement comes in this connection, which includes two things:

First: A suitable rearrangement of the earth surface in Palestine, and a meteorological improvement which will furnish the necessary rain largely withheld for long centuries.

Second: "A fountain shall come forth out of the house of the Lord, and shall water the valley of Shittim—or the valley of the acacia trees"—a very common tree on and around Olivet.

The surface of the earth *there* must be so modified as to meet the above and other indicated changes too numerous to mention in this letter.

Isaiah xxxv, 6: "Then shall the lame man leap as an hart, and the tongue of the dumb shall sing—*for* in the wilderness shall waters break out, and streams in the desert."

This prophecy corresponds with the above quotations. Two things here are important:—

First: There is to be an ample supply of water in the wilderness and in the desert. What a glorious prospect! The age of desert conditions is to fully disappear; and the blessings of good climate, plenty of rains and streams of water are to be given in abundance.

But the tremendous earth and air changes are to come beforehand.

Second: The joy of the dumb and lame will be manifested, not because of their physical cures so much as because of their bountiful supply of nature's blessings coming from a changed earth and atmosphere. The words are, *for* in the wilderness shall waters break out, &c. *For* is suggestive, intensive and indicative of cause or origin. He shall *leap, for or because* of the new and perfect water supply furnished with perfect earth and air conditions.

"STICK TO US AND WE'LL STICK TO YOU."

By GEO. McGINNIS (Chicago).

"IF your country will stick with our country, I'll pledge you that the oldest English-speaking nation in the world will not fail you."

So said Right Rev. Arthur F. Winnington-Ingram, Lord Bishop of London, addressing the Chicago "English-Speaking Union."

Referring to the unpleasantness caused by the Revolutionary War, he said: "There are many Americans who cherish a grievance against England because they believe England cherishes a grudge against America. This antipathy is wholly unfounded, because England realises that the rebellion was inevitable and the best thing."

The Bishop's statement is correct, for it was in the plan of God that Manasseh should be separated from Ephraim. Is. xlix, 20: "The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell."

England "lost the other" child, America, in the Revolutionary War, and the two are now reconciled in this crisis of the ages. The Bishop is doing and saying many things that will help cement the union of the two great English-speaking nations. The acceptance of Anglo-Israel Truth will give to every one an historic and Scriptural foundation for the union of English-speaking people to bring the blessings of God to all nations.

QUESTIONS AND ANSWERS.

By the Rev. G. H. LANCASTER, M.A.

QUESTIONS.—(1) How did the man get into the Marriage Feast not having on the wedding garment?

(2) Why did Our Lord tell St. Peter to take a hook and line and to open the mouth of the first fish he caught, where he would find the money wherewith to pay the Temple-tax for Himself, and also for Peter? Why did He not use His own money or take enough from their common fund? What is the teaching? I have asked for light on this incident in Our Lord's life, and have found none.

(3) In the account of the woman taken in adultery, why did Our Lord write on the ground? What would be His object in so doing? X. Y. Z. (Vancouver).

ANSWERS.—(1) This parable (Matt. xxii, 1-14) is usually known as the parable of the Marriage Feast, and is not to be confused with the parable of the Great Supper (Luke xiv, 16-24). The parable of the Marriage Feast was spoken in the Temple at the end of Our Lord's Ministry, when the Pharisees had decided upon His destruction. This parable points to the punishment of the Jews, the destruction of Jerusalem, and the call of Israel, who are here regarded as peopling the highways, or perhaps more correctly the "cross roads," where there would be a greater concourse of people, and much hurrying hither and thither. Israel as distinct

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from the Jews is thus seen in prosperity and activity, nor in this parable is Israel limited to the people of Jerusalem. But it will be noted that those who were gathered together were " both bad and good " (verse 10). Probably the man who had on no wedding garment may be indicative of those who were bad, viz., of those Israelites who come under the scheme of Christ's redemption nationally, but who refuse to accept His salvation spiritually (*cf.* Gal. iii, 27 ; Eph. iv, 24 ; Col. iii, 10, and especially Rom. xiii, 14, also Isa. lxi, 10).

(2) Regarding the incident of the Tribute money which is peculiar to St. Matthew (xvii, 24–27), it is probable that Our Lord intended to show that in all things He respected the laws of the land as an orthodox and righteous citizen, thus fulfilling His own command, " Render unto Cæsar the things which are Cæsar's, and to God the things which are God's." It is possible that Our Lord had little or no money since " the Son of Man hath not where to lay His head," while it is also probable that He lived by faith, although some of the disciples were not poor. It may be that this is one of Our Lord's miracles worked to prove His Divine power and authority, since if He could heal the sick and raise the dead, He could equally cause St. Peter to find a silver stater in the mouth of the first fish caught.

Olshausen and other Commentators regard this as the most difficult miracle in the Gospels ; yet to the deeper student of Our Lord's life and actions the difficulty is not so great as it at first appears to be.

(3) St. John viii, 1–11.—It must be stated at once that very many MSS., including the famous ones known as *Aleph*, B, T, A, C, L., &c., omit this passage in full, while a few MSS. insert it after Luke xxi, 28. Apart from this fact, the number of various readings in this section is very large, and we have not the data for constructing a satisfactory text. We cannot here go into the intricate, complicated, and highly technical question of Textual research and MS. evidence ; but Bishop Westcott says, " External and internal evidence combine to show beyond all reasonable doubt that this remarkable narrative is not a genuine portion of the Gospel of St. John." Some authorities think that if the incident actually took place, it was omitted in the best MSS. because it appears as if Our Lord apparently connives at the woman's sin. This was the reason given by St. Augustine among others. But such is hardly likely to have been the case. The most reasonable argument against the authenticity of the narrative is that " the language of the narrative is," as Bishop Westcott says, " different from that of St. John, both in vocabulary and structure." It is not merely that many words and idioms occur which St. John never uses, but that the whole cast and character is alien from his manner, in whichever of the existing texts we read it, nor does St. John elsewhere ever mention the Mount of Olives (not even in xviii, 1).

We are not told what Our Lord wrote on the ground. It may have been that, to help the woman by not looking at her, Christ looked down as a sign of preoccupation of mind, and, by writing on the ground, endeavoured to divert the attention of her critics, and then proved to them that they were also sinners, and not she alone.

THE SQUARE CORNER.

By Beth Zadok.

" I HAVE an appointment."

Let us again turn to this word appointment. As a second study let us notice the character of the English word itself. In the word " appointment " there is the idea of appointment. This sounds like a truism which need not have been expressed. While this is so, it is necessary that we recognise the ancestral builders of our language built the word to express a definite idea. Let us see if we can find that idea.

To get at the idea which is built into the word, let us disregard the language way the word came. It is not material in this study to decide whether the word passed through an intermediary language or whether it came direct. It having come down to us is sufficient for the form of analysis to be suggested. If we note the form of the word and then find the language from which it has come we should find a natural place or places for dissection. Now, if the English language should be Hebrew recrystallised then this word would naturally fall into Hebrew form.

In Hebrew there are four words—Ypo—ana—tan—mana—tan.

The primal ideas here are :—

Ypo—to shine forth.

Ana—to be on time for an appointment.

Tan—a sign, mark, symbol.

Mana—to separate or to number.

That is the idea of a man who can show he has a time of appointment, and he can show it by a " tan " or mark or symbol, and that mark is a mark or sign of separation or numbering.

If such a form is the primal origin of our language it identifies our language builders as Hebrews. It also declares that an appointment bears the character of a revealable mark as a time mark for separation and for numbering. The ancient British evidently knew how to " tan " men to separate them and appoint them. They knew how to " tan " men so that it could be shown that such had an appointment, and as such it was a separation and a numbering. We speak of marked men. Does the expression come from a day when our forefathers recognised a sign which gave men an appointment and numbered them for their tasks ?

Is this the reason the Apostle Paul cries : " Henceforth let no man trouble me for I bear in my body the mark of the Lord Jesus " ? You will remember he was an appointed man.

It would seem natural to assume the present classic Hebrew and present English were one in origin, if the matter were to be decided by one word. This word is at least suggestive of a possible ancient practice of signing, marking, " tan "-ing men for service.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE remind our readers that the Rev. Pascoe Goard will address two meetings at Headquarters, 6, Buckingham Gate, S.W., on Monday next, and each Monday up to and including December 20th, at 3 and 7.30 p.m. Visitors will be cordially welcomed.

* * *

Keen interest is being manifested in the Christmas gatherings and Sale of Work, &c., on December 14th and 15th, at our Headquarters. An attractive speaking and musical programme is being prepared by the Women's Auxiliary, who have the arrangements in hand. Many most excellent gifts have been received during the week, including many pounds' worth of a well-known make of china, and other useful articles. The large and varied collection will provide our friends with just the things they require for Christmas presents. The Women's Auxiliary appeal for more gifts. Perishables may be sent or brought on the days of Sale. The proceedings will commence at 3 p.m., and continue until 9.30 each day.

* * *

The Rev. Pascoe Goard's wonderful addresses each Monday are very keenly appreciated by the large audiences fortunate enough to hear them. On November 24th he addressed a splendid gathering at Kingston-on-Thames, and made a profound impression by his illuminating expositions of Scripture. The Rev. H. B. Hamer, M.A., Vicar of St. Luke's, presided.

* * *

The Rev. Pascoe Goard and Mr. Herbert Garrison addressed a Drawing-room Meeting at "Erlimount," Earley, Reading, on November 23rd, by kind invitation of Miss Weldon, daughter of the late Colonel Weldon. Major E. S. Weldon, C.B.E., D.S.O., presided. Our best thanks are tendered to Miss Weldon and her brother for their kindness and hospitality. Mr. Goard will address six meetings in the Town Hall, Reading, on December 7th, 8th and 9th, at 3 and 7.30. It is hoped that our readers in the town and district will attend and bring their friends.

* * *

Mr. John Leech, K.C., addressed a good meeting at Folkestone on November 25th, for our new Branch there. His mission in Dublin created a great amount of interest and provoked a lively discussion in a Dublin paper, which is still proceeding. The meetings were probably the largest yet known in the city in connection with the proclamation of B.-I. Truth.

* * *

Mr. Leech will deliver an address in Committee Room A, Central Hall, Westminster, on Wednesday, December 8th, at 7.30, in connection with the Rev. Dr. Mountain's "Believers' Bible Union." Friends are cordially invited.

* * *

A new Branch of the B.-I.-W. Federation has been formed at Woodford, Essex, with Mr. J. W. Farley as Honorary Secretary. Mr. Morey lectured there on November 15th to a very appreciative company, many of whom heard of B.-I. Truth for the first time they said.

* * *

Mr. A. W. Walburn has given a valuable address for our Exeter Branch, on "Biblical Astronomy and Numbers."

* * *

"M. H." writes: "I read THE NATIONAL MESSAGE AND BANNER from cover to cover every week, some of the articles several times, and all of them at least twice. I post copies of the journal to others."

* * *

So rapidly is the work of the British-Israel-World Federation extending that it is found necessary to enlarge the Constitution. Notice is therefore hereby given that a Special General Meeting of members will be held at our Headquarters on March 9th next, to consider additions to the Constitution as submitted by the Council.

* * *

We are compelled to appeal for help with our Benevolent Fund, and we feel sure our readers will be only too glad to respond. We have some distressing appeals to deal with. A vicar (and his wife) of a very poor parish earnestly ask for cast-off clothing. They have told us personally of many appalling cases of dire need that make one's heart ache. We are making up parcels. We shall be grateful for anything for men and women, boys and girls. All will be forwarded at once.

* * *

British-Israel matters are going forward vigorously in many districts, especially in the Kingston-on-Thames area, where three meetings were held in thirty-six hours within a mile of each other. Mr. Morey is addressing two meetings on Friday of this week, in the Surbiton Hill Hall, Ewell Road, at 3 and 8 p.m.

* * *

Mr. Morey has had excellent meetings in Southampton and Portsmouth. Mr. Holmes is to read a paper by Mr. Walton Adams in the Lamb Hall, Dorset Road, Southampton, on Wednesday evening, December 8th, at 7.30.

* * *

The next meetings of the Croydon Branch will be held on December 10th, in the Y.M.C.A. Hall. The Rev. Philip Young, L.Th., will speak at 3 in the afternoon on "The Solving of the World's Most Interesting Problem," and Dr. Elliot-Skinner, Ph.D., will speak in the evening at 8, on "The Bankruptcy of Higher Criticism."

* * *

Our speakers are having a very busy time. The demands for meetings are greater than we can fill. The Liverpool Congress is proceeding as we go to press. A report shall appear in due course.

* * *

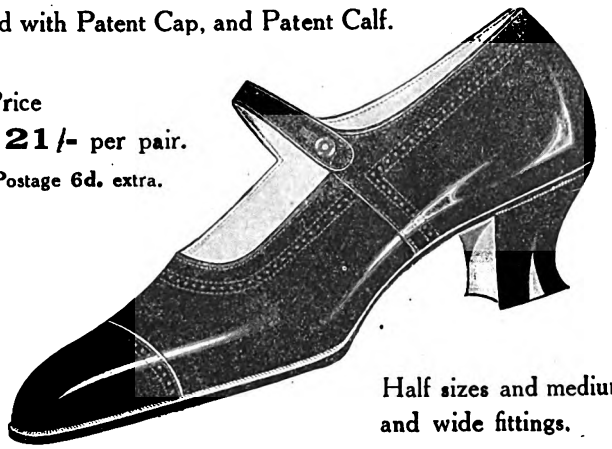
The Rev. Maxwell Carnson will give two addresses for our Herne Bay Branch on December 13th.

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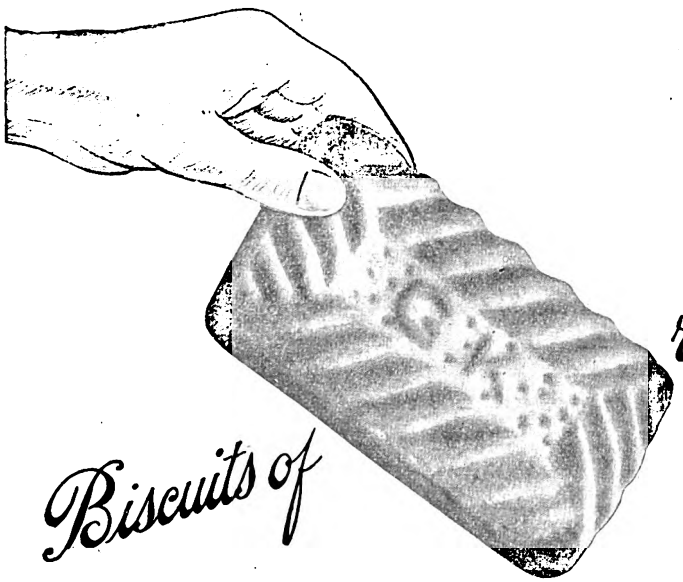
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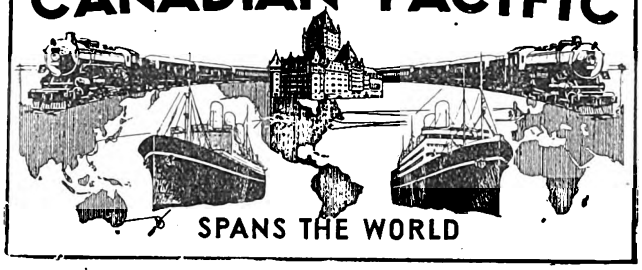
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DECEMBER 15th, at 3.30 p.m.

SPEAKERS:

A Medical Representative of the New Health Society

DR. ALLINSON, M.R.C.S., L.R.C.P.

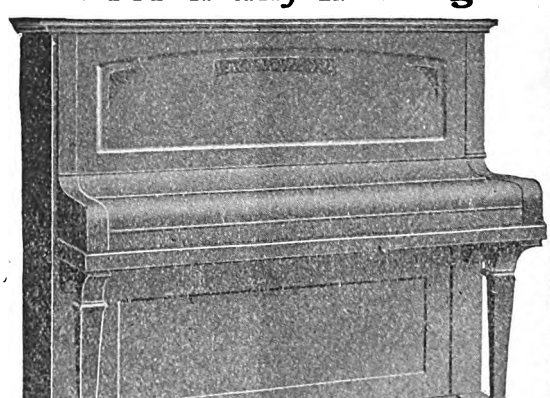
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MESSAGE & BANNER

The Official Weekly Journal of the British-Israel-World Federation.

INCORPORATING "THE BANNER OF ISRAEL" AND "THE COVENANT PEOPLE."

No. 258. Vol. V. DECEMBER 11th, 1926. Price 2d.

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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.]

CHRISTIAN PERFECTION; OR, THE STATESMANSHIP OF JESUS.—V.

BY THE REV. W. PASCOE GOARD.

IN our study of the Epistle which bears in the signature place the name—GOD—that is to say, the Epistle to the Hebrews, we have dealt with the foundation doctrines of the Christian faith, namely: "Repentance from dead works; Faith towards God, Baptisms; the Laying-on of hands; the Resurrection of the dead; and Eternal Judgment."

We have also taken the next step forward and seen that it is God's revealed plan that upon that foundation shall be built the Royal Palace, containing the Kingdom, Throne and Sceptre of Our Lord, established over His Kingdom-nation, the House of Israel (see Exodus xix, 3-6).

We have seen that the function of Our Lord in His office as "the High Priest of our profession," He being "made a Priest for ever after the order of Melchisedec," is to administer the New Covenant made with the House of Israel.

That administration consists of three lines of action:—

I. The restoration of the Divine law in the House of Israel, by writing it in the hearts of the Israel people.

II. The preservation of the nation Israel, made up of the seed of Abraham, Isaac and Jacob, for ever.

III. The restoration of the City of "Salem," and its final development to the Name of Jehovah.

This is the primary course of Our Lord's administration.

We have seen that *the sacrificial work of Our Lord, and of all the order of Melchisedec,* IS FINISHED. In connection with that order there never was, and never will be, more than one sacrifice—that of Our Lord; and that *once offered* only, and by HIMSELF. Having made that sacrifice "Once for all," He is "set down at the right hand of the Majesty on high."

"There remaineth no more sacrifice for sins."

God's one purpose and mission in the earth is to carry through His great national plan; and through that national plan to carry through the Saviourship of the world. It has pleased God to make *the Son of Man the Saviour of the world.* It has also pleased God *to associate the seed of Abraham, Isaac and Jacob with Him in that great Mission to humanity.*

This great work includes the *development of the Kingdom of God* on the earth; for "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, henceforth even for ever. The zeal of the LORD of Hosts shall accomplish this."

For this purpose *the nation Israel was established,* that it might function as "His Dominion." For this cause it was separated from Judah, the sister nation. For this cause it was *redeemed as a nation,* for should the nation fail, the cause would not succeed. For this purpose *it was established in "the Isles,"* and caused to become "*A nation and a company of nations, and a great people.*"

But the plan also took in the *ecclesiastical side. A great*

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national church in Israel was as requisite as a great nation for the carrying out of the Divine purpose. Therefore was the "Church in the wilderness" established in Israel. For this cause the Aaronic priesthood was ordained. For this cause the Tabernacle was built, and its ordinances given. For this cause Judah "my sanctuary" was separated from Israel, and "to them were committed the oracles of God." For this cause the Christian ministry was ordained, and the Christian Church organised, of which Jesus Christ is "the Apostle and High Priest." And the Church is still founded in the nation Israel.

Thus down through the ages the great plan has been progressing, and to-day it is reaching the end of a very important stage. Upon us, now living, "the end of the age has come," and we are moving towards the world-wide manifestation of the Kingdom and of the Church of Christ; each of which is immutably associated with the House of David; each of which is based upon Israel; the head and centre of each of which, both Kingdom and Church, is to-day in Great Israel-Britain; and each of which is destined to become universal.

The whole plan has been carried forward through the ages, as far as the human side is concerned, by men of faith. It still must be so carried forward. Men of "knowledge" have claimed the right to possess the leadership of the movement. But they must fail. For there are many elements in the great plan, which plan is Divine, transcending human knowledge, although not contrary to it. Therefore men of knowledge must fail. The plan must still be carried on by men of faith, until the final revelation of the Lord, of His Kingdom Israel, and of His true Church, shall make the whole plan a matter of knowledge to all the world.

Therefore we, having put our hand to the great task, will "carry on," doing our bit in this, the one great work of all the ages.

Having thus far reviewed what has gone before, let us now proceed to the study. We have here the substance and evidence upon which our faith rests.

* * *

"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

"But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul" (Heb. x, 38, 39).

With the fathers *the whole plan* was a matter of faith, for with them it was only beginning. With us *the plan has* already very largely become a matter of knowledge; and every additional item of knowledge of the outworking of the great plan makes faith easier, and more unavoidable. To this end there is given a very wonderful synopsis of the progress of the plan through the ages, in the eleventh and twelfth chapters of this great Epistle; and there is a still more full and wonderful *history of that progress* in the historical books of the Bible. To the synopsis of that progress we will now give attention, taking note that every person and every event named are outstanding either in the life of the covenant-bearing fathers before Abraham, or in the Abraham-Israel line subsequent to the call of Abraham.

Since the writing of that wonderful Epistle to the Hebrews the *history of Israel* in the Celto-Saxon nation and company of nations has been just as steadily progressing. A new chapter of fulfilment has been written in the histories of Anglo-Saxondom, in that book which Isaiah names as "the book of Jehovah." That is to say, in the book of world history, pivoting as it does on Israel-Britain. For while man writes history, God makes it. And all history is in this regard an added part of the Bible. The Bible supplies *prophecy* to cover all the ages, and history furnishes the *fulfilment*.

Let us then turn to the demonstration of the wonderful progress of the great plan as epitomised in Hebrews xi and xii.

The following is the Divine *age-long demonstration* of the facts which form the basis of our faith.

"Now faith is the substance of things hoped for, the evidence of things not seen.

"For by it the elders obtained a good report.

"Through faith we understand that the heavens were framed by the word of God . . .

"By faith Abel offered a more excellent sacrifice . . ." (3875 B.C.)*

"By faith Enoch was translated . . ." (Thus becoming the first-fruit of the translation, even as Jesus Christ is the first-fruit from the dead). (3017 B.C.)

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house . . ." (2348 B.C.)

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." (1926 B.C.)

"By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

"FOR HE LOOKED FOR A CITY
WHICH HATH FOUNDATIONS,
WHOSE BUILDER AND MAKER IS GOD.

"Through faith also Sara herself received strength to CONCEIVE SEED, and was delivered of a child when she was past age, because she judged HIM FAITHFUL WHO HAD PROMISED." (1897 B.C.)

"THEREFORE sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

"These all DIED IN FAITH, not having received the promises, but having seen them afar off,
and were persuaded of them,
and embraced them,
and confessed that they were strangers and pilgrims on the earth.

"For they that say such things declare plainly that they SEEK A COUNTRY. . . . WHEREFORE God is not ashamed to be called their God: FOR HE HATH PREPARED FOR THEM A CITY.

*Dates extracted from Ussher's "Chronology" for illustrative purposes.

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"These all died in the faith, not having received the promises."

Thus are the pre-Abraham worthies presented to us.

* * *

"By faith Abraham, when he was tried, OFFERED UP ISAAC: and he that had received the promises offered up his only begotten son, of whom it was said, THAT IN ISAAC SHALL THY SEED BE CALLED." (1871 B.C.)

"Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

"By faith Isaac blessed Jacob and Esau concerning things to come.

"By faith Jacob, when he was a dying, blessed both the sons of Joseph" (thus starting great prophetic events which have governed the course of history to this day). (1689 B.C.)

"By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones." (1635 B.C.)

"By faith Moses, when he was born, was hid three months of his parents.

"By faith Moses, when he was come to years, REFUSED TO BE CALLED THE SON OF PHARAOH'S DAUGHTER; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

"ESTEEMING THE REPROACH OF CHRIST greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

"By faith he forsook Egypt, not fearing the wrath of the King: for he ENDURED AS SEEING HIM WHO IS INVISIBLE." (1531 B.C.)

"Through faith he kept the passover, and the sprinkling of blood . . .

"By faith they passed through the Red Sea as on dry ground . . ." (1491 B.C.)

"By faith the walls of Jericho fell down. . . ." (1451 B.C.)

"By faith the harlot Rahab perished not . . .

"And what shall I more say? for the time would fail me to tell of—

Gideon	(1250 B.C.)	Mileposts along the route of Israel's march down the ages.
Barak	(1296 B.C.)	
Samson	(1140 B.C.)	
Jephthae	(1143 B.C.)	
David	(1040 B.C.)	
Samuel	(1095 B.C.)	

And of the prophets." (811 B.C. to 400 B.C.)

"Who through faith
subdued kingdoms,
wrought righteousness,
obtained promises,
stopped the mouths of lions,
quenched the violence of fire,
escaped the edge of the sword,
out of weakness were made strong,
waxed valiant in fight,
turned to flight the armies of the aliens.

"Women received their dead raised to life again,

"And others were tortured, not accepting deliverance; THAT THEY MIGHT OBTAIN A BETTER RESURRECTION.

"And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:

"They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

"(Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

"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."

* * *

Here we have manifested before us a list of *historic persons* and of *historic events*, and every such person and event from Abel to Noah, from Noah to Abraham, and *so directly down, is the line of Seth-Shem-Israel* prophecy and history.

The whole scheme of fact and truth follows the great highway of Israel prophecy, along which have tramped the hosts of the generations in succession; each in turn helping along the transformation of *Israel prophecy* into *world history* of the most vital kind.

Each generation took up the march where the faltering steps of the preceding generation halted, and carried the banner of the Covenant, the (Brith), forward for the stage appointed to it. The dying hands of the one passed the standard to the youthful hands of the succeeding standard-bearing generation.

Each generation in turn has followed the standard as far as the distance allotted to its short life has permitted, and each generation will do so to the end. It is the relay march of Israel-Britain, the Sons of God, through the ages toward the Millennial glory of the Kingdom.

From united Israel, the Standard went for a time to the House of Judah when the ten tribes revolted.

When in turn the Jewish nation rejected the Christ, He declared "The Kingdom is taken from you and given to a nation bringing forth the fruits thereof."

Isaiah and Jeremiah, &c., inform us that thereafter it returned to Israel in the Isles, including the ten tribes.

That nation, the Celto-Saxon people, grasped the Standard, and has been carrying it forward to the ends of the earth as it is to-day.

Again, the Standard will be handed to our coming Lord, when He shall return to reign in Zion, upon the throne of David, over the House of Jacob, for ever.

The great racial march is still in progress. The tramping of millions of feet in the unhalting march still echoes in the courts of heaven. Where is the end of the march?

The end is at the city which God has promised and prepared. This was the goal of Abraham, Isaac, and Jacob, and it is still the goal of the people of God.

When and where shall we come to that city?

This is clearly shown in the last chapters of the Bible, in the post-millennial glory.

To this great goal the Lord our Saviour will lead the marching hosts of Israel during the last millennium of earth history. The ranks of the marching armies are even now

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awaiting the coming of Our Lord. The cry has gone forth, "Behold the bridegroom cometh; go ye out to meet Him."

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the RACE THAT IS SET BEFORE US,

Looking unto Jesus, the author and finisher of our faith.

Who for the joy that was set before him, ENDURED THE CROSS, DESPISING THE SHAME, and is set down at the right hand of the throne of God.

For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

Ye have not yet resisted unto blood striving against sin."

Yes, Jesus is "the author of your faith." He is the Originator of the plan. He is the Giver of the promises.

He is the constant Leader of the generations as each in turn takes up the march.

He is the Redeemer of Israel, and the Saviour of men.

He is the King that is coming to take up the Kingship in Israel, during the last millennium of the march. He is "the author and the finisher of our faith."

And now let us look for a moment at the first statement. "Now faith is the substance of things hoped for, the evidence of things not seen."

What are the things hoped for?

They are "a country" and "a city" in which the massed generations of Israel shall dwell for ever.

For nearly four thousand years they have been carrying on the great relay march through the ages, marching in column according to the plan of march set forth in the first chapters of Numbers. But now the long, long march is nearly finished, and the permanent camp is to be formed which shall continue during the millennial reign of Our Lord. The order of the camp is also given in the same chapters of Numbers.

Of the verity of all this we have as "evidence" the "substance" of the kingdom which has been assembled before our eyes. Among that "substance" are the seed of Israel in all their generations; the lands given to the fathers; the history of the nations of Israel in their various divisions to this day; the first coming of Our Lord; the history of the Christian church; THE HISTORY OF THE CELTO-SAXON peoples down to this day; the present state of world affairs; and the evident signs which mark the coming of the Son of Man to reign; such indisputable evidence as the facts of history; its evidence is in the accumulated developments of the plan now nearing completion.

Many years ago the writer landed in the Dominion of Canada. There were then about five million of a population only. The people were talking excitedly of undertaking to build a transcontinental railway from the Atlantic to the Pacific—the first transcontinental line to be built across the continent of North America. They were fighting a political election on the question "to build or not to build." One party pledged itself that the road should be built; the other party declared it could not be built by such a handful of people; if it were "it would not pay for the axle grease of the rolling stock, and would be a financial disaster."

It looked as though the latter were right; there were 3,000 miles of wilderness to be crossed, including 1,000 miles of the savage rock region between Ontario and Winnipeg, and 800 miles of tremendous mountain engineering from Calgary to Vancouver. So the people did not believe the railroad would be built. By and by there appeared quantities of material for railroad construction; timber for bridges; timber for stations; timber for the road-bed; steel rails in great quantities; engines and carriages, &c., *the substance* out of which a railroad is constructed.

The substance so brought and placed became *the evidence* that in very deed the road was to be constructed.

With this evidence before their eyes *the faith* of the people developed.

Now what had happened?

A half-a-dozen men, among whom was Donald Smith, afterwards Sir Donald A. Smith, who again became Lord Strathcona, invested their fortunes and borrowed to the limit of their credit, in order *to produce the material substance* which should become *the evidence*, out of which should arise *the faith* of the investing public. The faith, so developed, resulted in the production of the money, and the road was built.

Thus the *substance* became the *evidence*, and the *evidence* became the *faith* of the people. In like manner the substance of the kingdom hoped for becomes the evidence of the Kingdom, not fully seen, and the evidence becomes the faith of the Kingdom. So faith is the *substance* of things hoped for, and the *evidence* of things not seen.

What is the substance which becomes the evidence in this case?

1. The LORD Who is faithful. He is at the base of all faith.

2. Then the land promised to the fathers, "the appointed place" (2 Sam. vii); then added "the heathen for an inheritance"; and "the uttermost parts of the earth for a possession."

3. The covenants made with the fathers.

4. The race developed through the fathers.

5. The Gospel given through the fathers in the Old Testament, and through the Son in the New Testament.

6. The history enacted by the fathers in the B.C. generations.

7. The first coming of Our Lord as the Redeemer of Israel, and the Saviour of men.

8. British-Israel history in the A.D. generations down to the present day.

All these facts combined assure us that the sacrifices of the fathers and of the present generation, of all that is attractive in the present life, in order that we may follow the beaten path of the generations of Israel, will be rewarded by the ultimate finding of the COUNTRY and of the CITY which our race has been ever seeking and ever waiting for since Abraham first "went out not knowing whither he went."

"Wherefore God is not ashamed to be called their God, FOR HE HATH PREPARED FOR THEM A CITY."

The country will be found by them, renewed by the creative act of God, to be possessed by them for ever. The city will eventually appear as is so clearly made manifest in the

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last two chapters of Revelation, concerning which we shall see later.

* * *

For the guidance of our conduct in the march, let us read carefully the "general orders" issued from the Lord in the succeeding paragraphs of the great Epistle :—

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

"Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ ; to whom be glory for ever and ever. Amen." (Heb. xiii, 20-21.)

O YE OF LITTLE FAITH, WHEREFORE DIDST THOU DOUBT?

I.

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

IN THE NATIONAL MESSAGE AND BANNER for November 13th it was asserted that Romanistic devices will not succeed in wrecking our Church. Also that the testimony of Revelation x, xi and xiv is to the effect that "the little book which has been opened will never again be closed."

We have been directly asked to give a slightly fuller explanation of the ideas put forward in the article, "*Startling Times Close Upon Us*," Part I, although the immediate cause of difficulty was not stated. Another, however, gave forth this sentiment, "Oh ! if one could only be sure. See how dark things are getting. What neglect of Christian ordinances ? What Sabbath breaking, &c., &c. Please go on. Give us more light."

First, let us remember Christ said, "Lo ! I am with you always." And again, when His disciples were toiling in rowing, and almost overcome by the storm on the lake, they came to Him in their fear, "Master, save us, we perish" ; then He arose, rebuked the wind and the sea, and there was a great calm. Some, however, say, this has to do with the Church, and the Church will be gone. Well ! we prefer to look upon these things as belonging to the Nation, or, more definitely, to the Kingdom.

"Of the increase of His government and peace there shall be no end upon the throne of David to order it and to establish it in righteousness and judgment from henceforth even for ever." All these promises are made to the Kingdom. The Church stands only so long as it has faith in Christ. The expression, "When the Lord cometh shall He find *the faith* on the earth ?" The prayer of the importunate woman must be taken to refer to the Unjust Judge *in the earth*. This sentence leads us to Rev. xiii, where the two phases of the Beast in the Roman Empire, that of Dan. vii and viii, are dominant. The expression, "Saying to them that dwell on the earth" (Rev. xiii, 14), with verse 6, "them that dwell in heaven," must be viewed alongside of "and shall wear out the Saints of the Most High" (Dan. vii, 25), with verse 18, "but the saints of the Most High shall take the Kingdom and shall possess the Kingdom for ever and ever." Then, again, the Kingdom of the Stone (Dan. ii, 35), the sequence after smiting the image of Nebuchadnezzar, becomes "a great mountain," AND *filled the whole earth*. There is no cessation or check to the growth (see verse 44, it "shall never be destroyed," "it shall stand for ever").

The widow of Luke xviii has lost her husband ; she has remained after the cry, "come out of her, my people" ; she should not have remained in the Roman earth (Hosea xiii, 13), like Lot. "Remember Lot's wife." Yet even here, if the Unjust Judge was forced to hear the importunity of the widow, how much more "shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them ?" How fitting this is to those Armenians "lost in Assyria" (Isa. xxvii, 13), and some like Lot remaining in the city of destruction, after the victory God vouchsafed unto Abraham and his retinue against those who had punished Sodom. Have we no lesson here ? But our object is to lead others to think for themselves.

Now those who "dwell in heaven" are those under the sceptre of a King who shall reign in righteousness ; a vicegerent of the Greater David, who even now rules over the Saints of the Most High. To them His right foot in the sea and His left upon the earth (Rev. x), "the little book" has been committed, which Henry VIII ordered to be laid open, though chained to the reading desk of every parish church ; it was Queen Elizabeth, however, that took it and pressed it to her heart and ate it up. The symbol depicted in Rev. x, 9–10, was exactly carried out at Cheapside at the Accession of the Queen, who spoke the mind of the Nation—(Walters' "History of England")—Israel-Britain. Now notice, "Thou must prophesy again before many peoples and nations and tongues and kings" (the last verse). Then we take on Rev. xi, giving a retrospective picture and a prospective of the Temple, the two witnesses extending back to the protests of British and Anglican communions against the aggressions of the Papacy (A.D. 664–668). For 1,260 years this testimony has been effective, but latterly (1923-27) the witness against Rome has fallen into gross discredit. Notwithstanding this, Israel's God does not forsake her. After 3½ days (years), the Spirit of Life from God entered into them, and they stood upon their feet. The great call from heaven is "Come up hither," and they ascended up to heaven in a cloud ; and their enemies beheld them.

Note, this is narrated in symbol ; but the reality should be plain. If Luther in the earth enacted the Personal Testimony, it is Israel the Nation in the sea which performs the National.

It is after this that Turkey ceases to be a Woe.

THE BISHOP OF THE FALKLAND ISLANDS :—"If the British Empire is not Israel, then none of the prophecies concerning Israel are YET fulfilled !! Then we are on the horns of a dilemma : First, God has failed in His promises ; secondly, we shall lose all we have got, and God has been playing with us, for WE hold all that Israel is supposed to hold, and yet there is some other nation not yet developed which is to take all this, as well as our unique character and reputation in the world (for Israel is to have it all), and if we are not Israel, we shall have to give it all up, even the Coronation Stone itself."

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THE SECOND COMING OF OUR LORD.

II.

HOW IS OUR LORD COMING?

CONGRESS ADDRESS BY JOHN LEECH, M.A., LL.B., K.C.

THERE are many people to-day who tell us that the Second Coming of Our Lord meant His Coming at Pentecost. The Holy Spirit was sent, the gift of the Father, " the promise of the Father," sent by the Father and the Son. Again, there are people who tell us that the Second Coming of Christ means conversion: at conversion the Holy Spirit regenerates the man: but that the Lord Jesus does not come down from Heaven to this earth. That is not His Second Coming. Others tell us that it means a time of revival. That is, of course, the work of the Holy Spirit; but when a blessing is sent in reviving the hearts and lives of men, it is not the Coming of the Lord.

How is He coming? He is coming literally and personally. The Lord Jesus is coming Himself. If there is something that you are very proud about, or something you want done for someone you love very much, something that is very dear to your heart, you will not leave it to an outsider to do. You will not hand it over to someone else. You will do it yourself that there may be no mistake about it. The Lord might send an angel, or a company of angels, to call us together, and to raise us up to Himself, but we are too dear and too precious to His heart. If He sent an angel the angel might make mistakes; some unknown one might be forgotten and passed over. The Lord is determined that not one shall be lost, and is coming Himself that He might gather together His own. Is not that a wonderful thing? That the Lord of Glory, the Son of God, is Himself coming to gather you and to gather me to be for ever with Himself.

I said that He is coming personally. We read, "This same Jesus shall so come in like manner as ye have seen Him go into Heaven." There is legal proof in that, because that was the message of the two angels who had come; sent by God to testify to this wonderful fact. We have the fact, not only that He is coming, but of the manner of His Coming—" this same Jesus shall so come in like manner." How did He go? He went up in the clouds as they looked upon Him in person. He is coming back in the clouds " in like manner." The same Jesus; my Saviour; the One Who died for me on Calvary; the One Who, after the Resurrection, called upon His disciples to look at *the wound prints in His hands and side*. This same Jesus is coming again.

We read in the Revelation, " Behold, He cometh with clouds." Is that a mere spiritual coming? They are to see Him, and to wail because of Him. You remember in Matthew we read, "Then shall appear the sign of the Son of man in Heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Yes, He is coming, and He is coming personally. He is coming to stand upon the Mount of Olives in person. Job knew that Our Lord was coming, and that he was going to see Him in Person. And can we doubt it? We have legal proof that He is coming in the same manner as He went.

In 2 John, 7 (R.V.), " For many deceivers are gone forth into the world, even them that confess not that Jesus Christ cometh in the flesh. This is a deceiver and an antichrist." Let us beware lest we deny the truth of God.

THE ORDER OF HIS COMING.

STAGES OF HIS COMING.

When the Lord comes there will be two stages of His Coming. He is coming in the clouds. Then " the dead in Christ " are to be raised, by the mighty power of the Lord Jesus Christ, from their graves; and the living, watching saints are to be translated and caught up together with them, to meet the Lord in the air. That is the first stage of the Second Coming of Our Lord. " 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 " (1 Thess. iv, 16, 17).

There is the first stage. Then there is the second stage of His Coming, with His mighty angels, with the saints down upon the earth. Now there is a difference of opinion as to an interval between these. I know there are some who think that the second stage will take place immediately after the first. That is not my view. I believe there will be an interval, not a very long one, between His Coming in the clouds, and our being caught up to meet Him, and His Coming down to the earth in power and great glory with the angels and with the saints. *I do not know; I am only speculating when I say this*, although I think there is reason for it.

Let me show the second stage of His Coming. " For the Son of man shall come in the glory of the Father

WITH HIS ANGELS; AND THEN

He shall reward every man according to his works." Do you realise that the angels are accompanying the Lord as part of His retinue in that glorious day when He will come down to the earth; and He will be accompanied by " all the holy angels." His saints are to take part in that wonderful procession.

The other day there were great preparations for the return of the King. He had only been away a little while; but on the day he was to return there was a great stir. It meant that the King was returning home. But when the King of Glory returns home He will come, and " all the holy angels with Him." What a day of glory that will be. We want to rise to the reality of the thing. There is a wonderful future ahead for the Christian, and for Israel: a glorious time coming; and we want to rise to our inheritance; we want to realise what the Lord is going to do for us, and what our future is to be.

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PALESTINE AND EGYPT.—III.

EARTH AND ATMOSPHERE CHANGES.

By PROFESSOR EDWARD ODLUM, M.A., B.Sc.

HAVING quoted certain Scriptures last week and made some comments thereon, we further quote and comment :—

Ezek. xxix, 10 : "Behold, therefore, I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate from the tower of Syene even unto the border of Ethiopia."

Ezek. xxxviii, 19 and 20 : "For in my jealousy, and in the fire of my wrath have I spoken : Surely in that day there shall be a great shaking in the land of Israel.

"So that the fishes of the sea, and the fowls of heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth (Ha-adamah, not Ha-eretz) shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall and every wall shall fall to the ground."

From this Scripture, referring to the future coming war of Armageddon, and, as Zechariah shows, the coming of the Lord to Mount Olivet, as referred to in Letter No. 2, we see clearly that tremendous upheavals in the old Palestinian regions are to take place.

While this process is going forward, two things are to emerge :—*First :* The salvation of Israel comes out of the destruction of the Gog armies at Armageddon, north of and around Jerusalem. A life and death struggle ! Israel triumphant ! His enemies finally defeated ! The Master arrived ! The world rule in righteousness inaugurated ! *Second :* In the above process of saving Israel and destroying Israel's enemies, the mountains, hills, valleys, plains, rivers and even the atmosphere will go through a renovation almost equal to a re-creation of earth and human conditions. *Truly then joy cometh in the morning of the glorious seventh day of* 1,000 *years !*

Ezek. xlvii, 1 to 12 : "Afterward he brought me again unto the door of the house. And behold, waters issued out from under the threshold of the house eastward : For the forefront of the house was toward the east, and the waters came down from under, from the right side of the house, at the south side of the altar."

This river gradually grew until a man could not cross over : a real river, as we will see.

Verse 7 : "Now when I had returned, behold at the bank of the river were very many trees on the one side and on the other.

"Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea : which being brought forth into the sea, *the waters shall be healed.*

"And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live : and there shall be a very great multitude of fish, because these waters shall come thither : for they shall be healed ; and every thing shall live whither the river cometh.

"And it shall come to pass, that the fishers shall stand upon it from En-gedi even unto En-eglaim : they shall be a place to spread forth nets ; their fish shall be *according to their kinds, as the fish of the great sea, exceeding many.*

"But the miry places thereof and the marishes thereof shall not be healed ; they shall be given to salt.

"And by the river upon the bank thereof, and on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed ; it shall bring forth new fruit according to his months, because their waters issued out of the sanctuary ; and the fruit thereof shall be for meat, and the leaf thereof for medicine."

Here we see that from the location of the House of the Lord at the New Jerusalem *a real river is to issue,* and its waters will flow eastward and *cure the waters of the Dead Sea* in which no fish can live at present.

When the great topographical change comes, when Olivet is split, when the mountains and hills are levelled, when the atmosphere is modified, when the rains come in their seasons, when the rivers are supplied with ample water, and when the desert eastward is made fit for rich production, then concurrently *there will be the great river with its origin in the New Jerusalem.*

The Dead Sea will teem with fish, and a new industry, that of fishing, be established. Ample fruit and food will be produced in the large areas, *for thousands of years nearly barren.*

The improved climatic conditions will come quickly, as well as the earth surface conditions. No wonder we are told that the poor and needy will leap for joy !

Elsewhere we learn that animal and human life will come back to primal perfection. Hence the leaping for joy will be caused by a complete renovation of the nature of human, animal, earth and air conditions.

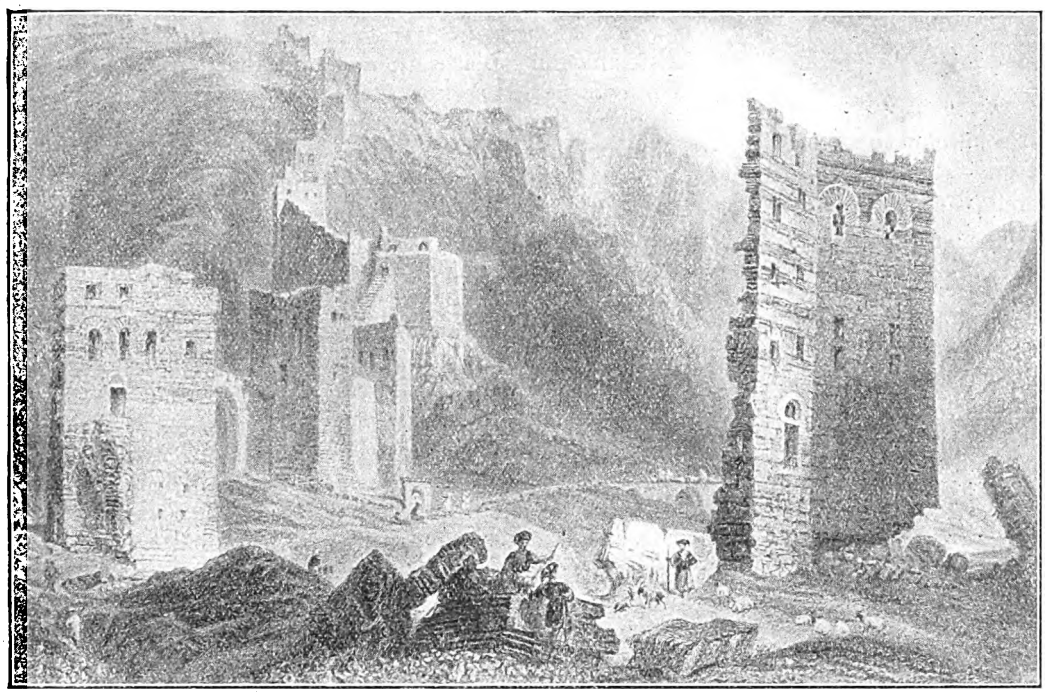
Isa. xi, 15 : "And the Lord shall utterly destroy the tongue of the Egyptian Sea, and with his mighty wind shall he shake his hand over the river, and shall smite it in the Seven streams, and make men go over dryshod."

This great event has not come to pass yet, and will not until the time of the aforementioned events. When the Lord splits Mount Olivet, when He levels the mountains, when He makes Palestine an undulating plain, when He anew arranges for the rivers and their ample water supply, when He cures the Dead Sea and fills it with fish, and when He makes the Land of Promise the most perfect land on earth, then, *yea, concurrent therewith,* and *an important part of the process, will the change take place in Egypt,* the Nile, its mouths, "the tongue of the Egyptian Sea," between the gulfs of Suez and Akaba, and the completion or inauguration of all the promised climatic and earth improvements.

If our interpreters are correct in concluding that Armageddon is near at hand, then the time is near for the dividing of Mount Olivet, the downflowing of the mountains, the issuance of the river eastward, the change in the course of the River Nile, and the other wonderful operations of God *through the materials and forces of nature.*

Hence, we assert that as surely as Armageddon is near, so surely is the Olivet action, and the marvellous change in

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THE RUINS OF ANTIOCH.

the deliverance of the Nile waters to a new objective and use. We shall watch for some of these wonderfully-prepared and announced phenomena.

During the Armageddon contest and many of the above earth and air changes, *a terrific mid-air action will take place for the purpose of finishing the war and preparing for universal peace.*

Look at Ezek. xxxviii, 22: "And I will plead against him (Gog) with pestilence and with blood; and *I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone.*"

What a picture! What a mighty process of nature!

Gog, with his allies, is now in Europe and Asia preparing airships of war on a gigantic scale, as never elsewhere. *He is making these air preparations to turn Palestine and Mesopotamia into a barren uninhabited desert*, and will largely succeed.

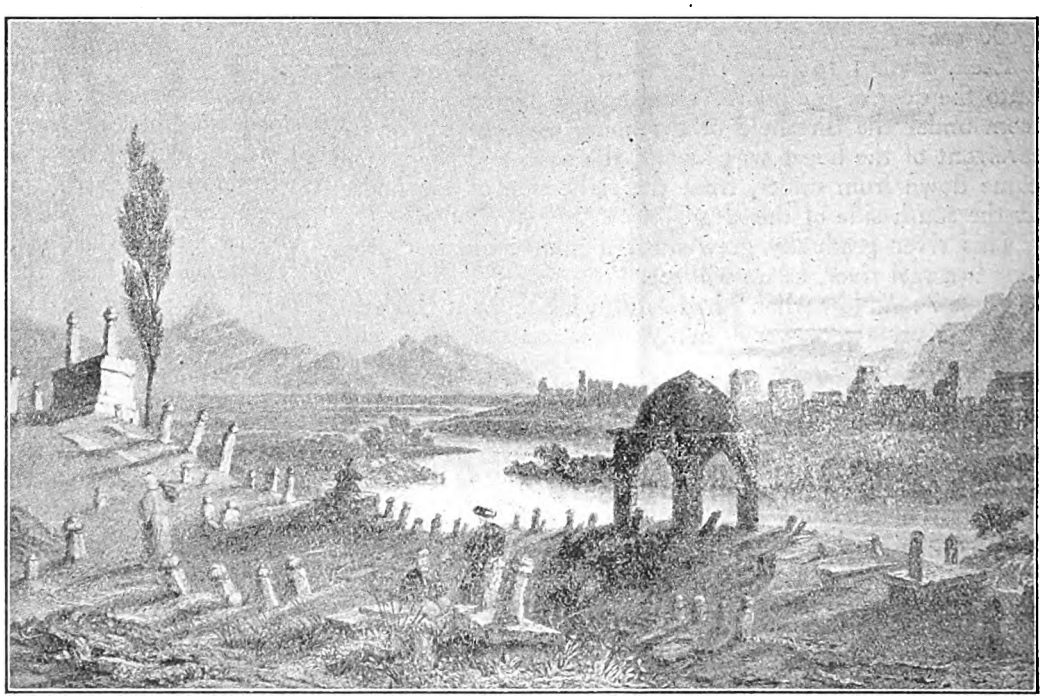
But in the atmosphere, in the heavens, *hashamayim*, he is outmatched. His gigantic war fleet aloft at its work of destruction *will be destroyed from the regions higher up by rain, fire, hailstones* and *brimstone*, or burning sulphur. Hailstones from above the Gog air fleet will work awful destruction; and fiercely burning sulphur and other earth-projected materials will utterly consume the helpless wrecked remains.

ANTIOCH.

OUR pictures show the ruins of the ancient capital of Syria. Founded in 300 B.C., it was situated some 60 miles west of Aleppo. For a time it rivalled Rome in greatness. At its zenith it had a population of 500,000.

No city after Jerusalem is so intimately associated with the early history of Christianity. Here the disciples of Christ were first called Christians; here St. Paul exercised systematic ministerial work; from this city he started on his first missionary journey, and to it he returned; from here he commenced his second and third missionary journeys.

Antioch was destroyed in A.D. 538. It was rebuilt by Justinian, and conquered by the Saracens about 638. It prospered under the Christians from 1098 to 1268.



THE RUINS OF ANTIOCH.

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CONGRESS ADDRESSES.

BY THE REV. CANON E. C. ASPINALL.

WHAT has been revealed to us is founded on the fact that God made man in His own image, in the image of God created He him. That is to say that man is a trinity, as God is the Trinity of Father, Son, and Holy Spirit. So man is a trinity of body, mind (or soul), and spirit. Therefore in reading the Scriptures we must be very careful to give full weight to those things which are material, mental, and spiritual.

My text this morning, if I may claim to have a text, is that in God's promises to Abraham He said that Abraham was surely to become *a great and mighty nation*, and that all the families of the earth should be blessed in him. Therefore we look to see how that promise is to be fulfilled. All through the Old Testament is set forth on every occasion that the Children of Israel were to be a people who were to be a blessing to all the nations of the earth. Not long ago I was at one of our great Clerical Society meetings in Ipswich, which represented all kinds of views in our Church. I just quietly asked the question on something that had been said—What nationality was Abraham? And without exception these clergymen said, "He was a Jew." I said, "How could he be a Jew when his great grandson Judah was not born? What, then, was his nationality?" One cleric jumped up and said, "Of course, he was an Israelite." I said, "How could he be an Israelite when his grandson was not yet born?" Well, they said, what is he? I said, "You may call him a Hebrew, if you like, but I go further back than that; I say he was a Chaldean." We are now just unfolding in Ur of the Chaldeans old records which God had caused to be written upon the stone. For you know our Master said, "If you, the speakers and workers for God, hold your peace, the very stones shall cry out." And the stones are crying out to-day and unfolding that which was suppressed by the assumptions of the Jews, and by the opposition of heathen cults around them; they tried, each one, to suppress the knowledge that had come to their predecessors. To-day we are unfolding in Ur of the Chaldeans the records of those early people of Chaldea. Now I want you to remember that when God speaks to us about the records of the past, He is speaking of those material records which had to do with the unfolding of His plan for this glorious world which was made and sustained by Our Lord and Master, Jesus Christ. "All things were made by Him; and without Him was not anything made that was made." I have been reading some of the speeches made at the Church Congress held recently; and men have been referring to the cruelty of nature. To think that my Lord and Master, Who is the ruler and controller of all natural laws, should be accused of being of that character. No, the cruelty of nature is the misuse, and the misapplication, and the misdirection that has come through man's sin. We are to work in the world as God's sons and daughters. One of the most pathetic cries we have in the New Testament is that found in Romans viii, 22: "For we know that the whole creation groaneth and travaileth in pain together until now . . . waiting for the manifestation of the sons of God." Oh, what a charge, what a heritage, you and I have as children of Abraham, the children to whom these promises are given—that through us shall all the nations of the earth be blessed. As I go about visiting the churches, when I find a number of young people, boys and girls, I tell them that the whole world is groaning and travailing in pain until now, *waiting for you*, the sons and daughters of God.

The second point I want to emphasise is this, for I find the misconception of it is one of the greatest hindrances to the spread of this Truth. We must remember that the kingdoms of this world shall yet become the Kingdom of Our Lord and of His Christ. I find there are those who affirm their sonship in Abraham, but they are committing the same sin that Our Lord rebuked in the Jews when He said that as children of Abraham they cannot claim all the promises of God. They can claim the material promises, the material benefit, through Abraham, but *that they cannot claim the spiritual benefits*, unless it is as *Israelites in Christ Jesus*. Oh, let me emphasise that—that you cannot get the Holy Spirit to work in your heart and in your life and in your mind, and through you to influence the minds and bodies and souls of others, *until you have made that full surrender to the Lord Jesus Christ*, and can say, "*My Lord and my King*." When you can say that then you can go forth as the children of Abraham. Jesus said, "Abraham saw My day, and was glad." Yes, that is a great point to remember.

Now with regard to the body, soul, and spirit—the material, mental, and spiritual things. I find *that* the great key to the Holy Scriptures, the great key to the events of the times. You turn to Ezekiel, and you find that Ezekiel is the prophet of the material, unfolding the material events of the future. It is he who speaks of the vision of the dry bones. It is he who sees the rustling among the bones. We are being attacked from all points as the sons of God, and there are those who are trying to overthrow this wonderful library. I never call it a Book; it is a library of sixty-six books, a library of God's dealings with the world, through all time. And there are those who are trying to overthrow this Word of God. Now we have this wonderful key. I find that the hatred and suspicion of the Christians by the Jews is passing away, and yet I find, on the other hand, how many of the Jews are slipping away from belief in God altogether. A little chap came up to me at one of my meetings and said, "What is this that you are doing when you come out with your workers and speak in the streets?" I said, "We are trying to tell you that God loves you." "There is no God," he said. "I cannot see God; I cannot hear God." I said to him, "What is that at the top of that building?" "That is the wireless." I said, "What is that at the top of our schoolroom?" "That is a pigeon-loft." I said, "Last night about eight o'clock a message came through from Scotland through the wireless that there was a very important message coming which could only be sent by carrier pigeon. And at five minutes to eight this morning the pigeon walked into that loft at the top of our schoolroom with the message in its wing. Where were you at eight o'clock?" "I was

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strolling about the street" was his reply. "And did you hear anything?" "No." "Did you feel anything?" "No." "Did you see anything?" "No." "But the message came, did it not?" "Yes." And I said, "I send my messages to God, and His messages come to me. I send Him my requests, and I get my answers."

Well, to go back to Ezekiel. Ezekiel speaks of the valley of the dry bones—the drawing together of Israel, the sons of Jacob, the Jews and the Israelites. He again speaks of the great battle which is going to bring about that mighty result. "I saw the great valley"—"the valley of the passengers"—Pas de Calais—which was to open the way for the people of Israel to return with the people of Judah to Palestine, and to have the mandate over the land from the river of Egypt—the Nile—to the great river Euphrates, and he saw the gathering of the dead into cemeteries literally fulfilled in the late war (the first time in history such a thing has been done). Then he says, "I saw a little stream coming from beneath the city and running down to the Dead Sea, and I saw it gradually grow. First it was only ankle deep, then it reached to the knees, then to the thighs, and became a great river." The first thing that Allenby did after taking Jerusalem was to find the wells of Solomon and lay the water on to Jerusalem. Every missionary I have spoken to says the waste water is running down the valley of Shittim. This year they opened a reservoir and the stream increased.

Joel and Zechariah, the prophets of the mental, speak of a stream flowing from under the Temple to the east and the west, and it goes out to help the whole earth. Last year the Jews founded their university right under the Temple in what were the private gardens of the high priests Annas and Caiaphas, &c.

St. John speaks of the third stream which flows from the Throne of God (spiritual). If we had that stream flowing through our hearts and lives, how we would be up and doing, and speak of our heritage as God's sons and daughters, and would help to fight the sin which has brought so much misery into the world!

ADDRESS BY DR. GORNOLD.

I WANT to talk to you this evening about the great Builder. I am not going to trench upon the private preserves of Mr. Davidson, who has, as you know, made the Great Pyramid science very much his own, but I shall have need to refer to it in connection with a certain line of argument which I prefer to advance in connection with the central truth of British-Israel identity.

You know that science gives a very halting assent to what we call and know to be the inspired Word of God, and to the Genesis account of Creation. Art gives it none whatsoever, if we may judge by certain of the approved standards of modern exposition. I refer particularly to the jazz element in art, and the caricature element so very much extolled by the Epstein school.

I think the whole representation is apparent, and for this reason I am told and believe, and have never had cause to think otherwise, that God made man in His own image and likeness. *He made man* out of the dust of the earth; and that little sentence carries with it the entire conception of the whole evolutionary process which modern science is at such great pains to lay before you.* God made man out of the dust of the earth.

At a certain point Nature, unaided, would have failed. Action would have been followed by reaction. The Tree of Life would have died down to its roots, and there would have been an end of the race. At that particular time the upward arc of physical evolution was met by the downward arc of spiritual involution. And the spirit is slowly redeeming it. You have the whole of that evolutionary spiritual process in another single sentence: "And God breathed into his nostrils the breath of lives and he became a living soul."

Remember they were of the animal kingdom, and thus, by the inspiration of God, they became living souls.

The great ancestral mother was called Eve because she was "the mother of all living." I would stress that last word. The Rev. Pascoe Goard has told you that we have no right to suppose that the Bible narrative deals with man as universal humanity. Quite so; the Bible narrative is concerned only with a particular line which has its root in that primal pair made after the image and likeness of God—Adam and Eve. Out of the best of humanity Divine activity brought together the best elements, we will say, of that evolutionary process, and into this select stock God breathed the breath of life, and a continuity of existence was imposed upon that living image of the Deity. The temple was finished; the Shekinah was appointed.

In the old Chinese book, "The Book of the Path of Virtue," an old philosopher, Lao-tze (600 B.C.), contemporary with Confucius, makes this remark, "God does the work, men are his agents." Mediation is a spiritual law. God works by mediation. We have the authority of Scripture for that statement. There is a spiritual law in the natural world; there is also a natural law in the spiritual world. Why? Because matter is the ultimate expression of spirit, as form is that of force. For every spiritual force there is a corresponding material form.

The whole universe is nothing less than embodied thought, and that thought is the thought of God. The universe was thought before it came into being. God said, "Let there be," . . . and "there was"—a wonderful response; not immediately, but by mediation. God created by mediation. We know it. *The Ancient of Days*, the ineffable, the inscrutable Deity! "No man hath seen God at any time—the only begotten Son, which is in the bosom of the Father, He hath declared Him." *Jehovah Christ*, the Son, Who was with the Father at the beginning, by Whom all things were made, without Whom nothing was made which was made, Who is Himself the very Creator of this universe, Who was One with the Father; "the Word was with God and the Word was God. The same was in the beginning with God. All things were made by Him." Christ is the manifestation in time and space of God to us. We shall never get further

* The word "evolution" is used here to denote the mode of Divine Creation; as such it is not unacceptable The word "evolution" used as indicating life proceeding from species to species by the internal urge, separate from creative activity external to the life, would not be acceptable.—ED.

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than that. The Living Word made this universe; and the Living Word by the power of His Word brought all things into existence.

Elohim.—The word Elohim, which was translated God, is a composite word, so that you have a masculine, feminine, and plural word in "Elohim." Represented in this world as positive and negative forces in Nature, by these male and female and Deific powers the whole panorama of Creation was produced. Thus it is said that God made man in His own image and likeness.

The Adamic race are sons of God. In this particular they stand in distinction from all other created beings. This is what the Bible tells us. And it tells us surely, clearly enough, that at this very time there were other races existing on the earth, but they were not sons of God. And the commerce of the sons of God with the daughters of men—giants, as they are referred to—for "there were giants in the earth in those days"—brought about what is called the fall of man, and into that state of degeneracy that it repented God that He had made man.

Then there came about the Flood. That was the first great calamity that is recorded in reference to the Adamic race. But it had already been predicted that the seed of the woman should bruise the serpent's head; and as at the instigation of the serpent the Fall had been initiated, for from the very beginning Satan was out to defeat God in this His creation, and he knew that if he could only get a footing into this world that God had made, early enough in the evolutionary process, that he would be able to spoil the whole structure.

This is the conflict that has been going on. It is a long story, but it is bound to have an end, for this reason. We know of the existence of evil forces in this world to-day, forces whose whole intent and purpose is destruction, hate, malice, envy, uncharitableness, selfishness, spiritual isolation—and we know that all those who represent that order are the seed of the serpent. And we know that they are at war with the sons of light who are the sons of God by adoption and grace. And we know that every tree brings forth its own fruit. Therefore these two trees—this tree of death, growing on the one hand, and the tree of life growing on the other—must sooner or later come into conflict; they must be brought to a culminating point. It is contrary to all reason, to all revelation, and to all religion, that there should be such a state as eternal Dualism. Good and evil cannot for ever exist side by side. When, therefore, we ask, Do you believe in Heaven? Do you believe in hell?—the question really should be, Do we believe in the state which we call goodness, and the state which we call evil? And what are these states? They are states of a something—a soul or body. A body has no existence unless it has a place. You will find it rather difficult to get out of hell by sophistry.

The easier way would be to espouse the doctrine of love, which is the doctrine of Christ. As the diameter is to the circumference, so is the equator to a sphere. Jesus Christ is that Equator. He is the Atoner. He stands half-way between the superior and the inferior worlds. He is the Mediator, the Intercessor, the Atoner. You will remember, as it is portrayed in the religious institutions of the Mosaic law, that Christ first of all appears under the guise of the scapegoat sent forth from the presence of the Holy of Holies bearing the sins of the people; driven out, exiled, into the wilderness of the world. Later He appears as the Peace Offering, the Lamb, the firstling of the flock, the Lamb without blemish, acceptable unto God.

He comes to us as Prophet; He stands before God as Priest, interceding for us. He will come again as King.

The foundations of our faith are in the Word of God. The Word has two witnesses, the material one on earth (the Pyramid) and the celestial one in Heaven. It has been suggested that the three speakers this evening in some sense fulfil that triad. The Rev. Pascoe Goard, as minister of the Word of God; Mr. Davidson, as exponent of the Pyramid mysteries; and myself as a searcher of the stars. But none of us claim to be prophets, except in the sense that a prophet means someone who teaches as well as predicts. But we all claim for ourselves that we are interpreters of our particular aspect of the subject. But it is all one; it is all grounded in the Word—the Word, Astronomy, and the Pyramid are all agreed. There is no conflict between true religion and science. From what we know of astronomy and geodetics it would be possible to construct an edifice which bears a very close resemblance to that which exists at this day in Egypt. Such an edifice would be found to have a chronological and also a prophetical significance.

Now we learn this from the Word, and the Pyramid, and the stars, that there is a Divine plan and purpose in the scheme of things, to which purpose historical events have led up, and now draw near to a fulfilment and completion. It is impossible for me to do more than glance at this fact, that in the prophecy of Daniel you get that building up by four distinct stages. And there are four great astronomical cycles between the founding of Babylon in 2228 B.C. and the termination of this age. There are also four Pyramid measures, four of 1,260 years, and four of 480 years; and they fill in the whole of the marvellous slope, right through the Pyramid, and on to the south wall of the King's Chamber. Mr. Davidson could tell you a good deal more about it than I can. But it is significant. And if I am asked why we bury our zero beneath the ground where apparently there is no Pyramid structure, one must only reflect that all trees have their roots beneath the soil. Daniel predicted while he was a captive in Babylon along with Ezra, and several others who speak to us from the Word of God, and all to the same effect and purpose. Daniel spoke about the gold, the silver, the brass and the iron Kingdoms. And you recognise in those symbols at once the four ages of Plato. And you will remember, too, that these four ages had to be realised in the future. They related to Babylon, Medo-Persia, Greece and Rome, followed by a chaotic state when there was to be mixed monarchic and republican government. These are represented, of course, in the image of Daniel as seen by Nebuchadnezzar in his dream; the image that had ten toes. The ten toes represented by that tenfold conclave which is called the League of Nations. Nevertheless, they have allowed three others to come in recently, and by

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their bargaining I am afraid they have sealed its death; for thirteen is a baneful number. Do you suppose that Daniel would have seen the existence of these great empires successively coming one after the other, each succeeding the last, each carrying its own characteristics, and that he should be blinded to the existence of a greater empire, greater than all these four empires put together? There are a great many people who imagine that Daniel was speaking of a spiritual kingdom. He may have been; but I think we have already postulated that matter is the ultimate expression of spirit, and in this material world of ours you will find the out-realisation of your spiritual kingdom.

There are a good many evangelistic people, thoroughly good people, who believe they are right in their interpretation, who, perhaps, have approached the subject from quite a different angle, and who miss this great truth of the kingdom of Israel. Many, for instance, think it applies after the Coming of Christ to the earth. Daniel puts that entirely out of the question, for he says, "In the days of these kings," these very ones of which Nebuchadnezzar was the head, the golden head; identifying the golden head of the image with the kingdom of Babylon over which Nebuchadnezzar ruled. Daniel brings it down, and says, "In the days of these kings shall the God of heaven set up a kingdom that shall never be destroyed." Does that not show that, all along the line, God has been building up this kingdom of Israel? And He took His materials as He wanted them. First of all Babylon reduced Samaria, and the Israelites were driven out; then Judea and the Jewish Captivity began. Ephraim-Israel did not return; of Judah-Israel only a remnant. And so one by one the elements were brought together—the materials for the building up of this Fifth Empire. And just as in the eighth century B.C., Israel went on its long journey, filtering through all the nations of the earth, so in the eighth century A.D., they were brought together and deposited, according to promise, in a place of safety which we now know to be the Isles of the North-West. From the year 719 B.C. right up to the year 1801 A.D., during a period of 2,520 years, these elements of the Fifth Kingdom were assembled and finally welded into the United Kingdom of Great Britain and Ireland. Thus were laid the foundations of the Great Empire which has overspread all the earth. The whole scheme of Scripture prophecy and its fulfilment reveals a Divine plan. It is for us to study that plan. Our faith is grounded in the Word which is history, and our hope in the fulfilment of prophecy as contained in the Word. To these we must add the lively power of Charity, without which our faith is without profit to us. We have our several tasks in the common walk of life; our common nature, needs, hopes and aspirations surely require that we should have a common cause, and that cause the uplift of the whole human race. This, indeed, is the task imposed by God upon the people of Israel; to proclaim the Word, to establish faith in Christ our Redeemer, and to bring forth the fruits thereof unto salvation. "Who, then, is the good husbandman? He who keepeth his Master's house, and giveth His people meat in due season. Blessed is he whom the Lord, when He cometh, shall find so doing."

AN OPEN LETTER

TO THE REV. DR. MOUNTAIN FROM DR. ELLIOTT-SKINNER, PH.D., B.SC., PRESIDENT OF THE BRITISH SCRIPTURE SCHOLASTIC ASSOCIATION.

MY DEAR DR. MOUNTAIN,—Your kind letter, accompanying a presentation copy of your new book, "British-Israel Truth Defended," came duly to hand.

First of all, I should say that it is not far short of thirty years ago since one of the "Open Brethren" told me about the British-Israel theory of the Lost Ten Tribes. He appeared to be firmly convinced of the truth of this doctrine, and I felt hopeful about the matter.

About seven or eight years ago I became acquainted with the fact that there was a wide literature on the subject. Beginning to read I was favourably impressed and more hopeful, although it seemed almost too good to be true. Later on, however, I read the Rev. David Baron's polemic, "The History of the Ten 'Lost' Tribes," against the British-Israel doctrine, and this acted as a douche of cold water on my budding faith.

Your book thus came at a time that was most opportune, and I now see that the above-mentioned philippic is full of fallacies. It has seemed to me for many years now that Jews, whether converted or not, want to appropriate to themselves the whole of God's promises to the Patriarchs; and this makes them both blind and jealous concerning this matter, in which they are entitled to but a minor share.

As I read on, your book became more and more convincing, and I soon realised that for me the matter was once and for ever settled.

This truly wonderful book, my dear Doctor—I say it in all sincerity—is surely the top-stone of all your work, and it will establish your reputation as a profound scholar and theologian of the highest degree. I have no doubt whatever that your book will become an authority for British-Israelites.

In conclusion, I say, "God bless the message of this book." Let us press this subject on all our acquaintances. Let the doubter go down on his knees and pray the prayer of the Psalmist: "Oh Lord, Open thou mine eyes, that I may behold wondrous things out of Thy Law"; and then let him doubt no longer. This is a great, a wonderful, and a healing message.

Yours sincerely,
S. ELLIOTT-SKINNER.

WEEK BY WEEK.

BY A. R. H.

CONCURRENTLY with the eighth anniversary of the capture of JERUSALEM comes the close of that great gathering of Empire Premiers to The Imperial Conference. Students of prophecy found the discussions on Empire Defence of peculiar interest, especially in so far as they had relation to PALESTINE and its future. "The forces of the MEDITERRANEAN, from EGYPT to ITALY, have again and again met the forces of ASIA in that narrow strip of land," declares a writer in the *Sphere;* "the only parallel to it is the HELLESPONT, where from TROY to SUVLA BAY has raged the northern struggle of EUROPE and ASIA." To the shrewd observer it seems evident that as a result of

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MOSCOW'S active organisation of the East against the West, PALESTINE is to be the "Belgium" of the second and final phase of ARMAGEDDON.

The Montreal Star's cartoon of the Imperial Conference depicting the various Dominions *as "young Lions"* (crouching down, under the shade of the Union Jack, by the side of the Mother Lion of BRITAIN) forcibly brought to our mind the words of Ezekiel (ch. xix, 2), "What is thy Mother? A Lioness: she lay down among lions, she nourished her whelps *among young lions.*" The Dominions might well heed that question and, asking another, "Who is our Mother?" receive the answer from the prophet Isaiah, "It is 'Sarah which bare you!'" (Isa. li, 2).

The great day of racial awakening is shortly coming, and it is good to *know* that in the face of the coming crisis it will be *with one united voice* that "THE MERCHANTS OF TARSHISH (BRITAIN) and

ALL THE YOUNG LIONS

thereof," will say: "Art thou come to take a spoil? Hast thou gathered thy company to take a prey?" (Ezek. xxxviii, 13). Then, once again, but for the last time in the world's history, will the "Lion Cubs" rally to the Colours (Isa. v, 26). "They shall come with speed swiftly; None shall be weary nor stumble among them (v. 27); Their roaring shall be like a Lion, they shall roar *like young Lions*; yea, they shall roar and lay hold of the prey and carry it away safe, and none shall deliver it. And in that day (v. 30) they shall roar against them (the 'all nations gathered together against JERUSALEM') like the roaring of the sea. . . ."

And what is to be the climax to these events? Nothing less than the Coming of Our Lord, Jesus Christ—*the* LION OF THE TRIBE OF JUDAH, Who, taking the conducting of the conflict into His own hands, will bring "the War to end War" to a glorious conclusion.

Meanwhile, current events unite in pointing unerringly toward the literal fulfilment of prophecy.

A message from JERUSALEM, dated October 8th, states: "The Greek Orthodox community here is much exercised over the report that the Patriarch of Jerusalem has recognised the 'Living Church,' *the ecclesiastical organisation set up by the Soviet Government in opposition to* the Orthodox Church in Russia." It is feared that "the Soviet Government may make *an attempt to acquire the Russian Church property* in PALESTINE," on the plea that "as the estates belonged to the Imperial *regime* the present Government in MOSCOW is entitled to them." A second report comes to the effect that "Communists here have been instructed to proceed warily and to form a new group in the Jewish Federation of Labour, which they are to *penetrate from within*, and to abet the Arab political committees in trying to discredit Zionism and the British Administration. *The Arabs are being urged to send more students to the Oriental University in Moscow.*"

The rulers of Moscow may yet succeed in discrediting Zionism. They will never shake the British Administration.

On the subject of Zionism, Mr. Ralph Boas, the Jewish American teacher, gives a testimony contrary to the general view. He lays stress on the fact that Zionism is constantly emphasising the breach between Jew and Christian. He doubts that

A JEWISH NATION

could actually exist as such. "The fact is, there is *no pure Jewish blood*," he says. "The whole record of Judaism is a record of constant intermarriage and assimilation. All talk of Race necessity in connection with Zionism is misleading."

Ezekiel seems to have made it evident that the attempt would be made to claim PALESTINE as *a national home for the Jews exclusively*, when he testified: "All the House of Israel wholly" (*i.e.*, The Anglo-Saxon Race) "are they unto whom the inhabitants of JERUSALEM (the Jews) have said, Get you far from the Lord; unto *us* is this Land given in possession" (Ezek. xi, 15). It is subsequently made quite clear that although the Israel People had been "cast off," yet they are eventually to be "gathered," and to them, rather than to "dispersed Judah," the promise is made: "I will give *you* the Land of Israel" (v. 17). Jeremiah confirms the giving of the Land to the people from "the Land of the North" (Britain, surely; see Jer. xvi, 15), and Isaiah indicates that whilst the "dispersed of Judah" may take their place with their brethren of Israel (Isa. xi, 12), yet the Land is *never to be exclusively theirs*, for EPHRAIM (ENGLAND) is to be there as well (v. 13). Zechariah joins in describing the return of the people "from THE WEST COUNTRY" to JERUSALEM (Zech. viii, 7–8), and surely that return began when, through the Jaffa Gate (one of the eight gates of the city and situated on the West side), Al Nebi—"the Prophet from the West" of Arab prophecy—entered the Holy City on foot. Through the Gate popularly known as "The Friend" came the great deliverer, worthy representative of modern-day descendants of ABRAHAM, the Friend of God (Jas. ii, 23).

"The capture of JERUSALEM and the Holy Places had *a far-reaching moral reaction on the whole world*," writes Raymond Savage, in his masterly account of the great campaign. "The hill on which the mosque of Nebi Samwil (tomb of the prophet Samuel) stands is a conspicuous object for miles. Its gain was of enormous importance to Allenby's plan. From the crest where Rimmon is seen and the mountains of Moab and Gilead are visible, the minarets and domes of JERUSALEM stand clear in the near distance above the rim of the ridge which hides a full view of the city. *Thus the army stood on the spot where the People of Israel made their solemn vows and elected Saul to rule over them*, and where

RICHARD CŒUR DE LION

afterwards offered his prayer, as he approached the crest to view JERUSALEM: '*Lord God! I pray that I may never see Thy Holy City if I may not rescue it from the hands of Thine enemies.*'"

The burden of this twentieth-century campaign was borne by THE BRITISH EMPIRE. As a result JERUSALEM stands, freed for ever from misrule and oppression.

The city that men once called "The perfection of beauty, the joy of the whole earth," is to have a glorious future. It shall be called "A City of Truth" (Zech. viii, 3; Isa. i, 26), "The City of Righteousness, The Faithful City!"

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

No one among our readers and friends in the London area or those who may be visiting the City should miss the opportunity of hearing the Rev. Pascoe Goard's illuminating addresses at our Headquarters on Mondays, December 13th and 20th, at 3 and 7.30.

* * *

There is every indication that the Christmas gatherings and Sale of Gifts on Tuesday and Wednesday next, December 14th and 15th, at our Headquarters, 6, Buckingham Gate, S.W., will be a great success. A splendid assortment of useful articles will be on sale at moderate prices, and for these the Women's Auxiliary desire us to express their warm thanks to all the generous donors. As previously stated, gifts of perishables may be sent in on the days of Sale. An excellent tea will be served each day. An attractive programme has been arranged. Musical and other items will be rendered by Mrs. Kenneth Dodds, Miss Hilda Morey, Mr. Lynam Knight, and Mr. Harrison Hill. Short addresses will be given by Major J. Knowles, President B.-I.-W.F., the Revs. Pascoe Goard and Joseph Gay, Mr. John Leech, K.C., Messrs. Garrison and Morey, and others. The proceedings will continue from 3 to 9.30 p.m. each day. All are cordially invited. No effort will be spared to make these Christmas Reunions a happy time for all.

* * *

A four days' mission conducted in Derby by the Rev. T. H. Whitehouse, our Midland Area Commissioner, was very successful. All the eight meetings were well attended and intense interest was aroused. The financial contributions were excellent and a good amount of literature was sold. Nearly 100 names were handed in for the formation of a new Branch. Mr. Whitehouse was helping at the Northern Congress at Liverpool last week; this week he is giving eight lectures in Devonshire—Chudleigh, Teignmouth, Paignton, Exeter and Devonport—breaking his journey at Oxford, where he will preach at Marston Parish Church twice on the Kingdom Evangel, proceeding to Burton-on-Trent for two lectures, then to Coventry, Birmingham and Derby for further meetings.

* * *

A meeting of the British-Israel-World Federation, Stoke-on-Trent Branch, was held on November 18th in the Town Hall, when an excellent address was given by the Rev. J. W. Adams, M.A., Vicar of Wall, Lichfield, who for nearly two hours held a large audience by conducting them by means of a coloured map, 109 square feet, along the journeyings of Israel from Palestine to Assyria, thence through Europe to their new home in the British Isles. The Committee were much perturbed at first because the hall they had engaged could not be used that night; they were, however, turned into the imposing Court Room, where it was feared their number might be lost, but, thanks be to God, a large audience trooped in and the room was filled to overflowing. Mr. A. Gresham Copeland, the President, presided. Mr. Adams has since given five lectures at Chelmsford on the Great Pyramid to audiences varying from 500 to 1,000.

Our readers everywhere are reminded that Thursday in each week is the B.-I. Prayer League day for special intercession for the Divine blessing on the British-Israel Movement throughout the world.

* * *

Copies of "The Anglo-Israel Post Bag," by the late Bishop Titcombe, are urgently needed. Can any of our readers kindly favour us?

* * *

November 29th to December 3rd was a red-letter week for Liverpool British-Israelites, when ten meetings were held and twenty-eight addresses were delivered in connection with the Northern Congress. Major Knowles (President of the B.-I.-W.F.) presided at the opening meeting on Monday afternoon; and Mr. Herbert Garrison and Mr. G. R. Gair were the speakers. Major Knowles presided again in the evening, and Mr. Garrison gave his illustrated lecture on "Volcanoes." Four addresses were given on Tuesday and Wednesday by the Rev. Pascoe Goard; and three on Thursday and Friday by Mr. John Leech, M.A., K.C. Other speakers and chairmen during the week were the Revs. W. Brown Pollock, M.A.; Joseph Gay; T. H. Whitehouse; R. G. F. Waddington, M.A.; E. W. Dicks; J. C. Dalrymple; and Messrs. D. Davidson, M.C.; Foster Beaver; J. J. Morey; J. A. Yoxall; S. E. Steele; and J. H. Tench. Meetings were also held at Bradford, speaker, Mr. Morey; Southport, the Rev. Joseph Gay, Rev. J. C. Dalrymple, and Messrs. Garrison and Tench; Manchester and Sheffield, Mr. Morey; Stockport, Rev. R. G. F. Waddington; Wigan, Mr. John Leech; Halifax, Rev. Joseph Gay; and Ashton-under-Lyne, Rev. T. H. Whitehouse and Mr. J. H. Tench.

* * *

Mr. Garrison repeated his lecture on "Volcanoes" at Southport on Tuesday; and on Wednesday he went on to Preston where, in the Guildhall, he lectured to a very fine audience on "The Greatest Discovery of the Age." The Rev. Wm. Askwith, M.A., Vicar of Walton-le-Dale, presided. A large number gave in their names for literature and notices of further meetings. The assembly was declared to be by far the largest ever known in the town for a British-Israel address. No speaker could desire a more attentive and responsive company. * * *

ENGAGEMENTS.

Dec. 13.—7.30, Capt. Young, West Norwood Brotherhood Hall, 106, Knight's Hill, West Norwood.
Dec. 13.—7.30, Stoke-on-Trent, Rev. Gilbert Davies, M.A.
Dec. 14.—3 and 7.30, Dover Branch.
Dec. 14.—7.30, Southport Branch, Mr. G. R. Gair.
Dec. 15.—7.45, Arcade Hall, Exeter, Mr. Walker.
Dec. 15.—7.30, Stockwell, Mr. Morey.
Dec. 16.—8, Teddington College, Woodford Green, Mr. Morey.
Dec. 16.—8, Mission Hall, Shawlands Cross, Glasgow, Rev. T. Hislop.
Dec. 17.—7.30, Barking, Mr. John Leech.
Dec. 19.—6.30, Christian Institute, Bothwell Street, Glasgow, Mrs. Rankin.

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A MEETING

WILL BE HELD ON

DECEMBER 15th, at 3.30 p.m.

SPEAKERS:

A Medical Representative of the New Health Society

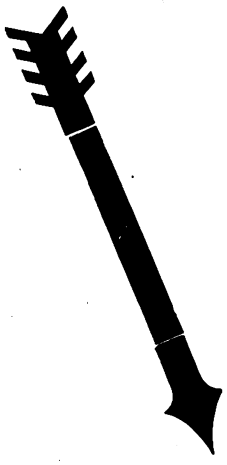
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The Official Weekly Journal of the British-Israel-World Federation.

INCORPORATING "THE BANNER OF ISRAEL" AND "THE COVENANT PEOPLE."

No. 259. Vol. V. DECEMBER 18th, 1926. Price 2d.

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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.]

CHRISTIAN PERFECTION; OR, THE STATESMANSHIP OF JESUS.—VI.

THE CITY—THE FINAL GOAL.

BY THE REV. W. PASCOE GOARD.

LET us consider the goal toward which we ourselves, our nation, our race, are travelling.

"They seek a city, which hath foundations; whose builder and maker is God."

The CITY is the goal of the hopes of the children of Abraham, Isaac and Jacob, to which seed, by the grace of God, we belong.

In seeking the City they have expected (and we still expect) to spend their lives, their efforts and their treasure.

In seeking the City they have determined to refuse all other attractions of whatever nature which would lure from the quest. This is true of the greatest things of the earth.

Abraham might have remained in Ur of the Chaldees; and we may take it for granted that his position would not have been an humble one there.

Moses was called the son of Pharaoh's daughter, and as such would have succeeded to the throne and the "treasures of Egypt," but because he sought the City he refused to be called the son of Pharaoh's daughter.

Because he sought the City he went forth from Egypt, "not fearing the wrath of the king," but fearing to be turned aside from the quest of the City, and from his share of the great march of Israel through the ages in quest of it.

Jesus was offered "all the kingdoms of the world and the glory of them," but He "refused the evil and chose the good," even though the way of the "good" was the way of the Cross.

The generations of worthies recorded in the eleventh chapter of the Epistle to the Hebrews refused the attractions of life by the wayside, "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season."

What is the City these sought?

God is preparing the final City in the heavens, which shall in due time be revealed.

* * *

In the meantime He has given to us the privilege of reproducing the City on the earth, according to our ideals and plans, and various are the attempts we have made.

Accordingly, while the mystical City is in progress of preparation for the day of final triumphant revelation, the material City has in the meantime an earthly manifestation. The record of this stands out most clearly in the Bible and secular history.

That the kingdoms of this world have emulated and surpassed the earthly manifestation of "the City" in splendour is a great fact of history which we have not time to deal with here.

The City has a double significance, fitting it perfectly to the Great Plan. It is at once:—

Jerusalem—and—Zion.

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It emerges first upon the pages of history as Salem. That majestic and mysterious personage who came to Abraham and blessed him, as the greater blesses the lesser—Melchisedec—was King of Salem. During Joshua's time the King of Salem was Adoni-zedek. The former was King of Peace, and the latter lord of Peace.

David captured the City, enlarged and beautified it, and called it Zion, instituting THE ZION ADMINISTRATION which should endure for ever. There he "sat upon the throne of Jehovah as king," as did Solomon, his son and successor (1 Chron. xxix, 23).

Solomon built therein the Temple, and made it THE CENTRE OF WORSHIP for the world; under the name of Jerusalem as to the City, while the Temple itself was called of God "A House of prayer for all nations."

"Jerusalem" thereafter represents THE CENTRE OF WORSHIP, and "Zion" THE CENTRE OF GOVERNMENT—both of Jehovah. This the City included in its twofold significance.

Of Zion we have this wonderful description in Ps. xlviii, which sets forth the Kingship of Jehovah established there. (Ps. xlviii):—

THE KINGLY ADMINISTRATION.

1. "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness.
2. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King.
3. God is known in her palaces for a refuge.
4. For, lo, the kings were assembled, they passed by together.
5. They saw it, and so they marvelled; they were troubled, and hasted away.
6. Fear took hold upon them there, and pain, as of a woman in travail.
7. Thou breakest the ships of Tarshish with an east wind.
8. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever. Selah.

THE GLORY OF THE TEMPLE WORSHIP.

9. We have thought of thy lovingkindness, O God, in the midst of thy temple.
10. According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness.

THE DEFENCES OF ZION.

11. Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.
12. Walk about Zion, and go round about her: tell the towers thereof.
13. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.
14. For this God is our God for ever and ever: he will be our guide even unto death."

Of the City Isaiah speaks in chapter lii thus:—

THE ULTIMATE GLORY.

1. "Awake, awake; put on THY STRENGTH, O ZION; put on THY BEAUTIFUL GARMENTS, O JERUSALEM, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.
2. Shake thyself from the dust; arise, and sit down, O JERUSALEM: loose thyself from the bands of thy neck, O captive DAUGHTER OF ZION.
3. For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money.
7. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!
8. Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, WHEN THE LORD SHALL BRING AGAIN ZION.
9. Break forth into joy, sing together, YE WASTE PLACES OF JERUSALEM: for the Lord hath comforted his people, he hath REDEEMED JERUSALEM.
10. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

Jehovah hath set His Name for ever in the City.

"Yet have I set my King on my holy hill of Zion."

"I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee."

"Ask of me and I shall give to thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

During the continuance of the Kingdom in Zion, belonging to no one of the tribes separately, but to all of the tribes collectively, the City was the capital of the Kingdom of the House of David until the Kingdom was removed in the days of Zedekiah.

Jesus came to the City with ceremonial, fulfilling the prophecies, and there He was cast out of the City and crucified.

Thus He suffered outside of the City which was officially the "Camp" of the Hosts of God.

THE KINGDOM REMOVED.

Jesus said to the inhabitants of the City, "Behold, the Kingdom is taken from you and given to a nation bringing forth the fruits thereof."

Of the City he said (Matt. xxiii, 37–39):

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!
38. Behold, your house is left unto you desolate.
39. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

* * *

Whence did the Kingdom go?

IT WENT TO A NATION; for this the Lord distinctly assures us.

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IT COULD ONLY GO TO AN ISRAEL NATION. It was to Israel that the Lord said, "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."

There has always been in existence an Israel nation to receive the Kingdom. The plain statement of the renewal of the Covenant with the House of Israel is clearly shown in Jer. xxxi and in Heb. viii, which please read as part of this article.

The plain statement also of the renewal of the Covenant with the House of David AT THE TIME THAT IT WAS BEING REMOVED FROM JERUSALEM is that "David shall never want a man to sit upon the throne of the House of Israel."

(Jer. xxxiii, 1–26, which also please read.)

THE CAPITAL RETURNS TO JERUSALEM.

Writing concerning the official City, Zechariah declares: "Jerusalem shall be INHABITED AGAIN IN ITS OWN PLACE, EVEN IN JERUSALEM," and Isaiah says of Zion: "My watchmen shall see eye to eye when the Lord shall BRING AGAIN Zion."

WE THEREFORE SEE THAT BOTH OFFICIAL ZION AND JERUSALEM HAVE BEEN ABSENT FROM GEOGRAPHICAL JERUSALEM SINCE THE TIME OF THE REMOVAL OF THE KINGDOM.

We see further that Isaiah in his great Israel in the Isles message, which begins with the fortieth chapter, addresses both Jerusalem and Zion as being in the Isles.

WE MUST THEREFORE LOOK FOR THESE NATIONAL CENTRES AS BEING IN THE ISLES WHERE ISRAEL SHOULD DWELL DURING THE PRESENT DISPENSATION. This is so manifestly the case that we believe there is not the slightest reason to doubt or to question the matter.

Already there is a promise of the return of official Zion to geographical Zion in the fact that once more Zion official has extended its power to Zion geographical (that is to say, the Government has extended its power to the ancient City of the Fathers), and has there established a branch of its Government once more.

Thus the promise of the New Covenant concerning the City contained in Jeremiah xxxi is in process of fulfilment.

JERUSALEM SHALL BE AGAIN THE CENTRE OF WORLD WORSHIP.

Official Jerusalem, the centre of the national worship, has also a thriving Bishopric in Jerusalem.

But the Government will not be allowed to go unchallenged. The City will again be besieged by alien power and will be taken. "The city shall be taken; the houses rifled, and the women ravished, and half of the city shall go into captivity."

"In that day His feet shall stand upon the Mount of Olives"; the Lord will return to the City, and the City will be permanently regained.

THE MILLENNIAL CITY.

Then will come the building of the new City to serve during the Millennial reign of Our Lord; and of the new Temple to be the centre of His worship.

"The city lieth foursquare." "And the suburbs of the city shall be TOWARD THE NORTH two hundred and fifty, and TOWARD THE SOUTH two hundred and fifty, and TOWARD THE EAST two hundred and fifty, and TOWARD THE WEST two hundred and fifty."

For the full description of the Temple, the City, and the land as it shall be divided among the tribes, see Ezekiel, chapters xlii to xlviii.

TO THIS LAND shall return the tribes of Israel, as is geographically set forth in Ezekiel xxxvi, 1–15.

TO THIS CITY shall return the Glory of God, which departed from the former City of Jerusalem, and which accompanied Israel in its wanderings and abode with her in the appointed place.

* * *

This is the earthly City. But in the meantime this is but the temporary City which has been set up first in Palestine, then in Israel in the Isles, in the land and nation of Israel.

The description of the final City is as follows:—

"AND I SAW THE HOLY CITY,

New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

Rev. xxi, 3–4:—

3. "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God,

4. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Rev. xxi, 10–27:—

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:

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.

15. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

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.

17. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

19. And the foundations of the wall of the city were

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garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20. The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

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, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25. And the gates of it shall not be shut at all by day: for there shall be no night there.

26. And they shall bring the glory and honour of the nations into it.

27. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

"They seek for a city which hath foundations, Whose builder and maker is God." This is the goal of the march through the ages of the Israel people.

O YE OF LITTLE FAITH, WHEREFORE DIDST THOU DOUBT?

II.

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

THE prophetic narrative of Rev. xi, 13, after 12, describes an event which apparently is the result of the ascension of the witnesses to heaven. It should be considered that the laxity of thought, or indifference to religious sentiment has been brought about by Romanism and Modernism, and may we not say a false doctrine of Christian Brotherhood which has a form of Godliness but denies the Power, the new birth of the Holy Spirit. The cry, "Come out of her, My people," should have sounded in our ears or in our hearts when the last great war broke out, or even when the "Papal Infallibility" received such a rebuke and punishment as it did in 1870. But, alas! our Christian sentiments not being regulated by God's Word, have opened our doors to the aliens. Quite right; if we had taken care to teach them of the Love of God and show forth His praise. Instead of this, we have fallen into Continental ways ever since the Franco-Prussian War; but we then lost our first love.

Surely our people will now see God's hand lifted up to their salvation when the work of the Spirit of Life from God saves us from the machinations of Romanism, Modernism and Sabbath desecration. We are told first, "great fear came upon those who saw them," giving forth their testimony afresh. So their witnessing power is but suspended to break forth again, and this is seen under the third angel in Rev. xiv, 9. Now verse 8, we think, gives us the cause of this "great fear." It is nothing less than the destruction of the City of Babylon (Rome). Now follow on with Rev. xi, 13: "And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake was slain of men seven chiliads (thousands): and the remnant were affrighted, and gave glory unto the God of heaven."

"THE SECOND WOE IS PAST."

Notice the Third Woe, which is the northern hail (Russian), comes quickly after the Second Woe is past.

From this we argue that Isa. lxiii, 1–6, of which Isa. xxxiv is an after-recapitulation, will take place before the final Armageddon catastrophe.

So also Isa. xxvii, 13, and Zech. ix, 13–17, which speak of "the trumpet," is co-eval with Rev. xi, 15, Obad. 15-18, 21, "the Kingdom shall be the Lord's." Look back at Rev. x, 7, with 6. ? $(1562\frac{1}{4}+365\frac{1}{4})=$ A.D. $1927\frac{1}{4}$!

We ask our readers to look up these passages with the contexts, connecting Ps. ii, especially the sixth verse, and Ps. cx with them. There are many passages which refer definitely to the final Armageddon, which we must leave to their consideration.

It would therefore seem to us that the final doom of Edom (Turkey) as a united power comes first, immediately following or at the time of a great return of our nation to God. At this time the nations of Europe, with the exception of those in the "Locarno Pact," may we call it, will be amongst the heathen upon whom the Lord's wrath has come, and their devastator will be the eighth head of the Beast (Rev. xvii, 11, 16, 17), that is, Russia, before this Northern Confederacy unites them all against Israel under Christ in Palestine.

It will be gathered incidentally that "the house of Togarmah of the Northern parts" (portions of the remnant of the dissolved Turkish power) will be with this Northern Confederacy (Ezek. xxxviii, 6), and yet "the remnant of Edom" (Amos ix, 12) is to be the possession of Israel. We think our readers might be more convinced as to the impossibility of Rome conquering Britain, if they would logically read through carefully Rev. xiv, which beginning with the 144,000 upon Mount Zion who follow the Lamb whithersoever He goeth, having their Father's name upon their foreheads, have a work to do *yet* in denouncing the Apostasy under this third angel (v. 9), and that they need patience, obedience and faith to carry them through. Surely the sickle in the Hand of the Son of Man can discern His own who may be called upon to follow Him into the judgment and the righteous war. Let us distinguish between these and those who are reaped down by the "angel out of the temple," who is bidden by the angel which came out from the altar. This last is the reaping of the wicked into the great winepress of the wrath of God.

"Alas! Who shall live when God doeth this?"

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THE SECOND COMING OF OUR LORD.

III.

WHEN IS HE COMING?

CONGRESS ADDRESS BY JOHN LEECH, M.A., LL.B., K.C.

WE read, "Of that day and hour knoweth no man." No, we cannot tell the day or the hour. But you remember what Our Lord said to the Pharisees, "Oh, ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times." Although we cannot tell the day nor the hour, it is our duty to discern the signs of the times. What do we see to-day? Everything points to the near return of our King. In 2 Thess. we read, "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

Notice that in that warning we see only two things that are to happen before the Lord should return—one was the falling away. Has that taken place? What was the other? The man of sin was to be revealed. Has he been revealed? Indeed he has, that man of sin, as plain as the Bible can make him, and history can show him. Have we not the system of Rome, with the Pope at its head? Those two things had to be fulfilled before Christ came, and have been fulfilled.

What is there in the way of His Coming? Look at Rev. xvi; I believe you will find there an account of the late War, the world-wide War, as we call it rightly, when all the great nations of the world were at war, and not only they, but remember, as it is said there, all the kings of the earth were at war, because Germany declared against the entire world, for she said that she would sink the ships of every nation, which she did, or tried to do. In that chapter you have an account of the late War. And then, without any connection with what went before, or what comes after, you have this remarkable verse, "Behold I come as a thief, Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." I believe that is the last warning to the saints. After that you have the Armageddon which is yet to come. I believe the significance of it is this, that the Lord says, When you see that great War take place, then look up. Behold, I come as a thief. Be ready. The last warning to the Church. Mr. Davidson, the other evening, told us practically the same thing, that the Pyramid showed that the last bell rang in 1920. And that now we should be looking out for the immediate or near return of the Lord.

THE RESULT OF THE LORD'S COMING.

There are going to be wonderful things happen then. There are going to be two great changes. We are going to be changed in our body, and we are going to be changed in our inner man. We read that "we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Yes, how hampered we are by our frail and feeble bodies! But a glorious day is coming when that body is going to be changed, and when the inner man is going to be changed. "Behold, I show you a mystery. We shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye." "Our citizenship is in Heaven, from whence also we look for the Saviour, the Lord Jesus Christ, Who shall fashion anew the body of our humiliation." (Phil. iii, 20, R.V.).

The glorious day is coming when our body shall be changed, "that it may be fashioned like unto His glorious Body, according to the working whereby He is able even to subdue all things unto Himself." Our bodies are to be renewed. It is not only to be changed, but it is to be conformed to the Body of His glory. This poor, weak, feeble body of ours is going to be conformed to the Body of His glory.

I was speaking on this subject in Belfast, and a poor cripple girl was present. After the address she went up to someone and said, "Is this poor, crippled body of mine going to be made like unto His glorious Body?" "Yes."

We all have our limitations; all our physical weaknesses. Even if the Lord does not heal us now, as He has the power to do, and is doing with many, this body of ours is going to be changed and made like unto His glorious Body. But some men will say, "How are the dead raised up and with what body do they come?" What does the Apostle say? "Thou fool, that which thou sowest is not quickened, except it die. . . . But God giveth it a body as it hath pleased Him, and to every seed his own body." There is the germ of life in this body of ours, and even if it goes down to the grave it shall spring up and we shall have the new and glorified body.

Then there is the change of the inner man. We read in 1 John, "We know that when He shall appear we shall be like Him, for we shall see Him as He is," or as it is in the R.V., "We shall see Him even as He is." Now that is a verse that is greatly misunderstood. Our "seeing Him" is a proof that we are like Him. I want all your attention for this, because it is a little intricate. You remember the Jews saw Our Lord as a Galilean man, but that did not make them like Him. You remember the three Apostles were on the Transfiguration Mount, and saw Him in His glory, but that did not make them like Him. John saw Him as He (Jesus) was taken up into Heaven, but that did not make him like Him. What does it mean? It means that we shall be so truly like Him that we shall see Him actually as He is. A horse can see a man, but a horse cannot understand a man. He is a different species. The dog you are so fond of does not thoroughly understand you. It is only *a man* that can understand *a man*. You must be of the same nature, or the same species. This verse means that in that day we shall be so like the Lord in the inner man that we shall know and understand Him thoroughly as we never did before. "We know that when He shall appear we shall be like Him, for we shall see Him as He is." That word "for" there means "inasmuch," or "seeing that," which would be clearer and better than "for." The verse might be read like this: "We know that when He shall appear we shall be like Him, inasmuch as we shall truly comprehend and know Him, even as He is." We only know a little about Our Lord now. We are not capable of knowing Him fully. "For now

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we see through a glass darkly, but then face to face. Now we know in part, but then shall we know even as also we are known." That is going to be a great day. Our bodies changed like unto His glorious body; and so like Him in the inner man that we shall fully comprehend and understand Our Lord as we can only understand Him now in part.

It is an important thing that we should know this, because we read of the effect of the Hope, that "He that hath this hope set on Him, purifieth himself, even as He is pure." There was a gentleman who had been born blind. He had a beautiful wife and four children, but he had never seen them. One day a doctor examined his eyes, and he said, "Oh! there is nothing really wrong with your eyes. There is some obstruction. If only a few years ago they had been attended to, a slight operation would have removed it; but now it would be a serious operation." And the gentleman said, "Oh! anything to give me sight." And the doctor operated. And when his eyes were sufficiently healed that he could be removed from the dark room, they brought his wife and children. And he looked at them and said, "Why do you show me my wife and children first? Show me the doctor who gave me my sight." Oh! we are not looking for rewards. We are not thinking so much of the glory. We want to see that One Who died for us.

CONGRESS ADDRESSES.

THE REV. D. WYNNE EVANS:—

I am very glad that our revered brother, Commander Roberts, has struck the right note to-night, viz., the need for prayer. We need an awakening. We are living in serious times; and I feel to-night that should be the real burden of this fine gathering.

Having for some years studied the great Puritan Movement of the seventeenth century I discovered a remarkable groping after the theory that to-day we regard as truth. The spiritual note, the note of Revival is in the air. I believe it is coming. The churches need reviving.

Recently we had the Home-Coming of Sir Alan Cobham, one who has done so much for the Empire already. When he, in his marvellous plane, alighted on the Thames in front of the Palace of Westminster, I decided at once upon my subject for this evening—the Story of a Flight with Mr. Cobham across the world. You will agree, I think, that is up-to-date. In the report of his first official speech, which appeared in *The Times*, after referring to the leading incidents of the flight, Sir Alan Cobham emphasised the fact that ninety per cent. of the flight to Australia and back was done *under British organisation*. In fact, he said, it was *impossible to fly across the world without the aid of British organisation*.

That brought home to the British people what the British Empire really is to the world.

Australia alone is so vast, he said. It had been held back by its vastness. But aviation was now coming to its aid, and isolated farmers in the interior would be no longer shut off from their fellow men.

That led up to the question as to whether an air route would pay as a means of opening up the country. Sir Alan said it was a great thing for Australia and the Dominions. The men were so isolated, they could not even get to church except very rarely. And many of them were growing up without knowing very much about Christianity. Through the aid of aviation they would be able to get together and be brought into a fellowship of spirit.

Now I submit to you that this marvellous flight of Sir Alan Cobham is not only something that has touched the imagination of the world in general, and that of the British Empire in particular, but that it has also a great significance at this particular time in our history. We have come to a time of great crisis—call it what you like, but we have come to a time of greater crisis than we have gone through yet.

I believe myself that the time has come for the Church of God to be up and doing as never before.

I happen to live and labour in one of the most difficult places in this great City. I am in Shoreditch. If you could only see the conditions under which some of the poor people are living. The sun never ceases to shine upon the British Empire, yet there, in the very heart of the Empire, it is seldom seen. I have 600 kiddies—a large family, but I love them—and I am trying to instil into these young hearts and to impress upon these elastic minds the good time that is coming for Britain, God's Israel of the prophecies; and that it is much better than Socialism and Communism. I am in the thick of it. And the people are beginning to see the vision of Israel truth. The children carry home a little bit of the truth, and even there in the darkest place almost of London we have much light, and we thank God and take courage.

At the function to which I have already called attention it was said that *we have been a nation of seamen*, but *now we must become a nation of airmen*.

When Sir Alan Cobham alighted near the Thames Embankment he could almost see the statue of Boadicea right in front of him at the end of the Thames Embankment. Let me introduce to you the ancient British Queen.

Boadicea means victorious. Victoria the First, of the first century of our era. Sir William Bull, Member of Parliament, once told me that he had the honour and great pleasure of taking Queen Victoria, the Good, to inspect the statue of Queen Victoria the First, of the first century, when it was in plaster, before it was cast in bronze as it is now. Sir William told me that Her Majesty was surprised and amused that there had been a Victoria before her. He told her that Boadicea was the first Victoria in the history of this country.

On the west side of the pedestal there is the inscription recording the fact that Boadicea, Queen of the Iceni in Britain, died in A.D. 61, after leading her people against the Roman invader. The statue of the Queen was placed on the Embankment, near the Houses of Parliament, by the L.C.C. in 1902. On the south side, facing the river, you find the following two lines from William Cowper's memorial ode:—

"Regions Cæsar never knew
Thy posterity shall sway."

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My Celtic imagination was unusually moved. There was Boadicea standing in her war chariot, the poor little Princess of ancient British blood, with her two warrior horses; there stood Boadicea, with outstretched hands, and her beautiful hair flying in the wind, looking down on that spot where Sir Alan Cobham touched his native land after his flight to the Antipodes and back. How the race has increased and the Empire grown since her day! The Christian poet, William Cowper, who has been dead for more than a century, wrote the above lines.

The Queen of the Iceni, Boadicea, once inquired of the old Archdruid of Britain concerning the fate and the destiny of her country and people. He had his headquarters here in London. And in the ancient British tongue this London of ours is called Ludd, from which you get Ludgate Hill and Ludgate Circus. When Boadicea inquired of the old Archdruid what should be the future destiny of her dear land, he answered hopefully. Doubtless he knew some of the old prophecies of the Old Testament, although he was regarded as a pagan. But Druidism was not really pagan. It is maintained, for instance, that the ancient Druids were the first to teach the soul's immortality: that they had originally as high a conception of the true nature of God as the Jews themselves.

Let me tell you this in closing. About three months ago on the day that Sir Alan Cobham started on his flight, I had a kindly letter from Lady Cobham in which she reminded me of my promise to pray for her brave and gallant husband. "Please do not forget Mr. Cobham in your prayers," she wrote. Who could refuse such a request? I was honoured with that. There were others praying, I have no doubt. I want us all to become intercessors, not only for those who are flying, and who are at sea, but for our world-wide Empire. The time has come for intercession as never before. Mr. Cobham said it was only the British that could fly round the world, because the British Empire is such that it carries us round the globe. It is power in prayer that we need. God is about to pour out His Spirit as never before. The prophecy of Joel has not yet been fulfilled, but we are living in the days when it is near its fulfilment. And we want to wait upon God as never before. "How much more shall your Heavenly Father give the Holy Spirit to them that ask Him?" The rendering should be, "Your Father out of Heaven. The Father bends down to us, and He says, Take the gift of the Holy Spirit."

Jim saw his mother cleaning the fruit for Christmas, and he said: "I would like to taste some of those currants to see if they are all right to go into the pudding." So she told him to take some. "No, mother, dear, I would like to have them from your hand." She had a larger hand than he had, and he knew that he would get more from her. "Your hand is bigger than mine," he said. That is what Jesus says: "How much more shall your Father out of Heaven give the Holy Spirit to them that ask Him?" His heart is bigger; His hand is bigger. Let us reconsecrate ourselves to Him and to His service, and to this great ministry of bringing the world to the feet of the Lord Jesus Christ.

THE REV. GEORGE SPEEDIE, M.A.:—

Prior to the war for some seven years I had the privilege and the honour of being Chaplain to the British and American sailors at Hamburg. I remember one young man who came a good deal to our institute. We had there in that great and mighty port at that time a nice institute for sailors. We used to entertain this young fellow, and thought a great deal of him. He was a very pleasant young man. One afternoon we were playing draughts in one of the rooms, and as I was moving a hand, he said, "Mr. Speedie, how long do you mean to stay in Hamburg?" "I am in no hurry to leave," I replied. "You do not want to be in Hamburg when war breaks out, do you?" he said. "Dear me, you are not thinking about war, are you?" was my reply. We had seen certain preparations going on. But like so many people, blind to the signs of the times, we could not believe that at this stage of our civilisation war would be the means used to settle any dispute between the nations. Oh, that we had known British-Israel truth at this time! And I said to the young fellow, "Tell me, what do you really mean?" He said, "It is like this. The various empires that have arisen in the history of the world have gone down one after the other. Germany is preparing for war, and I may tell you frankly, and everybody with their eyes open say that this is the day of Britain's sunset." All the patriotism I had in my bosom stirred within me, and I said, "I do not believe that." He said, "Your own papers confess it." I said, "Don't you place too much importance on what the papers say." Which reminds me of two coloured gentlemen in the Southern States—and, of course, as you know, they have the reputation for being fond of chicken. Nobody was about, the table was set, and one of them picked up a chicken, wrapped it in a paper, and put it under his arm. The other one said, "That is an awful thing to do to steal that chicken." "How do you know that I have stolen it?" he asked. "I see the paper under your arm." "Oh, you cannot believe everything you see in the papers," was his retort. You cannot believe everything you see in the papers. After that conversation with that young man I began to take a great interest in British history. I said to him, "What is really your plan of campaign?" He told me exactly what later on the German army attempted to do—to go through Belgium with one mighty rush. "But how is that going to affect Britain?" I asked him. "It is Britain afterwards"; and he added, "I should not have told you so much, but I like you, and I am fond of your family, and I do not want you to be unprepared."

I remember while in Hamburg we had a dear gentleman come to see us from Belfast, and he was a great talker; and I had a boy who was also a great talker. We warned George beforehand not to talk much, but to leave it to Mr. Irwin. The poor boy stood it as long as he could, and at last he said, "Can I have a chance now?" The gentleman asked him what he would like to be when he was a man. He replied, "I want to be a preacher because I want to be able to talk as long as I like."

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I want, however, to put three scenes before you. In Germany, outside the city of Hamburg, I remember seeing a potter at work. With your kind permission shall we all together this afternoon go down to the potter's house. Listen to the Word of God, the word which came to Jeremiah from the Lord, "Arise, and go down to the potter's house, and there I will cause thee to hear My words. Then I went down to the potter's house and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hands of the potter; so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in Mine hand, O house of Israel."

I wonder why God asked Jeremiah to go down to the potter's house. We find this mentioned also by Isaiah, by Zechariah, and also by Paul, and in every case the message seems to be one of severity; and yet we dare not say this afternoon that Jeremiah, or Isaiah, or Zechariah were severe men all the way through in their lives.

Jeremiah has been spoken of, somewhat slightingly, as the weeping prophet. Yes, but we have seen tears of joy, and we have seen tears because of the wickedness of a nation. We have people, even at the present time, whose very hearts are torn because of the sins and shortcomings of the redeemed people of God. Yet each come with this message of severity. What do they see there? Three things struck me very vividly as I looked at that potter in the German potter's house:—

First, *the man, the potter*. For after all said and done, it is the people who are the great things; I saw the potter, an intelligent, trained worker.

Then my attention was directed to *the machine*, which I noticed the potter had in complete control, and there was the wheel going round.

Then there was *the clay*. I saw that man take up great pieces of clay, and beat it, and then throw it upon the wheel which continually revolved. He was making a beautiful vase. But there was some gritty piece in the clay, and I saw a look of concern come into his face, but only for a moment; then the wheel stopped, and he took up the unfinished vase, took a piece of it away, and then went on to make a smaller size vase.

After I went home I could not help thinking, why did I not see this British-Israel Truth in that wonderful illustration? For this is how the Great Potter deals with Israel.

According to my teachers Israel was the Church. That was all there was about it. There is the personal message.

But God was dealing with the House of Israel; and here we see three things that stand out. First of all, the Potter. And oh, for the eloquence! Is there eloquence to do justice to a subject like God; Who is our God? Sometimes I have had to give addresses in some of the Working Men's Associations in Toronto, and when I have seen the pale, pinched faces, I have wondered sometimes just what is the best thing to say to them after all. Who is our God? He has been dealing with us in love, wondrous love; and dealing with the nation in wondrous love and forbearance. What a great record it would be to tell of the wonderful things that God has done for the Israel of God right down through the ages. What a wonderful story! And if you have not heard as much as you would have liked to hear, may I beg of you to come back again, and you will find that the subject is almost sure to be dealt with in a fuller way by those who are capable of doing so.

One of the passages I love to think of in connection with this Israel teaching is this: "Like as a mother comforteth her children, so will I comfort thee, O house of Israel." Think of a mother comforting. I remember speaking to a man in Toronto one time, a very learned man; he had become somewhat agnostic, and I tried to present the Bible picture of God to him. As we walked along in one of the public parks, I spoke about the Fatherly attributes of God. In an instant he said, "Don't speak to me about that. I had a father who was a drunkard. I know nothing at all about a loving father such as you are trying to picture. That will never bring me to God." And then I said, "Like as a mother comforteth her children, so will I comfort thee, O house of Israel." And he said, "That is different." And through that human friendship he climbed the trellis work to God. God is speaking to us to-day; I know He is. We men and women, joyful men and women, busy with household care, professional care, business cares, He is speaking to us, and He is speaking to the nation.

Then I come to *the wheels* for the carrying out of His purpose. I do not know what it signifies. I have not thought of this subject very much in relation to British-Israel Truth.

But *the clay*; the clay was the stuff that the potter wanted. And the clay is the stuff that God wants. Men and women, the British-Israel nation. There may be some who say, No, we do not believe that. We do not believe that Truth at all. Whether you believe it or not, if you are an Anglo-Saxon you are a British-Israelite. It will be infinitely better for you to come right in, and live up to your reputation, and get all the joy and strength that here is to be had from the acceptance of this glorious Truth. The clay. Much might be said about that this afternoon, but I will not attempt to say much. If you have not been attending Mr. Garrison's lectures about the British Empire, you have been denying yourself one of the privileges that people all over Canada would give a great deal to have.

At one time in Canada I got into conversation with a man who had just returned from a visit to London, and he said, "I have just been over to your country." "Indeed," I said, "and how did you like it?" "Oh! it is going to the dogs," was his reply. "Well, well," I said, "that is too bad. My father used to talk like that forty years ago, but it is still on the map." It seems that he had been to the East End of London, and he told me about his experiences in Stepney and Limehouse. He told me about some of the things he saw there, and he spoke about the leaders of the political parties; they were wrong; and the Church was

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wrong; everything was wrong—until I stopped him and said, "Man, do you know that you are talking against the Israel of God? Do you know that the British people are God's ancient people Israel? That Britain is the covenant nation." He took a few steps back, and looking at me very critically, said, "Are you quite right in your head?" "Well!" I said, "I have not been in an asylum for the insane, and I am usually credited with some sanity." I added, "By the way, you grant anyway that God has an ancient people?" "Yes," he said, "the minister tells us that, and they are the Jews." This man could not believe it possible that the British people, with all their drunkenness and sin, could be God's covenant people. It was humbling for me. And I said to him, "Now, my friend, you have just intimated to me that God has an ancient people." He said, "I quite agree to that." "Are you prepared to say that they are the Jews?" and I ran over several passages. And he said, "Why, I never saw that before. Do you guarantee that these words are in the Bible?" I assured him that they were. So we parted. I told him that if he had any difficulties about this matter to write to Headquarters and get hold of some literature. I find it is so easy to open up conversation on this great matter with those with whom I have come into contact.

Recently I had the privilege of meeting a young lad who is attending Glasgow University. In an open contest for drawing in a marine construction he gained a prize with a bursary of £300 for the whole of Britain, but one of the conditions was that he should attend Glasgow University and do work in one of the shipyards. Here is a very interesting thing. Sitting in his room he called my attention to a copy of the New Testament (Revised Version). He said, "When I have spent all the day at hard work, I read a chapter or two of this Book at night, and wash my mind clear of all the figures." And he went on, "I work beside a man who is an unbeliever, and I have been trying to persuade him to read the New Testament. I do not know exactly just how to get hold of this man. He has got no interest in religion, or in the churches. I would do anything to influence that man." Looking straight into that dear fellow's eyes, I said, "Alec, have you ever thought of the great truth concerning the British people?" He looked puzzled, and I ran over some of the passages. To see that boy's face was an inspiration. "Why," he said, "that is going to answer some of the questions that have been puzzling me immensely. I must know more about that." There is nothing pessimistic about this Truth. It is joy-giving; it is strength-giving. To those of you who have not yet accepted it, do not hesitate to get all the literature you can on the subject. I am a mere babe in this Truth as yet, but I have reached the stage when the long clothes have been taken off and the short ones put on.

ADDRESS BY THE REV. KENNETH DODDS.

THE UNION JACK.

I WANT to base the remarks I shall make on this subject from the Book of Proverbs xxix, 18: "Where there is no vision the people perish."

I want you to imagine, then, the Union Jack, with the cross of St. George on the white background which, brought to its ultimate analysis, means the eternal conflict, or, rather, the rebellion of Satan against God—good and evil; and why it was that Israel was raised up by God to be the human instruments in His hand for that mission which is detailed to us in Isaiah lxi. There we are given a description of Our Lord Jesus Christ. It is a prophecy concerning the Lord Jesus Christ and the Israel of God, for, after all, Jesus and Israel are one—the Bridegroom and the Bride. Whatever the bridegroom does, the bride must follow. So the duty of the followers of Christ, the Israel of God, shall be to undo every yoke and to let the oppressed go free. That is the mission of this wonderful Empire that God has raised up. "Ye are My witnesses." And we see how in different forms that work has been accomplished, and is being accomplished before our eyes. We see, on the material side, the freeing of the slaves at the cost of millions of money. We see also our great brethren of the United States, and the freedom of the slaves through that vast Civil War, and the loss of much life. But God's Word was honoured. So we see the red cross of St. George on the white background.

Shortly after the accession of James VI of Scotland and the I of England, the banner of St. Andrew was added. I do not know why St. Andrew was chosen; but a beautiful thought came into my mind, pointing to the destiny of the mission of this great Empire. And for that I turn to the first chapter of St. John. There were two disciples of John the Baptist who had Jesus the Messiah pointed out to them, and they, being interested, got into conversation with Jesus, and then Jesus invited them to see where He dwelt. And "one of the two which heard John speak, and followed Him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ." Andrew goes and tells his brother, the most difficult person to tell. The most difficult persons to speak to about these things are the members of your own household. "He first findeth his own brother." And he not only found him, but he told him of Christ, and he *brought* him to Jesus. That also is the mission of this wonderful Empire that God has raised up.

In 1801 the Irish flag was united with the others. The patron saint of Ireland was Patrick. After having lived a wild life, and being a great sinner before God, he went away from the country where he had lived, and on his journeys became converted to Christ, and then went back—a heroic thing to do, but with that heroism that comes from a knowledge of Christ and the gift of the Holy Spirit—he went back to the place where he had lived an evil life to live a good life; a difficult thing to do. So in those three things we have a distinct sign of what Israel is to be in God's hands.

Let me briefly mention the meaning of the ensigns. First there is *the white ensign*, the flag of the Royal Navy and the Royal Yacht Squadron. Then there is *the blue ensign*, which is flown by ships that belong to the Royal Navy Reserve, and also the auxiliary cruisers. Then there is the flag that is flown by all vessels in the service of the Government of each dominion or colony. Then there is *the red ensign*, the flag of the Mercantile Marine, and of our Dominions overseas.

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Well, now a word as to the symbology. We see the crosses first. There is the St. George's Cross, which I am given to understand is the old letter "Tau" in the ancient Hebrew alphabet. And there is the other cross, the St. Andrew's Cross, which is the first letter in the Hebrew alphabet. As Greek was the language in which the New Testament was written, Christ says, "I am Alpha and Omega, the beginning and the ending," or, as in the Hebrew, "the first and the last." Also this cross is somewhat similar to the first letter in Christos, in Greek. Further, it is a symbol of the latter days. When Jacob pronounced the blessings upon Ephraim and Manasseh, you will remember how the two were placed in their proper positions according to age by Joseph before Jacob, and Jacob in blessing them reversed the order, and in doing so crossed his hands, forming that sign, the cross. Put the two crosses together, and you have an eight-spoked wheel. As seven is the number of perfection, eight is the number of the Jesus Name, Jesus Christ in Greek. Just as in Latin there are letters that have their equivalent in numbers, so have all the letters of the Greek alphabet their numerical equivalent. Add these together, and you will find that the number of Christ's Name is 888. Seven is absolute perfection. 666 is the number of the man of sin. Eight is the number of Christ's Name. Imagine a circle round those eight spokes, and you will have the wheel of destiny. Now take your mind back to the glorious vision of the prophet Ezekiel of the four living creatures, and of the throne of God. They are symbols also of Israel. There is the picture of Israel going on those wheels of destiny, and of the throne of God on which Jesus Christ, the King of kings, sat. It is a most glorious picture of the missionary work of Christ's ambassador to the nations of the earth—the people of Israel.

Then, lastly, we come to the colours. There is the scarlet, or the red, one of the colours of the Tabernacle curtains. It reminds us of that glorious promise of the Old Testament, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Redemption wrought upon Calvary. So the redemption of Israel, that is Israel, the divorced wife, might be re-married, and might go forth to be the ambassador to the peoples of the earth. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." Passages that apply to individual Christians out of the nations of the earth, but we must not forget their primary application to Israel, *i.e.*, to God's redemptive plan. "What are these which are arrayed in white robes? and whence came they?" is the question in the Revelation. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." I believe that passage refers to all the tribulations of the persecuted all down the ages; and the persecution that is yet to come, and *so shortly* to come. Only in a mild way are we getting that persecution to-day. A few weeks ago a lady who objects to my British-Israel teaching walked out in the middle of my sermon. That is only a mild form of what is yet going to happen in the future. We must be prepared for persecution.

Then there is the blue. Through the Lord Jesus Christ, the King of Glory, the King of infinite love, we shall ascend, as He has ascended from the dead, through the blue of the heavens into the very presence of God. "Now we see through a glass darkly, but then face to face. Now we know in part, but then shall we know even as also we are known," when we come into Christ's infinite love. There is none upon earth that can ever dig down to the depths of that love. We cannot reach the depth of that wonderful love which prompted God to send His Son to save and to redeem.

Now for a brief closing note. Let me point you to the American flag. There are the stars, and those stars will remind us of the 26th Genesis, where it was said to Isaac that his seed should be as the stars of heaven for multitude. There is the blue of the heavens on that flag—the blue, again, of love. The stars are white (purity). We get the alternate stripes, red and white, thirteen of them, because Manasseh happened to be in the strict reckoning, the thirteenth tribe, and the United States represent Manasseh. And we see the stripes in Isaiah, in that beautiful, redemptive, and saving chapter, the 53rd. "With His stripes we are healed." With those stripes He poured out His precious blood that cleanses the nation and the individual sinner. Saved by grace. "The blood of Jesus Christ cleanses from *all* sin."

So will come the time when we shall see how wisely Almighty God has made His plan, and protected His people, and will yet protect His people throughout the ages. Let us be up and doing. Let us go forth and preach this Gospel of God's infinite truth; and if we empty our churches, we shall fill them again with those who delight to hear the song of Zion.

* * *

The Rev. P. H. Davies (Chairman) said: It has been asked why St. Andrew was chosen as the patron saint of Scotland. Let me tell you what was told me. He was chosen because he was the man who spied the lad with the five loaves and the two small fishes.

THE NORTHERN CONFERENCE AT LIVERPOOL.

A SUCCESSFUL Conference was held at Liverpool, November 29th to December 3rd, inclusive. The series of meetings opened on the Monday afternoon under the chairmanship of our greatly-esteemed President, Major Knowles, and addresses were given by Mr. Herbert Garrison and Mr. G. R. Gair. In the evening our Secretary-General delivered his truly great lecture on "Volcanoes and the Fire Belt," which was highly appreciated by those who were present. Major Knowles again presided.

Each day, throughout the week, afternoon and evening meetings were held in the Central Hall, and were addressed by Revs. Wm. Pascoe Goard, T. H. Whitehouse, Guy F. Waddington, M.A., J. Gay, J. C. Dalrymple, and Messrs. J. Leech, K.C., D. Davidson, J. J. Morey, and J. H. Tench.

Major Knowles was succeeded in the chair by Rev. W

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Brown Pollock, M.A., J. A. Yoxall, Esq., J. Foster Beaver, Esq., Rev. E. W. Dicks, and Mr. S. E. Steele.

Meetings were also held in connection with the Congress in Bradford, Southport, Sheffield, Manchester, Ashton-under-Lyne, Stockport, Wigan and Halifax.

It was a great week.

The speeches were of a very high order, every speaker giving of his best. Most of the speakers were well known on the B.-I. platform. The Rev. W. Brown Pollock, M.A., Vicar of Cheadle, who presided on the Tuesday, though well known on the great Protestant platform, is comparatively a new-comer on the B.-I. platform. His addresses bespoke the strong man he undoubtedly is. They were full of strength and spiritual power. We venture to predict that it will not be long before we shall have the pleasure of hearing him in London.

Mr. J. A. Yoxall, of Stalybridge, who presided over the assembly on the Wednesday, also comparatively a new-comer to our platform, gave two addresses characterised by deep spiritual dynamic. Mr. Yoxall has placed what time he can spare out of a busy life at our disposal, being thoroughly convinced of the great value of our Message, and the urgency of it. We would call the attention of our Branches, especially in the North, to this fact, and assure them that if they will apply to our Assistant Commissioner, Mr. S. E. Steele, 380, Edge Lane, Liverpool, he will do his best to secure Mr. Yoxall's services.

And what can we say of the truly great Messages delivered by our much-beloved Rev. Pascoe Goard? He was never in better form. The Spirit of the Lord rested mightily upon him—that spirit of wisdom and understanding, that spirit of might and power.

His closing address, on the Wednesday evening, we shall never forget. "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. xi, 1). This was his text. If in future any critic shall say that our Movement is materialistic, the self-glorying of a race, without any reference to spiritual values, we shall simply breathe the name of our great leader, Pascoe Goard.

Though, of course, the meetings were principally sustained by the members of the Liverpool Branch, yet delegates came from other Branches around Liverpool.

The influence of these meetings cannot help but be far-reaching. J.G.

MEETINGS AT SOUTHPORT.

THE meetings on November 30th and December 1st held at Southport in connection with the Liverpool Congress were seasons of great blessing to the Southport Branch.

On Tuesday the Rev. Joseph Gay gave us of his best, and all who heard his address on the "Negative and Positive Side of God's Dealings with Israel" were not only interested but instructed.

Mr. Herbert Garrison's speech in the afternoon was well reported in the local press. We were glad to hear of great progress being made at Headquarters. His great lecture on "Volcanoes, the Fire Belt, and Earthquake Phenomena," was listened to with breathless interest by a full audience. The description of the eruption of Mount Pelee and the destruction of St. Pierre in Martinique will long live in the memory of all who heard it. The lantern pictures were unique. The Rev. J. C. Dalrymple briefly introduced the lecturer and proposed a very hearty vote of thanks at the close. Mr. Garrison's visit was a fine tonic for all who had the pleasure of hearing him. On Wednesday, December 1st, we had the pleasure of hearing Mr. J. H. Tench, of Darlington, who took the place of Mr. Leech, of London. Mr. Tench lectured eloquently on "The Coronation Stone," and in the evening on "The Great Pyramid." His enthusiasm created an atmosphere of high spiritual uplift, and we were all glad to hear his sound evangelical teaching in regard to the subjects dealt with.

Tea was served each afternoon, and was most delightfully catered for by Mrs. Illingworth, who had some willing workers. Mrs. Attwood supplied flowers for decoration, and Mrs. Dalrymple presided at the piano. Mr. Burden was successful in disposing of a goodly number of B.-I. books, and Miss N. Newport, our indefatigable treasurer, gave valuable help. Our friend, Mr. H. Vanderbord, presided over Mr. Tench's evening meeting on the Wednesday. (Rev.) J. C. DALRYMPLE.

WEEK BY WEEK.

BY A. R. H.

THE successful adoption of the "FIVE-DAY WEEK" throughout all those great industrial organisations controlled by HENRY FORD demonstrates that the *universal* adoption of this so-called revolutionary measure has now been brought within the bounds both of possibility and probability. Christian people the world over have constantly rejoiced as they watched *the transformation into practical achievement* of Mr. Ford's almost "millennial" ideals, but few of his many reforms have stirred their hearts and minds more than this latest one. Writing in the *Dearborn Independent*, he says: "The Five-Day Week is good business," and "it is *just as sound from a spiritual standpoint*. The CHURCH will be one of its chief beneficiaries. The Five-Day Week provides the *opportunity for physical recreation on the sixth day* and *leaves the seventh day free for moral and religious observance*. It helps to

RESTORE THE SABBATH

to its former high place. It means larger attendance at Church.

"*Men need contact with nature*," he declares, "they need the vigour that is imparted by treading fresh-turned earth. They need *to watch the common every-day miracles of nature* as they unfold in the open country. They need more than these. They need *contact with the spiritual*. They need *the guiding influence of the Church*. BOTH PHYSICAL AND SPIRITUAL RECREATION ARE ESSENTIAL TO THE PERPETUATION OF THE RACE. *Religion is the bulwark of the people*. No one should be more jealous in his insistence upon *the preservation of Sunday* than the working-man.

"The more the people take their pleasure on Sunday,"

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concludes Mr. Ford, " the more *other people are compelled to work*. Some of this Sunday labour *is* necessary; *most of it is not*. The FIVE-DAY WEEK, by giving the people *the sixth day for physical recreation* and *the seventh for religious observance*, will go far toward bringing Christianity nearer the people. It will open the door to great opportunities for service, and the CHURCH will benefit to the extent it takes advantage of these opportunities."

That the whole of ANGLO-SAXONDOM is undergoing a silent, invisible preparation for the

GREAT NATIONAL AWAKENING

and revival (Ezek. xxxvii, 11, xxxvi, 25; Jer. xxxi, 34, &c.) is evident. We regard this new measure as being one of the most striking among the many signs of the times.

In England, HILAIRE BELLOC has " hoisted the

FLAG OF ORTHODOXY,

in order to rally round him those he considered to have been misled by Wells' 'Outline of History,'" writes a journalist, describing an interview with the famous author. " I had been brought up to regard the Darwinian system as a fundamental fact. Yet here was Belloc, quoting, *as much in the name of Common-Sense as in the name of the Church*, authority after authority *to prove* that this was *nothing of the sort*. Almost in a bombardment the *names of countless European professors with their considered verdicts against the theory of natural selection*, all neatly dated and docketed, were hurled at me. The result was shattering! Perhaps he saw what I was feeling," confesses the writer, " for he said, as though to comfort me, '*Most young Englishmen have not the vaguest idea that the Darwinian theory has been exploded. Outside England, especially among*

THE YOUNGER MEN,

the consensus of opinion is overwhelming.'"

It was ST. PAUL who testified " We are the offspring of God . . . " (Acts xvii, 29). In his recent book, the RIGHT HON. STANLEY BALDWIN, Prime Minister, writes, " I would back ST. PAUL and the results of his teaching against all . . . the leading orators of the Age." ENGLAND is singularly blessed in the possession of A CHRISTIAN PRIME MINISTER.

A further hopeful sign is discernible in the invitation issued by THE WORLD'S EVANGELICAL ALLIANCE OF LONDON to the

UNIVERSAL WEEK OF PRAYER

for the first week of January next. " Evidences that Our Divine Lord is *preparing some new thing for us*, and that He is about to display His power and to manifest Himself to the Church it may be in Person, encourage us to unite in prayer," reads the invitation. A significant statement, not only on account of the mental attitude it portrays but because appended to it are the signatures of ARCHBISHOPS, BISHOPS, PRESIDENTS OF COUNCILS AND MODERATORS OF ASSEMBLIES representing almost every section of the CHRISTIAN CHURCH in our LAND.

Some " New Thing "? What this " new thing " is to be, events will shortly prove. This much we *know*. The call has already gone forth, " Bring forth the blind people that have eyes and the deaf that have ears!" The " blindness in part " which had been the strange (non-physical) phenomena afflicting GOD'S PEOPLE has been swiftly passing ever since the " TIMES OF THE GENTILES " were fulfilled (Delivery of JERUSALEM, A.D. 1917), and the radiant light of the glory of their identity, high calling and wondrous destiny dawned upon them.

THE GOSPEL OF THE KINGDOM which must be preached " throughout

THE WHOLE EMPIRE

as a witness to all nations " (Matt. xxiv, 14, *Ferrar Fenton*), prior to the Coming of OUR LORD and the END OF THE AGE, *is already being proclaimed* by BRITISH-ISRAEL ORGANISATIONS in every part of the ENGLISH-SPEAKING WORLD. Is not this GOSPEL OF THE KINGDOM the " new thing " that THE LORD would have CHRISTIAN ORGANISATIONS throughout His KINGDOM NATION AND EMPIRE with *one* voice *unitedly* proclaim?

The Great Day of spiritual revival and national cleansing (see Ezek. xxxvi, 25–38) is now nigh at hand indeed, but it is written, " Thus saith THE LORD GOD; I will yet for this be enquired of by THE HOUSE OF ISRAEL, to do it *for* them." A religious revival led and controlled by the SPIRIT OF THE LORD HIMSELF would be invincible in its strength, carrying everything before it.

Let us unite in prayer that the LORD may be graciously pleased to do this thing *for* us; and that right speedily! So shall our many thanksgivings redound to the glory of God —and to the Name of His dear Son, our Saviour Jesus Christ.

THE SQUARE CORNER.

BY BETH ZADOK.

" HOODWINKED."

Many words in our language have an interesting study character.

We know that to be hoodwinked means we have had our eyes blinded so that things happen which we did not expect. Now in the Hebrew there are two words which may give us quite a commentary upon this word. הדה — Hada — means " to thrust or put forth the hand," and ונחה — wincha — means, " and lead, conduct, guide. Thus these two words, Hada-wincha, mean to thrust or put forth the hand and lead, guide or conduct.

God put forth His hand and led Israel out of the land by the armies of Assyria.

The custom was to place captives at intervals along a rope, each fastened by a slip-knot. That experience made a vivid impression upon the Israelites. The effort at rebellion while captive only tightened the rope and incidentally and inevitably tightened the rope on the next nearest companions. They thus learned the meaning of the " cable-tow " or " the sign of the rope." To misjudge the length of rope was to injure self and neighbour. To be careful was an act of brotherliness.

Thus God taught Israel:—

1. He hoodwinked them by leading them into a larger place and service.

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2. He hoodwinked the nations by letting them lead Israel forth. Assyria and the nations believed Israel was destroyed, but they were really re-planted in a larger place.

3. He hoodwinked them by experimentally impressing upon them ancient and important facts. Among these facts were brotherhood and a sense of their special race origin. God said He would speak to this people with a stammering tongue. The word is "LAG." Perhaps this transition from objective fact to subjective reaction is a sign of the *lag* in the tongue.

QUESTIONS AND ANSWERS.

BY THE REV. G. H. LANCASTER, M.A.

QUESTION.—Will you kindly explain Isaiah xlii, 1-3, to me? Also please tell me who "My servant" refers to; and what is the meaning of a "bruised reed" and "the smoking flax"? These verses have always puzzled me much.

H. E. (London).

ANSWER.—"My Servant" is (1) Jesus Christ; (2) Israel Redeemed.

Bruised Reed.—Reed (Heb. "Qaneh"), translated "reed" (1 Kings xiv, 15, 2 Kings xviii, 21, Isa. xxxvi, 6, xlii, 3); "stalk" (Gen. xli, 5, 22); "sweet cane" (Isa. xliii, 24, Jer. vi, 20); "calamus" (Cant. iv, 14, Ezek. xxvii, 19); "spearmen" (Psa. lviii, 30, but R.V. "reeds"); "bone" (metaphorically, Job. xxxi, 22); "balance" (Isa. xlvi, 6); and "branches" of a candlestick (Ex. xxv, 31).

It is sometimes referred to as a splendid covert for the shade (Job. xl, 21); and was used as a measuring rod, being light and straight (Ezek. xl, 3, 5; Rev. xi, 1, &c.).

The reed grows 20 ft. high, and in the spring-time is "dead looking" when surrounded by the lovely anemonies, &c., but when the latter are scorched and killed by the heat of summer, the "reed" becomes a brilliant green, and whole patches (near Lake Huleh and in the Jordan Valley) can be seen waving in the breezes (Matt. xi, 7). It is very delicate, and easily becomes "bruised," so that though standing, it will fall bedraggled on the ground by just one touch, unless it be carefully tended (Isa. xlii, 3).

The thicker part of the stalk was, perhaps, used for writing pens (3 John 13; and possibly Ps. xlv, 1). The same was probably used for the shepherd's reed or "pipe" which he played when tending his sheep.

Smoking Flax.—Flax (Heb. "Pish-tah"), translated "flax" (Jos. ii, 6; Hos. ii, 9); "tow," teased-out flax (Isa. xliii, 17).

The Latin word is "Linum usitatissimum"; Greek, λίνον, from which comes the English "linen."

It is a pretty little plant, growing 2 ft. or 3 ft. high, with lovely blue flowers. It was cultivated early in the year (Jos. ii, 6), a sign of God's blessing, and when it appeared late, it was a sign of God's judgment (Hos. ii, 9). Flax was "bolled" (Ex. ix, 31), when the seed vessels matured. The stalks were dried on the house-tops (Jos. ii, 9), and then soaked in water, and the fibre combed out to make wicks. The oil of the seeds is the well-known "linseed oil."

The wick and the oil were placed in small hand-made clay lamps, and when lighted were called "smoking flax." If the light was but feeble, the careful housewife would not throw the lamp away (and quench it), but trim it and care for it (Isa. xlii, 3).

Deductions: (1) When "My Servant" refers to Jesus Christ, the "bruised reed" represents the human soul bruised and stained by sin, yet not condemned by Christ, but saved by Him (John iii, 17). The "smoking flax" represents the feeble light of Christian character, not rejected by Christ, but "trimmed," protected and strengthened by His love.

(2) When "My Servant" refers to Israel redeemed, these verses show that Israel's work is to spread the gospel of the kingdom in all parts of the world, and to uphold and strengthen such nations and oppressed peoples as may be likened to the "bruised reed." We have always supported those who are crushed, and those who are enslaved by superstition and ignorance, and have built up an organised system of missionary enterprise to teach the natives to rise to a higher level through the gospel. Thus we have put down the slave trade, and established Christian colonies. Similarly, we have "trimmed" the light of native Churches, and have helped other peoples to "find their own soul." It is the privilege of the British Empire to care for the "smoking flax" of native character, and to support the inborn ideals of national disposition. Thus the Christian result of British-Israel is to care gently for the "bruised reed," and to tend watchfully "the smoking flax" the wide world over, so that through us and our redemption "shall all the families of the earth be blessed" (Gen. xii, 3).

QUESTION.—Please inform me of the meaning, and whether the following has been fulfilled:—

"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" (Jer. xxxi, 27).—ANON.

ANSWER.—This interesting verse refers to the wonderful way in which God is giving blessing and prosperity to the Houses of Israel and Judah in these "latter days." The expression "seed of man" undoubtedly refers to the multitudinous seed promised to Abraham, and the expression "seed of beast" refers to the many signs of wealth and prosperity which were to be the blessings of Israel redeemed.

It will be noticed in the Bible that money is not the only sign of wealth. The possession of land and of cattle and flocks, &c., forms also a type of real wealth and inheritance. So this verse pictures the great material prosperity of the British Empire, over which the royal House of David (of the tribe of Judah) is now reigning with the ever-growing affection of King George's multitudinous subjects.

The great bulk of our home-consumed food comes from our overseas Empire. Wool, to the value of hundreds of millions sterling, has been exported from Australia in recent years. In that vast continent and in New Zealand, &c., there are scores of millions of sheep, fulfilments of the expression "seed of beast."

The waste places of the earth were waiting during many centuries for the British to come and colonise and develop them in accordance with prophecy; they are now "blossoming as the rose," and proving the blessedness of the Union Jack to the glory of the God of Israel.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

SOME engagements during December and January :—

December.

20th.—Headquarters, 6, Buckingham Gate, S.W.1, 3 and 7.30. The Rev. Pascoe Goard.

January.

4th.—Winnipeg Branch, 8.15. The Rev. E. J. Springett.
5th.—Ealing Branch, St. George's Hall, 8.15. Mr. J. J. Morey.
9th.—Christian Institute, Bothwell Street, Glasgow, 6.30. Mr. John Leech, M.A., K.C.
11th.—Walsall Branch, 7.30. The Rev. J. W. Adams, M.A.
11th.—Southport Branch, 7.30. Mr. J. A. Yoxall.
12th.—Bath Branch, Assembly Rooms, 3 and 7.30. Mr. George R. Gair.
12th.—Stoke-on-Trent Branch, 7.30. The Rev. T. H. Whitehouse.
13th.—Headquarters, 7.30. Mr. H. D. Houghton and others.
13th.—Birmingham, Midland Institute. The Secretary-General.
13th.—Mission Hall, Shawlands Cross, Glasgow, 8 p.m. Mr. John Leech.
13th.—Bristol Branch, C.M.S. Hall, 7.30. Mr. G. R. Gair.
14th.—Bristol Branch, C.M.S. Hall, 3 and 7.30. Mr. G. R. Gair.
18th.—Headquarters, 7.30. The Rev. Maxwell Carnson and others.
24th, 25th, 26th.—Town Hall, Kensington, 3 and 8 p.m. The Rev. Pascoe Goard.

* * *

A new special number of THE NATIONAL MESSAGE AND BANNER will be ready early in the New Year. It will contain many articles of particular value. Our readers will, we are sure, wish for many copies to send to their friends. Many thousands are being printed. Orders should be sent at once to the Covenant Publishing Company, 6, Buckingham Gate, S.W.1.

* * *

The Rev. Pascoe Goard conducts the Clerical and Ministerial Association each Monday at 11 a.m., and on the same day addresses two meetings, at 3 and 7.30, at our Headquarters. He has lectured also for our Ealing Branch to a large audience. On December 7th, 8th and 9th he addressed six meetings in the Town Hall, Reading. Major Weldon, C.B.E., D.S.O., Dr. Horace Sworder and Mr. Herbert Garrison were the chairmen. The cumulative effect of Mr. Goard's powerful presentation of Bible truth was intense on the third day. Another series of meetings will be arranged for the New Year. Mr. Goard preached for the Rev. W. H. Stuart-Fox, at St. Saviour's Church, Crouch Hill, on Sunday evening, December 5th.

* * *

Mr. John Leech has lectured for the Dover and Wealdstone Branches, and for Dr. Mountain's Bible Union, in Central Hall Buildings. On Sunday last he preached at St. Saviour's Church, Crouch Hill.

The Rev. Joseph Gay has lectured for the Bath, Bristol and Nailsea Branches, also to a special gathering at Weston-super-Mare.

* * *

Mr. J. J. Morey has lectured at Hastings, Southend, High Wycombe, West Brompton, St. Albans, Surbiton and Stratford.

* * *

A. M. G. writes :—"The Rev. T. H. Whitehouse put before a deeply-interested audience of the Paignton Branch, on December 8th, a strong argument for the spirituality of the British-Israel belief gleaned entirely from the Bible, thus effectually quashing adverse criticism."

* * *

The current issue of *The Bible Call*, edited by the Rev. Dr. Mountain, is a specially interesting and valuable number. Copies can be obtained at our Book Room, price 3d.

* * *

In connection with our Forward Movement the Council of the B.-I.-W.F. have decided to appoint a Commissioner for Wales. We propose to hold a series of meetings in Cardiff, and we shall be glad to hear from any British-Israelites in or near that city who can help us.

* * *

It is with deep regret we have to record the death of Mr. H. G. Locke, for several years the Financial Secretary of the I.B.I.A., a zealous and devoted worker in our great Cause, and held by all in high esteem. We tender to his widow and daughter our most sincere sympathy. The Rev. Pascoe Goard and Mr. Herbert Garrison represented the Federation at the funeral service at St. James's Church, West Ealing, on December 10th.

* * *

We are very grateful for parcels of cast-off clothing kindly sent in response to our appeal—all are most welcome ; we have more calls than we can meet. Our Benevolent Fund is needing help owing to distress through unemployment. Let us remember Our Lord's teaching and example in regard to the poor always, and especially at this season.

* * *

We are glad to report the enrolment of new members and associates day by day, and to welcome members and friends from widely-separated parts of the world each week.

* * *

Our Book Room is being well patronised, and the staff will be kept busy during the Christmas Season. Visitors will receive courteous attention, and they will find an excellent assortment of B.-I. and other literature. Postal packets are being dispatched in enormous numbers to many parts of the world, new subscribers to this journal are coming in daily, and we can report progress in all directions.

* * *

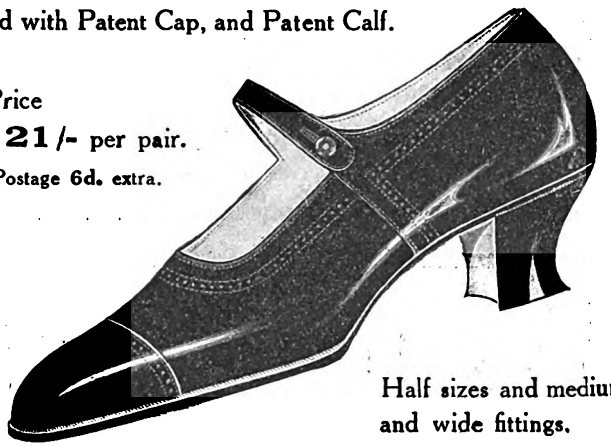
Professor Macmahon, M.A., has given a series of lectures for our Belfast Association. These have aroused keen interest in the city. Lengthy and excellent reports have appeared in the local papers.

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LECTURE.

December 15th. 3.30 p.m.—"Short Talks by Prominent Speakers on Various Subjects of the Day."

This Society is in no way connected with any other Organisation at the same address. "N.M." Readers are cordially invited to visit the Reading Room and examine the publications, as many B.-I. friends will receive great benefit from a perusal of same.

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Donations will be gladly welcomed by the Editor of THE NATIONAL MESSAGE AND BANNER, and they will be thankfully acknowledged by the REV. G. H. LANCASTER, St. Stephen's Vicarage, Bow. E. 3.

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To Enquirers
into British-Israel Truth

WE CLAIM

That regardless of creed or denomination, to every Christian soul we can bring increased faith and happiness, by pointing the way to a fuller acceptance of the literal Truth of God's Word. We believe and we can prove that Jehovah's promises to Abraham, Isaac and Jacob were not empty promises, to be forgotten with the captivity and disappearance of the kingdom of Israel. We believe and we can prove that the prophecies of the Old Testament were not vain words concerning an extinct people, but were instinct with the breath of Life, and are being carried forward to-day to their glorious fulfilment in the development and uplifting of the English-speaking peoples.

THE EVIDENCE

in support of our view is too overwhelming to be summarised, but we ask every earnest seeker for the comfort which comes from added faith to let us forward some explanatory pamphlets.

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Tell the people that the Lord God of Israel rules all things, and they will not hear. *Show* them the nation that He has formed and preserved for a foretold purpose and inheritance, and *they will* believe.

To those who find these leaflets sufficiently interesting to cause them to pursue their enquiries further, we strongly recommend the following as the next step:—

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THE NATIONAL

MESSAGE & BANNER

The Official Weekly Journal of the British-Israel-World Federation.

INCORPORATING "THE BANNER OF ISRAEL" AND "THE COVENANT PEOPLE."

No. 260. Vol. V. DECEMBER 25th, 1926. Price 2d.

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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.]

THE ADVENT.

"FOR unto you is born this day, in the city of David, a Saviour which is Christ the Lord."

What a wonderful message was this which fell upon the ears of the shepherds on the plains of Bethlehem.

The scene was the one place in all the world where such a message might have been expected to come; indeed, it was the place of expectation. Of this the Rabbis at the Temple, in the City of Jerusalem, were very well informed.

Here at Bethlehem it was that Ruth, the Moabitess, was brought by Naomi; here she found her "kinsman redeemer," Boaz; here she was married anew into the family of Israel according to Israel's law, after her confession of faith and declaration of choice of citizenship. Here she became the mother of the progenitor of King David and of Our Lord.

Here it was that Jesse, the descendant of Boaz and Ruth, held the paternal homestead together; and here his seven stalwart sons assisted him to maintain his position in the tribe of his fathers. Late in his life David, the "Darling" of the household, was born.

To this place came Samuel the prophet, to find a King for Israel, whom the Lord had chosen.

Here the seven stalwarts were mustered and paraded before him, and to his, and their disappointment, the *sevenfold rejection took place* and was finished as *an accomplished fact.*

Here enquiry was made "Are here all thy children?" and, to the surprise of all, David was sent for, from following after the sheep.

Here the anointing oil of the Lord made of David *the founder of a new House*, which should endure to all generations. The remainder of the family of Jesse has passed from our knowledge, but this House of David stands the most prominent of all the Houses in the world to-day.

Of Bethlehem of Judah prophets wrote and sang in the "Before Christ" days. Of Bethlehem of Judah the Christian world has sung in the "Anno Domini" days.

It was quite fitting that here the angel song of the birth of "the Lion of the tribe of Judah" should fall upon the startled and ravished ears of the watchers; and it was most fitting that those who heard the song should *be shepherds whose flocks pastured on the hills where David fed his father's sheep*, the hills he caused to ring again with the songs of Zion: the homely shepherds whose thoughts would often be with the shepherd-king whose songs they chanted from day to day as they attended to their pastoral duties. These were the men, "keeping watch over their flocks by night," to whom the herald angels came with their heavenly song, and their still more heavenly message of "glad tidings of great joy."

The angel message stressed the "Saviourship" of Jesus.

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"For unto you is born this day *a Saviour* which is Christ the Lord."

One wonders just what passed through the minds of the shepherds as they heard the announcement of the birth of a "Saviour." What did it mean to them?

We know that to Israel, through the sacred Scriptures and secular history, the word had the meaning of *a national Saviour* or Judge, who should deliver Israel from the foreign oppressor. Thus it is written again and again that God "saved Israel by the hand of . . ." this and that Judge.

Thus would the shepherd understand the word. For as yet there had not come the light and meaning of the word which later came through the birth, ministry, death and resurrection of Jesus Christ Our Lord.

Yes; they would think of the tragedy of Judah and Galilee, both of which countries were under Roman dominance. They would think of the birth of a King who should redeem the nation.

And where should such a King be born but in the City of David? And of what line should he be born but of the House of David?

Yes. The shepherds would be assured that in the birth of the Saviour there was born the King which should set Israel free and restore her to her ancient glory.

Were the shepherds mistaken in their understanding of the angel message? Most surely they were not mistaken. But they were not fully informed, that is all.

There would be revealed in due time the fact that *first He must come to suffer in order to redeem. After that He should come again in glory to reign.* In these later days we have come to know well the fact that He came to suffer and to redeem; but *we have forgotten the fact that He came to set Israel free and to restore her glory, and shall certainly complete His work.* This part of the programme of the "Saviour" is still to be accomplished.

The manner of the Annunciation of the Birth of Our Lord affords an outstanding example of the cumulative insistence of revealed truth upon the great pivotal fact of History.

THE ANNUNCIATION, BY ANGEL MESSENGER. (Luke i, 26–35.)

"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 whose name was Joseph, of the house of David; and the virgin's name was Mary.

And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Then said Mary unto the angel, How shall this be, seeing I know not a man?

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

THE MAGNIFICAT. (Luke i, 46—55.)

"And Mary said, My soul doth magnify the Lord,

And my spirit hath rejoiced in God my Saviour.

For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

For he that is mighty hath done to me great things; and holy is his name.

And his mercy is on them that fear him from generation to generation.

He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seats, and exalted them of low degree.

He hath filled the hungry with good things; and the rich he hath sent empty away.

He hath holpen his servant Israel, in remembrance of his mercy;

As he spake to our fathers, to Abraham, and to his seed for ever."

THE HISTORIC RECORD. (Luke ii, 1–7.)

"And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.

(And this taxing was first made when Cyrenius was governor of Syria.)

And all went to be taxed, every one into his own city.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

To be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered.

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."

THE FACT PROCLAIMED BY ANGEL MESSENGER TO THE SHEPHERDS, AND ACCLAIMED BY A MULTITUDE OF THE HEAVENLY HOST. (Luke ii, 8–20.)

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold,

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I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

And when they had seen it, they made known abroad the saying which was told them concerning this child.

And all they that heard it wondered at those things which were told them by the shepherds.

But Mary kept all these things, and pondered them in her heart.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them."

SIMEON'S TESTIMONY. (Luke ii, 25-32.)

"And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

Then took he him up in his arms, and blessed God, and said,

Lord, now lettest thou thy servant depart in peace, according to thy word:

For mine eyes have seen thy salvation,

Which thou hast prepared before the face of all people;

A light to lighten the Gentiles, and the glory of thy people Israel."

REVEALED TO THE MAGI BY NATURAL PHENOMENON. (Matt. ii, 1-2.)

"Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

REVEALED TO HEROD BY THE SACRED SCRIPTURES. (Matt. ii, 3-8.)

"When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also."

THE MAGI STILL GUIDED BY A STAR. (Matt. ii, 9-11.)

"When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."

Thus it will be seen that this event is buttressed with testimony upon testimony as is no other event of history, excepting the death and resurrection of Our Lord.

In the birth of the Lord Israel has Redemption, and the world has "a Saviour which is Christ the Lord."

To all of us there comes the fulness of all this mass of testimony bearing the glorious Christmas message of hope for time and eternity, and added to it is the miraculous experience of the Christian Church and of every living member of the same, through all the Christian ages.

The event of His Second Coming is just as well attested, by prophecy, by angel voices, by the testimony of the Father, by the testimony of Our Lord, and of His Apostles. Surely the Second Coming is as sure in prophecy as His First Coming is in history, and is built upon the additional testimony of His First Coming, for it is still true that "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."

Therefore let us rejoice this Christmastide, assured that "the day of the Lord" draweth nigh.

THE YEAR OF OUR LORD 1926.

BY THE REV. W. PASCOE GOARD.

WHAT a wonderful year this has been in many ways!

There have been two great movements among the nations. On the one hand has been the League of Nations, striving with more or less of sincerity to build up a barrier against war, and to build up a brotherhood of nations which would secure peace. On the other there has been the Moscow movement, which has "brotherhood" and "equality" on its lips, but sedition, murder—judicial and otherwise, and revolution in its heart.

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These two movements will be more and more unveiled as the days go on.

The League of Nations must fail because it is a surface movement only. While the nations have been meeting and talking of League matters for the prevention of war, and the building up of peace, the same nations have been erecting ever higher tariff barriers against each other—Britain excepted—and have been more and more segregating the trade and commerce of the same group of nations. The watchword has been—no more war, no more armament as far as physical struggle is concerned; but unsparing war in matters of trade and commerce.

The Moscow interests have been frankly out for war and "world revolution," and have been pushing their propaganda on every hand, and by every means; and by treaties and intrigues have been organising nations and races against Britain and Western civilisation.

While the West has been disarming, the East is arming. While the West has been preaching peace, the East has been preaching and preparing war to the death. Thus the two great camps set forth in the thirty-eighth chapter of Ezekiel have been formed, and are being developed from day to day.

"THE NATION AND COMPANY OF NATIONS."

Another great movement has shown itself most clearly. That is to say, the emergence of the nations of the Empire, declared by the council of the Premiers of the British Company of Nations. There is nothing new here, but there is an unveiling of a great force which has been developing for centuries, and now stands declared.

The equality of the Parliaments of each country is declared. This has been in force for a generation. Not within such a time has any one Parliament, not even the Mother Parliament, sought to impose its will upon any of the other nations. It is well that this should be quite clear and well understood, as it is at this day.

But the significant declaration, also of a thing old from the beginning of the Empire, but now declared, is that each and all of the nations of the Empire is and are united under the King. In King George the Fifth all the nations are united into one organisation, nay, into one organism. A most momentous declaration of a most momentous fact.

This is especially the case when, as the Book of Common Prayer puts it concerning the King, we

REMEMBER "WHOSE MINISTER HE IS."

Let us go back for a moment to the origin of the House, the House of David. We read—

"THEN SOLOMON SAT UPON THE THRONE OF JEHOVAH AS KING IN THE ROOM OF DAVID HIS FATHER, AND PROSPERED; AND ALL ISRAEL OBEYED HIM."

This also is a matter which is old, as old as the House of David, now represented in and by the House of Windsor, which matter is now also being declared.

The Nation and Company of Nations, therefore, are now making declaration that they are united under the rule and by the rule of the King who occupies David's throne, which has never ceased through the ages, and which is now, as it was at the beginning, "the throne of Jehovah."

Could anything be more Scriptural and more glorious than that the nations should declare that they are now united under the "Chief Governor," who represents Jehovah, the God and King of Israel?

There is no power which could have fastened this bond of unity upon the free nations of Israel-Britain had their mind and heart turned otherwise. If the power should have been found in the Mother Nation, it is certain that it would not have been used. Never again will the Mother Country go to war to keep within the ranks of the "Company of Nations" any one of the nations which might desire to withdraw. But that question will never again arise.

Neither is there any power on earth which will sever that bond, for it is the true bond of mutual liberty, and of mutual help, and *it is centred in the personality of the God and King of Israel.*

It is well that we should think a little further along this line.

Jehovah, the God and King of Israel, has become incarnate in Jesus. He is still Jehovah manifest in Jesus. And Jesus was born, among other things, that He might inherit, in the fulness of time, "the throne of His father David"; and that He might "rule over the House of Jacob for ever."

Thus for the Nation and Company of Nations, and as many as shall join in that ever-enlarging company, there is already One born Who shall surely come to rule. He was born in Bethlehem well nigh two millenniums ago, and shall in due time appear and take the throne. Meantime He is seated "on the right hand of the Majesty on high."

He was born to reign; but first *He was born also to redeem His nation Israel.*

Think of this. The time came when, as other nations have done and still will do, *the Israel nation must die by the weight of its sins, and cease to be; or the King who was born to rule in the nation must die for the nation.*

History shows many examples of nations which have perished that their kings might continue to live and rule. But few have been the examples in history where kings have gone to death that the nation might be kept alive.

Thus it is with the Empire Kingdom. The Empire, and every nation in it, continues to live, freed from the curse of its sins, *because its King chose the way of the Cross,* "that by death he might destroy death" and "lead captivity captive." Thus Caiaphas gave his inspired testimony (John xi, 49–52):

> "Ye know nothing at all,
> "Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.
> "And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;
> "And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad."

This King, who laid aside His glory, and took upon Him the seed of Abraham, and became obedient unto death, even the death of the Cross, to serve and redeem His people,

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all will delight to serve. This is the King whom it is the glory of our reigning House to represent on the throne on earth.

Moreover, as it is with other kingdoms, *every man and woman in the Kingdom of Israel-Britain,* and in the nations which compose it, is under sentence of death because of his or her sin. The law is immutable: "The soul that sinneth it shall die." The evidence is unescapable: "We have all sinned and come short of the glory of God." It is true that we came to the place wherein *every citizen of the Israel-Britain Kingdom must die for his or her sins, unless the King, who alone could do so, should choose to die in our stead.* And so the strange thing came to pass that *the King* of the Israel-Britain Kingdom, the King of David's line, who was born in Bethlehem so many centuries ago, *undertook to die for every citizen in His realm, male and female, infant and adult.* So in this great Company of Nations, every man and woman in it has been signally honoured by the fact that *the King went to Calvary, staggering under His Cross, and died for us every one.* There is not a citizen who has not been Redeemed by the precious life and blood of Jesus.

Moreover, *every man and woman of every race and nation is also under the same guilt and condemnation.* And *the same King of Israel-Britain extended the virtue of His death to embrace all among them who would call upon His Name.* "For Jesus Christ by the grace of God tasted death for every man." And now the invitation to take advantage of the Atonement thus provided, which justifies the believer before the bar of Eternal Righteousness, *is offered to every man of every race and nation.* The King of our Israel-Britain, Jesus Christ Our Lord, has died for every man in every race and in every kingdom.

The Word is still true: "To as many as received Him to them gave He power to become the sons of God."

"HE" Who is thus received is He Who is represented on the earthly throne by the King. It is "HE" "WHOSE MINISTER HE IS." The Nation and Company of Nations centre on the personality of that King who is set on the Holy Hill of Zion, as the second Psalm declares.

ADOPTION OF SONS.

But not only so. St. Paul declares as to the nations external to Israel. "If ye be in Christ, then are ye sons of God . . . If ye be in Christ, then are ye Abraham's seed and heirs according to the promise." Again he declares, "Ye were strangers, foreigners, aliens—now ye are no more strangers and foreigners, but are fellow-citizens with the saints and of the household of God, and are made partakers of the promises."

So every one who accepts the Son of God among the non-Israel nations receives at once the adoption of a son, and citizenship in the Israel Kingdom.

Thus among the native born, and the adopted sons of the Kingdom, there is not to be found one who has not been placed under the obligation of the Redemption or the Atonement. By and by, it will be made clear, when the tares and the wheat have been separated, that *in all the Kingdom of Our Lord* in Israel there will not be found one who does not live because for him and her, and for all, *Jesus the King has died.* The Cross with its shame and agony will be *the background of the throne;* and because of the fact that the death and resurrection of Our Lord purchased eternal life, with all its unending activity and gladness for each, our love and devotion will be everlasting.

This is what is manifested in that throne which is the earthly representative of the Lord Our King.

Let the nations know this. Let the world know this. Let all men know that in the Kingdom of Our Lord *we meet at the foot of the Cross,* and *by way of the Cross enter into life* for ever, under the reign of Our Saviour King.

Let the East know this, and they will rally to the throne which has for its background the Cross; to the King who died that they and we might live; that gave Himself that we "might have life, and have it more abundantly."

This is something of what the declaration of the Premiers leads to.

This is the beginning of the universal reign of Our Lord.

* * *

While it is true that Jesus, the King of Israel, died to redeem His subjects from the curse of the law, it is nevertheless true that as King of Righteousness He is the Administrator of the law.

That law is laid down very, very clearly in the Bible. Its basis is individualistic, its organisation is monarchical. There are ten great departments in His administration.

The great enemy of the Lord and of His Kingdom *has set up other ideals and other organisations and forms of government, other allegiance than that to Our Lord.*

These would fain make their way *in the Kingdom,* and would fain organise the external nations to attack the Kingdom. But they cannot be allowed to succeed, either within or without.

Thus *the King becomes the defender of the Kingdom nations.* He died for the Kingdom nation. He died for every individual in it. He died for every man without and within it. Thus far He went for the world's salvation.

As He went to death to preserve His own, and those who might become His own, *He will if need be send to death* those who, Firstly, refuse to profit by His death; and, Secondly, who attack and attempt to destroy His Kingdom.

He is a stone of stumbling to Israel. That is to say, *He is a barrier laid in the way, over which the attackers of Israel shall stumble.* And it is written, "Whosoever shall fall upon this stone shall be broken." He is also a "rock of offence" to Israel. That is to say, *He is the projectile hurled against the attacking enemy.* And again it is written, "Upon whomsoever this stone shall fall it shall grind him to powder."

So the forces of Communistic Russia, Jesuit Rome, and Islamic Turk, and others, hurling themselves, as they will, against the Kingdom Empire, stumbling upon the stone, will be broken; and upon whomsoever it shall fall it shall grind them to powder.

Said the Lord in regard to this very combination, now in process of formation, "They shall surely gather, but not by me . . ." These are the "All nations" which shall gather against Jerusalem to battle"; and *there they will*

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be broken hopelessly and for ever. These are the same "All nations" which shall be gathered before Him, "When the Son of Man shall come in His glory."

It is notable that His enquiry will not, at that time, be as to who among the nations gathered against His Kingdom at Jerusalem; but *who among the nations served humanity by liberating the prisoner, by feeding the hungry, and by clothing the naked.* The servant nations shall go into the Kingdom, with Israel. The predatory nations shall "go away into everlasting punishment."

Thus in the heart of the earth to-day the great plan of the Lord is being worked out before our eyes. Blessed are our eyes, for they see, and our ears, for they hear the message of the kingdom; and blessed are our hearts, for they are beginning to understand and to respond to the truth of the gospel of the Kingdom.

Soon that day shall dawn, the culmination towards which all history has been drawing in, when "this same Jesus shall so come in like manner" as the disciples saw Him ascend; and He shall take over the Central Throne of the Kingdom nation, and shall reign in Zion before His ancients gloriously. These words are beautiful in form, and they are also rugged and literal in meaning, soon to be fulfilled in the experience of Israel and the world.

* * *

What developments will the year of Our Lord 1927 see in this great drama of world history?

THE PROMISED LAND.

BY GLADYS E. GOLDSMITH.

ONCE again *The Daily Mail*, in a leading article of November 24th, has raised the old cry "Get out of Palestine and Iraq!" this time adding the amazing suggestion that the mandate for these two countries should be handed over to Italy! Of course, to one who is ignorant of our origin and destiny and of our connection with the Promised Land, the argument may be sound. Here are two apparently useless countries thrust by the fortunes of war into an already great Empire. They are a continual source of trouble and expense—trouble, because of the warlike and uncertain characteristics of the population, and expense on account of the great outlay needed for irrigation purposes, building, and so on, to make them habitable and productive. With the expenditure of vast sums of money and much man-power these somewhat desolate regions might possibly prove fertile, but whilst we have in our possession the very fairest and richest lands in the world, why should we keep territory that we could very well spare? So, no doubt, the argument runs, and it should be borne in mind that such a statement is made by men of insight and ability, and above all by men who are zealous for the good and expansion of the British Empire—for no one can accuse the Editor of *The Daily Mail* of being a "little Englander." But men who make such statements are not students of the Bible along British-Israel lines. "What saith the Scriptures" on this point?

Whilst men have been quarrelling all down the ages for the possession of this land, the ownership of it was divinely and irrevocably decreed nearly 4,000 years ago. "Unto thy seed have I given this land, from the River of Egypt unto the great river, the River Euphrates" (Gen. xv, 18), was the promise made by God to Abraham. The land, then, was bestowed on the descendants of one man—limited, that is to say, to one great race-family. But in the promise being repeated to Isaac and Jacob we see that it was God's intention that the bestowal of the land should follow the line of the Abrahamic Covenant and birthright; in other words, that the "promised land" should belong to the "chosen people"; a "national home" for—not the Jews, for they did not exist then—but the Israel race as a whole.

It is only within the last eight years that the area from the Nile to the Euphrates has come under the protection of the Covenant People, Israel-Britain. The greater portion of it is practically ignored by the Bible, the attention of the sacred records being focussed on that small strip known as Canaan or Palestine.

The conquest of Palestine by the Israelites under Joshua, their settlement there, and the gradual growth of their national prosperity form a thrilling story. Situated in the centre of the great civilisations of the past, with the main trade routes between Africa on the south and Europe and Asia on the north running through it, a land of fertile plains and sheltered villages, of equable climate and running watercourses, small wonder that the eyes of all who sought for world power, the kings of Egypt, Assyria and Babylonia, were on this little strip of land. He who held Palestine successfully could dominate the world. Gradually Israel grew from a purely pastoral people to a people skilled in art and science, and withal a seafaring people, with colonies scattered far and wide; till under the firm rulership of David and the wise statesmanship of Solomon the nation took her place in the forefront of the world powers and a veritable "golden age" set in. So long as the people kept the Law of God their land was free from invasion, but sin and idolatry were the keys by which the doors to this fertile land were thrown open to envious neighbours. The once mighty nation was weakened by disunion, and fell a prey to the greed of conquerors. First the northern province was depopulated, then the people of the south shared a similar fate, but with this difference—whilst the northern Israelites never returned to Palestine, a small portion of the men of Judah did return and attempt to rebuild their nation, but in the history of the Jews we see but the shadow of the former glories.

As the centre of civilisation moved westward, first to Greece, then to Rome, and later under the sway of Charlemagne, of Spain, of France, and finally of these "Isles of the West," the importance of Palestine diminished. The old trade routes became disused; the Jews, with their fervent patriotism, were driven far and wide, and Palestine became the prey of Saracen and Turk. Her buildings in ruins, famine and pestilence leaving their trail of misery

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behind, her climate changed by earthquake and other natural causes, her people cowed by 400 years of Turkish mis-rule and atrocities, Palestine presented a sorry sight when the soldiers of Allenby fought over the very ground that their ancestors had wrested from Canaanite, Hittite and Jebusite over 3,000 years before.

"As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever." Yes, they still stand in their calm strength, those hills of Palestine, whose echoes have awakened to the tramp of armed hosts, to the battle-cry of the Hebrews, to the shout that proclaimed a religious revival—"The Lord, He is God! The Lord, He is God!"—to the monotonous voice of the *meuddin* chanting from the distant mosque, to the *whirr* of the aeroplanes that, like eagles flying, defended Jerusalem. Trodden by the feet of One Who lived the sinless life, they look down in quiet majesty on all the ruin and destruction, the building and rebuilding of the ages; they stand as guardians of the land. Even so has the Lord been round about His people, guiding them to their "appointed place," strengthening them, giving them world dominion, and finally restoring to them their ancient land in fulfilment of His promise.

Such, briefly, is the past and present of Palestine; what of the future? Is the land to be always "useless" and a "burden to the taxpayer?" For the past eight years a steady, progressive building-up process has been carried on quietly out there, with the result that not only are the ravages of centuries being repaired, but more wealth has been found in the Jordan Valley alone than the Turks found in the whole of the land during their 400 years' occupation. The "Times of the Gentiles" are past, and Jerusalem is no longer "trodden down." The lion of Judah and the unicorn of Ephraim stand sentinel in Jerusalem, and the banner of the Union of Jacob floats over Mount Zion. In Palestine and Iraq great irrigation schemes are in progress, that the mountains of Israel may shoot forth their branches and yield their fruit to God's people of Israel; for they are at hand to come (Ezek. xxxvi, 8). To Bible students it is clear that the day is approaching when, upon the dividing in twain of the Mount of Olives and the consequent inrush of waters, together with the great earthquake, the whole of the Middle East will be transformed from a waste place into a veritable Garden of Eden. Once more Jerusalem will be the centre of government from which will go forth the Law; "the joy of the whole earth" shall she be called.

To us, the descendants of Abraham—"sons of Isaac" in name and in fact—the promised land is given. It is our birthright, our inheritance, ours to keep in trust and to defend against all who would snatch it from us, but not ours to give away to whom we will—not even to our brethren of Judah, except as they take their share of it along with us. Let those who talk glibly of "waste of money" and "useless possessions" beware lest they be found to despise their birthright. But it is for us who know these things to see that our heritage be not wantonly cast aside, and to work and pray that the eyes of our statesmen may be opened to the truth.

A JEW'S TESTIMONY.

I WAS pleased to read the Rev. Dr. Mountain's valuable volume, "British-Israel Truth Defended." It interested me so deeply that I read some parts of it twice over.

As is well known, I am a Jew, a Cohen, or descendant of Aaron, a Hebrew of the Hebrews, and a Talmudic scholar.

From a Jewish point of view, I venture to say emphatically that the Doctor's book ought to be read everywhere, especially by the Jewish people.

The British-Israel Movement evidently clashes with the Jewish claim, that they are the representatives of the whole of the appointed seed of Abraham.

God promised to Abraham that his seed, through Isaac, should be "as the dust of the earth" for multitude, "as the stars of the heaven," and "as the sand which is upon the seashore."

But these promises have never been fulfilled in the history of the Jews, who consist only of the tribes of Judah and Benjamin along with a certain number of Levites, and who number, altogether, only fourteen millions throughout the whole world.

My father was a learned Rabbi and rich, therefore I had a thorough Talmudical education; but through the blessing of God, when I was a young man, I was brought into contact with a Polish Protestant, who explained to me the fifty-third chapter of Isaiah, and showed me that it referred to the Messiah.

In order to escape the Russian military life, I left Poland and came to England; and when I was twenty-nine years of age I accepted Christ as my Redeemer, and was baptised as a Christian.

In 1872 I entered Regent's Park College, under the Presidency of the late Dr. Angus. There I studied for four years, after which I went to Birmingham as a Missionary to the Jews, in connection with the British Jews' Society.

Preaching Christ to the Jews is no easy task; for they claim, as the "Chosen People of God," to be representatives of the whole of the Twelve Tribes.

Now, as a Jewish Missionary, it was only natural that I should enforce this claim. In fact, it was one of my strong points of belief at that time.

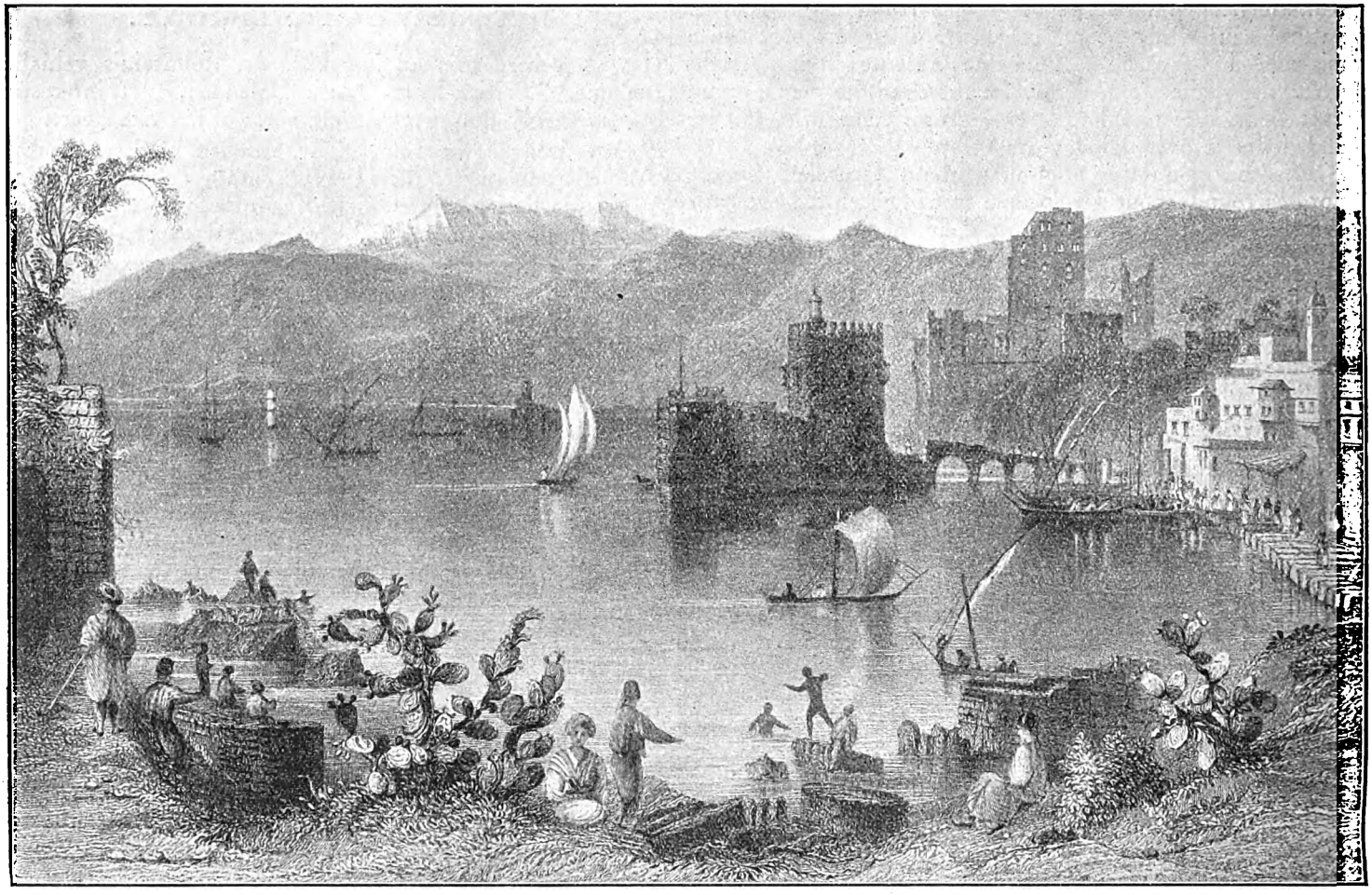
But, after reading Dr. Mountain's book, I am delighted to agree with him in believing that the Anglo-Saxon Race are the lineal descendants of the Ten Tribes of Israel; that they have inherited Joseph's birthright; and that in the great British Empire and in the United States of America the promises of God to Abraham are being fulfilled—that they should "become as the dust of the earth," "as the stars of the heaven," and "as the sand which is upon the seashore."

Great, therefore, are the privileges of Britain, and solemn are her responsibilities. May she realise her obligations, and, by the grace of God, endeavour to fulfil them.

MAURICE STEVENS.

Camden Park,
Tunbridge Wells.

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OLD BEIRUT.

BEIRUT.

BEIRUT (ancient Berytus) is a town of considerable ancient and modern interest and importance.

It is the chief seaport of Syria, the capital of the vilayet of Beirut.

It is situated on the Mediterranean, about 60 miles by railway N.W. of Damascus, and is a busy commercial centre, exporting silk, oil, wool, gums and fruits of an annual value of £800,000, and importing ironware, cotton goods, coffee, &c.

In the course of its eventful history it has been in the possession of the Greeks, the Romans, the Crusaders, and the Moslems.

In the Great War it was occupied by the British, October, 1918.

The Jews, according to the Sibylline Books, lived in Berytus from a remote period. According to Josephus, when it became a Roman colony, it received the name of "Colonia Julia Augusta Felix Berytus." It was for this reason, doubtless, that the Herodian house did so much to build it up. Herod erected cloisters, temples and market-places.

It was to this ancient city of Beirut that Titus came after the destruction of Jerusalem and, at the games, put to death a large number of Jews who had been captured in the war. In later years the Jews seem to have disappeared almost entirely from Beirut.

The population has increased from 15,000 in 1840 to 150,000.

The vilayet, formed in 1888, has an area of 6,180 square miles, and a population of 534,000.

From the top of the Government House the city, with its flat-roofed buildings, stretches out towards the harbour, with the mountains of Lebanon in the distant background.

CROMWELL AND NATIONAL PRAYER.

By WM. SAVAGE (Barrister).

ON several occasions THE NATIONAL MESSAGE has drawn attention to the importance, necessity and blessing of National Prayer. It is well that we study and press the subject until His Majesty the King and both Houses of Parliament unite in a clear call to the Empire to join in making the prescribed form of prayer for national repentance and confession written by Moses in Leviticus xxvi, 40–41.

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The great occasions of National Prayer by Israel and Judah prior to their removal from Palestine are Divinely preserved in the Old Testament. What a pity that the great occasions of National Prayer of Israel in the Isles are not so chronicled. Nevertheless, we have some inspiring instances. One of these, well worthy of review, is the great occasion of National Prayer by Cromwell's Army in 1648. National because the Army was the only effective Parliament at that time. It was after the first Civil War, in which Cromwell's Roundheads had been organised, disciplined and victorious. It is almost impossible for us to enter into the indomitable spirit of faith and self-sacrifice which animated that army of farmers and tradesmen until their lives were literally offered to God for the accomplishment of His Will in the earth. Their prayer meetings, Scripture readings, theological discussions, assemblies, covenants and consecrations were such as to eliminate all fear of man and to solidify the soldiers into an Army of God-fearing heroes such as has never been excelled since the time of Gideon. This sanctified force rested (or rather was of necessity waiting) near Windsor after the first Civil War, while tedious negotiations proceeded with King and Parliament and Army for settlement of the Crown and affairs of the Nation. It was the most difficult time England ever saw. The enthusiasm of great victories was gone. The enemies of Cromwell and England had advantage in parleys. There were two Parliaments sitting—one at Westminster where expediency ruled, and where Royalism plotted in hope and men talked interminably. The other in the unpaid and weary Army, God-fearing, but still determined that the affairs of this Nation should be settled in righteousness before they disbanded. Rupert plotted in Holland, having part of the fleet ready to transport his Royalists; the Papacy plotted in France, Holland, Ireland and Scotland. Adjutant Allen, of Cromwell's Army, writes, "That they (the Army) were led into untrodden paths in contests with Parliament, conferences with the King, treaties with King and Party, and into such labyrinths, wanting a spirit of faith and being unduly surprised with the fear of man that the very things they sought to avoid were brought back."

In the beginning of 1648 the plottings of Kings and Party succeeded in bringing insurrections in most parts of the Nation. There was rebellion in Ireland, and, to crown all, the Scots under Duke Hamilton had raised an Army of 40,000 men to rescue the King from the "Sectaries"—a name applied by the Scotch Royalists to Cromwell's Army. Of the Army itself Adjutant Allen says, "We in the Army in a low, weak, divided, perplexed condition, some of us judging it a duty to lay down arms, some also urging for such a practice the example of Our Lord Jesus, who when He had borne an eminent testimony to the pleasure of His Father in an active way, sealed it at last by His sufferings, which was presented to us as our pattern. Others of us, however, were different minded, thinking something of another nature might yet be farther our duty; and these therefore were by joint advice, by a good hand of the Lord led to this result; viz., to go solemnly to search out our own iniquities and humble our souls before the Lord in the sense of the same; which we were persuaded had provoked the Lord against us to bring such sad perplexities upon us at that day."

"Accordingly we did agree to meet at Windsor Castle about the beginning of forty eight (1648). And there we spent one day together in prayer; inquiring into the causes of that sad dispensation: coming to no further result that day, *but that it was still our duty to seek.* And on the morrow we met again in the morning, where *many spake from the Word* and prayed: and then the Lieutenant General Cromwell did press very earnestly on all there present to a thorough consideration of our actions *as an Army*, and of our own ways particularly *as private Christians to see if any iniquity could be found in them*; and what it was, that if possible we might find it out and so remove the cause of such said rebukes as were upon us at that time."

Pause here, dear reader, to read of another God-fearing Army under Joshua, stayed during a great national crisis to purge itself of an iniquity which had brought sad perplexities to the Hosts of Israel in that day (Joshua vii), and note, for the future of Britain, that holiness of national and individual life is the foundation for Divine blessing. Of this truth Oliver's Army was seized in deadly earnest. God's guidance in the affairs of the Nation then appears, in which again we quote the devout Adjutant Allen:—

"The way more particularly the Lord led us herein was this: To look back and consider what time it was when with joint satisfaction we could last say 'The presence of the Lord was among us'—and rebukes and judgments were not upon us, which time the Lord led us jointly to find out *and agree in;* and having done so to proceed to search into all our public actions as an Army afterwards, duly weighing them as the Lord helped us. And so we concluded the second day agreeing to meet again on the Morrow," "which accordingly we did. *By which means we were by a gracious hand of the Lord led to find out the very steps by which we had departed from the Lord and provoked Him to depart from us.* Which we found to be those cursed carnal conferences, our own conceited wisdom, our fears and want of faith, had prompted us the year before, to entertain with the King and his Party. Then Major Goffe made use of that good word, Proverbs i, 23: 'Turn you at my reproof; behold I will pour out my spirit upon you, I will make known my words unto you.' The Lord so accompanied (these words) by His Spirit that (there was) begot in us a great sense, a shame and loathing of ourselves for our iniquities and a justifying of the Lord as Righteous in His proceedings against us." "*And in this path the Lord led us, not only to see our sin, but also our duty; and this so unanimously set with weight upon each heart, that none was able to speak a word to each other for bitter weeping.*"

Reader, we must pause again and, like the historian Thomas Carlyle, ask: "Who were these that so wept?" They were the National Army of Britain, only about 12,000 in number, farmers and tradesmen, remaining from the first Civil War, unpaid, but God-fearing men, determined for a righteous settlement of the national constitution, and ready if needs be to die for that—only let God speak as to how they shall act. And God did so speak; read on:—

"And yet we were also helped, with fear and trembling,

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to rejoice in the Lord—who remembered us still, even in our low estate, because His mercy endures for ever. Who no sooner brought us to His feet—but He did direct our steps; and presently we were led to a clear agreement among ourselves, *not any dissenting* (a real pentecost) "That it was the duty of our day, with the forces we had, to go out and fight against those potent enemies, which last year *in all places* appeared against us, with an humble confidence, in the name of the Lord only (mark that for the history immediately following), that we should destroy them." Aye, Adjutant! that was the true God-given courage of Gideon and Jonathan, "for there is no restraint to the Lord to save by many or by few." You were only 12,000, and one enemy in the North, Duke of Hamilton alone, had some 40,000, and there was still Prince Rupert in Holland, the Catholic Party in Ireland, and the King's Party in England, Wales and France. Courage!

The soldier finishes his record of this National Army prayer meeting of three days thus: "And how the Lord prospered us in all our undertakings that year in this way: cutting his work short in righteousness; making it a year of mercy equal if not transcendent to any since these wars began."

Yes, that was 1648, the year of the second Civil War, in which this small Army, only a few days since discouraged by its weakness but now aflame with the presence of the spirit of God, marched North, having first adopted as its battle-slogan the cry "The Lord of Hosts."

The sanctification of the Army came none too soon, for history records at that time rebellions in Kent and Wales; to the latter Prince Charles sent some ships and troops from the Continent, and the Scotch under Duke Hamilton set in motion the Army of 40,000 toward Wales to "free the King from the 'Sectaries'"—as Oliver's Army had been named by them. Cromwell set out North and met Hamilton at Preston, dashing in at first encounter and taking 12,000 foot and 5,000 horse prisoners. On 17th August, 1648, Cromwell, recording this victory, says that "the enemy engaged was 24,000 horse and foot, and we 6,000 foot and 3,000 horse at utmost. This is a glorious day—God help England to answer His mercies." The Duke of Hamilton surrendered at Uttoxeter on 25th August, 1648, and Prince Charles returned with his ships to Holland.

On September 20th, 1648, Cromwell entered Scotland to recover Berwick and Carlisle Castles, the property of England, to defeat the Royalist Army under Gen. Munro, and to put down the Royalist Party, then in control of the Scottish Parliament, and to establish the "Honest Party" instead, in all of which he was successful. On 9th October, 1648, Cromwell was able to write to the Hon. Wm. Lenthall, Speaker of the House of Commons, "All the enemy's forces in Scotland are now disbanded. Good elections are made in divers places of such as dissented from and opposed the late wicked engagement. I do think the affairs of Scotland are in a thriving posture as to the interest of honest men and (Scotland is) like to be a better neighbour to you now than when the great pretenders to the covenant and religion and treaties—I mean Duke Hamilton (and others)—had brought Scotland into such a condition; so that no honest man who had the fear of God, or a conscience of religion (or) the just ends of the covenant—could have a being in the Kingdom. But God, who is not to be mocked or deceived, and is very jealous when His Name and Religion are made use of to carry on impious designs, hath taken vengeance of such profanity even to astonishment and admiration. *And I wish it may cause all to tremble and repent who have practised the like to the blasphemy of His Name and the destruction of His people; so as they may never presume to do the like again.*"

Thus God answered the prayer of the National Army, as He always does answer National Prayer for righteous ends. This Nation of Britain has yet to make one National Prayer. It is the confession, repentance and prayer for forgiveness and restoration set out in detail in Lev. xxvi. God haste the day!

THE SECOND COMING OF OUR LORD.

IV.

THE MANNER OF HIS COMING.

CONGRESS ADDRESS BY JOHN LEECH, M.A., LL.B., K.C.

A KING when he visits a country, or a city, may come privately, he may come in semi-state, or he may come in full state. How is Our Lord coming? In what manner? We are told that the Bible says again and again that the Lord was to come soon. Now, if the Lord had said that He was coming soon, He would have come soon; He always keeps His word. *Our Lord did not say anything of the sort.* If He had said it, He would have kept His word. Let us deal with that.

He is coming suddenly and unexpectedly. We read in Matt. xxiv, "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the Coming of the Son of man be." The lightning comes without any warning; the thunder does not come until afterwards. So we are taught that the Lord is coming suddenly; that He is coming unexpectedly; but not that He is coming soon, remember.

We read in Mark xiii, "Watch ye, therefore, lest coming suddenly He find you sleeping." The word there in the Greek means suddenly or unexpectedly. I want to point out to you that the whole teaching of Scripture with regard to the coming of the Lord is that He is coming like a lightning flash; and the Lord calls upon us again and again to be watchful, to be waiting, to be ready, so that when He comes we may be found expecting Him, and, consequently, that we may be so occupied in the interval, that we may never be taken by surprise. That is the real teaching of the word. He is coming as a thief. A thief comes unexpectedly. He comes at the very time when you do not think he will come. And so Our Lord says again, in Revelation, "Behold, I come as a thief."

He is coming *suddenly*; He is coming *unexpectedly*; He is coming *quickly*.

It is a popular mistake to think that He is coming soon. The Bible does not say that He is coming soon. I want you to take that in because it is a popular error. The Apostle told the people of his day that they were not to expect

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Him at that particular time because certain things were to happen. He says, "Now we beseech you, brethren, by the coming of Our Lord Jesus Christ, and by our gathering together unto Him. That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; *for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.*"

The Apostle expressly warned them when he wrote his Epistle, that they were not to expect the Lord to come then. There are many other passages that are misapplied. I have often heard passages quoted as referring to the Second Coming of Our Lord which have no reference to it at all. In James v, for instance, "Behold, the Judge standeth at the door." That does not refer to the Coming of the Lord. It refers to the fact that God was at the door to judge them for their sins.

"Behold I Come Quickly."

These words occur several times in the Revelation. What does the word "quickly" mean there? In the original, the word there used refers to motion, not to time. Just as you would say of the express from Scotland—it comes very quickly; meaning that it travels at a great pace. The word refers to *motion*. The word "quickly" used there, in the Revelation, means *speedily, swiftly*. In other words, that He is coming as the lightning that flashes from the east; so the Lord is coming *suddenly, rapidly*. I want to impress upon your attention the fact, and to warn you, that the whole teaching of Scripture is that He is coming *suddenly*; and the whole exhortation is that we must be ready, watching and waiting for Our Lord when He comes. "Blessed is that servant whom his Lord when He cometh shall find so doing." Feeding his servants, not beating them. What we want is not to be chastising each other, but to be feeding each other. May He find us feeding the flock. Blessed is the man whom He finds so doing when He comes.

What is He Coming For?

What is the purpose of His Coming? One purpose is *that we may be with Him*. Do you know I sometimes think that Our Lord will never be happy, never be satisfied, until He has us with Him; His blood-bought children. What a wonderful thing that the One Who is Himself God in Heaven, Who has all the angels around Him to do His bidding, Who made the universe, and Whose word every-one must obey, and to it must yield, is not satisfied until He has us with Him. When you think what we are—sinful men and women—yet, thank God! redeemed and cleansed from our sins, how marvellous it is that Our Lord should have said, "I go to prepare a place for you." It must be a glorious place if it is all this time being prepared by the Lord. He is preparing a place for us, and He is coming again to receive us unto Himself. I want to stress that thought. It is not simply to receive us to great glory, or to great power, or to great blessing; *it is to receive us unto Himself*. We would rather have Him than all the power and glory we could have. "To receive you unto Myself." That is what He is looking forward to; and that is His yearning, "That where I am, there ye may be also." We want to enter into something of the Spirit and Fulness of Our Lord, the love and yearning of Our Lord after His own. Those that He died to redeem with His own precious blood. He thought it worth while to die for them; He did it for love of us. "Who loved me, and gave Himself for me." That was the motive. He will not be satisfied until He receives us unto Himself. Now we put that first as the purpose of His Coming. But that is not the only purpose for which He is coming.

To Give Us Rest from Our Trouble.

Most of us have some troubles. When the Lord comes He will give us rest from them. After all, if we realise that, we shall not think very much about the troubles of the present time. If we realise that the Lord is coming, and that we are going to be with Him for ever, and if we realise that He is going to take away our troubles, we shall not sink under them.

To Take Vengeance upon the Ungodly.

This is a tremendous statement, to which all do well to give heed.

To be Glorified in His Saints.

We shall glorify Him, shall we not? What! can I glorify the Son of God? Yes. When He comes He is coming to be glorified in His saints; and we shall have a part in that glorification of the Lord. Will it not be a wonderful joy to think that we can have a part in the glorifying of Our Lord, the Lord Who came down to death and to shame and to the Cross, for us—that we can lift Him up, and have a share in glorifying Him in the time to come?

But we can glorify Him before that. We can glorify Him now by our devotion to Him, by our love, by our service for Him. That is to be one of the purposes of His coming. 2 Thess. i, 7: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from Heaven with His mighty angels. In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of Our Lord Jesus Christ." There is a sad side of it for those who reject Christ. How can we know God? Through the Lord Jesus Christ; for we approach the Father through the Son. Men and women who have had the Gospel preached to them will not perish because they are sinners, for, thank God, a fountain has been opened for sin and for uncleanness. But this is the condemnation, "Light has come into the world; and men love darkness rather than light, because their deeds are evil." It will mean for such banishment, "everlasting destruction," from the presence of the Lord and the glory of His power, a casting away from the presence of the Lord, when He shall come to be glorified in His saints, to be admired in them that believe. How we shall glorify Him! How we shall admire Him!

I remember hearing of a labourer's wife, who was an ugly woman; she had such scars on her face. The labourer's fellow-workers began to taunt him about his wife. "I wonder you live with such a woman having such an ugly face as she has," they said. And he replied, "I love her because of those scars. Do you know I was a drunkard.

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I lay in our little house one night when it was on fire. I was dead drunk, too drunk to save myself. I should have been burned to death in that house had not my wife run in, at the risk of her own life, and dragged me out of the fire. It was then she got those scars. I love her because of those scars. She saved my life." Yes, and "His form was marred more than any man." We love Him because of those wound-prints! And we are looking forward to seeing His face. How beautiful is that face. He will be admired of the saints in that day; and we shall wonder at Him when we see Him. In every line of that face, and in every scar, we shall see His love for those He came to redeem, and for whom He suffered.

There is one other thing He is coming for. He is coming

TO SIT ON THE THRONE OF HIS GLORY.

I am sure you know that the throne is the Lord's, and that He has a right to sit on it. There is a Vicegerent sitting on the throne now, appointed by the Lord. He is holding it for Him. But Our Lord the King Himself has the right to sit on the throne; and He is going to. You read the Psalms, and see how David rejoiced and shouted for joy. We are too cold. I think the Lord is disappointed sometimes. It would do us all the good in the world to shout for joy. The world can praise and shout. The world gets excited. We are told that we must treat these things with reverence, and that we must not get too enthusiastic. But what about David? You know that God said David was a man after His own heart. He did not say that about anyone else. I think it was because David was always praising God. And when things went wrong with David, he burst out into praise; and that lifted him up and took him out of his trouble. We want to praise more; I am sure the Lord likes to hear it.

Yes; He is coming to sit upon the throne of His glory. And we shall be at the great convocation. That is going to be a great day. We live in the light of the reality of it. The Word says that He is coming to sit upon the throne of His glory, and we are going to be with Him, and He is going to reign. I do not know the extent of the rule. I have sometimes thought about the servant that was given ten cities to rule over, and another five cities. One would think that there would not be enough cities for us all to rule over. But this earth is only a little speck in the universe. I believe there is something far beyond. There will be no lack of cities to rule over. The Lord has plenty of them to give us. There is a wonderful time coming, when the King returns, and when He sits upon the throne of His glory.

SHALL THE CITADEL OF CIVILISATION FALL?

BY GEO. MCGINNIS (Chicago).

THERE are some pessimistic authors to-day, Lugubrious Blues, who look into the future with dismal anxiety and gloomy forebodings. "The Rising Tide of Color" and "The Revolt Against Civilisation," by Stoddard, will depress any man who reads them. Perhaps it is well to awaken the Anglo-Saxon to his duties and responsibilities by throwing a "scare" into him. "The Passing of the Great Race," by Madison Grant, contains the following:

"The rapidly growing appreciation of the importance of race during the last few years, the study of the influence of race on nationality as shown by the after-war disputes over boundaries, the increasing perplexity of our own problems between the whites and blacks, between the Americans and Japs, and between the native Americans and the hyphenated aliens in our midst, upon whom we have carelessly urged citizenship, and, above all, the recognition that the leaders of labour and their more zealous followers are almost all foreigners, have served to arouse Americans to a realisation of the menace of the impending 'Migration of Peoples' through unrestrained freedom of entry here.

"The days of the Civil War and the provincial sentimentalism which governed, or misgoverned, our public opinion are past, and this generation must completely repudiate the proud boast of our fathers that they acknowledged no distinction in 'race, creed or colour,' or else the native American must turn the page of history and write 'finis Americæ.'

"The danger is from within and not from without. Neither the black, nor the brown, nor the yellow, nor the red will conquer the white in battle. But if the valuable elements in the Nordic race mix with inferior strains or die out through race suicide, then the citadel of civilisation will fall for mere lack of defenders."

When men like Grant seek to penetrate the future and look beyond the horizon of human vision they should consult the stars in the horoscope of God—the Bible. This is God's world; He planned it and He knows what will happen down to the end of time. He has revealed that His chosen people are heirs of the world, not so much to rule it as to redeem it; not to subjugate it, but serve it and be a blessing to all mankind.

The races of the world know that beneath Anglo-Saxon flags their rights will be respected, and they will have a better chance to get on in the world. The teeming millions of Asia are knocking at Australia's gate, and if America should let down the bars to all races, in ten years a hundred million aliens would seek our shores. The Saxon will rule the world when time is old enough. His ideas and ideals will be dominant.

If the English-speaking peoples of the world will confess their national sins before God and humble themselves and pray and accept the obligatory service to humanity that God is seeking to impose upon them, they will hasten that consummation so devoutly to be wished when Anglo-Saxon ideas and ideals and mercy and justice will be dominant the world around. If Saxons will conquer their minor prejudices and differences and accept Anglo-Israel Truth and unite in the great campaign God has outlined for them in the Bible, they can bring universal peace and destroy the deadly liquor traffic that Satan has used to devitalise the race, and they will bring peace, prosperity and plenty to all people everywhere.

Co-operation is the watchword of the hour among Anglo-Saxons. Perhaps I can best explain it by an incident in

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American life. A business man was speaking before a "Kiwanis Club" in his home town and urging them to co-operate for the good of the town and make it a bigger, better, busier place. A man in the audience called out, "What do you mean, and how can we co-operate?" The speaker replied, "Here is an illustration of co-operation. Imagine a Methodist bishop umpiring a game of baseball between the Ku Klux Klan and the Knights of Columbus, played for the benefit of a Jewish charity."

God will surely raise up defenders and prevent the fall of the citadel of civilisation if the people who are called by His Name will co-operate for the triumph of God's Truth.

WEEK BY WEEK.

By A. R. H.

THE reports of the various sub-committees of THE IMPERIAL CONFERENCE have now been issued. "One of these, that of the COMMITTEE ON INTER-IMPERIAL RELATIONS, is a most important document," declares a contemporary, "*perhaps the most important of our history*, at least of recent years. If the report is finally adopted, THE BRITISH EMPIRE will become a composite monarchy, THE KING standing in the same relation to CANADA, &c., as to GREAT BRITAIN—KING of each SELF-GOVERNING DOMINION separately, *the whole bound together by a common allegiance to the* THRONE. A uniform law and uniform liability throughout the EMPIRE are to be aimed at wherever this is possible."

"*We are persuaded that the British Race, thus scattered over the face of the earth, will be used of God for good*," comments the *Christian Herald*, "and we trust this new arrangement may conduce to this end. GOD SAVE THE KING—AND THE KINGDOM!"

We witness the spectacle of the "FOR EVER" KINGDOM of Dan. ii, 44, "putting its house in order" preparatory to the coming of "Him Whose right it is" to take the throne, as it is written, "The Lord God shall *give unto Him* the throne of His father DAVID, and *He* shall reign over

THE HOUSE OF JACOB

for ever; and of His KINGDOM there shall be *no* end." (Luke i, 32-33.)

All over the world, wherever ANGLO-SAXONS dwell, the hearts of GOD'S PEOPLE will be filled with rejoicing as they keep holy the anniversary natal-day of their REDEEMER.

"For unto *Us* a Child is born,
Unto *Us* a Son is given;
And the GOVERNMENT shall be upon *His* shoulder."
"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."

What a day it will be indeed when the KING and REDEEMER of the ISRAEL PEOPLES *comes in person*, to take over the reins of the government of His KINGDOM *upon earth*?

How strange by contrast with this vision are the rumours that come to us from ROME in these "last days!"

MUSSOLINI, who now holds practically every leading office in the government of Italy, has long been the idol of the people, receiving of them a form of hero-worship hardly falling short of idolatry.

The following is an extract from an Italian newspaper prior to the DUCE'S visit to PERUGIA to lecture on ancient ROME:—

"Venite adoremus! Come, O Black Shirts . . . You must see him. You need again to impress upon your mind his robust face, glowing with will and energy. Thus all will refill their souls with strength and health. Venite adoremus! Let us adore him! Venite adoremus!

"When Jesus of Nazareth walked in the country of Galilee; when Napoleon Bonaparte returned to France from the island of Elba; when—thus histories will put it in some future day—when Benito Mussolini came to Perugia the second time."

What spirit is this? Adoration! to one who has declared his willingness to "make an alliance with the Devil or Antichrist himself" if such union would promote the welfare of his country? Adoration! to one who honours the God of forces? Are the lessons of History wholly unworthy of consideration by this man of genius? Even NAPOLEON had to confess in the end to the realisation that "brute force could not achieve anything durable."

Let us thank GOD that it is to the Name of JESUS that every knee shall bow! Every tongue shall confess that *He* is LORD!

Those of us who "look for" and "love His appearing," eagerly anticipate the great *first* anniversary of THE HOLY NATIVITY *following* His *Second* Advent! What a celebration that will be? A commemoration—for the first time in the world's history—*universally* acclaimed on the *true* date and glorified by the actual living, personal, presence of Him Whom we adore.

How the love of JESUS overflows in our hearts at this glad CHRISTMASTIDE? O Come! let us adore *Him*, CHRIST—the LORD.

A GREAT STATESMAN'S COURAGE.

IN the life of the late Sir W. Robertson Nicoll occurs the following inspiring story, related during the first fortnight of the war.

It concerns a Cabinet meeting, when, in the course of a sitting, a member got up and said, "If the Government goes in, I shall retire." Having said this, another member got up and remarked, "If the Government keeps out, I shall retire."

Presently Mr. Asquith got up and said very calmly, "Gentlemen, when you have all retired, I shall carry on the Government alone!"

The story is worth remembering when we have to stand in the interests, say, of Christian principle or fidelity to Jesus Christ. Christ demands strong men—men of decision, men of character, men of independence—virile, fearless men.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE Secretary-General begs to offer his warm greetings to all our readers, and he wishes them a very bright and happy Christmas.

* * *

Seventy thousand copies of the new special issue of THE NATIONAL MESSAGE AND BANNER have already been ordered. We shall be pleased to receive orders as quickly as possible. The issue is larger than the last and better printed; there are three illustrations, and the articles will be found exceedingly interesting and informative. Copies will be ready for dispatch on December 28th.

* * *

"E. B." writes: "Enclosed please find a donation. I give it with all my heart. I only wish I could do much more. I think your work the very foremost and most important of the day, and I pray for God's abundant blessing upon it."

* * *

The Christmas Reunion gatherings at Headquarters, 6, Buckingham Gate, S.W., on December 14th and 15th, proved an unqualified success in every way. Perfect harmony and the best of good feeling prevailed throughout the entire proceedings, which were without a hitch or a flaw. Everyone seemed happy and anxious to make others happy. Members say they would not have missed the pleasure and enjoyment afforded on any account. The financial result of the sale of articles generously donated was four times that of any previous year. We gratefully acknowledge our indebtedness to the scores of donors, and the hundreds of purchasers, and to all those who so zealously worked for this effort by selling and lending aid in many ways, including Mrs. Knowles, Mrs. Vincent Wright, Mrs. Cameron, Mrs. de Courcy Hamilton, Mrs. Short, Mrs Zoë Bell, Mrs. Olive Bruce, Mrs. Kinnear, Mrs. Vickery, Mrs. Fletcher Stevenson, Mrs. Prussia, Mrs. Booth, Mrs. Boyd, Mrs. Doo, Mrs. Kirk, Mrs. Duncan Lee, Mrs. Main, Mrs. Badcock, Mrs. Fraser, Mrs. Bassett Smith, Mrs. Garrison, Misses Hornibrook, Maw, Austin, Alexander, Modin, Balkwill, Van der Kiste (3), Simmons, Eglin (2), Barber, Blachett, and the Rev Joseph Gay and Mr. Morey.

Addresses were delivered by Major Knowles (President), the Rev. Commander Roberts, three by the Rev. Pascoe Goard, and one each by the Rev. W. H. Stuart-Fox, M.A., the Rev. Maxwell Carnson, Mr. John Leech, M.A., K.C., and Mr. Herbert Garrison. Recitations were admirably given by Mrs. Kenneth Dodds. Miss Hilda Morey, the Rev. Kenneth Dodds and Mr. Lynam Knight rendered beautiful songs in their well-known excellent style. Mr. Harrison Hill gave a number of delightful items from his extensive repertoire. Mrs. Garrison accompanied the artistes. Large numbers took tea each day in the Library. The Women's Auxiliary may well feel rewarded for their devoted labours. To all we offer our hearty congratulations and our warmest thanks.

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Special votes of thanks were tendered to Mrs. Vincent Wright for her excellent general management of the Sale, and to Mr. Chas. A. Edmonds for his charming decorations for the stalls and his most effective creation, Ye Olde China Shoppe.

* * *

We are very grateful to donors to the Benevolent Fund and to those who have sent parcels of clothing, which are being dispatched as fast as we receive them. Letters to hand from those in dire need would cause the kind givers to feel they had rendered real service and were rewarded by deep gratitude.

* * *

Mr. B. H. Norton lectured to a full audience at Brewham on December 14th and was invited to pay an early return visit.

* * *

Mr. W. B. Wallace, of Glasgow, while visiting friends at North Ockendon, Essex, accepted an invitation to give an address on British-Israel Truth. He had a full audience on December 9th, and he was listened to with rapt attention while he unfolded the message of the Bible for the Anglo-Saxon race. The local friends wish to secure speakers from Headquarters to carry on the good work so well begun, and these will gladly be sent.

* * *

THE COVENANT RACE, our monthly journal for juniors, completes its first year with this month. We commend it to all who wish for elementary teaching on B.-I. Truth, and we shall be glad to receive subscriptions for same—2s. 6d. per annum, post free.

* * *

Our readers are reminded that our hostel, Abbot's Leigh, Glastonbury, is open to receive guests all the year round on moderate terms. Applications may be made to the Secretary-General, B.-I.-W.F., 6, Buckingham Gate, S.W.1.

* * *

The Rev. T. H. Whitehouse has given a series of very successful lectures in South Devon. Mr. John Leech has delighted audiences at Wealdstone, Dover and Barking. The Rev. Joseph Gay has started a valuable work in South Wales. It is hoped that a Commissioner for Wales will be appointed in the New Year. Mr. Morey has been active in various districts. The work all round is being carried forward with vigour and with encouraging results.

* * *

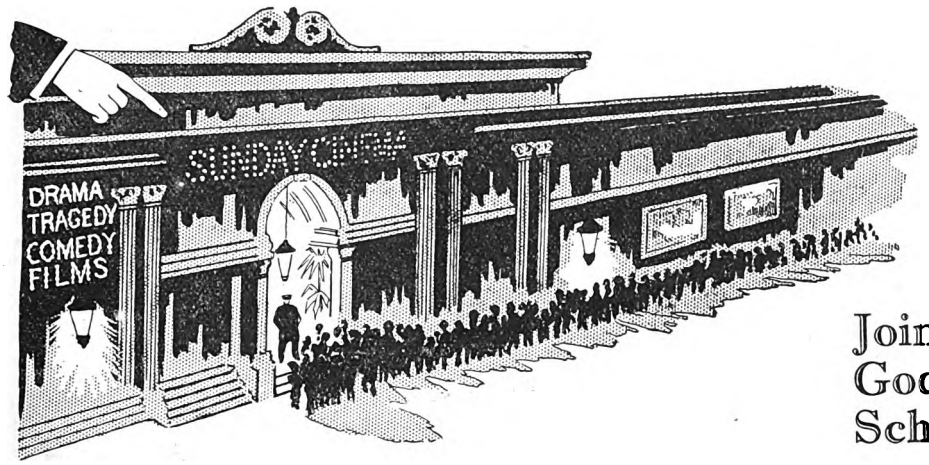
Mr. Herbert Garrison will give an illustrated lecture for the Birmingham Branch on the evening of January 13th, in the Midland Institute.

* * *

Our readers in the London area are invited to note in their diaries the dates January 24th, 25th and 26th, when the Rev. Pascoe Goard will give six addresses in the Kensington Town Hall, afternoons at 3 and evenings at 8. Large audiences are anticipated.

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£7,000,000



FOR PROFANING GOD'S SABBATHS!

Join in Defeating this God-Dishonouring Scheme.

A "National Campaign for the Sunday Opening of Cinemas" is being launched by a number of Cinema Owners. Their declared aim is the opening of 3,425 Cinemas on the LORD'S Day; and already they are boasting this will mean at least £7,000,000 (seven million Pounds) in their coffers. (See *Cinema*, 26/8/1926.)

Shall we allow them to succeed? Shall we be supine whilst men for unholy gains are enticing our young people from God's House on God's Day? Shall we who are readers of *The National Message* stand idly by whilst the sacred hours of His Sabbaths are being desecrated with films suggesting frivolity, debauchery and "fast" living?

Help Us Frustrate the Sabbath Destroyers!

The Lord's Day Observance Society, which has been so successful in preventing the Sunday Opening of Theatres and Music Halls, is now engaged in a Campaign to keep these 3,425 Cinemas closed on Sundays. Quite lately we have fought on this issue at Wimbledon, Croydon, Surbiton, Eastbourne, Horsham, Littlehampton, Districts in Middlesex, and other Places.

Our Eight Methods, which are proving so successful, are:—

1. Visiting Ministers of the Churches in each threatened area, and urging them to action.
2. Organising Deputations to Licensing Bodies.
3. Interviewing Councillors and J.P.'s, and explaining what Sunday Cinemas will mean.
4. Public Petitions against Sunday Cinemas.
5. Letters against Sunday Cinemas in Local Newspapers.
6. Illustrated Publications dealing with Sunday Cinemas.
7. Protest Meetings to awaken the People.
8. Legal Fights in the Courts.

The Sunday Cinema Party are now announcing their intention of opening Attacks in other Districts—but wherever they venture to show themselves, we intend, God helping us, to continue to resist them. In this critical hour—when **GOD'S SABBATHS** are being challenged by the forces of **MAMMON**—we dare not hold back. To carry on the Campaign, however, we must have the fighting funds. Our enemies have unlimited finances; we have the righteous cause, but we are needing immediate **HELP.**

A Xmas Suggestion:

Whilst we are all rejoicing in the great Christmas gift of GOD'S SON let us each show our thanksgiving by a contribution for upholding the Day which has been given for His PRAISE. Can anything be better than helping the Cause which stands for Our Lord and His Covenant?

To H. H. Martin, Secretary, Lord's Day Observance Society
18, Buckingham Street, London, W.C.2.

As a reader of *The National Message and Banner* I gladly contribute £ : : to help the Lord's Day Observance Society in its Great Campaign to uphold the sanctity of God's Day, and to keep the 3,425 Cinemas closed on Sundays.

My name is.....

My address is.....

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Millions & Millions

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THE EVIDENCE

in support of our view is too overwhelming to be summarised, but we ask every earnest seeker for the comfort which comes from added faith to let us forward some explanatory pamphlets.

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Tell the people that the Lord God of Israel rules all things, and they will not hear. *Show* them the nation that He has formed and preserved for a foretold purpose and inheritance, and *they will* believe.

To those who find these leaflets sufficiently interesting to cause them to pursue their enquiries further, we strongly recommend the following as the next step:—

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Keep yourself supplied with Books and Leaflets to hand to others. Disseminate our teaching, and let us furnish them, thus aiding Central Funds. The Covenant Publishing Company, Ltd. (which can supply books, etc., published by any Firm), needs your support in its work, and is awaiting your esteemed order.

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"Ye are My Witnesses" Isaiah 43.10

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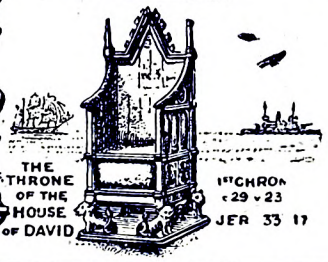


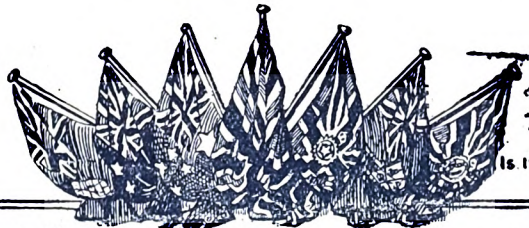
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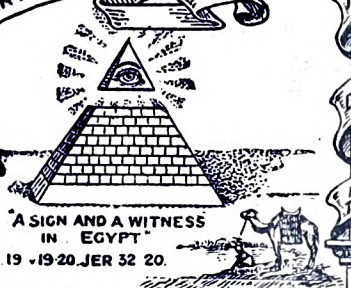
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And God said unto Jacob "A Nation and a Company of Nations shall be of thee." Gen. 35.11

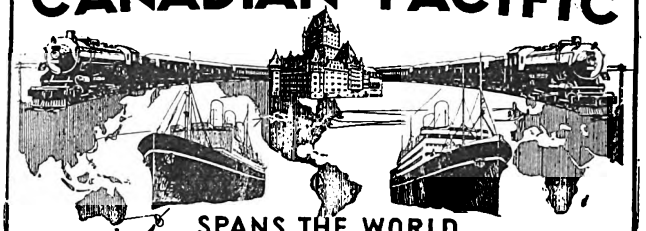
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"Ye are My Witnesses" Isaiah 43·10

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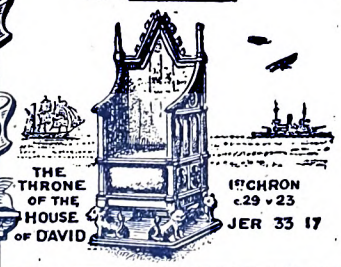


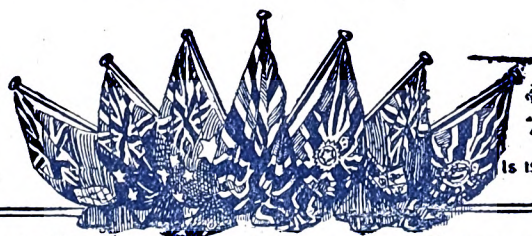
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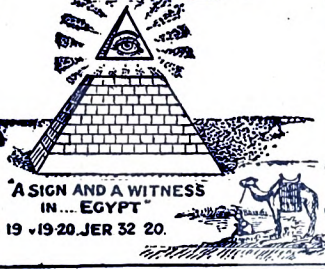
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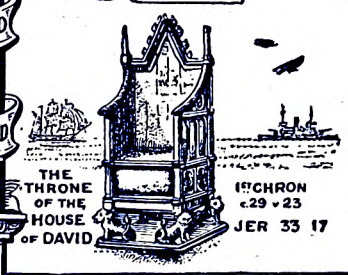


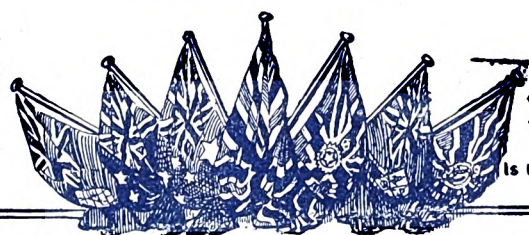
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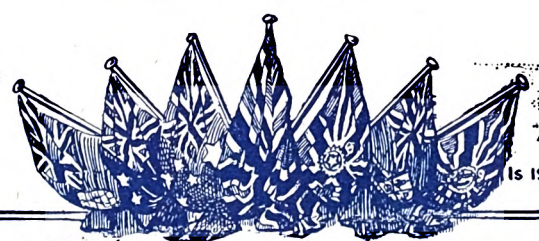
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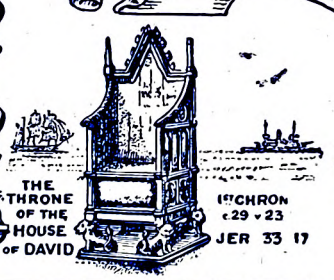


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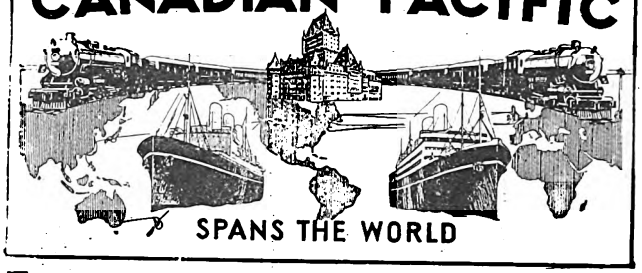
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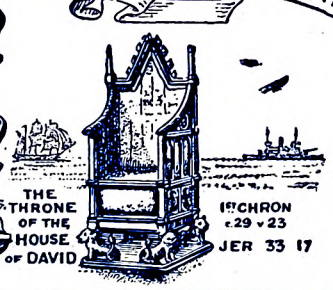
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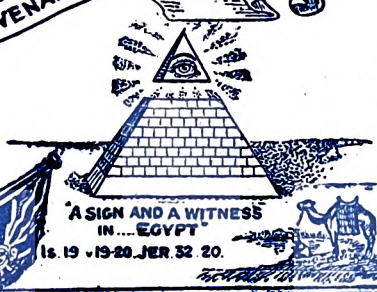
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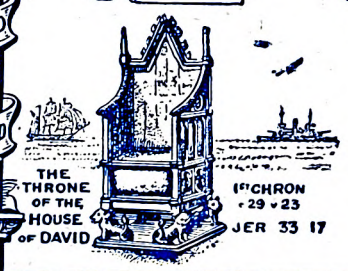


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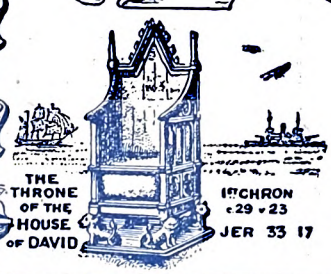


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"Ye are My Witnesses" Isaiah 43·10

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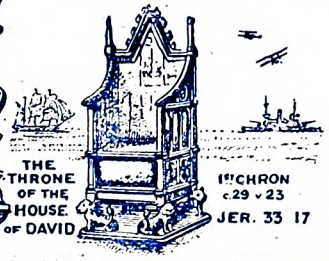


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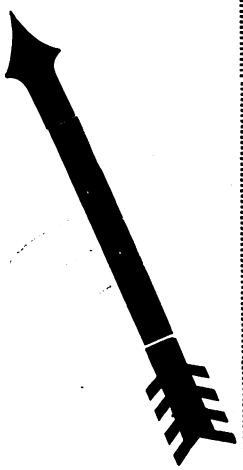
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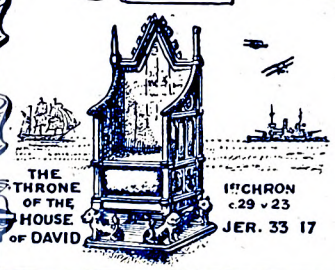


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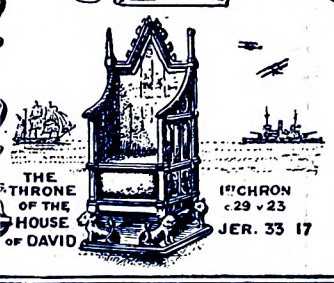
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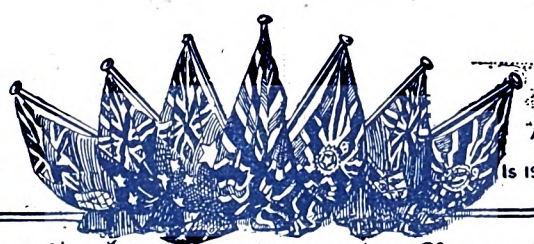
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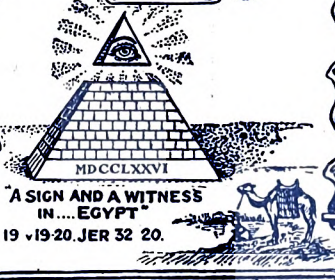
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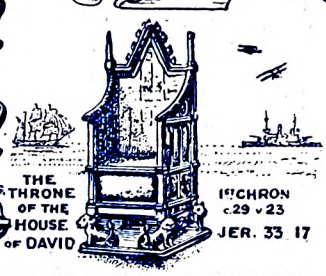


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"THE BANNER OF ISRAEL" AND "THE COVENANT PEOPLE"

WITH WHICH ARE INCORPORATED

THE THRONE OF THE HOUSE OF DAVID

1ST CHRON 29 v 23 JER. 33 17

MDCCLXXVI

"A SIGN AND A WITNESS IN EGYPT"

Is 19 v 19-20. JER 32 20.

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J J HALL. 1921

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To Enquirers
into British-Israel Truth

WE CLAIM

That regardless of creed or denomination, to every Christian soul we can bring increased faith and happiness, by pointing the way to a fuller acceptance of the literal Truth of God's Word. We believe and we can prove that Jehovah's promises to Abraham, Isaac and Jacob were not empty promises, to be forgotten with the captivity and disappearance of the kingdom of Israel. We believe and we can prove that the prophecies of the Old Testament were not vain words concerning an extinct people, but were instinct with the breath of Life, and are being carried forward to-day to their glorious fulfilment in the development and uplifting of the English-speaking peoples.

THE EVIDENCE

in support of our view is too overwhelming to be summarised, but we ask every earnest seeker for the comfort which comes from added faith to let us forward some explanatory pamphlets.

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A plain exposition of the creed of all those who accept the Word of God in all its literal simplicity.

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A simple chart showing the distinction between the Jews of to-day and the Children of Israel upon whom the birthright has descended.

WHY GREAT BRITAIN WILL NEVER BE DESTROYED.
To many the British Nation seems to have been especially favoured among nations, but the simple cause escapes them. It is because of the promises of God.

THE MESSAGE OF THE BIBLE.
Tell the people that the Lord God of Israel rules all things, and they will not hear. *Show* them the nation that He has formed and preserved for a foretold purpose and inheritance, and *they will* believe.

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"Ye are My Witnesses" Isaiah 43·10

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"THY (ABRAHAMS) SEED SHALL POSSESS THE GATE OF HIS ENEMIES" GEN 22 17

"HIS (ISRAELS) SEED SHALL BE IN MANY WATERS" NUMB 24 7

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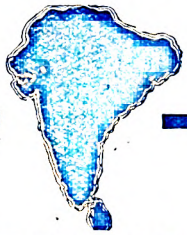
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J.J. MAILY, 1921

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Great Britain owes much to her sailors. You take a practical part in maintaining her sea power when you support

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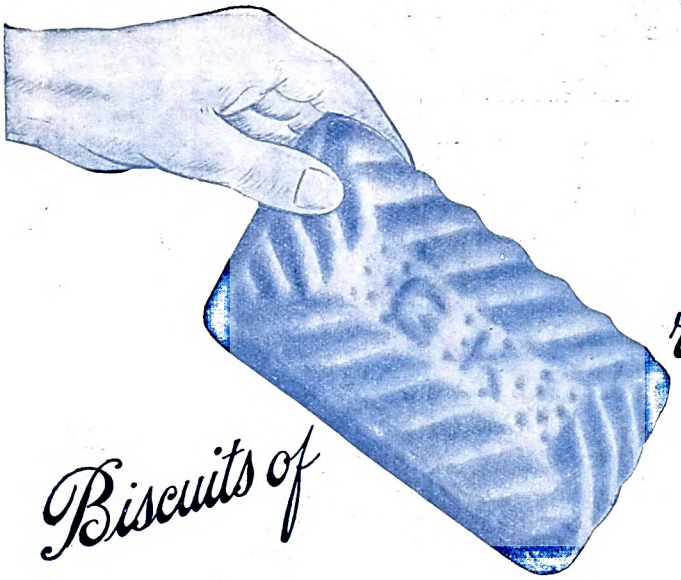
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"Dear Sir, Very many thanks for the safe return of the two Suits and Overcoat. To prove that I am more than satisfied with your work, I herewith forward two Suits for you to conjure with."

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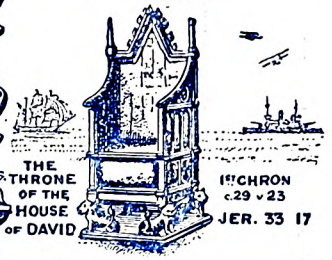


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Printed by THE PRESS PRINTERS, LTD., 69–76, Long Acre, W.C.2, and Published by THE NATIONAL MESSAGE LTD., 6, Buckingham Gate, S.W. 1, London, England.
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