"Ye are My Witnesses" Isaiah 43-10

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"THY (ABRAHAM'S) SEED SHALL POSSESS THE GATE OF HIS ENEMIES" Gen. 22-17

"HIS (ISRAEL'S) SEED SHALL BE IN MANY WATERS" Numb 24-7

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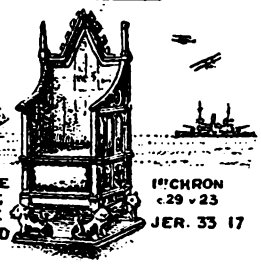
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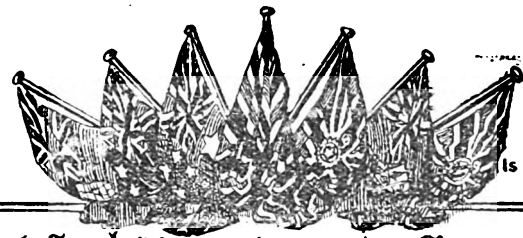
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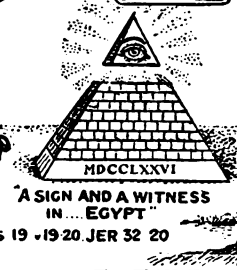
JANUARY—DECEMBER, 1927

WITH WHICH ARE INCORPORATED

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







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

J.J. HALL 1921

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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.]

IMPORTANT THINGS.

BY THE REV. W. PASCOE GOARD.

THERE are many voices which are raised in tones of authority, which assume to give direction to the Christian Church of to-day as to the correct interpretation of *the Israel Truth of the Bible*. Before listening to these voices one should be assured of the qualifications of the persons who are raising them to speak on this vital matter.

Let us state a few tests which they who would pose as an authority on Israel Truth must be able to sustain.

Does such an one know *the various terms used in the Bible* to set forth Israel Truth, and does he correctly define them?

Let us make a glossary of a few of the pivotal terms used:—

The Children of Israel—
Jacob—The House of Jacob.
Israel—All Israel—The House of Israel.
Judah—The House of Judah.
The Jews—The Nation of the Jews.
The House of David.
Ephraim—The House of Joseph—Israel.
Israel in the Isles—The Isles—and the people from far.

Each of these terms and phrases have definite meanings. What are they?

The Children of Israel, unless contextually limited, refers to all the tribes of Israel.

Jacob—The House of Jacob—unless contextually limited, as it often is, means all the people of Israel on the human plane—non-regenerate—temporal. This is true of such divisions of Israel as are contextually indicated when the term is so limited.

Israel—All Israel—The House of Israel—are terms used to denote the Northern Kingdom of the ten tribes in that division, until the final reunion, there is no tribe of Judah. Let every student and teacher take note of this often disregarded fact. There is therefore no excuse at all for calling or confusing the House of Israel with the House of Judah.

Judah—The House of Judah. Judah was the first Kingdom to separate. They followed and crowned David, revolving from Israel and the House of Saul upon the death of Saul. This was the beginning of the Kingdom of Judah.

Eleven tribes followed the House of Saul during seven years.

Then Israel was reunited under David and Solomon.

Under Rehoboam and Jeroboam the tribes separated. Ten tribes formed the House of Israel. Contrary to David Baron's statement, one tribe of the original eleven was lent to Judah that David might have a light before him. This was the tribe of Benjamin. Therefore, Judah means the tribe of Judah. The House of Judah includes the tribe of Benjamin.

The Jews—The Nation of the Jews. This term is used to indicate the nation, few in number, weak in strength, and, except for a few desperate years of the Maccabean period, always subject to a foreign power, was set up by the handful of Jews who returned from the Nebuchadnezzar captivity

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in Babylon. It endured till A.D. 70. It never had the House of David reigning over it.

The House of David. This is the kingly line which ruled, first over the tribe of Judah alone ; then over the twelve tribes ; then over the two tribes which constituted the House of Judah ; then according to the oath of God over the House of Israel. But not in the thousand years of the Israel scattering in Asia and Europe. He ruled in Israel in the Isles.

Ephraim is the birthright-holding tribe, and the leader tribe of the House of Israel, which House is again and again addressed as Ephraim.

Israel in the Isles. Mr. Wilkinson says it is a place divided from Palestine by water. Therefore :—

It is not Israel in Palestine which is being addressed as Israel in the Isles.

It is separated from Palestine by water, says Mr. Wilkinson. Therefore it is not Babylonia, nor Assyria.

The Isles, North and West from Palestine, is indicated by Isaiah. Therefore it is not the north-eastern migration, nor the eastern migration of Israel that is indicated.

A very strong body of scholars say : It refers to Israel in the British Isles which lie north and west from Palestine.

They make a good case, and the case might rest there.

But another group of scholars say: It refers to " The coast lands." Israel in the coast lands.

Perhaps both are right. The latter would be an extension of the vision chronologically and imperially. For the Celto-Saxon peoples dwell in the coast lands as do no other people on the face of the earth. All the coast lands of Scandinavia and Western Europe and thereof the British Isles are theirs. All the coast lands of British North America from the borders of Mexico to the Arctic Sea are theirs. The Panama coast lands are theirs. The coast of British Guiana, of Honduras, of the West Indies, are theirs. The coaling stations of the South American continent are theirs. All the coast lands of New Zealand, Tasmania, Australia are theirs. All the Islands of the South Pacific south of the equator with few exceptions are theirs. All the coast lands of India are theirs, of the Straits Settlements and of Burma are theirs. Hong Kong and Wei-hai-wei are theirs. Perim and Aden, the Suez, and the coast lands of Egypt and Palestine are theirs. The coast lands of the Persian Gulf are theirs. Cyprus and Gibraltar are theirs. The coast lands of South Africa, of East Africa and of West Africa are theirs. So that whether one makes the "Israel in the Isles" to be the British Isles, or the British Empire and the U.S.A., the matter comes to the same thing in the end.

Such are the meanings of the terms.

But Israel in the Isles has more than a geographical meaning. Ethnologically it means the ancient Israel colony settled in Britain before the time of Solomon and David, and to which came all the tribes in due order.

" Ye people from far " can be construed in the light of the context only. It evidently refers to those of the captivity, who, having been ordered to march out of the land of the Chaldeans to the end of the earth, had in due time arrived and been merged with " The Isles " with whom they are from this point forward identified.

Another test is this :—

Does the speaker, who aspires to lead, clearly recognise the limitations of the Bible histories ?

The Israel people scattered early, as we have good ground to know, over Western Europe, Asia, and as far as to the British Isles.

But the histories of the Bible confine themselves to the geographical boundaries of Palestine.

It is therefore useless to look for the story of the migrations of Israel away from the land of Palestine in the Bible. Such migrations are not written there. For instance, from the time that the tribe of Dan marched beyond the borders of Palestine they drop out of the histories of the Bible, although we well know that their activities continued and increased.

Does he know the scope of the prophecies is continuous chronologically, progressive geographically and constantly developing nationally ?

The three Houses. The House of Israel, the House of David, and the House of Judah all disappeared from Palestine between 588 B.C. and 740 B.C.

The prophecies convey the oath of God that Israel " shall continue a nation before Me for ever."

The prophecies contain the oath of God that the House of David shall never want a man to sit upon the throne of the House of Israel. No man may deny this fact and remain a truthful man. No school may deny this fact and remain a school devoted to the truth alone.

But Israel was not continued in Palestine. Israel was not continued as a nation with the House of David ruling over it in Assyria nor in Babylon. Israel was not re-established as a nation with the House of David ruling over it in connection with the nation of the Jews. Neither do the prophecies indicate that such would be the case, and the histories of Ezra and Nehemiah state the contrary.

Where, then, has the Nation Israel, ruled over by the House of David, been during all these centuries ? " for the Scriptures cannot be broken." Thank God.

Where the prophet Isaiah indicated in the place he meant by the " Isles," the British Isles, the British coastlands to the ends of the earth, and the coast lands of the United States.

What does their filling out of the parenthesis of millenniums which is confessed by the futurist school mean for them ? What have they to give up in accepting this ? Not one essential thing. Certain things which are not only not essential, but which are manifestly absurd from their own standpoint.

First, that all Israel activities will be carried forward in the millennium. If that be the case then there must be heathen darkness to be enlightened in the millennium. But the Scriptures declare that the knowledge of the Lord shall cover the earth as the waters cover the sea, in that age.

That there shall be slavery in the millennium which it will be Israel's task to do away. But there will be no slavery under the rule of Christ first or last.

That there will be great wars to fight, for the Lord said to Israel, " Thou art my battle axe and weapons of war. With thee will I dash in pieces the nations . . . " But there will be no war in the millennium. Thank God.

No. This is Israel's task before the Lord shall come, and the final day's work in it will be " the great day of God

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Almighty" when the nations will be dashed in pieces like a potter's vessel.

The transfer of these things to the millennium goes by the board. The placing of them in the present Israel age makes the plan of God clear and the mission of Israel sure. We see it being pressed forward from day to day and from age to age.

There is no parenthesis in the prophecies concerning the House of David, nor concerning the House of Israel. Every detail of these prophecies is in process of fulfilment.

The Army is the Army of Israel.

The Navy is the Navy of Israel.

The industrial forces are the workers of Israel.

The citizens are the citizens of Israel. The rulers are ruling in Israel by the election of the people. Whether they are so by Divine appointment is a matter of serious question.

Britain is the Israel of prophecy.

Informed of these things, the great highway of the prophecies becomes plain, and the predictions clear. The end of all is the coming to Israel of Jesus Christ the King of Israel.

Through all these ages of activity in the House of Israel there has been no tribe of Judah. Therefore to call the House of Israel which has not the tribe of Judah, Jews, is manifestly an inexcusable error.

The House of Israel has the House of David ruling over it. Otherwise the oath of God would have failed. An impossible thing. Therefore the House of Israel is a Kingdom, the chief of the Kingdoms to this day and at this time.

In the last reorganisation the TRIBE of Judah will be numbered as one among the tribes of the nation ISRAEL. But never again will it be a nation on the earth.

THE PARABLE OF RED SKIES.

By JOHN H. TENCH.

"*Jesus answered and said unto them, When it is evening, ye say, It will be fair weather, for the sky is red. And in the morning, It will be foul weather to-day, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?*"

OUR Lord called the Pharisees and Sadducees of His day hypocrites because they wanted a sign but refused to see the signs of the times of which He had forewarned them in those prophetic words as recorded in Luke xiii, 34: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see Me, until *the time* come when ye shall say, Blessed is He that cometh in the name of the Lord." *The time* for Our Lord's return is near, as both Prophecy and the Pyramid foreshow, but will be preceded by a time of trouble, the birth-pangs of a new age, "such as never was since there was a nation even to that same time; and at that time thy people [Israel] shall be delivered, every one that shall be found written in the book." Shall Our Lord have to call us "hypocrites" because we are not discerning the signs of the times and the momentous events that are now ushering in the *new age*? The skies are red and lowering, but surely we are not going to refuse Our Lord's command, "When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh."

The weather signs of Our Lord's day on earth are similar to our own weather signs, for how often we have heard it said:—

"That red in the morning is the sailors' warning.
That red at night is the sailors' delight."

"An evening red and a morning grey
Will light the traveller on his way.
But an evening grey and a morning red
Will pour down rain on the traveller's head."

I have before me a monthly magazine called *Asia*, published at 461, Eighth Avenue, New York, 35 cents, and in the January number of 1927 there is an article on "Red Skies," by George Marvin, who is a well-known journalist and contributor to this paper of long standing. The field of Soviet aviation, as Mr. Marvin makes clear with a wealth of illustrative detail, is developing most rapidly. A few extracts from his excellent article will show the people of the British Empire that the *red skies* are indeed lowering and should help them to discern the signs of our times:—

"Writers of different nationalities, especially those of a tired and nearly bankrupt European neighbourhood, find it safe to attribute almost any motive to a government so withdrawn from fair journalistic surveillance as is the Union of Socialistic Soviet Republics. Presumptions may be, and are, printed as facts without fear of authoritative contradiction: in Moscow there is no Kremlin 'spokesman'; nor does Leningrad take peace correspondents any more seriously than the Japanese General Staff takes war correspondents. Although propaganda of Red origin spreads pretty liberally over the world of news-print, most of the real Red information stays at home in the Soviet files. In the time of the Czars the 'Bear that walks like a Man' shuffled out of his lair growling enough but saying nothing articulate in words. So now a greatly refreshed 'Adam-zad' shorn of ukases and uselessness and the claptrap and lumber and miasmas of 'the old unteachable kings,' emerges again, reincarnated, from his hibernation, the Man that flies like a Bird! If Great Britain, during slow-moving centuries, wisely occupied its business of empire-building in great waters, so now in faster decades the empire-seeking Soviets, denied access to ice-free waters and barricaded ashore, may be occupying their ambitious business in measureless skies!

"And there is something for other big businesses to think about.

"Nevertheless, on authenticated facts it is generally admitted that Russia, during 1925, in the purchase and building of modern aircraft for the army and the navy, in the extension of commercial air-routes, in the training of pilots, and the equipment of air-dromes, made very noteworthy progress. It may also be truly said that in the moral accomplishment of its program—arousing and maintaining constructive enthusiasm among Russian nationals while making impressions abroad—the Soviet air project has worked well.

"In theory, at least, more adroit, the Soviet proponents

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seek to permeate the whole body politic with the aviation idea, to make the proletariats very own the idea of national flying. There is some reason to believe that Russia in millions is beginning to want to fly. If the popularisation method succeeds, the farmer squinting up from his ploughed fields in the Ukraine at the big mechanical buzzards droning overhead will feel in them a proprietary interest shared with the workers in industrial plants at Moscow and the sellers of goods in the market streets of Nishni-Novgorod. The mechanism by which this joint ownership in Red skies is being stimulated is called the 'O.D.V.F.,' 'The Society, or Association, of Friends of the Air Fleet.' It is a very happily chosen and potent name, the Society of Friends*, and at the head of it is an eloquent and enthusiastic Friend by the name of Rykov. A year ago last August it had more than twenty-five thousand chapters and more than three million members, each of them annually contributing his mite of 60 *kopecks* to material construction and nominally adding his moral upheave to the air program. Consider for a moment what this means in the way of foundation of momentum, of inspiration? As the work of expanding the O.D.V.F. goes actively forward, the membership keeps on growing, and a corresponding touching of the popular purse and inoculation of the popular imagination may, by quantity-production stimuli, attain truly formidable proportions in the course of a few years.

"In the city of Moscow alone the local chapter of the O.D.V.F. registered on July 14th last—anniversary of the fall of the Bastille in France, and in Russia of the rise of the Red Fleet—five hundred thousand members. From their own voluntary contributions they delivered to the army a shining squadron of twelve of the latest model pursuit planes, complete in every detail of equipment and ground personnel, and christened 'The Red Moscow,' besides two smaller units of six planes each, named 'Lenin Squadron No. 2,' and 'Lenin Squadron No. 3.' Thus local pride and rivalry are played upon, as well as Slavophil, or all Russian patriotism. Depending directly upon the interest of the people for financial and moral support of a soaring enterprise, the Soviet promoters of sky dominion literally take that enterprise down to the people for demonstration. Their propaganda, intensive throughout European Russia and spreading into Transbaikalia and the Caucasus, depends very slightly upon printed matter that may or may not be read. They want actual and immediate registration. Their object is the formation of a kind of freemasonry in the firmament. It is membership in an active union, responsible partnership in a big and strange idea, that they are after; evangelism more than advertising; Russia is not being 'sold on aviation,' but given to it.

"Accordingly, in the streets of Moscow, Leningrad, Odessa, and some large centres, you will see organisers, as in our war-time Red Cross 'drives,' holding up traffic on the sidewalks or hopping on and off tramways and the running-boards of motor-cars, urging men, women and children to become Friends of the Air Fleet and harvesting the kopecks of the friendship.

"Tangibly, in Russia by October of 1925, these propaganda efforts had succeeded in raising, outside of Government allotments, more than 5,000,000 of donated roubles, or about $2,500,000 for Soviet aviation. The intangible accomplishment of the O.D.V.F. and the People's Commissars of the Air in and outside of Russia must, of course, remain a matter of the reasonable conjecture we have already premised. Figures on equipment are impressive, but they must be qualified by a Soviet disposition to publish, as existent, achievements in reality only planned or proposed. The Russian air program for 1925 provided for the purchase of 1,030 planes; 330 from Fokker in the Netherlands; 200 from Italy; 500 to be built in Russia, most of them by the German-directed Russian Junkers company. A very large order for aëro-engines, the chief lack in domestic manufacture, was placed in England. In Austria a visiting commission from the War Commissariat bought 200 additional planes, which were to have been delivered f.o.b. Russia during the current year.

"The military organisation is by squadrons, each squadron having an establishment of twelve planes, including four planes in reserve. The same estimate gives the Soviets a total of 1,214 registered airmen—784 pilots and 430 observers—in and out of the army, or in the employment of nominally foreign companies on Soviet territory, but all of them liable when called upon for military service.

"This does not necessarily imply war or violence or any of the jingoistic wild surmise with which big appropriations are pried loose from near-sighted legislatures or red-tapec executives. It simply means that, in their very seriously viewed aviation program, the strategists who are directing the destinies of Soviet Russia are deliberately perfecting an effective means of liaison with the outside world, particularly with Asia, and non-Asiatic Islam, as useful in peace as in war. They have attained a bird's-eye view of the immediate future history of the Eurasiatic Slav, together with a bird-man's disregard of terrestrial distances. Hence, no matter how far-flung Soviet enterprise may appear on the map, it may become a neighbourhood proposition in the sky. Contacts, difficult or impossible over intervals of weeks or months, become practical in hours and days."

Several articles have appeared recently in THE NATIONAL MESSAGE showing that the Soviet Government is sending its agents to various parts of the world to buy 250,000 horses. This event had been foretold by Ezekiel in his thirty-eighth chapter: "Thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army."

Let us examine the sure Word of God to see what it foretells of this Red Sky Soviet Menace. The beloved disciple states in Rev. xvi, 13: "I saw three unclean spirits like frogs come out of the mouth of the dragon [China], and out of the mouth of the beast [Russia], and out of the mouth of the false prophet [Turkey]. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. 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 he gathered them together into a place called in the Hebrew

* No connection with the Society of Quakers in England.

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tongue Armageddon." The course of events in this passage is also faithfully portrayed in the Pyramid Ante-Chamber and low passage leading on to the King's Chamber.

In the *Newcastle Journal and North Star* of March 10th I read the following :—" Reports from Hangchow state that anti-Christian posters formerly used in Russia are being reproduced for Chinese consumption. One such placard stated that Jesus Christ was a British subject, since He was born in Jerusalem, which is in a British Protectorate. Another says: 'Jesus died 2,000 years ago. Communism is still living. Why worship the dead?'" This vile Government which has banned the Name of God and the Bible from its land is the one that, sad to say, the extreme wing of the Labour Party would wish to imitate. Such men should take warning by the fate that awaits this wicked Government, for the beloved disciple goes on to say: "The seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

The destruction of the wicked is likewise foretold by Our Blessed Lord in Luke xvii: " As it was in the days of Noe, so shall it be also in the days of the Son of Man . . . the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot . . . But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." These are indeed Red Skies, warnings from the greatest prophet that ever lived, and wicked men should take heed to discern the signs of the times.

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By J. G.

BALAAM, THE SON OF BEOR.

BALAAM, the son of Beor, was a prophet from Pethor, on the banks of the Euphrates.

Now it must not be supposed that he was a prophet of the Lord God Almighty, the God of Israel. On the contrary, he was, as his name signifies, " a foreigner," dwelling in the heathen city of Pethor, on the banks of the Euphrates. He was a heathen man of religion.

He was evidently well-known as a holy man whose business it was to prophesy, favourably, by means of enchantments and divinations, for all those who employed him. His heathen origin and his heathen belief are manifest in his conduct and behaviour while in the employ of Balak, who had engaged him to curse Israel.

The first deputation, and the fee which they brought for the divination which they sought, did not impress the avaricious mind of this holy man of religion. Nevertheless, he accepted both and enquired of his god. I think that it is pretty clear that the god of whom he enquired was not the one true and living God of Israel.

The answer was unfavourable to Balak, and the holy man refused to go with the messengers. I suspect that at this point it was a mere question of divination fees.

Balak seems to be of that opinion also, for he did not take " No ! " for an answer. He sent a second time, a more important and influential deputation, with a more substantial divination fee, and, heathen like, this holy man enquired of his god to see if he had changed his mind, and sure enough he had. " If the men come to call thee, rise up and go with them." He had, however, some misgivings about the matter, and so he adopts a non-committal policy. " But the word which I say unto thee, that shalt thou do."

It is just at this point that, without a doubt, the God of Israel intervenes and henceforth the whole situation is controlled by Him.

" And God's anger was kindled because he went; and the Angel of the Lord stood in the way for an adversary against him."

The ministry of this Angel just here is very important indeed. Since Balaam had started on his way, he should go on, but under complete Divine control. From a heathen diviner, necromancer, and wizard, he was changed, by that Angel ministry, into a prophet of the Lord God of Israel for the time being. I say for the time being because we shall see, as our study proceeds, how he was changed into a genuine servant of Jehovah, alas ! only, in the end of the day, to fall away to his eternal ruin. He is not to be ranked with the prophets of Israel, but he is nevertheless an effective messenger of the Most High God.

Now, let us look a little more closely into this Angel ministry and note its effect upon Balaam.

As Balaam sets out upon his journey, he is a man under dictation to himself.

He has enquired of his god and then acted as he himself listed. That was quite in accord with his heathen mind.

By the ministry of the Angel his eyes are opened and he immediately comes under the control of another and that other the Lord God of Israel. That is ever so. The man with his eyes opened towards God by Divine ministry, whether it be of men or of angels, immediately passes from self-control to God-control, and it is then that his life's work begins. Henceforth, this heathen diviner must think and act, not after the bend of his own mind, but after the thought dominant in the Divine Mind.

" And the Angel of the Lord said unto Balaam, Go with the men; but only the word which I speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak."

The point to remember in the study of the Balaam parables is the clear fact that this man is absolutely and completely under Divine control, and that in the first stages he is simply automaton. The fear of the Angel is upon him, and though there are hints in the narrative that, were he a free agent,

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he would have acted otherwise, in a spirit of self-interest, he dared not for the life of him deviate one hair's breadth from the word of the Angel which controlled him.

Balaam henceforth falls into the background and the Lord God Almighty stands out in strong relief.

Three messages are delivered by the word of the Lord, or rather one message in a threefold form.

GOD'S CONSTANCY.

God never wavers in His purposes. That is the first impression one gets from this wonderful story.

This was something altogether new both to Balaam and Balak. They could not understand it. God's Yea! is Yea! and His Nay! is Nay! Not so the gods of the heathen, who only reflect man's oscillating and vacillating mind.

God is not one thing to-day and another thing to-morrow. God does not bless Israel on the "High places of Baal" to-day, and curse her in "the fields of Zophim, on the top of Pisgah," to-morrow.

His purposes are sure and steadfast, going on from more to more both in blessing and in cursing, both in mercy and in judgment.

"God is not a man, that He should lie; neither the son of man, that He should repent: hath He not said, and shall He not do it? or hath He spoken, and shall He not make it good?"

This vision of Divine constancy must ever be before us in the study of the Bible. When God makes a promise He makes it for all time, and in all time, so that no circumstance can arise at any time to vitiate that promise, or to make it null and void.

If the word of the Lord has gone forth in blessing unto Israel upon the "High places of Baal," it will go forth with increased emphasis from the "Field of Zophim, on the top of Pisgah"; and yet again with superlative emphasis from out the wilderness in which Israel dwells with her Divine Husband, the Lord God Almighty Himself.

Let Balak, and all his posterity to this present hour, understand this. It will save them much trouble, much time, and not a little expense. There are not a few to-day who would employ Balaam in one form or another to curse British-Israel. They see her, no longer dwelling in tents in the wilderness, as Balaam saw her, but occupying the "waste places of the earth," "a people" dwelling alone, not reckoned among the nations; possessing "the key of her enemies," having become "a nation and a company of nations"; bearing the marks of her identity like "blushing honours thick upon her," and they would fain employ all manner of people, from the modern critic to the Communist charlatan, to curse this British Empire. They would gather together all the weapons of war for the overthrow of Britain, failing all the while to realise that "the foundations of God standeth sure, having this seal, The Lord knoweth them that are His."

GOD'S REITERATION.

God's constancy is only equalled by His reiterations. God's promises are enlarged along the line of their first utterance, but they are never changed or altered. There are no moods and tenses with God. For example: To Abram the Lord God promised the land in which he was a stranger and a sojourner, even the land of Palestine (Gen. xii, 7).

But after Lot left Abram for the cities of the plains, and after he had received the blessing of Melchizedek, God reiterated His promise, which He had made aforetime, and enlarged it so that it embraced not only the land of Canaan, but that whole region which lay between the Euphrates and the Nile (Gen. xv, 18).

God never corrects His promises, for the word of the Lord needs no correcting; but He enlarges them, in His reiterations of them, along the line of their first expression.

And what a large place this reiteration occupies in Holy Scripture! More than half of the Bible is taken up with it. The historical Books, the prophetical Books, as well as the Psalms and the Books of Wisdom are full of the reiterations of the Lord. So is it with the Gospels and the Epistles of the New Testament. You meet it at every possible turn. There is no escaping it. Such reiteration leaves such an indelible impression upon the mind of the student of Holy Writ that the conclusion is inevitable.

The reiteration of the Divine promises is the assurance of their value and the pledge of their perpetuity.

Consider this reiteration in the three messages Balaam had to deliver, and his final word to Balak.

It was a very plain and simple statement in the first instance, but was nevertheless sufficient. "The people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel" (Num. xxiii, 9, 10).

That statement strikes its roots deep into the original promise given unto Abraham (Gen. xii, 7). Without that original promise the statement could not have been made.

After declaring the constancy of God (Num. xxiii, 19), the scope of the first message is enlarged along its own line.

"He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them" (Num. xxiii, 21-23).

Away with your "enchantment" against Jacob, and your "divination" against Israel. "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."

As a result of these two messages Balaam himself becomes a converted man, and is regenerated by the Spirit of God.

Note the important change which comes over this man. In chapter xxiii you catch glimpses of his heathen mind. He seeks enchantments, he uses divination; but in this his third message to Balak he throws away all these heathen practices. "He went not as at other times, to seek for enchantments, but he set his face toward the wilderness" (Num. xxiv, 1).

It is great reading. "Balaam the son of Beor saith

And the man whose eyes are opened saith:
He saith, which heareth the words of God,
Which seeth the vision of the Almighty,
Falling down and having his eyes open."

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It is now that you may range this man in the same category as the prophets of Israel. His former messages from the Lord to Balak are true and great, but this third message carries the full weight of his own personality as well as the Divine authority of the God who has been speaking through him. God uses the unwilling, Yea! the unbelieving instrument, and converts it into the willing and believing servant of the Lord. The tone is changed, the atmosphere is changed. There is a jubilation altogether wanting in the former messages. There is a strength of conviction which settles the matter once and for all as far as Balaam is concerned. Let us turn then to this third message, and read it in the light of Balaam's conversion.

A CHANGE OF ATMOSPHERE.

The atmosphere of this third message is rapturous. There is song in the air and music all round about. Hence the phrasing of the message is poetic, lyric in fact.

It partakes of the rapture of the "Nunc Dimittis," the "Magnificat" and the "Jubilate Deo."

"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee" (Num. xxiv, 5–9).

The Psalmists are caught up in the same spirit as, in after years, they meditate upon the glory of Israel, past, present and future.

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season" (Ps. i, 3).

"The trees of the Lord are full of sap; the cedars of Lebanon which he hath planted" (Ps. civ, 16).

The poetry of the occasion lends emphasis to the prophetic message.

In verses 5 and 6 Balaam describes very beautifully what he actually sees, the tents of Jacob, and the tabernacles of Israel spread out in the fertile valley of the wilderness.

The vision of the immediate opens up to his converted, prophetic mind a vision of the remote, and he exclaims:

"He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted" (Num. xxiv, 7–8).

Balaam foresaw a king and a kingdom when as yet there was neither. At the time when Balaam uttered his voice neither king nor kingdom was in the mind of Israel. No one had ever suggested such a thing. It would have been regarded as treachery to Moses and disloyalty to El-Shaddai. Yet Balaam speaks with the utmost confidence of both a king and a kingdom, an exalted kingdom and a triumphant king; both fulfilled in David and the kingdom of Israel which he set up.

There are phases of the message which carry us far beyond David and his Israel kingdom. "His seed shall be in many waters."

What does he mean by that? This passage has been quoted by more than one B.-I. writer to show that Israel was to be a maritime power. It is a pretty thought, but to the non-Israel believer it is a begging of the whole question in the light of what Britain is to-day.

It must not be forgotten that this very phrase is used by Jeremiah concerning Babylon. "O thou that dwellest upon many waters, abundant in treasures, thine end is come" (Jer. li, 13).

Then again in Rev. xvii, 1, we read: "Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters." Now in Rev. xvii, 15, we have this precise statement: "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues."

Here you have the master-key for the interpretation of this phrase, "on many waters," wherever it is used in Holy Scripture. Apply it here and read: "His seed shall be peoples, and multitudes, and nations and tongues." Over all these one king, and in all these one kingdom. There is, as you will at once realise, a complete harmony of this statement with the first utterance of God's promise to Abraham. Now search diligently for the fulfilment of such a prophecy as this, and you will pass along the line of Israel's history, and David's history, as recorded in the Bible, out into profane history, confirming its fulfilment in every step until you come to the Anglo-Saxon peoples, when you will confidently exclaim, "It is enough."

"Great is the Lord and greatly to be praised, and His greatness is unsearchable."

"Peoples, and multitudes, and nations, and tongues." That is a full, an adequate, Yea! even detailed description of the British Empire.

THE UNICORN AND THE LION.

"He hath as it were the strength of an unicorn" (Num. xxiv, 8). "He couched, he lay down as a lion, and as a great lion (R.V. lioness): who shall stir him?" (Num. xxiv, 9). These are repeated in chapter xxiii, 22–24.

It may be that Balaam saw this emblazoned upon the standards of Ephraim and Judah floating over the camp of Israel. He does not seem to have noticed the standards of Dan and Reuben.

Now "*reem*" is the Hebrew name for the wild ox, the ox-antelope, characterised for its strength and swiftness. It had two horns, and in consequence, say most scholars, it has no connection with the fabulous unicorn, which has only one horn.

Mr. G. E. Post, in the Hastings Bible Dictionary, after having quoted the passages of Scripture where "reem" is used, says, "All of these references seem to point to a well-known animal, probably of the ox tribe. Certainly they do not refer to the fabulous unicorn, a rendering which has been adopted by the LXX 'monokeros,' which is the word in all the above passages except the last, where the rendering is 'adroi'—'strong ones.'"

Ancient Greek and Roman authors mention the fabulous unicorn as a native of India. "Although," writes one

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authority, " the descriptions of unicorn given by the ancients are very unlike the Indian rhinoceros, yet probably that animal was the origin of them all."

The only difference that I can discover between the unicorn and the ox-antelope of Palestine is that the latter has two horns, while the former has only one. On the other hand, there are no points of similarity between the Indian rhinoceros and the unicorn except that they have both one horn.

If we have to find an actual origin for the fabulous unicorn, the weight of probability lies more nearly with the ox-antelope of Palestine, with which it has quite a number of common features, differing only in the question of the number of horns, than with the Indian rhinoceros with which it has not the remotest resemblance, not even in the one horn which they both possess, the agreement being not in the horn itself but only in the number.

I hold most emphatically that the unicorn which, with the lion, supports our Royal coat of arms, is intended to be that ox-antelope which was the ensign of Ephraim.

Be this as it may, the insistence of Balaam in speaking of Israel in terms of the lion, and the ox-antelope, is significant of much. One thing he sees most clearly, that Israel shall become a strong, valiant, and exceeding prosperous race, divided into two in the lion of the tribe of Judah, and the ox-antelope of the tribe of Ephraim, brought together again in the latter days.

BALAAM'S FINAL MESSAGE.

And now for Balaam's final message. He is no longer in the employ of Balak. He is about to take his departure to his own country. Before he does so he unburdens his soul in a most remarkable fashion.

" I see him, but not now:
I behold him, but not nigh."

The vision is projected into the future, and it would seem, from what follows, into the remote future.

"There shall come forth a Star out of Jacob" (Num. xxiv, 17).

" We have seen His Star in the east" (Matt. ii, 2).

" I am the root and the offspring of David, the bright and morning Star" (Rev. xxii, 16).

" And a Sceptre shall rise out of Israel" (Num. xxiv, 17).

This also may refer to Christ, the glorious King of Israel.

But this Star which Balaam saw coming up out of Jacob, and this Sceptre rising out of Israel, are associated together with the smiting of Moab and the breaking down of Sheth.

Now the star in Holy Scripture is always associated with kingship, while the sceptre is always associated with kingdom.

Drop the poetic metaphor, and then read: "There shall come a king out of Jacob, and a kingdom shall rise out of Israel, and shall smite through the corners of Moab and break down all the sons of Sheth." (R.V., "The sons of tumult.")

Who is Moab? and who are the sons of Sheth? That is a deeply interesting question and one which we cannot answer here, for we have already exhausted our space. We may return to the consideration of this great final message of Balaam again.

Let us give one closing glance at this man ere we part company with him for a season. " And Balaam rose up, and went and returned to his place: and Balak also went his way" (Num. xxiv, 25).

in Balak we have no interest whatever. He went away the man he was when first he came into the sacred story. Not so Balaam. His eyes were opened; he told us that, did he not? We said, he is henceforth to be ranked with the prophets of Israel. Alas! for the wickedness and deep-seated folly of the human heart. He died, as he had lived, a soothsayer. He died at the hand of the Israel he fain would have cursed, but couldn't. " Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword among them that were slain by them" (Josh. xiii, 22).

" Let me die the death of the righteous, and let my last end be like his." Balaam was the son of Beor, the torch-bearer, as the name signifies. (Beor, a torch.) God put a torch into Balaam's hand when He sent him out into the wilderness to see His chosen people as they lay in the valley beneath his feet, but Balaam refused to carry it, and so he died as he had lived, a soothsayer.

" Let me die the death of the righteous." He might have done. Yes! he would have done, if his deeds had followed hard after his prayer. But they did not. A righteous death can only come in the wake of a righteous life. St. Jude, in that fiery little note of his, has held Balaam and all his posterity in the lurid light of God's eternal righteousness. " For there are certain men crept in unawares . . . who denying the only Lord God and Our Lord Jesus Christ. . . . Woe unto them! for they went in the way of Cain, and ran riotously in *the error of Balaam for hire*, and perished in the gainsaying of Korah" (Jude 4-11).

I would ring the changes for Israel-Britain on this burning word of St. Jude, for it is our peril as a nation and as individuals. "They ran riotously in the error of Balaam for hire." Greed. That is the spirit which is sending thousands into hell, and cursing the nations. I say it with great deliberation; it is the spirit of the hireling which is holding Britain in its iron grip. God ordained that His people Israel, as her Redeemer and Lord, should be a light to lighten the world, and the glory of mankind. Except in her choicest sons and daughters she is not doing that. It is for you and me to hold up to Israel the error of the man who, hired to curse, was compelled to bless, in that heart-greed which ruined him.

Mr. B. Stewart (" Discipulus "), while staying in South Devon, gave addresses on the Great Pyramid at Exeter (two), at Paignton and at Torquay, the last named being arranged by himself at the hotel where he and Mrs. Stewart were staying, and was attended by nearly all the guests. Those at Exeter were given before the local branch of the Federation at the Y.M.C.A., which was crowded for the occasion, and an excellent report appeared in the *Exeter Express* the following day. The meeting at Paignton was held at the residence of Mrs. Macaulay whose drawing-room was filled to capacity. Altogether Mr. Stewart addressed nearly 200 people, all of whom were deeply impressed with his message, while full use was made of his invitation for questions afterwards from his audience. Mr. Stewart met with an excellent reception, a keen desire being expressed to hear him again, with numerous orders for his books.

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IMPERIALISM AND BRITISH-ISRAEL.

By A. R. NELSON HEAVER.

II.

IF the KINGDOM-EMPIRE of Dan. ii, 44, is to be identified with the BRITH-ISH EMPIRE, then many of our preconceived ideas must undergo somewhat of a revolution. First of all let us realise that there are two aspects to the KINGDOM; the inner which is spiritual and the outer manifestation which is material.

JOHN BUCHAN helps us here. In his preface he describes the EMPIRE as

"A MYSTIC WHOLE,

a spiritual unity." So it is. And of this we shall have more to say later. He then compounds a hard saying, when in defining IMPERIALISM he designates it "*the realisation of the need of a quantitative basis for all qualitative development.*" He would have us appreciate "*the value of space and of the whole material basis in any spiritual development.*" Now, in the investigation of this matter in relation to the EMPIRE, we find our understanding opened to many things regarding the KINGDOM.

For to many enquirers any form of material greatness appears to be incompatible with spiritual perfection. But as Buchan puts it "IMPERIALISM demands wealth and organisation." The promise of material wealth and prosperity made to JOSEPH (Gen. xlix, 22–6) was a necessary provision of the development of the

"NATION AND COMPANY OF NATIONS"

of Gen. xxxv, 11, which was to actually materialise. Material splendour is not always the enemy but sometimes the "fruit" of spiritual greatness. An illustration of this fact is on record concerning the father of the BRITH-ISH RACE, ABRAHAM. "*Because* ABRAHAM obeyed the voice of GOD" (Gen. xxii, 18); and *because* of his spiritual faith (v. 16); the material blessings of v. 17 is to result. The supreme example * will be apparent in the day that the REDEEMER of the BRITH-ISH RACE comes "*in great power and glory*" to reign as SOVEREIGN LORD of the UNIVERSE. The "value of material greatness for spiritual development" is evident when we realise that "ideals can only be realised under conditions of space and time," and by those whose horizon is not bound by material wants.

Of the pioneers of EMPIRE, John Buchan writes: "The men who do things can never tell about them or quite understand them. *They only feel dimly that they are in the grip of some gigantic destiny.* None of them talk much .... But they are

THE SALT OF THE EARTH

for all that, living hard, working hard, and ready to sell their lives any day in the way of business." Every one of them has his own private dream. He knows his race is behind him and that he is the advance guard—always pushing a little farther on and making the road easier for those who come after—the serious solid fellows who make laws and create industries and generally reap where they have sown. They keep the fire burning although they go out themselves. Their failure is their success. They don't found colonies and build cities, but unless they had gone before no one could have come after. "You cannot measure him (the pioneer) by ordinary results," concludes the author, "because his work is spiritual and unworldly." Spiritual and unworldly?

Well, surely the work of those who "establish the earth," and "cause to inherit the desolate heritages"† can be described as such. It is a part of the great plan for the redemption of the whole creation and the restoration of the divine sovereignty in the earth. The KINGDOM is the nucleus of this process.

Comparing the British genius for colonisation with the aptitude and methods of other nations, JOHN BUCHAN says:—"I have seen the French business in NORTH AFRICA and I know their methods. *There the State moves forward as one man, and not a step is taken in the advance until lines are laid from the base and the country is well held in the rear.* Everything is centralised and officially directed. That is not *our* way. We send our younger sons out into the world, expressly forbid them to do things, disavow and discourage them, and then profit by their disobedience. As long as we have hundreds of young men who ask only the chance of danger, and are ready to take the whole world on their shoulders, we need have no fear for the future. When every one demands his price and asks to be shown some fair likelihood of success before he tackles his job, then we are morally bound to decay."

According to the author, "what distinguishes our own people from that of any other breed of pioneer," is just this:—"We won't admit any hard and fast line between the known and the unknown, and so our horizon is always a little misty. The Frenchman wants to draw a clear line and say that all on one side is civilisation, and all on the other side barbarism. He wants a cosy self-contained little kingdom, *because at heart he fears the wilds, while we love them. Our people will not admit any final march where they must stop short and pitch their tents. They must always be pushing on and possessing some new country. And therefore there is no limit to their hopes, for any evening may bring them to*

THE LAND OF PROMISE.

There's a lot in that if you think it over."

Finally, he adds:—"IMPERIALISM gives us a world whose boundaries no man can define. But there is no hope without mystery. The horizon must not be too clear if the adventurer is to have the true joy of his enterprise. Something beautiful and magical must lurk behind the twilight haze." We catch a fleeting glimpse of "a destiny too infinite to be expressed in formulas."

A wonderful word-picture of the Brith-ish Race. For vision of the truth, a B.-I. writer could hardly have excelled it

(To be continued.)

* The material effect of a spiritual cause is indicated in the prophecy concerning 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. 32–3). Personal greatness; a title; a throne; a people; an earthly Kingdom; all the fruit of spiritual power.

† Isa. xlix, 8. See the message to Israel "in the Isles."

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BRITISH-ISRAELITES v. THE HIGHER CRITICS.

By DANIEL FARMER.

OF all readers of Holy Scripture none are so fearless of the Higher Critics as are British-Israelites, because, in common with all other Christians they not only possess the inward individual witness to the truth of God's Word (1 John ii, 20), as well as those overwhelming proofs afforded by the careful weighing and examining of history and prophecy (John viii, 32), but in addition to these, by the recognition of the fact that the major portion of the promises made to ancient Israel find their fulfilment in the history of the Anglo-Saxon peoples. They are supplied with such an overwhelming proof of the working of Providence through the centuries, establishing the absolute reliability of the sacred writings, that when the same are called in question, and the "assured results!" of modern scholarship are offered in their stead—then, again, "the daughter of Zion laughs them to scorn." (2 Kings xix, 21). British-Israelites heartily welcome the closest scrutiny of Holy Writ by scholarly, fair and impartial judgment. But their knowledge of Israelitish history makes them doubly able to distinguish between denial of God's Word and disproof of the same, between unproved assumptions and clear evidence, improbable hypothesis and "assured results." They are less likely than any others to copy the dog in the fable and drop the substance for the shadow. This the confederate forces of clericalism and infidelity clearly perceive, and seek to discredit this line of study.

II.

"ASSURED RESULTS!"

A recent writer has pointed out that since the year 1850 Bible readers have had presented to them 700 different theories, each of them being the "assured result" of modern scholarship. Six hundred of these are already exploded and the remainder rapidly reaching the same end. Yet the authors of this folly, and their descendants, go on repeating these absurdities. We expect that sort of thing on the racecourse, where the tipster recommends the "assured certainty" to the man foolish enough to part with his money; but it will require a great deal more persuasion to induce God's Spirit-taught people to exchange the long-proved lamp of Holy Scripture (2 Peter i, 19) for the man-made lamps of a modern so-called scholarship.

No sooner have these men brought under our notice a fresh "assured result"—or more correctly speaking an "assured result" freshly brought forward—than the archæological spade overturns the same. The finding of the Babylonian Tablets showed their folly in denying the Flood. Excavation compelled them to admit the historicity of Genesis xiv, and established the fact of the Hittite nation which they had contradicted. Their much-ridiculed story of Hagar and Ishmael was proved to be in accordance with the custom of that day. The unearthing of Egyptian history showed how the record of Joseph and Moses was true to life. The Tel-el-Amarna Tablets made evident that the Palestine of Joshua was the one known to Egypt. The ridiculous theory that the Psalms belonged to Israel's most sterile age was shown to be as absurd as the "scholars" who made it. These foolish men told us that Nineveh was too great a city to be buried, but in their characteristic ignorance of Holy Scripture they had overlooked the fact that the ALMIGHTY had said "I will make thy grave, for thou art vile." (Nahum i, 14.)

At the close of the eighteenth century the ancestors of these men denied that certain cities mentioned in connection with Israel's servitude in Egypt ever existed, but the accidental, providential finding in 1799 of the Rosetta Stone by a young French officer, led to the unearthing of these very cities. Not the first time that the Lord has broken the heads of His enemies by the falling of a stone. (Judges ix, 53.) If they are wise men they will not come too near the walls of this citadel of Holy Scripture, for we are very nigh to the falling of proofs of a heavy and dangerous character to all hostile critics.

We are in good company when we maintain the integrity of God's Word. Our Lord not only comprehensively referred to the Old Testament (Luke xxiv, John xvii, 17) but also made twenty-one quotations from the same. The Apostle Paul quoted from thirty-four out of its thirty-nine books—in his Epistle to the Romans there are some seventy-four references. In the Gospels there are three hundred, and in the entire New Testament over 1,000. Nor is there an isolated book in the whole sixty-six of the entire number. The much-disputed chapters, one to eleven, of Genesis, are referred to in the New Testament no less than sixty-six times.

This wonderful collection of the sacred writings has been compared to:

III.

A MAGNIFICENT PALACE.

We enter by the stately vestibule of Genesis, and pass into the Law Courts of the Pentateuch, from thence to the Gallery of History. Joshua to Esther, leading to the Philosopher's Chamber—Job. In the Music Room of the Psalms the heart finds invigoration, and our faculties are developed in the business office of the Proverbs, and our spiritual perceptions deepened and widened in the Chapel of the Preacher—Ecclesiastes—which is followed by a brief stay in the Conservatory of the Song of Solomon, which has still further fitted us for the deeper study in the Observatory—the Prophets—which is followed by a personal interview of the King in His Audience Chamber—the Gospels. We are further privileged to enter into the Divine Workroom of the Acts, and allowed to read in the Correspondence Room of the Epistles the King's instructions to His servants. Our final walk round the Outside Gallery of Revelation affords us such clear view of the solid character of the palace—of the lay of the land and of the appearance of the foe—that we are not likely to open the gates for his admission.

There is no "dry rot" in the timbers of this Bible Palace—that is only to be found in the "scholarly" observations about them. The blind moles cannot burrow deep enough to affect its foundations, and the rush of the bats and owls of the night cannot extinguish its powerful illuminations.

There is nothing "modern" in this hostile criticism of the Word of God, it dates from the Garden of Eden (Gen. iii, 1). One would have thought that the deadly effect of German-Jew

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infidelity on that unhappy land would have guarded our "scholars" from further advocating it here, but they prove at least that part of the Scripture true which says that "though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." (Proverbs xxvii, 22.)

Well might Sir Andrew Wingate ask if they knew whither it was leading, remarking, "Soon the man in the street will say that if the Bible is not reliable the money spent in teaching it could be put to better use." It is indeed a foolish woman who plucketh down her own house. (Proverbs xiv, 1.)

But this is part of the test of the professing Church in these last days. Be it ours to say "Lord, to what shall we turn, we believe Thy Word to be true from the beginning." (Psalm cxix, 160.)

OBITUARY.

WE have already, in an earlier issue, expressed our deep sorrow at the great loss which the Federation has sustained in the home-call of the Rev. David Wynne-Evans, whose photograph we give here.

It was only in March this year that Mr. Evans accepted the appointment under the Federation as its first Commissioner for Wales and Monmouthshire, and the New Tabernacle Congregational Church, Old Street, London, E.C., released him for this special work. Both Mr. and Mrs. Evans retained their membership, and at the request of the officers and the church Mr. Evans remained as pastor emeritus.

Prior to his Old Street charge, Mr. Evans was for ten years in West London, and during the war undertook some important work for the Y.M.C.A. in France. In the Welsh ministry he followed the late Revs. Pandy Williams and Ossian Davies at the Tabernacle, Llanelly. After ten years there he crossed over to the English ministry to build up "a down town church" in Chester.

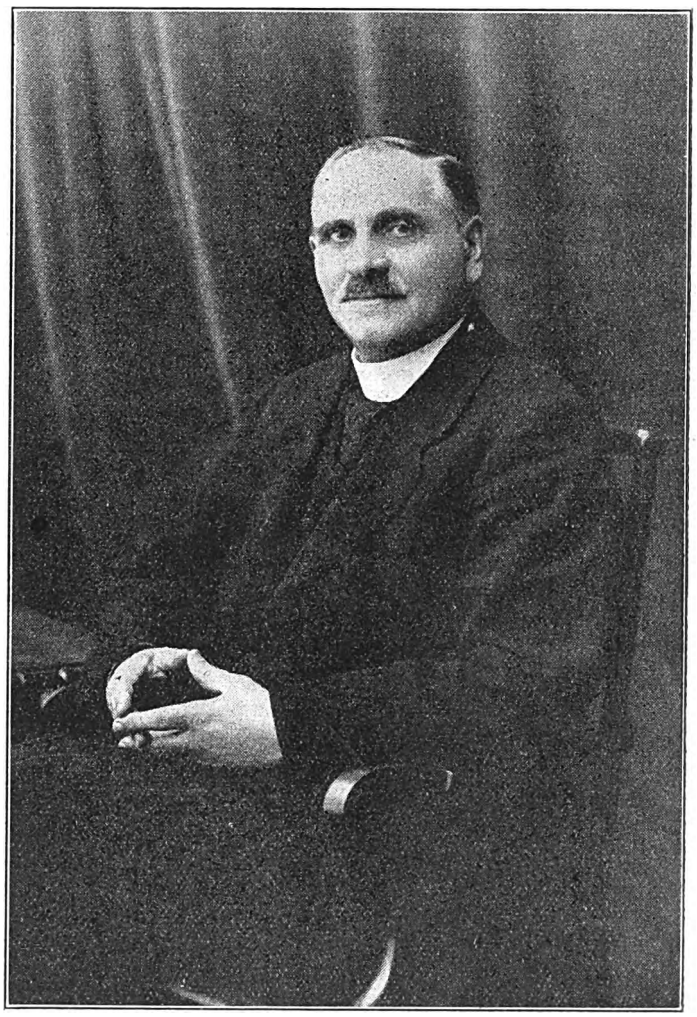
It was during his ministry at Chester that Mr. Evans, with two others, succeeded in introducing into the Principality the Keswick Movement for the deepening of spiritual life, which preceded by a year or so the great Welsh Revival of 1904–5. The Llandrindod Wells Convention became the parent of similar sectional gatherings in different parts of Wales which have been the means of helping to conserve the Revival spirit.

Mr. Wynne-Evans had a ministry of four "seasons" at Christ Church, Llandrindod Wells, previous to going to London. Between his ministry in West London and the East End he ministered for eighteen months to the Ruabon and Cefnmawr Congregational Churches. His touch with Welsh life, before and during his English ministry, qualified him for the new Commissionership for Wales and Monmouthshire.

Mr. Evans believed that the Cymric nation was destined to play an important part in the British-Israel Movement. The first step, he declared, was to become more earnest in the spirit of prayer and united action.

Mr. Evans' death is invested with an element of pathos, for he was on the point of leaving London for Cardiff to take up his duties as the first Commissioner for Wales. He cherished an all-absorbing passion for British-Israel Truth, and by voice and by pen he persistently urged that the Celtic peoples are Israelites.

Mr. R. Mayell, Secretary of the Rhymney Branch, says of Mr. Evans: "Although we only met him on one occasion as our Commissioner, he was known to many of us previously, and by his official visit he had won his way into the hearts of



THE LATE REV. DAVID WYNNE-EVANS.

us all. We admired the sincerity of his genial personality, and we felt at once that he had the same Celtic fire that needed only the impetus of a great Cause, such as the one he had so wholeheartedly espoused, to rouse the enthusiasm of those to whom he felt he had been sent. We trust the fine spirit he exhibited amongst us will be caught by another, and that the Federation's high anticipations, though deferred, will yet be realised in Wales. We pray that God will guide the right successor to carry on the work which He has begun here by His faithful servant, the Rev. David Wynne-Evans."

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WEEK BY WEEK.

By A. R. H.

QUICKLY following the suggestion that the mandate for SYRIA should be handed over by FRANCE to ITALY, comes a renewal of the campaign to persuade GREAT BRITAIN to follow suit, and rid herself of responsibilities in PALESTINE and MESOPOTAMIA.

In the days when the eyes of all nations begin to turn toward JERUSALEM, it is significant to note the common attraction that this prize offers, both for ROME IMPERIAL and ROME PAPAL.*

Students of prophecy have been led to regard ANTIOCHUS EPIPHANES as being a " type " of him that should come at " the time of the End." In Dan. xi, 42, we read, " And

THE LAND OF EGYPT

shall not escape." As far back as July of last year the Fascist press were openly declaring " *We should lay our hands upon* EGYPT," †—this being but part of a larger plan to seize the northern coast of AFRICA, CYPRUS and parts of ASIA MINOR.

On August 22 (compare Pyramid datings), 1926, ATHENS awoke to find PANGALOS, dictator of GREECE, overthrown, and a new government installed during the night. By this *coup d'état*, war by GREECE (backed by ITALY) upon TURKEY was averted in the nick of time. Apparently history is to repeat itself in this regard and EDOM-TURKEY is to escape the snare a second time, for it is written: " these shall escape out of his hand, even EDOM . . . ." (Dan. xi, 41). Verse 43 tells us that " the LYBIANS and ETHIOPIANS shall be at his steps." To-day, both LYBIA and ETHIOPIA (using the terms in their restricted sense) are " at the steps " of FASCIST-ITALY. LYBIA is actually Fascist territory. The same influence is predominant in ABYSSINIA.‡

An article in the *Critica Fasista* urges that an identical situation to that existing between ITALY and ENGLAND " in the African sector of

THE ETHIOPIAN SYSTEM,

should now be created in ARABIA." The writer further observes that " the new Treaty between ITALY and the YEMEN constitutes a new fact because up to now the ARAB policy has been an exclusively British one. *There now exists an Italian influence in* ARABIA *where previously there had been only a British influence.*"

We are informed by high authority that " ITALY *must* expand or explode! " Unless this process be handled with care, however, either alternative must prove equally disturbing of world peace.

Should a rival power succeed in closing the western gate of the MEDITERRANEAN (by minefields, etc.) and, " laying hands upon EGYPT," cut the spinal cord (SUEZ CANAL) of the EMPIRE, British power would be temporarily paralysed. Entry into

" THE GLORIOUS LAND "

would then be comparatively easy. But BRITAIN would not be the only power to challenge such an invasion. TURKEY would say, " *No you don't! These two countries* (PALESTINE AND MESOPOTAMIA) *are mine. If anyone is to succeed* BRITAIN *it will be* TURKEY. *We will possess it!* "

With BRITAIN involved in EGYPT; part of her Mediterranean fleet absent in Far Eastern waters; just such an opportunity as KEMAL PASHA has declared he waits for, would be provided.

But there are others not unconcerned with the destiny of JERUSALEM. The *coup de grâce* given to EDOM-TURKEY, what could hold back the hosts of HOLY RUSSIA from descending upon the HOLY LAND? Such a crusade has been the age-long dream of RUSSIA. Again, the Russian armies are largely officered and organised by Prussians. Two strong parties in GERMANY are pledged, respectively, to restore the HOHENZOLLERN dynasty and restore the lost colonies. (GERMANY has also made the request for a mandate over SYRIA as additional compensation.) The Kaiser's historical and fantastic entry into JERUSALEM indicates that the Teuton imagination is not unsusceptible to this allurement.

But the end is not yet. ZIONIST-JEWRY would hardly view with equanimity such an international scramble; and the politico-financial power of International Jewry is not to be despised!

All these signs form a striking commentary on the shortly-to-be-fulfilled prophecy: " Behold, I will make JERUSALEM

A CUP OF TREMBLING

unto all the people round about, when they shall be in the siege both against Judah and against JERUSALEM." (Zech. xii, 2.)

Furthermore, we read that the HOUSE of DAVID will be there. Now, where the HOUSE of DAVID is, there will be found the UNION JACK. And where the UNION of JACOB§ is seen, there will be found present the active power and authority of the GOD of Jacob.

All these nations (the nations " round about " of Zech. xii) will lay claim to the HOLY LAND; " whereas the LORD is there." This they will learn to their cost, for it is written: " And it shall come to pass in that day, that I will seek to destroy all the nations that come against JERUSALEM." (Zech. xii, 9.)

It will be a day of judgment for all false-claimants; the day that JEHOVAH cometh forth seeking to destroy!

SOME time ago half-a-dozen young men, dressed in green, were shooting at a target with bows and arrows, when the arrows of one of them invariably struck the earth on account of his aiming too low. " Aim higher " cried one of his companions. " Aim higher, for your arrow-head is always pointed to the ground. He that aims at a barn-door will never hit the weather-cock on the church spire."

A father giving advice to his son, said, " Let your objects be high and holy, and then the High and Holy One will give you strength and grace to attain them."

" What would you advise me to aim at? " asked a young man of a Christian friend. " At riches and honours," replied his friend, " if you mean to be satisfied with earth; but at Christian graces, if you have any desire to enter heaven."—G. MOGRIDGE.

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* See extracts from the *Impero* and *Messaggero* quoted in N.M. & B. issue dated 21.5.27, page 333.

† Dr. Wakeling, writing from Egypt, confirms this. See N.M. & B. issues dated 9.4.27, page 235, and 30.4.27, page 285.

‡ The editor of the Abyssinian newspaper, *Light and Peace*, has been fined and imprisoned for reproducing an article " accusing the Italian government of pursuing an *expansionist* policy towards Abyssinia."

§ The ensign of Jehovah.

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AN ADDRESS.

BY MR. T. ERNEST HILL.

I COUNT it a great privilege and pleasure to have the honour of speaking to you to-night on the platform of the British-Israel-World Federation. I am going to bear my testimony as I have on many occasions before.

For twenty-five years now I have worked for British-Israel Truth, up in the North particularly. In those days we were simply faced with what was not at all a pleasant task, I can assure you ; we held our meetings in private rooms and Sunday schools, etc. In those days we prayed for a Federation such as we have to-day. I knew nothing could succeed without it. What has brought that about ? Our magnificent and glorious friends, Mr. and Mrs. Herbert Garrison ; I honour them, and shall continue so to do.

We have spoken to-night of unity, and without unity nothing can be done. Unity in our Federation is absolutely essential ; if there is not unity it is not the fault of Mr. Garrison or any of the staff ; we love each other as brethren. The Word of our God endureth for ever and this is the Federation that proves it.

If you consider the Empires that have fallen, the kings that have fallen, the nations that are falling to-day, the one outstanding triumph is the Word of our Almighty Jehovah, which shall be fulfilled every jot and tittle, despite all the enemies in the wide world.

That is why I love this Movement and these leaders of ours, because they stand for this Book in the face of all opposition, and I believe that from the bottom of my heart they would give their very life blood for this Truth.

Our branches are doing well. This Federation brings us back to the Bible and God's Word, and so long as it does that it will never fail.

The British Empire is doing the work of Israel.

Back to the Bible against all principalities and powers, and all wickedness of to-day, so that when He comes to reign He shall have a kingdom fit for His glory.

QUESTIONS AND ANSWERS.

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

QUESTION.—I should be very much obliged if you would kindly give me a reply to the following difficulty. I find that many, especially the clergy, give the argument that all God's promises will be fulfilled in the Jew after Christ comes ! Could you give me any Scripture references showing that the promises to Abraham and his seed were to be fulfilled in this generation ? E. A. D. (Devon).

ANSWER.—Your question is a very important one, and as such lays bare the very foundations of British-Israel Truth, and proves their Scriptural verities. There are two errors in the argument which you seek to combat :—

(1) *The National Fulfilment.*—It is a great mistake to think that the Covenant promises given to Abraham, Isaac, Jacob, and their seed for ever, were to be fulfilled in the Jews, and the Jews alone. This error is based upon the misunderstanding which still exists in many directions that the Jews are " all Israel." The Jews are, and have been, since the name " Jew " first came into use (2 Kings xvi, 6 ; xxv, 25 ; Jer. xxxii, 12, etc.) only a small fraction of the Covenant seed of Abraham. They were not called Jews until the period of the Babylonian captivity, as Josephus himself tells us (*Antiq.* xi, v. 7). In other words there were no " Jews " until many long centuries after the Patriarchal period when the Covenant promises were given. It is worse than an anachronism to state that Abraham, Moses, David, etc., were Jews. So it is quite clear that the Jews and the Jews alone cannot be the recipients of the promises, since allowance has to be made for that other great stream of Abrahamic descent (born according to promise) who were never known as Jews, and who contained the Birthright within their midst (Gen. xxv, 29-33 ; 1 Chron. v, 1 ; Jer. xxxi, 9—" Ephraim is my first born "). This Birthright nation is known as Israel, or Ephraim-Israel, and is quite distinct from the Jews, which latter are still as a people opposed to the Gospel of Christ.

And thus it will be seen that the promises were made to Birthright-Ephraim-Israel. They were not made to the Jews, although those Jews who become converted naturally come into Israel's Covenant relationship with God through Christ the Redeemer. On the other hand it must not be forgotten that the royal tribe of Judah (the House of David) was to share the Covenant promises with Israel (Gen. xlix, 10 ; Num. xxiv, 17 ; Luke ii, 4, etc.), which has been and is still being fulfilled through Christ and His redemption, and through our King-Emperor " until Shiloh come."

(2) *The Dispensational Fulfilment.*—It is important to study the dispensational truths of the Bible. In this respect we have to differentiate between those promises which should be fulfilled *before* Christ came, and *after* Our Lord's incarnation and atonement, prior to His Second Coming. The Cross divided all history into two parts, *i.e.*, B.C. and A.D. The former may be termed the " former days " (Heb. i, 1 " in time past "), *i.e.*, the prophetic period previous to the Christian era. The " latter days " refer from the time of Christ until His Second Coming. It is clear that this is the case, since St. Peter in his sermon on the day of Pentecost quoted the words of the Prophet Joel (ii, 28, 29) as being fulfilled (or as beginning to be fulfilled) on that wonderful occasion, when " three thousand souls " were converted (Acts ii, 14-42). The Covenant promises were mostly to be fulfilled in the " latter days," an expression which occurs many times in the Old Testament (Gen. xlix, 1 ; Num. xxiv, 14 ; Deut. iv, 30 ; Isaiah ii, 2, xxxix, 6 ; Jer. xxiii, 20 ; Dan. ii, 28 ; *cf.* Heb. i, 2 with Acts ii, 17). That is why Jacob called unto his sons, and said, " Gather yourselves together, that I may tell you that which shall befall you in the last (R.V. more correctly has *latter*) days," since the Birthright fulfilment was to take place in the present days of the Christian dispensation.

We are now living in " the time of the end " (Dan. viii, 17, 19 ; xi. 35, 40 ; xii, 4, 9), which is the closing period of the great Seven Times, and which is an era of 235 years, *i.e.*, from A.D. 1699 to 1934, as I have often explained before. For this reason we must expect this present generation to witness great fulfilments of prophecy, chiefly connected with the expansion of Israel (Isaiah xxvii, 6 ; Psalm cxiv, 2) and the majesty of the throne of David.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

LAST week was a busy time with London meetings :—Four public meetings at Central Hall, Westminster, and two at Headquarters, also meetings of the Council, the Executive, and the annual gathering of Members and Associates. Reports will appear in future issues of this journal.

* * *

The Financial Secretary, Colonel Vincent Wright, D.S.O., asks us to say that he will be glad to receive Members' and Associates' subscriptions.

* * *

The plan of the large Central Hall is now open for the eighth Congress which commences on October 3rd next, and tickets are already being booked at our Headquarters, 6, Buckingham Gate, S.W. 1.

* * *

Mr. Norman Thompson, Hon. Secretary of our Winnipeg Branch, writes :—" We had a most successful series of meetings during Mr. Goard's visit on May 15 and 16; that on the Monday evening brought a record audience (for us) and there was a record sale of literature also. At a drawing-room meeting, three professors from the University were present, and a few of the clergy. We also had a very satisfactory gathering, chiefly of members, on the Sunday afternoon, when Mr. Goard told us of the progress of the work both in Britain and throughout the world."

* * *

H. B. R. writes : " The Rev. Pascoe Goard held a series of meetings in May at Haverhill (U.S.A.). He spoke on the following subjects :—' Who are Israel,' ' Divine Chronology and Britain, America and the Continental Empires in Prophecy,' and also on ' Armageddon and the Lord's Return.' There was a fine attendance at each of the meetings, and the timely and inspiring messages by Mr.Goard were well received."

* * *

We are glad to report that Mr. Morey is making a good recovery from his accident, and that he proposes to keep his engagements as follows :—Tuesday, July 5, 195, Lavender Hill, S.W., at 8 p.m.; Thursday, July 7, 11, Haredale Road, Herne Hill, at 8 p.m., for beginners; Friday, July 8, Croydon, Y.M.C.A. Horniman Hall, at 3 and 8 p.m.; Monday and Tuesday, July 11 and 12, Bingley, Yorks. Mr. Morey wishes to thank all those who have so kindly written to him sympathetic letters during his illness.

* * *

The proposed Summer School at Oxford, to which reference was made in our last issue, is postponed.

* * *

A splendid meeting of the Belfast Branch was held in the Clarence Place Hall on June 13, with Mr. T. J. P. M'Keown, Vice-President, in the chair. An informative and interesting lecture was given by Mr. Samuel Miller on the " Land of Israel." Miss Huey, who has done excellent work for some years past as Hon. Treasurer, being compelled to retire owing to pressing duties, she was presented by Mrs. Hull, on behalf of the Committee, with a drawing-room clock and a beautiful umbrella as a token of the high esteem in which she is held. Mrs. Hull and Mr. Bryans bore testimony to Miss Huey's devotion to our Cause. Miss Huey suitably acknowledged the gifts and the appreciation of the members.

* * *

The Rev. Joseph Gay will visit St. Leonards-on-Sea on July 5, when he will reply to the Vicar there, who in his Parish Magazine has written a lengthy letter severely criticising B.-I. teaching. Such criticisms awaken a lively interest in our great subject and in consequence a large audience is expected.

* * *

The Rev. Merton Smith, Commissioner for the Channel Islands, writes :—

" The work in Jersey has gone on steadily—the weekly meetings being well sustained—and supplemented by occasional drawing-room meetings in different quarters of the Island.

It is now proposed to hold meetings in the Parish Hall, and the first of such meetings will be held in the Parish Hall of St. John. This is an entirely new departure, and is aimed specially at reaching the Jersey people—that is, of course, the Norman element, who constitute the native population.

Another new departure has been the opening up of the work in Guernsey. The first meeting was held on April 21. Mrs. de Carteret very kindly opened her lovely old home—Le Village—and invited the guests. There were about 25 people present, and the first effort to interest Guernsey proved a decided success.

May 9 was chosen as the date for the second effort, and on that day two meetings were held in the Masonic Hall.

The afternoon meeting was very well attended, and in the evening the hall was filled with a deeply interested audience.

These meetings were called by Mr. Arthur Bird. Mr. Waddington, of Bristol, who has been visiting the Island on business, is responsible for winning Mr. Bird to the Cause, and as Mr. Bird is a live business man—head of the tramway system in Guernsey—he was able to interest quite a few strong business men.

At the close of the meeting a number of business men gave their names as being willing to sponsor an association in Guernsey.

Mr. Waddington acted as chairman at both meetings with great acceptance.

Many names were given in of those who desired to form an Association in Guernsey, and at the next meeting it is hoped a good strong Branch will be formed. One of the features of the night meeting was that there were more men than women present."

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"Comfort the poor, protect and shelter the week,
and with all thy might right that which is wrong."
Alfred the Great.

THE ARISTOCRACY OF THE HEART.

By THOMAS TIPLADY.

FROM my position here I get many a peep into the hearts of men, and often what I see makes me feel that I am standing where Moses stood when he looked on the burning bush. Last year one morning's post brought three letters which show how good men are. The first was from a country grocer. A few days before he sent a parcel for the poor. Then he has sent another. He also sent 6s. 3d. for the children's outings. He says the "P.O. for 6s. 3d. is part profit promised the Lord, and as we cannot afford a seaside holiday this year, we shall be glad to help the youngsters who are more in need of it. I am sorry the gift is not a bigger one, but there it is. I have put in a tin of sweets as a make weight." There are many who can afford holidays for themselves but not for our poor children, but here are two people who can afford holidays for our children, but not for themselves. There is evidently some close connection between this gift and the Supreme Sacrifice, for the words, "He saved others, Himself He cannot save," have, quite uninvited, entered my mind. And there is no "nicely calculated less or more" about the parcel: "I have put in a tin of sweets as a make weight." I do not know the hand that put in this tin of sweets, neither do I know the hand that offered the sponge of vinegar to deaden the pain of Christ, but there is One Who knows, and it is enough.

The second letter was from a Minister in the London suburbs, who has since returned to India as a missionary. He enclosed 10s. and wrote: "My dear Tiplady, I can't spare it, of course, but the Lord has moved the heart of a friend to make possible a holiday which I had regarded as a settled impossibility, and I think it is up to me to express my gratitude in this small donation to your work. It is a very special pleasure to do so because of my great faith in the work you are doing, and my own personal regard for you. Please put it down as coming from 'Jack,' otherwise, yours affectionately——." I did not know him, except by name, two years ago, but since then he has preached for me, and I have preached for him. When the holiday he had dreamed of was coming, he could not go away without ensuring a holiday for some of our children of the fetid streets.

The third letter enclosed a gift of 12s. from a private school. The pupils were in quarantine, so, on Sunday, as they could not go to church, the teacher had a service for them in the school. She read to them during the service one of my appeals, and the children, who are mostly Church of England, were so moved, she says, that they took up a collection of 12s. for our children's Holiday Fund. These all belong to the aristocracy of the heart. The joy of sacrificial giving breathes through their letters. I am proud to receive their gifts and to be their go-between. As they go down the highway of life they leave flowers by the wayside which would never have bloomed had they not passed down. The world has been made sweeter by their presence.

Do you belong to this aristocracy? There are thousands of poor mothers and children in the hot airless streets around us who ought to go away for, at least, one day this summer to the country or seaside. They are waiting for you to pay for their railway tickets and teas. Will you be responsible for some of them? 2s. will pay for one; £5 for 50; £50 for 500.

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Lambeth Mission,
Lambeth Road,
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"On April 9, 1927, the total number of persons in England and Wales in receipt of Poor Law relief in their own homes (excluding casuals and persons receiving medical relief only) was approximately 969,000."

Sir Kingsley Wood (Parliamentary Secretary, Ministry of Health) in House of Commons, 27 April, 1927.

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We are raising a Special Fund for the above purposes, donations towards which will be gratefully received.

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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.]

PROPHECY.

BY THE REV. W. PASCOE GOARD.

THE field of prophecy is one.

There are many prophecies, and there have been many prophets. But there is but one field of prophecy.

Within the one field of prophecy there are numerous lines, and sequent presentations of prophetic facts. But all have inter-relationship the one with the other.

The broadest outline of prophecy is that which deals with the material creation, its origin, continuance and progress.

Next, and within this field, is the broad outline of redemption prophecy, commencing in the Garden with the promise, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. iii, 15.)

Again, within this field of prophecy is that specific line which is at once the foundation of Christian doctrine and the object of Christian faith; commencing with the call of Abram from Ur of the Chaldees.

Within the lines of perspective of the broader systems of prophecy this great field is embedded and to it we shall turn our attention in this article.

Commencing with the historic individual Abram, the field of prophecy sweeps forward down through all the intervening ages, embracing in its constantly widening scope all the development of the seed of Abraham, Isaac and Jacob, down to the present day.

Thus we visualise the field of prophecy as a great triangle, with its apex fixed by the person and call of Abram, and its present scope as wide as the nation and company of nations, plus the great people of Israel as manifest in the Celto-Saxon ace.

The triangle stands as follows, and all may see it very clearly :—

The beginning of what may be termed *the modern system of prophecy* is at *the apex of a triangle*, which is marked by the *call of Abraham from Ur of the Chaldees*, some *nineteen hundred years before Christ*.

The *prophetic line* of the triangle sweeps down through the intervening ages to the present day; some *nineteen hundred years after Christ*.

The line of *fulfilment*, which forms the opposite side of the triangle, also moves down through the intervening ages to our day, some *nineteen hundred years after Christ*.

Now a line commencing at the apex, and following the lines of prophecy and fulfilment from Abraham to our day would measure, say, thirty-eight hundred years.

The vision of prophecy widens in scope down through the ages, forming the lines of perspective, which keep pace with the extending numbers and activities of the Israel peoples.

Thus the hypotenuse of the triangle is measured by the extension of the vision in our day and forms a wide base line for triangulation and measurement of prophetic history. This line cannot be measured *in years* for it is a *cross-section of prophecy* in the year of grace nineteen hundred and seventeen A.D. But for the purposes of this illustration we shall assume that the extension of the field of vision gives a base line half as long as the side lines of the triangle. Thus we measure from the call of Abraham to the present *extension of the line of prophecy* at this date, thence across the base of the triangle to *the extension of the line of fulfilment* in history as at the present date, this measurement forming the base line of the triangle; thence we measure back along the line of British-Israel history to the

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point of beginning at the call of Abraham. Thus we have the three sides of the triangle: the two sides representing prophecy and fulfilment being equal and the base line being accounted as of half the length of the side lines.

Thus we have the triangle of prophecy and the triangulation which enables the geometrician to locate accurately all the events of prophecy and of history in connection therewith up to the present date.

THE SCOPE OF THIS PROPHETIC VISION.

The whole scope of prophecy subsequent to the call of Abraham will find its extent and its limitations within these lines right down to the time in which we live.

As the years go on, the side lines of prophecy and fulfilment will be extended, and the base line will be moved forward and lengthened to take in such extension.

Thus every year of the wonderful age in which we are living will see the triangle enlarged, and the demonstrations more and more complete, until the final end of the great scheme.

Prior to the call of Abraham there was an earlier beginning of prophecy and the lines of that system are longer and wider, including the present field of vision. This had its beginning *in the Garden with the promise of the coming "seed of the woman,"* and that *He should bruise the head of Satan.* But with that older and wider triangle of truth we have not space to deal.

A still more remote beginning, with still greater extensions, has its apex at the Creation. But of this we have not space to speak.

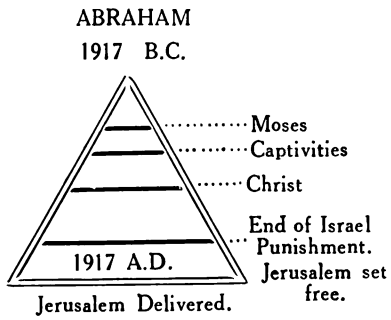
The points of our triangulation then will be as follows.

We shall form our base line of prophecy between two points. The first of these is at a point of *the chronological line of prophecy* dated A.D. 1917, which was marked by the prophecy of the liberation of Jerusalem.

The second of these is a point of *the chronological line of fulfilment*, A.D. 1917; that is to say, *of British History*, A.D. 1917, marked by our expulsion of the Turk from Jerusalem and of Allenby's entry therein.

The third point, the apex of the triangle is *the call of Abraham*, 1917 B.C., which is the real beginning of Israel-British history, the history of our race.

Let the reader visualise this as in the accompanying diagram. There is a dark background. Into that dark background there comes a field of light, emanating from the apex of the triangle, at the time and fact of the call of Abraham. The light widens within the lines of prophecy until it has its widest extension at the present day. This is the unity and scope of prophecy.



In this line of vision we shall find that vital portion of prophetic truth which includes within these limits "*All things spoken of God by the mouth of all His holy prophets since the call of Abraham.*"

We take this point of departure because we find that the sacred Scriptures take this as the point of departure for *the specific doctrines of the Christian faith.* While this point is so taken, as the point of departure of the specific doctrines of the Christian faith, we must not forget that *they are nevertheless founded upon the doctrines of the creation and formation of the Adamic family, and of the creation of the universe before them.*

The whole scope of prophecy is one and undivided.

The whole of the message of prophecy is "Spoken of God by the mouth of all holy prophets."

The contribution of every prophet has been to this one united whole of prophecy, and must be so related and studied.

Prophecy has been in course of erection for ages. Generations have been employed in its construction. Many prophets have made their contribution contemporaneously; many in logical succession. *But God, the great Prophet, is one, and His message is one.*

"In Him is no variableness neither shadow cast by turning."

With this general view of prophecy, its field and its fulfilment, we may proceed to examine briefly *the progress of Prophecy;* and then the answering progress of its fulfilment.

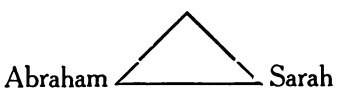
At the apex of the triangle is Abraham, our father; an historical character.

The initial event which formed the commencement of the one single movement of the Divine purpose, which purpose forms the field, subject and object of modern prophecy, was *the call of Abraham from Ur of the Chaldees.*—See Gen. xii.

The commencement of modern prophecy consisted in *that great all-embracing vision* granted to Abraham which stretched forward to the day of Our Lord, as testified by Our Lord when He declared "Your father Abraham rejoiced to see My day; and he saw it and was glad."

The Covenant which lies at the base of all the great system of modern prophecy, which Covenant has been ratified, attested, sworn to, and confirmed again and again, but never altered or amended, is that made between

EL SHADDAI



and their seed for ever.—See Gen. xvii.

That Covenant forms the basis of Christian doctrine, and is presented as the object of Christian faith.

That Covenant was confirmed to Isaac, Jacob, Israel the nation, the House of Israel, the House of David, the House of Judah, Israel in the Isles, and to the Christian Church, and so forth; *so that it stands upon a foundation as firm as the truth of God.*

The prophecies consisted in, and still consist in *the pre-writing of the plan of God for the regeneration of humanity through His chosen agents-for-service, Israel, from the beginning of the movement to the end.*

The beginning of modern prophecy was the miracle birth of Isaac.

It continued in the promises to Jacob.

It was extended concerning the history of the nation Israel,

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and received wonderful enlargement of expression in Moses, the great B.C. prophet of Israel.

To *this great theme the various prophets made their contributions in order.* In the chronological development of the progress of the great work of God, through Israel, they came in order somewhat as follows :—

Nathan and David	From	1055 B.C.
Solomon	„	1015
Elijah—Prophet of Israel	..	918
Elisha „ „	From	897
Amos	..	811
Hosea	..	772
Isaiah	From	772
Micah	..	721
Nahum	..	642
Zephaniah	..	640
Habakkuk	..	609
Jeremiah	From	609
Ezekiel	..	571
Daniel (then still living) } Haggai and Zechariah }	Say	536

We have taken the foregoing from Usshur's Chronology. This is sufficiently near for the purposes of this article, *to show how prophet after prophet made his particular contribution.* The dates of the prophets and prophecies are outside the scope of this article.

Individual prophets do not cover the whole prophetic field. The whole outline is given by the united contributions of them all.

Following in line with these prophets, picking up and carrying on the same great movement, we have *the four Gospels.* The keynote of the Gospels is given in Gabriel's annunciation of the coming Saviour " God shall give to Him the throne of His father David ; and He shall reign over the House of Jacob for ever."

Following these is the record of the great revival in Israel, primarily, and through them in all the world, inaugurated in the great event of Pentecost.

Through the Acts of the Apostles the great revival swings. It is a revival in Israel accompanied by an extended foreign missionary movement.

The same movement is carried forward *through the Epistles* showing the application of the basic covenant made with Abraham and with Israel ; and showing that the Christian movement is within the line of the prophecies, and is working out fulfilment of them.

The Book of Revelation is the triumphant completion of the prophecies, and shows the triumphant fulfilment of the whole great scheme.

Thus *we see the course of prophecy to be continuous,* and that *every prophet made his own contribution to the great whole.* It is a field of prophecy constantly widening, which has stretched from Abraham to our own day, and which still stretches forward to the coming of Our Lord and to the end of the millennium.

Thus the prophetic line of the triangle is before us.

History has been proceeding surely along the line of prophecy right down to the day in which we live, furnishing *the line of fulfilment.*

The commencement of history in fulfilment of prophecy, within the Abrahamic covenant, was in the miracle birth of Isaac.

The second great stage of fulfilment is presented to us in the book of Exodus, namely *the erection of the Abrahamic seed through Isaac into the nation Israel.*

Following this we have *the induction of the people into the land* granted to the Fathers and being therein established.

Then came *the establishment of the House and throne of David for ever.*

After that *the division of the peoples* into two nations and the assigning to each of them their particular mission through the succeeding ages.

Then came *the transgression which led to the captivities.*

Then came *the captivities* and *the great flood of prophecy which was let loose at that particular period of Israel history.* This gave in great detail the facts and reasons concerning the captivities and the duration of them.

Then in due course came *the erection of the nation of the Jews.*

Midway between the granting of the Covenant to Abraham and our day there came the Incarnation ; God in Christ.

Here came *the Gospels which give to us the history of this tremendous time* and *of the great facts of the life, death, resurrection and ascension of Our Lord.*

Then came *the day of Pentecost* and *the first generation of the workers of the Christian Church.*

ISRAEL IN THE ISLES.

In the meantime there had come *the formation of the Kingdom of David in the Isles of Britain* some six hundred years before Christ.

Within a decade of the resurrection and ascension *the Gospel was planted in Britain by Joseph of Arimathea and his companions.*

There came *the twelve hundred and sixty years of the* " Woman clothed with the sun," in her wilderness seclusion in Britain.

Then came *the end of the first seven times of Israel punishment,* and also *the end of the second seven times.* These came, and immediately they were lifted, *the foundation of the British Empire was laid,* and *the development of the great missionary and evangelistic activity in Britain began.*

The last centuries have seen *the miracle progress of British history in fulfilment of Israel prophecy.*

Then came *the lifting of the first of the seven times of punishment from Judah and Jerusalem,* and that year saw Jerusalem set free by Allenby.

Thus, as we began with 1917 B.C., *we reach* A.D. 1917, and the lines of prophecy and history are so far found to be equal.

There are prophecies yet unfulfilled within the scope of this wonderful movement of the ages. There are corresponding fulfilments to develop in British history.

Then will come the grand finale of the whole system.

Now the point we wish to make is this. *PROPHECY is the telling of this great movement in line with the Divine Covenant, from the beginning to the end.* The telling of *the history* of the movement is prophecy. " The testimony of Jesus is the spirit of prophecy." It is to this great drama of the ages that Jesus testifies, as we see in the Sermon on the Mount and elsewhere.

The telling of *contemporary events* in connection with this great and Divine movement is just as surely prophecy : Witness

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the Gospels, which tell of the birth, life, ministry, death, resurrection and ascension of Our Lord.

The telling of the things yet to be under the same covenants, and in connection with the same movement, is just as surely prophecy.

Each prophet has made a contribution to the great and dramatic whole. Prophecy cannot be fully understood unless this, *the full scope of the prophecies, is understood.*

When once this underlying principle of prophecy is understood generally, and the demonstration of historical fulfilment becomes clear to the minds of men, there will remain no more question of the Divine Inspiration of the Bible: this is demonstrated. There will remain no more question of the Divine origin and destiny of the Celto-Saxon people. This fact is equally demonstrated. There will remain no more doubt of the fact that the laws, or constitution, given of God to Israel, are God-given laws or constitution which Britain must restore and obey. There will remain no more doubt that Jehovah is still God and King in Israel-Britain; nor of the fact that Jesus Christ is returning to take the throne of His Father David, and to reign over the House of Jacob for ever.

B.-I.-W.F. ANNUAL SUMMER MEETINGS.

OPENING ADDRESS BY MAJOR J. KNOWLES, O.B.E., PRESIDENT, AT CENTRAL HALL, WESTMINSTER, TUESDAY AFTERNOON, 21ST JUNE, 1927.

I SHOULD like to start by wishing, on your behalf, a very hearty welcome to Mr. and Mrs. Garrison on their return from their tour in the East. I am glad to say that they had a very successful one, which they thoroughly enjoyed. They visited three continents—Africa, Asia and Europe—and were in eight countries. Mr. Garrison is to give an account of his trip at our Headquarters on Thursday evening. I am sure it will be a very interesting account. As you know, he is very good at describing what he has seen. I hope you will all go to attend the meeting on Thursday evening at our Headquarters.

I am glad to be able to tell you that we have just completed a year of really remarkable progress. I think that is very extraordinary when one considers the great difficulties through which this country has come. As you know, there has been the General Strike and the Coal Strike since May of last year, and everybody has suffered accordingly. In spite of that we have gone ahead in a most remarkable way. Our membership has greatly increased, and our members have been most generous, under the circumstances, in the donations they have made to our funds.

The attendances at our last Congress were more than double any previous Congress which has been held. That, I think, is a remarkable thing.

On the 1st March last, as most of you know, we held a great meeting in the Royal Albert Hall—thanks to our Secretary-General and his great courage. I must say I was very nervous about it being a success, but it was a very great success. The hall was crowded, and many people were unable to get in at all. As you know, that hall holds from eight to ten thousand people. This meeting has had a world-wide effect, and has had repercussions all over Anglo-Saxondom.

You will be interested to know that I met a clergyman in a very prominent position in the Church a few days ago and that he told me that our Movement is the most-talked-of Movement at the present time in the religious world, and that it is making more progress than any other movement in the religious world.

During the year we have been fortunate in securing the services of Mr. John Leech, K.C. He will speak to you this afternoon, and those of you who have not heard him before will realise what a great acquisition he is. He is our Commissioner-General.

Then we have increased the number of our Commissioners. We now have a Commissioner in Canada—Rev. C. E. Batzold, and Rev. Maxwell Carnson in South Africa.

I have to report the sad loss of two of our Commissioners—the Rev. J. B. Gratton, one of our Commissioners in the Midlands and well known to most of you, and he was a very ardent and useful Commissioner—and just recently our Commissioner for Wales, the Rev. David Wynne-Evans. He also is a very great loss to our Cause; I really do not know how we shall replace him.

We have further to report the loss of the Rev. Philip Young, who was always a welcome speaker on our platform. We shall miss him also very much.

The Rev. Pascoe Goard has been doing a great work, not only in this country but in the United States and in Canada. I think you all know what a wonderful speaker he is, and what a wonderful knowledge of the Bible he has. His influence is being felt throughout Anglo-Saxondom.

Our paper, THE NATIONAL MESSAGE AND BANNER, increases steadily week by week, and our sales of books are on a very satisfactory scale, much larger than they have been hitherto. At our Headquarters, if any of you choose to come there, you will find everybody busy and hard at work.

Our increased publicity has brought some opposition, but that shows our Movement is very much alive. If people ignore us we might be despondent, but if they take notice and hit us, that means still more publicity.

I am glad to say that Dr. Mountain has very ably dealt with some of our opponents in one of his books and in THE NATIONAL MESSAGE AND BANNER. He does it in the most courteous way.

There is every evidence that our Truth is spreading and there was never more need for this than to-day, in view of the world situation and the troubles now in our own land and the troubles that we see ahead of us.

I wish now to offer my very hearty thanks, on behalf of myself and the Council, to all our generous donors and supporters during the past year. They really have been wonderfully generous, and I do thank them most heartily. As our work increases, of course, our expenses increase also, and so I hope that our donors and supporters will not think that we can get along without their help, because we cannot. We want them to help us more, to meet the many demands that come from all sides. I am quite sure that no work is more important to-day than ours, and I am convinced that there is no Movement more worthy of our support than the British-Israel-World Federation.

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"TA HOSIA DAVID TA PISTA."

ADDRESS BY THE REV. ARTHUR PRITCHARD, M.A., AT ANNUAL SUMMER MEETINGS.

THIS 22nd of June, being the 17th anniversary of our King's Coronation, and to-morrow being the 33rd anniversary of our Prince's birth, I have been naturally led to mark the contrast between the multiplying Republican forms of Government and our own, and particularly have I been led to seek for the cause of the enduring existence of our ancient Royal House, and I think I have discovered it hidden away in the Greek phrase I am using as a title of this address.

This Greek expression is found in the Septuagint book of Isaiah and also in St. Luke's book of Church history known as "The Acts." It is variously translated "The sure mercies of David," "the faithful mercies of David," "the holy and sure . . . of David" ("blessings" being added in italics). The literal translation is : The holy things, faithful or trusty and therefore sure, of David.

But a reference to Liddell and Scott's lexicon shows that the holy things really meant by TA HOSIA are such as are sanctioned or allowed by divine *law* as opposed to human law, which, of course, makes the mercies or blessings of David surer than ever. To substantiate this rather startling exegesis we need to go back to a crisis in David's life.

David wanted to build God an earthly house. "No," replied God, "I will build *YOU* a house—more than a house, a Tabernacle comprising Throne, Lineage and Kingdom, all linked together, which shall last as long as the sun and moon, though individual transgressors will surely be punished."

God so decreed, and David so understood, and the promise cannot be destroyed by criticism or crotchetism, for the "I will" of God exists in the "I am."

So whatever happens, however circumstances may change as they did change, and as God foreknew they would change, when for example, in less than four and a half centuries afterward, David's throne and kingdom ended in Palestine, the zeal of the Lord of Hosts, as twice affirmed in respect to the throne of David, will most assuredly work His purposes out; and therefore it is our duty and privilege, as believers in God and His Word, not only to discover the Kingdom of Israel but also the House of David overruling it.

The promise of perpetuity to both having been solemnly given in "the covenant of salt," "*then*," or as it means, *consequently*, David went to the Tabernacle of Witness where the Stone of Witness, Jacob's Stone, destined to be the Davidic Coronation Stone, "the Throne of the Lord," would be; and sat, doubled up in contemplative attitude, on the floor.

In his communion with God he said these remarkable words : "Is this the TORAH of man, O Lord Jehovah?" (2 Sam. vii, 19).

Now TORAH doesn't mean "manner," the "Pulpit Commentary" informs us, it means *LAW*, and so the Vulgate rendering is :—

"ISTA EST LEX ADAM."

This is important and luminous, for the implication is that the continuation of David's House, Lineage and Throne had become a divine *LAW* to govern human affairs. So the three in one were henceforward "TA HOSIA DAVID TA PISTA "—the sure, holy things of David. Thus it was that David, under inspiration, for the benefit of his reigning descendants, expressed sublime confidence therein just before he made way for his first successor. The versions differ but the idea of perpetuity is given in both, though individual sons of worthlessness, as Jerome translates, should "come to nothing."

"The sun rises and goes down again ; the morning may be clear but clouds afterward arise ; the tender grass springs up but afterward withers. Not so my house before God. It is flourishing, like all these, but perpetual. He hath made with me an everlasting Covenant ordered in all things and sure."

Admittedly, the *eternal* House, Kingdom and Throne which the temporal, after the Millennium, will finally merge into, are inspirationally referred to here as elsewhere ; but the first and fundamental reference, which is our concern now, is to the dispensation that now is and the one immediately to follow.

These it was that, whether in a flourishing, broken or restored state, were to have no end. Hence David, even in his last hours, included them in what he termed his salvation and desire. (2 Sam. xxiii.)

And as for Solomon, he had no sooner prayed "Remember the mercies of David, Thy servant," than the fire of attestation came down from heaven.—(2 Chron. vii, 1.)

¶ THE HOUSES OF DAVID AND ISRAEL.

There are those, and most of them wear clerical collars or ties, I am sorry to say, who are blinkered, as it were, to the existence of a house of David as also to a house of Israel apart from Judah. All the temporal promises made to Abraham, Isaac, Jacob and David they brush unceremoniously aside from their intended recipients and focus them all on to Christ and a Gentile Church which, much to the Jews' natural repugnance, is supposed to have displaced the Israel one. To emphasise, however, the protest of Bishop Ryle, formerly of Liverpool, "such a habit of allegorising plain sayings of the Word of God concerning future history, and explaining away the fulness of their contents in order to accommodate them to a Gentile Church is unwarranted, and draws after it a long train of evil consequences."

By all means and at all times let us give Jesus all the glory we can, for He is the Seed Paramount of Abraham and David ; but, of course, there was, and is, His chosen-for-service people by race and grace—the Woman encompassing her Man, so to speak ; and so the blessings tied up in Christ *before* He came were not absorbed by Christ *when* He came, but distributed to them for widespread sharing.

David, the *MAN*, fell on sleep, but since we hold that "The King never dies," David and his Royal *House* lived on, and the throne, objectivized by the anointed stone he left behind, is not only the throne of David and the throne of Israel, but his successors are actually said to sit "for David upon his throne "—that throne which is also called the throne of the Lord upon earth ; so that David and his successors enjoying their "sure mercies" were after all only vicegerents.

Of what I may term the mysterious interaction of David and the Lord Jesus, suggestive indications are given in Holy Scripture.

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For example: David was a man after God's own heart, and " in " the Lord Jesus the Father was " well pleased."

God's name, JAH, " The Existing One," was in the name of the father of David, Jesse, " Jah exists."

Apparently, being divinely rejuvenated (like Abraham for Isaac) a son was " wonderfully born " to Jesse in his old age, whom he affectionately named David, which means beloved, or as we might say, darling.

So the *HEAVENLY* Father's Son was also acclaimed " beloved." Bethlehem was the birthplace of both; and to those who know the secret of the Lord, it is obvious that both were anointed by the Holy Spirit for the ultimate interacting kingship of the world. I use the word " interacting " advisedly, for seemingly, King David's Messiah-Son is to have a deputy Prince David even in Millennium times, and directions are given in Ezekiel as to how he shall deal with his own sons.

Incidentally, therefore, if Prince David of the House of Windsor should be the *one*, as some think he *is*, he is therefore destined *not* to die a lonesome bachelor, or a prince without an heir. Did you notice how that this ideal Servant-Prince of ours, at yesterday's Imperial Educational Conference, gave the world a new and terse definition of his worthy Sire's unparalleled Empire: " a living community of men and women united by a common loyalty in a common service "? King, Prince and People with Christ over all in a common service for God and Mankind! Why, that is simply ideal, and when it is realised we shall be well in the Millennium.

Well now, the thought to have in mind when reading the Scriptures is that Christ and His associated servant people are *one*,—head and body, corner-stone and building, bridegroom and bride, together in unity.

Among English Christians, half lay emphasis on *Christ*, whereas the other half do so on the *Church*. But all the time the former know that the Divine Head has a mystical Body, and the latter, that the Church has no existence apart from its Divine Head. And so, after all, the terms Christ and Church have in their minds the same connotation.

So should it be with Bible readers when reading the Prophecies. Apply them literally to the House of Judah, the House of Israel, and the House of David when you can, but if the writers, in their gusts of inspiration, get carried away beyond the bounds of grammatical and exegetical orthodoxy towards the unique Personality of the coming Lord of Glory, take your flight along with them for the time being, bringing forth the royal diadem of your heart's devotion to crown *HIM* Lord of all.

ISAIAH'S NATIONAL MESSAGE.

Now, as I wish to be very practical, let us glance at the context of Isaiah lv, 3, where the expression " the sure mercies of David " first occurs. " I will make an everlasting covenant with you, even the sure mercies of David. Behold I have given *him* for a witness, a prince and commander " (*cp.* 2 Sam. vi, 21). As the Rev. Pascoe Goard has so well pointed out, Isaiah is not an ecclesiastical book dealing with theology, but a practical book dealing with national life, all the Isaiah messages being *national* or otherwise *corporate* messages.

The governing terms of the last section, beginning at Chapter xl with " Comfort ye," show that it is largely addressed to Israel, the blind and deaf national servant in the isles, compared to an unfaithful spouse who would be redeemed and rebetrothed under the Christian dispensation. By no sane commentator can this be made to refer to the ideal, personal servant, Christ! Read Chapter liv and note that the divine prophecy has been fulfilled, and is being fulfilled, only in the *British* nation. Therefore, as God's promises are reliable, the British cannot but be Israel under another name Of which there are many proofs, as myriads now know.

After Chapter liv there came the call to national and individual repentance, an *outspreading*, empire-wise and missionary-wise, the admission of Gentile converts into the Commonwealth of Israel, in other words the bringing of Gentiles into an *Israel* Church, which by the way has never been anything else. And so the message goes on analogously, right to the end of the book.

If we want the message to the House of David we must read from the seventh to the twelfth chapters inclusive.

God decreed perpetuity, as we have seen, to David's House, Throne and Kingdom, yet the Demon-led king of Israel and his Syrian ally deliberately attacked king Ahaz, hoping to bring it to an end. Whereat the hearts of the Judeans were as the trees of the forest moved by the wind. But God, Who, as His wont, was watching over His word to perform it (as the true rendering of Jer. i, 12 shows) gave a sign of His presence and power, not only for the time being, but also for the future, in that of the Virgin birth of great David's greatest Son.

It was thus a signal communication that the mercies of David were sure and unending. As for the House of Israel, it temporarily met the doom it would have inflicted on Judah, being scattered to the winds of adversity, whose " sweet uses " however, in a wonderful providence, ultimately wafted it westward to the isles of the sea; and here it is to-day, strange to relate, and yet not strange to those who understand their Bibles, peacefully shielded in its appointed place within the protecting folds of the Union Jacob, and the Lion and Harp Standard of Judah and David.

ST. PAUL'S ADAPTATIONS.

I have now to tackle at close quarters what to many is the stumbling-block of St. Paul's quotation of the phrase " the sure mercies of David," in the first sermon that he preached. The thirteenth chapter of the Acts records two sermons delivered at the same place. In them the diligent student is bound to notice three things.

(1) That in verse 22 he blends differing Old Testament quotations together as if each had been spoken by God.

(2) That in verse 47 he quotes from Isaiah xlix, 6, a passage which may refer to Christ Himself, or to Israel, or to Christ in Israel, or to Israel in Christ, as if it were commanded directly to himself either as a Benjaminite light or an Apostolic light.

(3) That in verse 34 he slightly alters the Septuagint quotation, " I will make with you " into " I will give you " the sure mercies of David, the mercy which God said should not depart from David as it did from Saul, and the making sure for ever of David's House, Kingdom and Throne. Then, suiting him-

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self to his audience and the occasion, he brings out a sure mercy that nobody on earth had hitherto thought of. Though being the specially instructed Apostle of the lost sheep of the House of Israel, St. Paul may not have personally known what we now know, that even in *his* day, He, Who is faithful and true, was keeping on and up in a safe corner of the British Isles (though in a broken-down state until the time came for throne and kingdom to be built up again) the sure mercies of David, as David and his successors were meant to understand them.

But, as we see, wishing to show that Christ the Son of David's resurrection was a final victory over death and not a mere resuscitation, he included it and everything connected with it as belonging to the prophesied sure mercies of the Saviour's Davidic ancestor.

Now it would be short-sighted for a believer in Inspiration to argue that St. Paul had no right to blend the quotations or adapt somebody else's commission, or amplify the content of a Divine phrase ; and for such reasons as I now urge :

The Holy Spirit is the one AUTHOR of the Bible, the rest being only writers. Like the wind He vivifies where He listeth, moving men's minds, tongues and pens as He and they will.

St. Paul, the writer of half the books of the New Testament, was specially " separated " in the good pleasure of God from his mother's womb and, after his conversion, " separated " for ministerial work by the command of the Holy Spirit, being sent forth also by Him on his missionary tour, constrained or restrained according to the Divine purpose.

The diligent and devout student's conclusion should therefore be that here in Acts xiii and elsewhere, the Holy Spirit adopts and adapts the wording of the Old Testament, ignoring, it may be, its *original* signification, for the time being, giving it a *fuller* signification, and using the inspired spokesman or penman to speak or write accordingly. It is thus He works continually.

" God's Spirit in the Church
Still lives unspent, untired,
Inspiring hearts that fain would search
The truths Himself inspired."

But the use by New Testament writers of an Old Testament quotation to convey profound spiritual truth must not be allowed, even in thought, to rob the sentence or phrase of its primary meaning, or deprive those of whom or to whom it was originally, in good faith, applied, of their pledged literal and temporal, personal and family blessings.

To suppose that the Holy Spirit's opening up and out of a passage obliterates the ordinary, common-sense meaning is a grievous, mental malady from which many modern spiritualisers seem to be suffering, and the sooner rectification sets in the sooner and the better will they understand their Old Testaments. Such a supposition, I venture to add, is not only a negation of common sense, but a libel on the God of Truth, and one serious penalty is that its unfortunate victims remain blind to our glorious *British-Israel* Truth, the principle of which is taking God at His word and in His word.

The surface and under-surface meanings of Bible passages that God and man have put together let not foolish man put asunder ! Therefore the expression

"TA HOSIA DAVID TA PISTA" must be understood as not only assuring the wonderful continuance of the Personal life and activities of the Son of David in spite of His voluntary submission to death on Calvary's hill, but also the Providential continuation of David's Throne and Kingdom in spite of its seeming death or dissolution in 588 B.C.

OUR ENDURING DYNASTY.

For just as the genealogy of Our Lord through Nathan has been worked out from David to the Son of David by St. Luke, so Milner, for instance, in his book, " The Royal House of Britain—An Enduring Dynasty," has worked out the connections between King David of Jerusalem and David, Prince of Wales. There are shown to be 65 links between Prince David and Joseph of Arimathea's daughter, Anna, the cousin of the B.V.M. He is the 45th from his royal ancestor, Woden or Odin, of the third century A.D., from whom the Hanoverian, Stuart, Tudor and Norman kings, and the Royal Family of every Saxon Kingdom without exception, trace their descent, Odin himself having descended through the Trojan lineage from Judah, and Odin's queen, Freda, the daughter or granddaughter of the Christian king Lucius, having descended from Anna of Arimathea.

But as these and kindred discoveries can be read in print I need not further particularise.

What I have been now endeavouring to intimate and to accentuate is that the Royal House of Britain is an enduring Dynasty because, existent of Divine right and purpose, it is included and comprehended in the absolutely assured things of David.

Next time, therefore, you stand before the Coronation Chair at the back of the Altar-Table-Throne in Westminster Abbey, look wonderingly at the battered Stone with iron rings in it that have never been used in England, and were not needed in Scotland and Ireland for carrying it about as aforetime in the Wilderness wanderings—the Stone over which every English sovereign, without exception, has been crowned for 600 years.

The statement that I and others before and after me have made, that Mary Tudor, although of the Davidic line, *was not* crowned over it must now, after official enquiry, be pronounced incorrect. Another statement, frequently made, that Cromwell *did* sit over it is also incorrect, for the Davidic Stone's guardians, whether seen or unseen, rightly prevented the anomaly by having it temporarily removed from its time-honoured position under the seat, ere the Coronation Chair was taken from the Abbey to Westminster Hall for Cromwell's installation.

This was in 1649, the year, by the by, from which Charles II actually dated his accession. Look wonderingly, I say, at that scarred and riven Stone of Witness ; and even if you do not hear it cry out " He is faithful that promised," yet, as one whose eyes have been opened to see the wondrous things in God's Holy Word, you may rejoice that you understand the loving kindness of the Lord in decreeing for His chosen people, and through them and His beloved Son for all mankind, the absolutely sure mercies of David.

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IMPERIALISM AND BRITISH-ISRAEL.

By A. R. Nelson Heaver

III.

One of the major signs of the End of the Age was to be the preaching of the Gospel of the Kingdom. The Gospel of Salvation bears a message for all mankind, but the Kingdom evangel is a limited gospel specifically directed to the Brith-ish non-gentile Peoples. It is essentially an Empire Gospel.*

The distinction between national and ecclesiastical matters—between the Kingdom and the Church—is carefully preserved in the pages of the Bible. That many of our scholars should have lost sight of this distinction is to our loss as a nation. But in the course of his exposition of the creed of Imperialism Mr. John Buchan begins to sketch some such division. He writes :—

" Our difficulty as Imperialists has always been that, though the common people may hear us gladly, the elect will shrug their shoulders and turn away. I almost think that our most urgent duty is to insist upon

The Spiritual Renaissance

at the back of everything. We seek to show that Empire is *not* antagonistic to a high spiritual development. I think we can go further and prove that it may be a positive aid. But when we have said that we must be careful of going further. For Imperialism is essentially a political thing. It is concerned with man in the social aspect, and not directly with the spiritual life of the citizen. It provides a fuller basis for art and morality, and religion, but in itself it is none of these things. It deals mainly with the formal side of life. But there must always remain something which no State, however noble in its character, can give—*that inner peace and satisfaction of the soul.* Some of us tend to exalt Imperialism to too high a plane, and seek in a political ideal that which belongs only to what, in the widest sense of the word, we call religion. We must maintain that *it has its spiritual aspect, but we dare not claim that in itself it will satisfy the eternal cravings of the spirit.* We may make *a new earth,* but if our citizens can look no further, they will be worse off than at the beginning. The poor man even now, broken by want and disease, *who can declare in his last hours that his Redeemer liveth, has reached a spiritual height to which no ideal citizenship of itself can ever rise.*"

It was the failure to realise this that brought forth the merited rebuke, " *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." It is a wonderful thing to be born Brith-ish—born a member of the Covenant Man Race—but even though we be *masters* in Israel we have yet to learn that our racial calling is no substitute for the justification which is by faith. We *must* be born again. For whilst Christ died for the Nation as Redeemer of His People—and therefore God can use the nation in the working out of His purposes in the earth—yet *individually* we must each appropriate to ourselves the righteousness which is of Christ, if we are to enter in to the future glories of the Kingdom. The Gospel of the Kingdom is *no substitute for* the Gospel of Salvation, but it is a complementary evangel.

In connection with his Imperialism, Buchan sees something of this. He claims :—" We can no more do without a church than we can without a religion. *I maintain that our view of Empire gives that Empire something of the character of a church. We are a brotherhood banded together in a common quest. Our union has something in it not wholly human* (but mystic ?), *not merely the sum of individual effort. In the midst of all our failures the work advances, for the plan is greater than the builders.*

" Above all, we must achieve our desires in face of a stubborn and alien world. All around us are the frontiers of barbarism. I use the word as the Greeks used it.† It is this environment which will perfect our brotherhood and give us something of the old crusading fervour. And if we have this clear purpose, not untouched with emotion, our Empire will be another, and more

Truly Catholic Church." ‡

This is a wonderful conception of Empire and for a secular testimony bears the closest resemblance to the scriptural conception of " the Bride " that we have ever noticed. For we know that very shortly the Kingdom must be cleansed. The " tares " and " all that do iniquity and offend " are to be removed. In the days of trouble that immediately precede the coming of the King of the Kingdom of Heaven to reign over us, the Jacob element in the nation " wrestling with God in prayer will prevail." A nation will be born of God in one day. This is the manifestation of the sons of God for which the whole creation waiteth. God's People will have become *all* righteous,§ for have they not put on the "wedding garment" which is the righteousness of Christ ? Then follows the marriage of the Lamb, for the Bride (the Nation) hath made herself ready. This is the union of Christ and His Body (which is the Church gathered out of every nation) with the Bride (the now sanctified Nation-Empire) the " mystic whole " and " spiritual unity " of Dan. ii, 44.

It is a union between the Church of Christ (the mystical body of true believers) and the Bride (the now cleansed peoples of the Kingdom-Empire) who having " crossed the Brook Jabbok " receive the title " Israel"—ruling with God !

Thus is the stage of world-politics cleared for the coming millennium. The Nation (Bride) and the Church (Christ and His body) have become " one " in the " manifestation of the sons of God."

To a war-weary world is manifested

A Kingdom of Priests

(compare Ex. xix, 6 with Isa. lxi, 6 and lx, 21–22), and through the instrumentality of this Kingdom, the now returned King of Israel will direct a rule of everlasting righteousness and peace.

* See F. Fenton's rendering of Matt. xxiv. 14.

† Mr. Buchan means barbarian in the sense of not being Greek, gentile in the sense of not being of Israel stock, foreign because not British. Not a term of contempt.

‡ Catholic = Universal.

§ Isa. lx, 21.

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THE CASTING OUT OF THE SEED OF EPHRAIM.

BY HENRY D. HOUGHTON.

How frequently have our opponents helped us by their suggestions and questionings.

Two or three years ago at one of our Congresses an opponent came up to the writer and asked the following question: "What do you make of that passage where God says that He will cast off all the seed of Judah as He had cast off the whole seed of Ephraim?"

On being asked for chapter and verse he did not know, but was sure it was somewhere in the Bible!

A word here to our friends. *Always insist on being shown the exact passage.*

If British-Israelism is true we need not be afraid of anything that can be brought up against us. The Bible is its own interpreter! Take them to the Book. Make them produce their strong reasons. Then when brought to the Book their claims can be examined and confuted.

So it was in the above case. The man had been to some of our opponents' meetings and heard the passage in question misquoted or misapplied and came away with the twisted text in his mind, and thought that settled the case.

Unfortunately at that time the writer was not familiar with the passage the opponent tried to quote.

However, being profoundly convinced of the truth of our Cause, the writer eventually found the passage, and though it is terrible enough, as all God's warnings are, yet he found its meaning had been misconstrued and one vital word altered.

It is found in Jeremiah vii, 15, and reads: "*And I will cast you out of My sight, as I have cast out all your brethren, even the whole seed of Ephraim.*"

Herein lies the necessity of making our opponents produce their passages of Holy Writ. *For if they merely quote them from memory they quote them as they understand them,* unconsciously altering a word or words according to how their mind has seized the meaning. So it was in this case.

God does not say "Cast off." He says "*Cast out,*" referring to the land.

At this time, Israel, for her sins, had been cast out of the land over 120 years!

Judah, with all Israel's sin and punishment before her eyes, was not warned thereby, *but went and did worse!* Her iniquity was so great, that whole chapters are devoted to the declaration and denouncing of that sin. Read Jeremiah iii. And then turn to chapter v, 1-3: "*Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it.*" "A man"; one man! And if only one righteous man could have been found, Jerusalem would have been spared. But Jerusalem was not spared, so it is fair to suppose the one man could not be found!

Then in chapter vii we have this final declaration and sentence, "Hear the word of the Lord, all ye of Judah—Amend your ways and your doings *and I will cause you to dwell in this place.* . . . Behold ye trust in lying words. . . .: Will ye steal, murder and commit adultery, and swear falsely, and burn incense unto Baal. . . . And come and stand before Me in this house, which is called by My name and say, we are delivered" (allowed) "to do all these abominations? Is this house, which is called by My name, become a den of robbers in your eyes? Behold even I have seen it saith the Lord. . . . *Therefore will I do unto this 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. And I will cast you out of My sight, as I have cast out all your brethren, even the whole seed of Ephraim.*"

There is the announcement of the carrying away of Judah into captivity exactly as Israel had been 120 years before.

Now in this passage in Jeremiah vii God sends upon Judah a bolt from the blue, announcing *that they too should go away into captivity, like their brethren!*

Even then they did not believe it, for there arose false prophets, who asserted that Jeremiah was worthy of death, having spoken lies! And, alas! the people believed these self-made prophets, and went headlong in their sin to the inevitable punishment!

Two years later the bolt fell; and then finally, ten years later still, when the King's sons were slain before his eyes, the King and the people being carried captive to Babylon, and the great Temple burnt with fire!

Here we have that terrible announcement in Jeremiah vii, 15, fulfilled to the letter.

If our opponents would but carefully and honestly search the Scriptures, reading diligently the context of the passages they quote, in most cases they would find their questionings fully answered.

It is remarkable how our opponents will boggle over a single passage, which by forcing the interpretation they can make tell against us, while there are many hundreds of other passages of an opposite meaning, plain, clear, forcible and easy to be understood, which they altogether ignore.

Now perfect honesty would lead such, if true seekers, to say, "If those hundreds of passages are clear and true, our interpretation of the one must be wrong." And so would begin to investigate thoroughly.

Perfect Truth can never contradict itself. That is surely obvious. And that alone ought to have its correcting influence when they come across apparent contradictions in Scripture.

Let us look at a few that our opponents ought to be familiar with, and which cannot be destroyed or diverted to accommodate themselves to a perverted explanation of a single passage. Here is one: "*I will never break My covenant with you.*" (Judges ii, 1.)

Both Israel and Judah shamelessly broke God's covenant with Moses all through the wilderness, yea, and long after, for God charges them with it; and in the middle of one of His most gracious promises reminds them of it long years afterwards, so there can be no misunderstanding on the point.

"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*" (please note this is not the Abrahamic Covenant; it specially defines it as that made on the coming out

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of Egypt) " WHICH MY COVENANT THEY BRAKE, *although I was an husband unto them.*" (Jer. xxxi, 31, 32.)

This was nearly 900 years after they left Egypt ; and *for* 900 *years they had been breakers of that Covenant !*

Look at the very next chapter, Jer. xxxii, 30, 31.

There is here an awful indictment. " For the children of Israel and the children of Judah have only done evil before Me from their youth. . . . For this city hath been to Me as a provocation of Mine anger and of My fury from the day that they built it even unto this day."

There is God's charge against them, and surely it is awful and comprehensive enough. *Both houses, done nothing but evil from their youth !*

Now what does God do to them ? Cast them off as we might expect ? And as our opponents say ? *O, no ! Far from it !* The patience and long-suffering of Jehovah completely triumph, and are equalled only by His mercy and forgiveness.

The very same chapter contains for this very wicked wayward people blessings beyond our utmost thought. " 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 " (surely there is no one so devoid of common-sense as to make that mean the Christian Church), " and I will bring them again unto this place . . . . and cause them to dwell safely, and they shall be My people, and I will be their God ; and I will give them one heart and one way that they may fear Me for ever " (then it cannot have been fulfilled up to now) " for the good of them, and of their children after them. . . . Yea, I will rejoice over them to do them good." (what, to these people who have done only evil ? Yes, it is all to them !) " And I will plant them in this land assuredly with My whole heart and with My whole soul." (Jer. xxxii, 37-41.)

Read the rest of the verses in this and the following chapters, and note the anger and the fury of God swallowed up in His abounding mercy.

So then, even if they had broken His Covenant, God shows here most definitely *that He was going to fulfil His part, exactly as He had promised and recorded in Judges ii,* 1, " *I will never break My Covenant with you.*"

And Israel herself, wicked, Covenant-breaker as she had been, *should be put under a New Covenant which she was powerless to break.*

Listen to these marvellous words from the same chapter, wherein God accuses them of breaking the Mosaic Covenant.

" But this shall be the Covenant that I will make with the house of Israel ; After those days, saith the Lord, *I will put My law in their inward parts, and write it in their hearts ;* and will be their God, and they shall be My people. 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.*"

Please tell me how it is possible for Israel to break that ! She cannot ! It is something God is going to do *for Israel, and independent of Israel, and without reference to anyone else.*

Then God goes on to tell us that till man has measured the heavens, destroyed the ordinances of the sun and moon and stars, and day and night, *he is powerless to obstruct the eternal purposes of beneficence to Israel as declared in this great announcement.*

Make no mistake, God's settled purposes of mercy and goodness to Israel are not contingent on any man, or set of men, approving : and it is impossible for them to be lost or diverted to a new claimant.

REVIEW.

" OUR GREAT HERITAGE, with its responsibilities ; how and where to find the Title Deeds," by W. T. F. Jarrold, J.P.

Mr. Jarrold has done the British-Israel Cause a great service in the production of this volume. It is a veritable handbook of elementary British-Israel teaching, and deals with nearly



W. T. F. JARROLD, ESQ., J.P.

every phase of the subject from the standpoint of a beginner. The author has wisely included numerous quotations from the writings of our leading experts, and the book is a valuable compilation. He has sought to give a varied and comprehensive presentation of our Truth in all its branches, so that the

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reader may be introduced to the subject along many avenues, and he has certainly succeeded in doing this. When you lay the book down you are impressed with the immensity of the subject. The book is a panorama, a wide stretch of landscape,



Illustration from "Our Great Heritage," by W. T. F. Jarrold, J.P.

QUEEN TAMAR TEPHI'S TOMB AT TARA.

a guide-book, a compact library of elementary British-Israel principles. It is well arranged, handy in form, of excellent print, and is published at a price which will help greatly to make it popular. As a presentation volume to enquirers it is

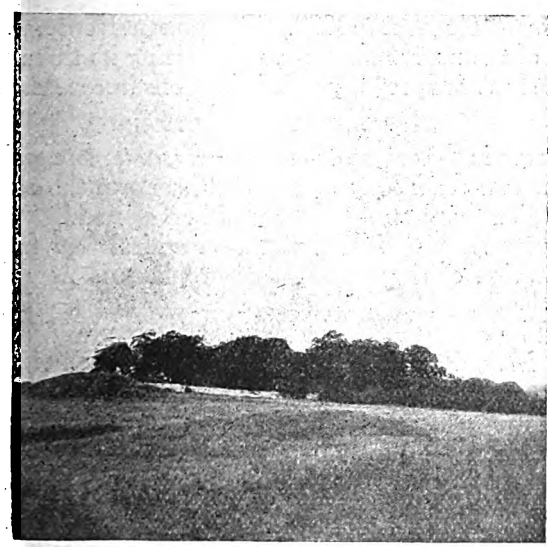


Illustration from "Our Great Heritage," by W. T. F. Jarrold, J.P.

TARA HILL, WITH QUEEN TAMAR TEPHI'S TOMB IN BACKGROUND.

ideal, and we give it an unqualified recommendation. It has 32 illustrations, a bibliography and an index.

To be obtained from the Covenant Publishing Co., 6, Buckingham Gate, London, S.W.1. Price 5s. Postage 6d.

WEEK BY WEEK.

By A. R. H.

IT has been truly said that "coming events cast their shadows before." If the developments which have occurred, centring around the dates 29-31st May this year, in any degree foreshadow political eventualities for the spring of next year, then the "coming events" of May, 1928, will be of an epoch-making character indeed. The *Literary Digest* comments: "*The most momentous move in world politics made by* GREAT BRITAIN *since the* WORLD WAR *is Prime Minister Baldwin's decision to break off all official diplomatic intercourse with the Government of* RUSSIA. So experienced observers of international affairs agree. 'While no actual hostilities are imminent between the *two countries which between them control nearly half the world*, their relations henceforth will be decidedly



Illustration from "Our Great Heritage," by W. T. F. Jarrold, J.P.

ST. PATRICK'S MONUMENT, TARA HILL, CO. MEATH.

and avowedly hostile,' writes a New York *World* correspondent. Some authorities go so far as to predict that FRANCE and other European nations will follow Britain's lead in 'shutting out RUSSIA from the family of nations!' At any rate, GREAT BRITAIN is now definitely aligned with the UNITED STATES, which has decided to stand aloof from the SOVIET GOVERNMENT."

Thus have those invisible cords which bind together EPHRAIM and MANASSEH been drawn together closer than ever.

FOR WESTMINSTER, 24th May was like a day in 1914. The *Daily Mirror* Lobby Correspondent writes: "I have not witnessed a scene in the House exactly like yesterday's since SIR EDWARD GREY made his ever-memorable announcement on the eve of the war."

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Representatives of the dominions overseas who were in LONDON seemed pleased with the Government's answer to MOSCOW. Everywhere the opinion was being expressed "*We can now turn to the greatest task which lies before us—the consolidation and development of the Empire's own resources.*" One wonders how many realised the spiritual significance behind this very practical statement of policy? It represents the instinctive response on the part of God's People to the call which ever since 1914 has yearly grown in insistence: "*Come My People, enter thou into thy chambers, and shut thy doors about thee, hide thyself as it were for a little moment, until the indignation be overpast.*" Thus will the KINGDOM be preserved during the coming storm. Rallying around the KINGDOM will be our allies—

THE VOLUNTARY OF THE PEOPLE

gathered unto the PEOPLE of the GOD of ABRAHAM.*

It has long been our conviction that FRANCE would be the chief of these. Recent events—the visit of the President to London and the Fleet to Portsmouth—have confirmed this view. If FRANCE be modern representative of ancient SYRIA (as some have supposed) then once again, as in the late war and indeed in times past, SYRIA will be found confederate with EPHRAIM. However this may be, in the days that are coming, the tricolour of FRANCE, by the grace of GOD, is to fly side by side with the red, white and blue of BRITAIN.

Commenting on the cementing of a Greater Entente, the *Temps* states: "*There is no power of destruction in the world which could prevail against an agreement that would link together* GREAT BRITAIN, *the* UNITED STATES *and* FRANCE, *in a common determination to maintain order and peace. There are no problems which could not be solved in justice and equity for*

THE GOOD OF ALL NATIONS

if these three Great Powers were to agree to co-operate in loyal and mutual confidence."

It is curious that in 1928 each of these three powers is faced with domestic crises of the first order, namely, general or presidential† elections. In this connection we must also remember Mr. Baldwin's "new year" warning of the war against Communism, which may be expected to "culminate in 1928." The bellicose spirit in which MOSCOW has received the news of May, 1927, is premonitory of what we may expect in May, 1928.

A report from RIGA, dated 27th May, attributes the following statement to *Voroshiloff*, Soviet Commissar for War: "*This decision is unquestionably a declaration of war, although actual military operations may be delayed.*" Following this outburst came the issue of instructions for the mobilisation of all war industries. A special mission is being sent into GERMANY to buy machinery for munition factories. Aeroplanes are being built in every factory. During a special "Defence Week" next month, money will be collected for the supply of aeroplanes and poison gas.

Readers of the *National Message* who studied articles on Great Pyramid date-indications in 1926, will recollect that the trend of development ultimately appeared to flow in three main directions, illustrated by the headings: FINANCE: MOSCOW: ROME.‡ Students of prophecy were hardly taken by surprise then, when, on 26th May, Signor Mussolini spake as follows: "It is a fundamental duty to perfect our armed forces. We must at a certain time be able to mobilize five million men. We must be able to arm them. We must fortify our navy and make our air force so strong and numerous that its roaring motors will drown all other sounds, its shadows hiding the sun over Italian soil. *We will be able then, between* 1935 *and* 1940,§ *when I believe there will be a crucial point in European history, finally to make our voice heard and see our rights recognised.*"

The significance of this declaration scarcely needs emphasis. We have Press reports showing the varying degrees of alarm with which it was received the world over. The New York *World* reassuringly informs us that "*The years* 1935 *and* 1940 *are a long way off. What would be really alarming would be a speech about the assertion of Italian rights by armed might in* 1928."

The simple act of stating a time limit, however, is no guarantee that no disturbing element shall trouble in the meantime. Circumstances do not always permit nations to prepare for the length of time desired prior to ultimate action. Particularly are there uncertain quantities in this instance. Reporting from ROME (27th May) the *Times* correspondent writes: "Signor Mussolini (is) to continue to govern Italy with an iron hand and with the aid of those measures which were adopted in an extremely dangerous moment. There will be no amnesty for political offenders and the Defence of the State Act will remain in force for the whole term fixed, which clearly shows the line of policy for the next four years. The present Parliament was elected in 1924 and *the next general elections were to take place in* 1929. The present House, which, on account of the many reforms passed during its three years of existence has been properly styled the Constituent Assembly of

THE FASCIST REVOLUTION

will approve in the course of the year—*or, as is more probable, in* 1928—*its own death sentence*, and will lay down the conditions under which the future Assembly will be elected."

The year 1928, therefore, will be a critical year for ROME. The attention of every student of prophecy is now directed toward the date, 11th July, 1927, which (if our reading of the Pyramid be correct) is the sole remaining Pyramid date prior to 29th May, 1928, which heralds our entry to the second low passage.

ACKNOWLEDGMENT.

Rev. Thomas Tiplady, Lambeth Mission, Lambeth Road, S.E.1, acknowledges with grateful thanks:—5s. from J. F. T.; 4s. from a Reader of the NATIONAL MESSAGE; 5s. from Anon.; 2s. 3d. from E. M. S.; 5s. from A Well-wisher; £1 from Miss Nellie Harvey; 5s. 6d. from Two Etruseans; 2s. from An Old Age Pensioner; 3s. from J. F. M.; £3 from A Reader of the NATIONAL MESSAGE; 5s. from C. D., Doncaster; 10s. from Interested; 2s. from B.I., Manchester; £5 from Nairobi, Kenya Colony; $1 from Canadian Widow.

* Ps. xlvii, 9. A.V. Margin.

† The U.S. Government have not yet ratified the Lausanne Treaty. Consequently official relations with Turkey have remained in suspense. The agreement expires 1st June, 1928.

‡ See "Week by Week" article on p. 653, NATIONAL MESSAGE AND BANNER, dated 16th October, 1926.

§ In October, 1926, Viscount Rothermere stated that "in the opinion of many shrewd observers there were abundant signs of another great upheaval before 1950."

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CORRESPONDENCE.

To the Editor of THE NATIONAL MESSAGE AND BANNER.

GLASTONBURY AND ITS SUMMER SCHOOL.

DEAR SIR,—I had my first experience of a British-Israel Conference last Whitsuntide, and I am delighted with it. Through Mr. Houghton, with his firm stand upon the Bible, and Mr. Morey, with his general free and easy expositions clearly given, we were well served, and this was the general expression of all who were favoured to be present. Mr. Houghton Scripturally answered the question " If the British are Israel, what good is it? " He also spoke upon " The New World, the New Man and the New Age," in each case letting the Scripture speak with all authority, whilst Mr. Morey convincingly showed that the real Jew as known to-day is but one-fifth of the original tribe. His closing lecture on the Pyramid was much appreciated. My first impressions are of such a nature that I shall not be wanting to miss any prospective Glastonbury school again. In addition to these illuminating lectures, we had healthy and instructive motor excursions to various places of importance to Israel in Britain. We, of South Wales, mourn the sad and sudden loss of our first Commissioner, the Rev. D. Wynne-Evans. May we urge upon the Committee the vital need to consider the Principality with all speed, so that our several small centres may become affiliated as one to the British-Israel Federation Centre.

Yours, W. T. MEDHURST.

DEAR SIR,—We find a leading article in the *Daily Mail* on June 4 entitled " *Give up the Mandates!* " Part of it reads: " We are still tied up with PALESTINE and MESOPOTAMIA. *If either of those mandated areas should be menaced from*

RUSSIA OR TURKEY,

or any other quarter, we are under the obligation to defend them. It is an obligation which we could scarcely fulfil if seriously challenged; for to carry on military operations among the mountains of KURDISTAN, 600 miles from the sea, would strain our resources to the utmost. That was the opinion of the late FIELD-MARSHAL SIR HENRY WILSON, who was Chief of the Imperial General Staff in the closing period of the GREAT WAR."

Further, the paper complains that, had we abided by the original decision of the LEAGUE we should have been " free of our commitments in ASIA MINOR in 1928 at the latest." Lamely it concludes, " It is true that to leave IRAK and PALESTINE to themselves would probably lead to internal chaos *or foreign invasion.*" Then comes a statement of the only alternative: " We might hand the mandate to ITALY." The italics are ours!

BRITISH-ISRAEL believers are not much impressed by the arguments for relieving ourselves of responsibility of the mandates, and cherish no fear as to the outcome of plots in this direction. But from a premonitory point of view, the above article with its " RUSSIA—TURKEY—1928—ITALY " is of the most profound prophetical significance.

Yours sincerely, A. R. NELSON HEAVER.

BOOK NOTES.

" DEDICATED to the Oldest National Church in Christendom by one of Her Grateful and Loyal Sons; and to all lovers of Her Book of Common Prayer by one of themselves."

These words form the dedicatory passage of one of the most striking works we have read. In " Sunday Keywords," the Rev. Arthur Pritchard, M.A., breaks entirely new ground. In his foreword, two points are emphasised. Firstly, that the Collect, Epistle and Gospel for the day should be considered as a complete entity of themselves, by reason of the " Keyword " or main thought common to all; and secondly, he dwells upon the power inherent in collective thought and its immeasurable superiority over that of the individual. In his own words " The power of the united thought of a number of people is more nearly represented by their product than their sum."

The feature of the book itself is its simple and straightforward sincerity. Mr. Pritchard considers the Collect, Epistle and Gospel for each Sunday in detail and his testament will present these prayers and passages in a new light for many readers. The authors plea is that " it would be an inestimable gain to the Church as well as to the world it has to help to regenerate, if Congregations, and Classes, Unions and Guilds, using the Collects, Epistles and Gospels as an entity could have their thoughts thereon welded into one harmonious whole by means of Sunday Keywords, which a long experience of their use has shown to be just the means conducive to that great end," a plea we most heartily endorse.

" *Sunday Keywords for Churchmen,*" *by Rev. Arthur Pritchard, M.A. Covenant Publishing Co., Ltd. 4s. 6d., by post 4s. 9d.*

Look to the end of worldly ambition, and what is it? Take the four greatest rulers, perhaps, that ever sat upon a throne. Alexander, when he had so completely subdued the nations that he wept because there were no more to conquer, at last set fire to a city and died in a sense of debauch. Hannibal, who filled three bushels with the gold rings taken from the slaughtered knights, died at last by poison administered by his own hand, unwept, and unknown, in a foreign land. Cæsar, having conquered 800 cities, and dyed his garments with the blood of one million of his foes, was stabbed by his best friends, in the very place which had been the scene of his greatest triumph. Napoleon, after being the scourge of Europe, and the desolator of his country, died in banishment, conquered and a captive. So truly " the expectation of the wicked shall be cut off."—G. S. BOWES.

* * *

The Rev. Jos. Gay, A.I.S., visited Gosport on Sunday and Monday, June 19 and 20. He preached in the Kempton Town Mission Hall on the Sunday, and lectured in the Suncroft Hall on the Monday evening. On the Tuesday, June 21, he lectured at Herne Bay, afternoon and evening, passing on to Worthing for Wednesday and Thursday, June 22 and 23. Large and enthusiastic audiences waited upon his ministry, especially at Herne Bay and Worthing. On the Thursday a garden party was held in the grounds of the Vicarage by the kind invitation of Canon and Mrs. Hollis. About 200 guests attended.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

ON account of the holiday season meetings at Headquarters are suspended for the present. Notice of special meetings, if any, will be given in these columns.

* * *

Our main efforts for the coming weeks must be largely concentrated on organisation for the Congress which opens on October 3rd and continues until October 15th. Will our readers both at Home and Overseas please enter the dates in their diaries and make arrangements to give us the pleasure of their company for what will be the most important Congress yet held, and we hope the largest in point of attendance.

* * *

The June meetings at Central Hall, and at Headquarters passed off very pleasantly, some excellent addresses were delivered and these will duly appear in this Journal. The last meeting when the Secretary-General gave an account of his Eastern Tour was crowded, all available chairs were requisitioned and even then all who sought admission could not be accommodated. Major Richard Rigg, O.B.E., J.P., presided. The Rev. Arthur Pritchard, M.A., supplemented Mr. Garrison's descriptions with a short and felicitous address. Major Knowles, our President, had a long standing prior engagement, but he sent a charming letter which was read by the chairman.

* * *

Some time ago a certain paper printed a number of letters against B.I. and some in favour; the Editor—a clergyman—thereafter attended a B.I. meeting and listened to two forceful addresses; result the said Editor has come over to British-Israel views.

* * *

Our Bradford Branch held their Annual Meeting last month. An encouraging report and balance sheet was presented. The Rev. R. G. F. Waddington, M.A., President; Mr. G. Smithson, Treasurer, and Mr. Wm. Bottomley, Hon. Secretary, were unanimously re-elected. The branch is doing excellent work, and greatly increased interest, and much larger attendances are distinct features of the year. Mr. Foster Beaver is giving a Garden Party on July 11th, when Mr. J. J. Morey is to give an address.

Support from Headquarters is looked for in a supply of speakers for the winter session and prayers for the Divine blessing.

* * *

Our Sheffield Branch in conjunction with the daughter branch at Thurcroft, held a Picnic on June 25th, at Redmires. A continual downpour of rain did not damp their enthusiasm. Though not able to have a Picnic in the full sense of the term, they gathered in a large room and had addresses and singing. Among those who took part were Mr. Whitton, Mr. Webster, Mr. Stanley, Mrs. Oldale and Mrs. Thacker.

* * *

Mr. Riches, Hon. Secretary of our Portsmouth Branch, writes:—"Our series of winter meetings came to an end on June 21st with large gatherings to hear Mr. Daniel Farmer—deputising for Mr. Morey—expound B.I. teaching, which he did in a convincing manner. The chairman, the Rev. W. N. Yorwerth gave his reasons for identifying himself with the B.I. Movement. 'It includes,' he said, 'those sects which base their faith on the revealed word of God. It is charitable, in that it is out to propagate truth, rather than hunt heresy, or enthrone dogma. It is co-operative, and it is destined to be the welding force of the English-speaking races and the basis for a world-wide evangelical alliance. It is sane; it knits patriotism with true religion; there is nothing in it unreasonable. It is satisfying; it is both a dream and an achievement. It solves many problems, and will provide a centre and a rallying ground for true faith and good works.' We thank God for this testimony and pray that it may be repeated by many of the Ministers of the Gospel of Christ, Who Himself declared that the kingdom of God was at hand. May grace, wisdom and courage be given us to declare to the people the outward manifestation of that Kingdom, remembering that we are chosen as His witnesses."

* * *

Mr. J. J. Morey is to visit Bingley, Yorkshire, on July 11th and 12th; Barking, July 15th; Putney, July 20th, Taylor's Hall, High Street, at 3 and 8 p.m.

* * *

A Vicar writes:—"Having scoffed, more or less, at it for 30 years or so, I have become a complete convert to the British-Israel belief, and am very anxious that the light should be spread." In a long letter he proceeds to ask for help and direction.

* * *

We gratefully acknowledge the following anonymous donations:—F. H. C., £1; "Bob," £1; Anon, £2 8s.; H. C., Transvaal, £1; "Zion" (Ill.), 100 dollars.

* * *

The Commissioners for the various divisional areas of Britain are meeting next week to discuss important matters relating to organisation, etc., in their several districts.

* * *

There is an unprecedented demand for tickets—including Course Tickets—for the Congress which opens on October 3. This presages large gatherings. Early application is most advisable.

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JUST THIS ONCE

By THOMAS TIPLADY.

IN London the only safe place from which you may look at the moon and the stars is the top of a 'bus. If you look at the sky while walking in the street you may collide with someone and then planets, unknown to any astronomer, will swim within your ken. Therefore if while out walking you feel tempted to look skywards, don't. Get on a 'bus. Sometimes, when, like Tom Bowling, I have gone aloft, I look up at the silver moon and dream of a great people now turned to dust, who thought not of the moon as a dead thing, but who thought of it as a living thing, a goddess who loved the earth and sometimes stooped to kiss it while it slept. I think I could have lived with those old Greeks quite as comfortably as with the materialistic modern mind which, puffed up by its one-sided education, and imitating the ingratitude of King Lear's children, tries to turn God out of His own universe, or, failing that, give Him as small a portion as possible.

Then, as I look at the old moon, I think of my father, and how he must often have gazed upon it as he walked over the Yorkshire moorlands by its light. But it is a long time now since he saw the moon wax or wane, unless they look down on it from heaven as we look up to it from earth. Countless generations have looked on the moon as we look at it, and have passed into that Silent Land which its beams cannot reach. And we shall pass, one by one, taking our last look at the moon. We have just this once on the green earth. All the good we are going to do in the world we must do now. There are some words of Andrew Marvell which, through many years, I have never been able to forget for long at a time:

"But at my back I always hear
Time's winged chariots hurrying near."

And the words of the Psalmist, "My days are like a shadow that declineth," have often made me muse after this fashion:

"Like a shadow that declineth
Are my days,"
Fleeting, changing, and uncertain
All my ways.

Thou art changeless as the starlight,
Still and bright,
Guilding pilgrims on their journey
Through the night.

Guide my feet along the pathway
I must tread,
Lest I wander with the faithless,
Blindly led.

Give me strength to help another
On the road,
Gladly on my shoulder bearing
Half his load.

Give me cheerfulness of spirit,
Oft to sing.
Driving clouds from pilgrim faces,
Smiles to bring.

Give me sympathy with sorrow,
Some to soothe;
And a care for others' troubles,
Roads to smooth.

When my feet are growing weary,
Bid me camp;
In the valley of the shadows
Be my lamp.

From the sleep of death awaking,
Bid me rise,
To behold in fadeless beauty—
Paradise!

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THE NATIONAL

MESSAGE & BANNER

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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 SEQUENT ORDER OF THE PROPHETS.—II.

BY THE REV. W. PASCOE GOARD.

IN our last issue we considered the matter of Prophecy. We saw that the field of prophecy is one; and that each of the prophets made an individual contribution to the literature of that field.

To-day we are to consider the wonderful sequence of the work of the prophets and of the order of the prophets.

Each prophet writes in accordance with the one great scheme of prophecy, and within the field of prophecy. There is not a "free lance" among the prophets from the beginning to the end.

We are not to speak of the great outlines of prophecy in relation to the material universe. Neither are we to speak on the great outline of prophecy lying within the scope of the former which deals with the great redemption scheme in its widest manifestation, and which outline began in the garden with the promise "The seed of the woman shall bruise thy head, and thou shalt bruise his heel."

We are to take a more intensive presentation of prophecy, the lines and field of which lie within the scope of both of the larger outlines mentioned; and which intensive presentation is at once the foundation of Christian doctrine and the object of Christian faith.

The beginnings of the intensive scheme of prophecy which we are to consider we have called "modern prophecy" to distinguish it from the more ancient systems, of which it is a part; the beginnings, we say, are in the historic person of Abraham and in his call from Ur of the Chaldees.

We call this modern prophecy because of the fact that the chain of events there started in connection with our race are running still full force, and are the most vital of all forces in the national and international situation to-day.

The purpose of the prophecies is primarily to show forth to all the generations involved the whole of the Divine plan for the redemption of the world, nationally and spiritually, through the seed of Abraham and the nation Israel formed of that seed.

In the light of the prophecies the careful reader will see that there has not been a single generation from Abraham to this day which has been without the full instructions regarding that Divine plan in its fulness. It was fully revealed to Abraham. It was made clear to Isaac. It was manifestly known to Jacob in the greatest detail "to the utmost bound of the everlasting hills." It was made known to Israel by Moses; was rehearsed to them in psalm and address by David; was written upon in the fullest extent by Solomon; formed the basis of the major and minor prophets; was the foundation of the Gospels and the mainspring of the work and ministry of Our Lord; was the theme of the Acts of the Apostles and of the Epistles, and formed the glorious finale in the Book of Revelation.

What a wonderful thing this knowledge has been throughout all the ages! What foolish people have been the people of the Lord that they have constantly questioned the verity of the whole matter from the beginning to this present day! The multitude have received the prophetic message with gladness. The few have cavilled and doubted, as at this day, to their own and their followers' great loss.

Now as to the sequence of the prophets.

The first of the great prophets of the Abrahamic Scriptures is:—

EL SHADDAI (God Almighty).

As the founder of this system of prophecy and as the foundation prophet, El Shaddai came to Abram and Sarai, and to

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them He made known this great system from the beginning to the end.

Every prophet which has followed has simply amplified and detailed for us the great foundation prophecies of El Shaddai, the Covenant-keeping God, the Father of Israel.

We cannot emphasise this statement too much. It lies at, and is, the foundation of all post-Abrahamic prophecy.

Abraham comes next in the succession.

In the case of Abraham there was not much opportunity for him to make prophecies. He was the apex of the prophetic line who RECEIVED AND BELIEVED the prophecies. "What saith the Scriptures? Abraham believed God and it was counted to him for righteousness."

Abraham gave heart and mind to be the vessel to receive the seed of prophecy, namely the covenants promises and prophecies made to him and with him by El Shaddai, the God of the Abraham race.

Isaac received the prophecies from the lips of his father Abraham, and they were confirmed to him by El Shaddai, his father's God.

Jacob comes next in line. He knew of the prophecies received and believed by Abraham his father. But to him was given specific and individual revelations. For instance, the Ladder of Bethel; the personal revelation of God at the brook Jabbok; and the still further revelation at Bethel. This personal training and experience prepared him for those marvellous prophecies which he gave concerning the sons of Joseph, Ephraim and Manasseh, and the still more marvellous prophecies made to and concerning the ten patriarchs and their descendants tribe by tribe.

Well might Jacob-Israel exclaim in wonder "The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills."

See Genesis, Chapters xlviii-xlix.

It will be seen that the prophecies of Jacob followed the line of the Covenant and prophecies of El Shaddai, made to and with Abraham.

The next great prophet to arise in Israel was Moses.

The writings of Moses are filled with prophecies and instructions regarding the great theme and field of prophecy. We have space only to draw attention to his great synoptic utterance contained in Deuteronomy, Chapter xxxiii. Please read that wonderful chapter as part of this article.

Again we overleap certain centuries and come to Nathan the prophet, the friend and monitor of David. To him it was given to record the Covenant made and established by the Lord with the House of David; to foretell the continuance of that House and of its rule for ever. And also to tell of the fact that for Israel there was another land appointed where Israel should be planted and move no more.

This great prophecy will be found in 2 Samuel vii.

David himself was a prophet and sang of the future of Israel and of the House of David, of the Messiah who should come and redeem Israel, and of the final reign of Our Lord in Israel.

Elijah restored to Israel the worship and faith of Jehovah.

Elisha carried forward the work begun by Elijah in Israel.

Amos was sent to the centre of Israel idolatry and rebellion, namely to Bethel, "The King's chapel, and the King's court," and there solemnly changed the name of idolatrous Israel to the House of Isaac. (See especially Chapter vii, 8, 9, 16.)

Hosea prophesied the divorce of Israel from the position of the Bride of the Lord; but with promise of ultimate redemption.

Isaiah dealt with many lands and nations. But especially he addressed his prophecies to:—

Judah and Jerusalem, Chapters i-vi.

The House of David, Chapters vii-xii.

To various nations by name and address, which messages are reviewed in Chapter xxiv. This chapter also begins the song of *the Isles of the Sea*, the Isles where Israelites dwelt in a colony which should be the basis of the restored Israel kingdom.

Thence the prophet takes up the burden of Israel in Palestine.

But at last in the final message of this great book he turns to the prophetic forewriting of the history of *Israel in the Isles*, that is to say, of Israel in Britain, as we firmly believe. Chapters xl-lxvi.

The greatest of the many great messages which he has to give regarding Israel in the Isles is the great fact of *the redemption of Israel*. These great redemption of Israel chapters will be found from Chapters xlix-liv.

Jeremiah deals with the time of the break-up of the kingdom of Judah, and the removal of the House of David and of the remnant of Judah from Judah and Jerusalem.

At that time of utter apparent failure of the two kingdoms and of the three Houses, House of Israel, House of David, and House of Judah, he *solemnly renews the covenant with Israel* and *gives the text of the new covenant later to be made with the House of Israel*, and *he also solemnly renews the covenant with the House of David*. (See Chapters xxxi-xxxiii.)

Thus Jeremiah sees the land of Israel and Judah empty of all the people, but he also depicts the House of Israel established for ever under the reign of David elsewhere.

Ezekiel went out to the captivity of Israel on the banks of the River Chebar. There he prophesied to the captivity of the House of Israel, the glorious day which should come to them at the end of the age.

Daniel went with the captivity of Judah to Babylon, and there he prophesied concerning the contact and rivalry between the Continental Empires and the Kingdom of Israel down to the Second Coming of Our Lord.

Daniel graphically portrayed the succession of Continental Empires: Babylon, Persia, Greece, Rome, in the great dream image of the second chapter.

At the same time, under the symbol of the stone cut out without hands he showed, standing by the side of the dream image, The Stone Kingdom ominous, threatening to the life and continuance of each and all of these Empires, and destroying each in succession and the remnants of all of them together finally, so that there was found no place for them in the economy of nations.

He showed that the Stone Kingdom:—

(*a*) Should never be destroyed.
(*b*) Should not be left to other people.
(*c*) But it shall break in pieces and consume all these kingdoms.
(*d*) And it shall stand for ever.

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Following this he showed the erection of the " IMAGE OF GOLD " on the plains of Dura as the organised worship of the Babylon Empire. Mark: it is not a golden image, but an " image of gold." Thus was established the gold standard by which everything and every person was brought to the touch-stone of gold and thus valued in the markets of the world.

Thus was the Empire established as to the national and as to the ecclesiastical phases of it as set forth in these two great chapters.

Following this Daniel deals with the Nebuchadnezzar dynasty. It should be cut down but its root should be left in the earth, and after the periods of brass and iron had passed it should arise again.

Among the modern dynasties there is a family which sprang from the Nebuchadnezzar line, this prophecy being witness.

Now Daniel proceeds to touch the line of history of these Empires and their succession, showing, for instance, the end of the Nebuchadnezzar dynasty and the Babylon Empire; the beginning of the Medo-Persian rule; the end of Medo-Persia and the coming of Alexander; the breaking of Greece into four, and the coming of Rome; and so on to the coming of Our Lord, and the taking of the Kingdom by the Saints, *i.e.*, Israel.

The minor prophets follow along the same great line of succession, each making his sequent contribution to the one great fund and field of prophecy. For instance, Obadiah gave a monologue regarding the final destruction of Edom by the hand of Jacob and of Joseph; while Zechariah, among other things, gives the most detailed description of the final siege of Jerusalem at the end of the Christian dispensation.

Thus we see that *the prophecies of the Bible are all concerning the one great plan and purpose of the LORD in and through Israel.*

The New Testament takes up the same story within the same lines of prophetic truth.

Greatest of all the prophecies are those books and chapters which bear simple testimony to the life, ministry, death, resurrection and ascension of Our Lord. Outstanding among these are the four Gospels. Inasmuch as " *the testimony of Jesus is the spirit of prophecy* " these must be looked upon as the greatest of prophecies.

The statements of the Gospels are linked up with the one great theme from the beginning, both *by the constant teaching of Our Lord* and *by the testimony of the evangelists* and *of the Angel Gabriel*, who made the annunciation to Mary the mother of Jesus " . . . 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.*"

Thus we must include among the prophets Matthew, Mark, Luke and John, even though it is fact that their great mission was *to record things which then were*, rather than to foretell things which should be thereafter.

JESUS CHRIST is the outstanding prophet: " Like unto Moses, raised up of God." Witness all His teachings regarding *the gospel of the kingdom; the law of the kingdom; the imminence of the kingdom; the transfer of the kingdom* " to a nation bringing forth the fruits thereof," and finally to *the establishment of His own reign in the kingdom.*

Read especially as part of this article Matthew xxiv-xxv.

THE HOLY GHOST at Pentecost gave, through the lips of the energised Apostles, wonderful prophecies concerning this very process of Divine purpose and fulfilment.

Stephen, the protomartyr, gave wonderful prophecy as *he recited all this great field of truth from Moses to Jesus.*

The Apostles in the Epistles carried forward the same great theme. *They built their doctrines on the covenants made with Abraham.* Thus in the Epistle to the Romans St. Paul makes that covenant, and faith in it, *the ground of Abraham's justification by faith, and of ours.*

The Epistle to the Hebrews is just as specific. Dealing with Moses, Aaron, Abraham and the covenants made with Abraham, and especially with the New Covenant which should be made with the House of Israel " after those days," which covenant is administered by Our Lord.

Read Hebrews, Chapters viii-ix, and Romans i-v and ix-xi.

The Book of Revelation is the triumphant fulfilment of all the Divine purposes, and of the whole volume of prophecies which over many ages has been made and recorded concerning the same.

The prophecies take up all phases of the development of world affairs as they affect, or are affected by Israel, and deal with all the nations and peoples involved. Every contribution adds to the perfect whole. Although the prophecies are diverse in detail, and in the individual matters dealt with, they are none of them contradictory to the general scheme of prophecy.

Each is a valuable contribution to the whole.

They outline the countries which should be occupied by the Israel people.

They outline the missions, of various character, which Israel should carry out among the nations, as diverse as *colonising the waste places* and *setting free the slaves, and destroying the slave trade.*

The prophecies contain *general outlines of a chronological system* so that students of prophecy could approximately determine the point reached and to be reached from time to time, in fulfilment, and arrive at an *approximation sufficient to guide expectation* as to the time of the return of Our Lord.

They foreshow with undoubted clearness a sequence of events by which history should be worked out through the ages, and which should ultimately show that the return of Our Lord is at hand.

With the prophecies to guide us there need be no walking in darkness.

With this perennial miracle of prophecy, fulfilled and in process of fulfilment, in hand there need be no question as to the fact that " Holy men of God wrote and spoke as they were moved by the Holy Ghost " in giving us these prophecies.

With past fulfilment of the great body of prophecy before us as evidence, there need be no question but that the margin of prophecy outstanding, awaiting fulfilment, shall find fulfilment in the same wonderful manner.

With these thoughts and facts in hand let us search the Scriptures and make our own the wonders of the past, of the present, and of the future of the Kingdom of God, and obtain assurance of our own place in it.

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ANNUAL SUMMER MEETINGS.

ADDRESS BY REV. J. J. WHITEHOUSE, M.A., OF SOUTHEND.

MR. CHAIRMAN, LADIES AND GENTLEMEN:

When Mr. Garrison asked me to address this gathering I regarded it as paying me a great compliment, because I am quite a newcomer into this Movement. I think my best contribution to-day might be what I should venture to call "the confessions of a convert."

One tries to catch up and register the impressions—the route by which one got into this great Truth.

I suppose many people (like myself) regarded it with rather mild amusement at first, quite harmless, but a little fantastic and absolutely impossible to be substantiated by the proofs of history. Of course, one realises now that it was quite a misunderstanding of what British-Israel Truth stands for. I thought that the whole matter referred to the Jews. My wife has been a believer in this for quite a long time. I would pit my brains against her—and she is a very clever woman and a most excellent housewife—and I used to greatly amuse her by calling her "a little Jewess" and so on; but, of course, it was altogether due to one's ignorance of the main proposition, and what this Movement stands for.

Well, I would like to tell you how one got into the avenue to it. There was, first of all, the observation of the keen missionary interest which it invoked. I must say, looking back, that must have played a great part in my experience. There is a Doctor, known to a good many of you here, who often writes his experiences on his visits to the East. He was one of my parishioners three or four years ago, and he took infinite trouble to try and convert me to the belief. It was my denseness, I suppose; it was not his inability to present it in a proper way. Anyhow, one realised at the time the tremendous power behind a belief that caused a man like that to go out of his way to spend hour after hour trying to convert others to what he believed himself.

I put that, then, down as one of the things which led one to see this great Truth.

Another came to me about twelve months ago, when I read Mr. Davidson's wonderful book on The Great Pyramid. As I can see it now, that was the avenue along which I would have to approach it. When I got to his book I found indisputable facts which, try as one would to get over, you could not. You have not speculative theory here. One enquired as to Mr. Davidson's record, and, there again, beyond dispute, you were driven into a corner by this wonderful book, and the only conclusion you could come to was this: either it was the most wonderful series of coincidences that the world has ever imagined, or it was a direct revelation of Almighty God preserved in stone. I must confess that the former alternative, the fact that it might be a wonderful coincidence, was much the harder for one to accept than the other. And so the Pyramid, then—a study of the Pyramid and that wonderful book—brought a flood of light upon this subject, and, of course, that drove one back to the Bible. We saw that the Bible and the Pyramid were like the hand and the glove, fitting perfectly each other, one co-operating and explaining the other, and both coming from the one Divine source.

Of course, with regard to the Bible, there again one had been taught the commonly-accepted view of prophecy. At Cambridge we were led to believe that those prophecies had reference, mainly, to the current events of the time in which they were written. Dean Kirkpatrick was the great authority in my day when at Cambridge, and his thesis was this, that the Prophet was a forthteller rather than a foreteller, and that was emphasised to the exclusion of any belief in the foreknowledge of the men who wrote the prophecies of the Old Testament.

Well now, here flashed a truth across the old Book, a new light on the old page and those very difficult passages.

Then beside the Pyramid and the Book and the observation of the eager missionary spirit which the subject evokes, there is a fourth influence which, in my case, has played a part, and that is the observation of current events. Whether we believe in the British-Israel Truth or not, everybody must acknowledge that the problems of to-day are too big—far too big—for any one party or any one man or any one statesman. The one last hope that this tired old jaded world has got, I believe, is this Truth that has flashed forth across the world in these modern days, to help us to understand, to see some light in this dark maze of current events.

Along that road, then, has travelled a convert—arrested by the eager missionary enthusiasm of the supporters of this Movement faced by the indisputable facts of the Pyramid; forced back to realise that those old Prophets meant just what they said; and current events, all of which fit like a mosaic into a perfect explanation of the trend of history.

Having been convinced, there comes the question of the next step. Because the conviction had led to this point, that here is a belief, not as one amongst others, but the most important belief for the hour; if it is true, then it is supremely true and supremely important. That is my point. If we are the descendants of that Race, chosen by God to bear the torch of truth through the world, and we are to play this great part in the last days, then it is a greater thing than anything that is on the horizon at the present time—greater than the reform of the House of Lords, or the Trades Disputes Act, or any other act on the Statute Book. Having arrived at that conviction there comes the question, what is the next step, because, obviously, believing that, you cannot keep it to yourself. If you keep it to yourself you have not got it. But, of course, there is this question. There are two or three ways in which to broadcast a supremely important fact or belief. One of those ways you might damage a belief, and do just what you do not want to do, and as far as I can see at the present moment there needs to be a great deal of tact in this matter. You have got to see, first of all, the difficulties from the point of view of the people you are trying to convert. A man met me the other day, and he said, "Look here, Vicar, I have been to some of those B.-I. meetings you have got up, and I want to know this. Where do you people stand on the question of regeneration?" Now, if there is one thing, Mr. Chairman, that makes my blood run a little cold, it is the bandying about of technical expressions like that. It means one thing to one person, and another to another. I like a plain definition, so I said to the man: "Do you mean where does Jesus Christ come in this Movement? If you do, my answer is this. If

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you read your Bible intelligently, you will see two threads of thought running through. First of all, there is the teaching that Jesus Christ is the universal Saviour, that black, brown, yellow or white, " no man cometh to the Father but by Me." That He is the Saviour of Assyrians, Germans, and of everybody who comes to Him. I said to him, " Get that clear ; we do not say you are saved by nations, or anything like that. Whether you believe British-Israel Truth or not, you have got to come that way, through Jesus Christ, the universal Saviour." "The second thread of truth, or woven into this thread of truth, there is another, and that is that Almighty God has selected a nation to have the privilege of carrying this priceless treasure, this Evangel of Jesus Christ, the universal Saviour, throughout the world, and what we teach is that history shows that this nation was Israel, surnamed Britain." " Oh," he said, " if that is so, then I am with you." But, my friends, I believe that man was stating a difficulty which is felt by very many simple-minded people of simple faith ; they have crowned Jesus Christ as the Captain of their life, and are jealous of any Movement that would dethrone Him. I believe that is one way we have got to take, to make it absolutely definite and clear that it is simply exalting Jesus Christ, and doing nothing at all to the contrary. Then, of course, there is the man who has got to get to it through history, so to speak ; the man who is not touched by what is very strong evidence to us who see it afterwards, such as Saxon being Isaac's son. I absolutely believe that now, of course, but I had to get to that through history, so to speak, and the book that really moved me very much was the Rev. Mr. Milner's book, " The Wanderings of Israel." It was given to me by a black clergyman in Jamaica. I used to be Principal of a College in Jamaica, and that clergyman came one day—about 14 years ago—and said he had a book that he would like me to read ; and he began to expound British-Israel Truth, and he had all the missionary zeal of everybody else I have met. He believed it thoroughly. It rather amused me at the time, because he was trying to show me that the Saxon race was descended from Israel. I asked him where he came in. I was quite prepared to receive all the promised blessings, but wanted to know where he came in. He said, " Oh, my ancestors were Scotch ! "

Well, I read that book, and I must say that for throwing light on a subject you will have to travel a long way before you find its equal. The careful way in which that writer traces the history, leaving nothing to speculation, backing it up by evidence from Herodotus and other extraneous authorities—well, I put my head in that book, and I wished there had been another dozen books like it.

There is that man we have got to approach, and very tactfully. We can get at that man, I think, and we have got the soundest historical evidence, if we only take the trouble to study it and get it at our finger ends. That is the next step ; what is a third ?

Convinced of the truth of this Movement, tactfully propagating it, I believe the third step is to be prepared to pay the price. What do I mean by that ? We believe we are the Chosen People, and that in these last days we are being faced with a great menace. It does not require British-Israel Truth to prove to anybody that Russia means to throw down the gauntlet just when it suits her. What is going to be our attitude ? Ladies and gentlemen, members of this great Federation, what is going to be our attitude with regard to this black cloud which is prophesied to come our way, and which current events prove beyond dispute must come. What is going to be our attitude ? Humanly speaking, I suppose we should get all the forces available to meet this menace ; call up armies, navies, and so on, but somehow one's blood runs cold at the thought of another horrible inferno of a war. Surely there is some way Almighty God could devise to save humanity from this diabolical spectacle. It is difficult to believe that He Who said, " Put up thy sword into its place, for all they that take the sword shall perish with the sword," should not have some way of meeting this trouble. We might have gunpowder, but gunpowder is not going to settle it. As far as one can see, we must have our weapons from another arsenal. I believe if we could get this country on its knees before God, if we could get our people to know who we are, and then to bow before the inscrutable Hand that has led us through all these centuries, it would be just as it was with Jonah—the catastrophe had been prophesied, the city doomed, but it repented, and the doom was averted.

When the kingdom was separated in the time of Rehoboam, what was said by the old advisers ? " If thou wilt be a servant unto these people . . . " That is our destiny, to serve. If we can get our countrymen to see who they are, and to acknowledge the God of Abraham, the Father of Our Lord Jesus Christ, then His merciful Hand will lift the veil, and the nations will come in, led by us into the Kingdom of Righteousness.

ADDRESS BY REV. EBENEZER FOX, M.A., OF AUSTRALIA.

MR. CHAIRMAN, LADIES AND GENTLEMEN :

I cannot express to you the pleasure I have in being here to-day. It was one of the thoughts that dominated me as I left Australia to come here to my Home Land once again, that I would have the pleasure of meeting with you again as I had some three years ago, when we opened our Headquarters.

The desire to be present was so strong that I have practically risen from a bed of sickness to come here, to be with you and to enjoy the riches and the pleasures of these meetings.

After finishing 50 years' ministry I retired. I have occupied pulpits in the various churches—Anglican, Congregational, Methodist, as well as my own church—and wherever I have gone I have found the people with an appetite for British-Israel Truth. It is simply insatiable.

I was asked by a Rector on one occasion to occupy his pulpit, and I was told that the people did not like long sermons so I gave a short one on British-Israel Truth. When I had finished, one of the greatest objectors came to me and said I had been an hour too short, and the Rector came and asked me to take three services the next Sunday as the people wanted to hear more about it.

Wherever I have gone I have found the people hungry for our Truth and the light we have, the facts we are able

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to give them, and I am here to bring some facts from Australia, the land of my adoption.

Australia is able to give unquestionable evidence of the fact that we are the Chosen People of God—that the British are Israel—that we are inheriting and enjoying the wonderful provisions of God which He made for our Race and our Empire.

Those of us who have been studying that wonderful work upon the Pyramid by Mr. Davidson have come to the conclusion that it embodies certain revelations that were known ages before, and find that it corresponds with our experience that that which we have to-day as a revelation from God is not the first, nor the only, revelation from God ; that here and there, particularly through the Old Testament, there are things which go to show there was a light which has been lost—perhaps because of iniquity—but which still in some of the facets shines down to-day giving us illumination and confidence.

That was a wonderful address given by Moses when he was about to depart from Israel, to go up the mount and die. I will just read a portion, the 7th and 8th verses of the 32nd Chapter of Deuteronomy :—

> " Remember the days of old, consider the years of many generations ; ask thy father, and he will show thee ; thy elders, and they will tell thee.
>
> " When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel."

Now, these words refer to a time when Abraham was not, and when Israel had not been born ; it takes us right back to Babel, to the time when God separated the nations, and when He allotted to the nations their inheritance ; it only was what was left over for them, after all that was required for the forthcoming children of Abraham ; after their needs were satisfied, then the other nations had their portion and their lot—India for the Hindoo, China for the Chinese, and so on—and what was called " the waste places of the earth " God kept empty for us.

We are the sons of Abraham, and Australia is a wonderful illustration of the power of God to maintain His promises and also His purposes.

It is a difficult thing for you to imagine, for instance, that from Australia to Asia it is only a hop, step and a jump, so to speak, from island to island ; that the ships that sail from Australia to India and China anchor at night, because the reefs are so numerous. It would be a very easy thing for the people of India and China to go down to Australia. It is also a hard thing for us to remember that, roughly, there are a thousand millions of human beings living just north of Australia—85 millions of Japanese, hundreds of millions of Hindoos and Chinese—and they are looking down to Australia. But it is too late.

It is a remarkable thing that that teeming population, so industrious and so skilful in sailing the seas, were unable to get below the 10th latitude below the Equator. Teeming as they were ; hungry as they were for land and expansion, yet they were never able to get below the 10th latitude.

There were at least three distinct attempts made by the men of the North to locate themselves in Australia, but it was the Australian Aborigine that kept them back—a short stick about 18 inches long, with a hollow knob, and the spear thrown by the natives was able to keep them back.

Australia is at once the hope and the despair of the evolutionist ; the hope of the evolutionist because of the wonderful things that are there. The Platypus, for instance, which lays eggs, which suckles its young, which lives both on land and in water. And then it is the despair of the evolutionist looking to Australia for the ancestor of the human family, because there are monkeys there ! I am thankful there are no monkeys there, and I am very thankful that land has been kept for the British Race.

Is it not a marvellous thing that right away from creation that land has been kept empty ; that land which was once discovered by the Dutch, who did not think it worth their while to run up their flag !

I read to-day " Trade with the Empire." The imports from Australia are 61 millions, and the imports from England are the same—120 odd millions every year in trade between England and Australia. And yet those poor Dutch, when they got into the Gulf of Carpentaria and came to a place which was afterwards called Cape Turnabout, they turned back and went home, telling their countrymen that it was a dreadful place—there were laughing devils up the trees, and the rats were as big as men—(referring to kangaroos of course) and no one could possibly live there !

I have a few facts here in relation to the attempts that were made by the maritime nations to find this Terra Australis. In 1792 Capt. Torres sailed along that 10th latitude below the Equator for 3,000 miles to find Australia. He saw one of the jutting points and thought it was an island. Just as our trams are controlled by the electric wire, so it seems Capt. Torres was controlled, for Australia he could not find.

Capt. Carstairs was murdered by the New Guinea natives as he was trying to find Australia.

Capt. Tasman, in 1646, found Tasmania. He also found Australia, and called it New Holland, but did not think it worth while to take possession.

The last six months of last year Australia sent more than one ton of gold, month by month, to America. It was our debt to the Old Country, but the gold of Australia has gone to America to help us pay that debt to Uncle Sam.

What a wonderful land that Australia was, and it was kept preserved. There were mariners who went out to find it, but they could not. Capt. Cook was sent out to observe the transit of Venus. Then he went upon a somewhat benevolent career, distributing pigs among the natives of the South Sea Islands, and his work has borne fruit among the natives of those islands. Capt. Cook discovered Botany Bay.

Sir Joseph Banks has told a wonderful story of that South Land. The French read it and hungered for it, and while we were preparing the first little fleet to send out to populate that South Land, the French people sent out La Perouse with two ships, to get ahead of us, but they arrived 48 hours too late.

Only yesterday, as it were, we occupied that wonderful country.

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Then we can tell of the millions of bushels of wheat that have been sent over here, of the gold, the meat and the wool. What a wonderful land, kept empty from Creation and then given over to the hands of the British. The motto to which we have pledged ourselves is that Australia shall be kept British.

Australia stands to-day, then, as a clear illustration of that which was spoken by Moses before he died. It is as though God had kept for His people Israel that which was necessary for them in their multitudinous descendants; that wonderful Empire that was to be a blessing to the whole earth. Australia stands as a marvellous illustration of the power of Almighty God, the God of Abraham, Isaac and Jacob.

BRITH-AIN.

By A. R. Nelson Heaver.

The first Brith-ain or Land of the Covenant was the Land of Canaan, promised by covenant to Abraham, father of the Brith-ish or Covenant Man Race.

Scattered from their homeland, God's People re-establish themselves in the "Appointed Place," north and west of Palestine and call it Brith-ain!

If Palestine was the first Brith-ain or Covenant Land, modern Britain has the added distinction of bearing the title *Great* Brith-ain, or Great Land of the Covenant.

But the end is not yet.

In conformity with their divine mission, they "break forth" to the west, east, north and south, thus extending the Kingdom of the Brith-ains (the Covenant Lands) to every sea.

The ancient title *Britannarium Rex* declares our King to be King of the Britains (Lands of the Covenant).

But the "Great Nation" of *Gen. xii*, 2, was to develop into "a Nation and a Company of Nations."

The "Nation" is Britain—the Covenant Land—and the "Nation and Company of Nations" is represented by the Greater Britains (or Greater Lands of the Covenant) Overseas.

This Nation is the Brith-ish or Covenant Man Nation of *Jer. xxxi*, 36, which is to last so long as sun, moon and stars endure. It is the Brith-ish *non*-Gentile kingdom of *Dan. ii*, 44, which is to "stand for ever."

It is clear that this Kingdom—like its predecessors—is an Empire, the Brith-ish or Covenant Man Empire.

Now, Abraham, the first Brith-ish or Covenant Man, is declared to be "heir of the World." His Brith-ish seed being heirs, in due succession, are inheritors of the earth.

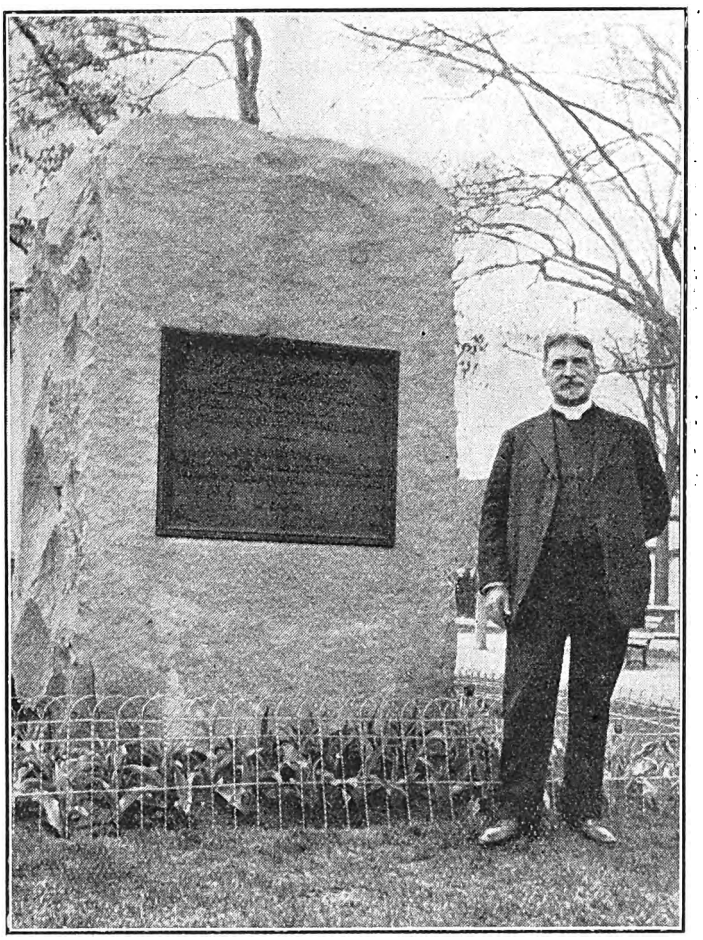
Mark Twain, seeing this process at work, spoke better than he knew when he said: "The English are mentioned in the Bible because it says that 'the meek shall inherit the earth!'" A true word spoken in jest.

When *Victor Hugo* apostrophised Britain, saying: "*One and indivisible will be the world, and the world will be one* Britain!" —One Covenant Land—he simply foresaw the logical outcome of *Rom. iv*, 3 *and Dan. ii*, 44. He thus anticipat d the coming fulfilment of the declaration: "The kingdoms of this world are become the Kingdom of Our Lord and of His Christ."

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The pictures we here present of the Memorial on the historic spot where stood the church in which the American Board was formed must be of the deepest interest to all our readers. To see our good friend and brother, the Rev. Pascoe Goard, standing by the side, lends to it a warm home touch which will be much appreciated by us all.

The American Board of Commissioners for Foreign Missions came into existence in 1810. The Board was formed under difficulties not unlike those which Dr. Carey had to face in



this country. It seems so very strange to us that the Christian Church should, in the first instance, oppose such an obvious, literal, interpretation of the Lord's "Great Commission," to take the Gospel into all lands and to every creature.

It was two divinity students of New England, of Williams and Andover Colleges, who stirred up the Churches to send forth the first American missionaries. These were Adoniram Judson and Samuel J. Mills. The former was the first missionary whom Carey sent to Burma; of the latter his mother said, "I have consecrated this child to the service of God as a missionary." Mills and four other students of Williams College drew up in cypher—"*public opinion then being opposed to us*"—in 1808 the constitution of a Society of Brethren who bound themselves to go forth as missionaries. In 1810

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Judson wrote a paper, signed by himself, Samuel Nott, Jun., Samuel J. Mills, and Samuel Newell, asking the General Association of Independent Ministers, which met at Bradford, on the spot which this Memorial indicates, "whether they may expect patronage and support from a missionary society in this country (viz., America) or must commit themselves to the direction of a European society?" Doubtless they had in mind the missionary societies already formed in England, as, up to that time, there were none such in any other European country.

The result was the institution of the American Board of Foreign Missions, which in 1812 sent forth Judson and four other ordained missionaries to India.

Dr. Judson went to Burma, while Messrs. Hall and Nott landed at Bombay, and followed up the pioneer work of Carey among the Marathas.

Since that time this Board has been enabled, by the annually increasing population of the United States, to throw its organisation over many parts of the world, and notably the corrupt Christian Churches and races of Turkey. Its operations in more than 22 mission fields extend over Natal, East and West Africa (Bihe), Turkey, India, Ceylon, China, Japan, Micronesia, Mexico, Spain, Prague and Hawaii.

And so the Anglo-Celto-Saxon race of America, fulfilling the terms of the Manasseh Covenant, joins hands with the Anglo-Celto-Saxon race in Great Britain, fulfilling the terms of the Ephraim Covenant, to accomplish, by the commands of Our Lord Jesus Christ, the King of Israel, the salvation of the world.

It seems to us very appropriate that the memorial which perpetuates and keeps ever green the memory of so great and important an event should be a rock or stone, rough-hewn. Thus, unconsciously it may be, yet nevertheless true, the Stone Kingdom fulfils her destiny, and exercises her mission in the world.

One day both Great Britain and her company of nations, together with the United States of America, will wake up to the realisation of that truth which now unconsciously they obey.

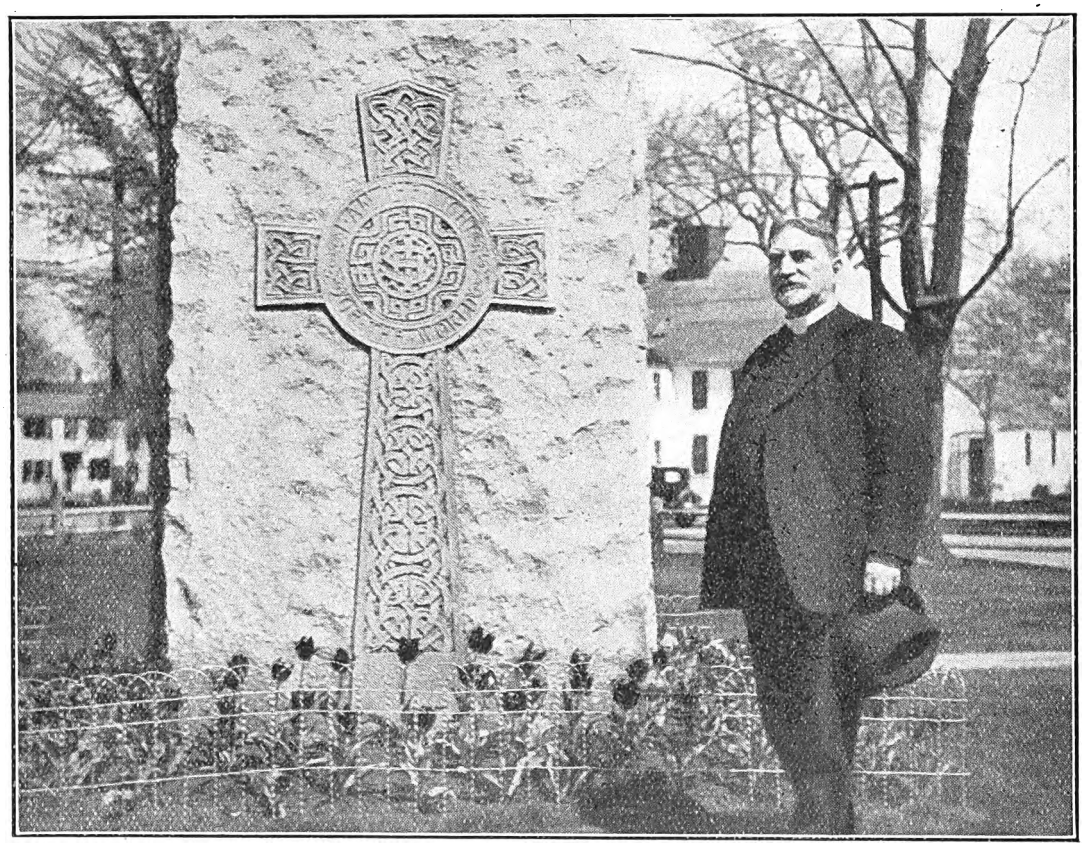
J. G.

ADDRESS BEFORE THE STOURBRIDGE BRANCH OF THE BRITISH-ISRAEL-WORLD FEDERATION.

"WHERE ARE WE?"

By W. J. Foster.

My purpose is to show as near as possible our true position in world history, and to do so it has been necessary to obtain information from several sources, viz.: The prophecies of the Bible; records in history; indications given in the Great Pyramid which are proved to be mathematically exact in accordance with both Bible prophecy and past history, and with the happenings of the present time as recorded in our daily and weekly Press. Every intelligent man and woman with responsibilities is conscious that we are living through a period more complete spiritually, politically and industrially than at any time in the annals of history. Never were the nations more on the tiptoe of feverish anxiety respecting the serious possibilities of the near future; there is an ever-present



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concern respecting both national and particularly international relationships. Never have we seen the growing tendency for a multiplicity of nations with a single purpose—not only to boycott—but to crush Great Britain.

2 Timothy iii, 1, says: "Know also that in the last days perilous times shall come."

St. Luke xxi, 26: "Men's hearts failing them for fear and for looking after those things which are coming on the earth." God's Word explicitly states that the signs of the times shall be known to the faithful.

Dan. xii, 8: "O, my Lord! what shall be the end of these things?" Many shall be purified and made white, and tried, but the wicked shall do wickedly, and none of the wicked shall understand, but the wise *shall* understand.

1 Thess. v, 4: "But ye, brethren, are not in darkness that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness."

In order also to help us God has given one most important cycle, and that is seven. I will show a few of the important sevens given for guidance and to enable the prophetic student to determine the times: seven days of creation; seven (24 hour) days of the week; seventh day sabbath; seven planets and the phases of the moon changing every seventh day; seventh year sabbatical; seven times seventh year ushered in the Jubilee year; seven days of Passover; seven plagues in Egypt; seven festivals of weeks; seven tabernacles; seven days of purification; seven times of the Gentiles; seven times for the House of Israel; seven times for the House of Judah; seven times for the treading down of the Holy Land and for witnessing, that is, 3½ times each; seven lean and fat kine; seven thin and fat ears of corn; seven stars; seven trumpets; seven spirits; seven horns; seven angels; seven heads; seven thunders; seven vials of the wrath of God; seven days of a thousand years per day from the creation of Adam until the close of the age of nations.

One may continue giving sevens, but let us proceed with this cycle to find our position as referred to by our subject. First: Seven Times of the Gentiles. Owing to the terrible sins of God's chosen people, the "House of Israel" and the "House of Judah," God imposed punishment more or less severe according to the magnitude of their sin, and this punishment and exile from their beloved land was to extend to the end of the seven times of the power of the Gentiles.

In the end of 604 B.C. or the beginning of 603 B.C. the Gentile power began with Nebuchadnezzar's campaign against Judah. In order to know the end of the seven times we find that a prophetic year is composed of 360 days exactly as there are 360 degrees in the earth circle or any circle. So seven times 360 equals 2,520 days. In the fourth chapter of Ezekiel, 6th verse, God says: "I have appointed thee each day for a year." We then get 2,520 years which brings us up to 1917 A.D., when the powers of our enemy were broken and which time sounded the end of their seven times of power.

In Rev. xi, 2, we get: "And the Holy City shall they (the Gentiles) tread under foot forty and two months." There are thirty days in a prophetic month and the same basis of a year for a day applies as before, so $42 \times 30 = 1{,}260$ years. Nebuchadnezzar besieged Jerusalem in the year 597 B.C., so the treading down of 1,260 years from 597 B.C. brings us up to the Whitby Conference or rather the eve of the conference at the end of 663, when Britain shook off the aggression of paganism and papacy. Verse 3 says: "And I will give power unto my two witnesses and they shall prophesy 1,260 days." Same basis as before 1,260 years. From the end of A.D. 663 the 1,260 years brings us up to the end of A.D. 1923. If you read on from the third verse you see that the witnessing for God came to an end. Now just consider with me whether or not the witnessing has come to an end. It is pitiable how our Protestant Churches are becoming empty; nevertheless it is true, and one cannot help but confess that 2 Timothy iii has a direct application to the present time. Thus you see a state of affairs as they exist to-day which has its relative comparison in the chapter just mentioned. The fifth verse, says: "Having a form of Godliness, but denying the power thereof: from such turn away." Is it not so in the churches—are the people who seek the truth turning away? Very largely yes! Thank God there are a few who preach God's pure word of truth, but one reads of discord over some ritualistic principle to the extent that 700,000 Protestant clergy are threatening that if they are not allowed to exercise power and authority concerning ritual they would go over to Rome. Again: do you find mutual understanding in either Religion, Politics, Industrialism, or in humanity to-day? We are of a truth passing through that period of 3½ years of darkness (Rev. xi, 7-11) which taken from the end of 1923 ends about the middle of the present year. I feel so sure that the calculations are right that I venture to remark that a great spiritual revival will break out throughout the whole of our race about the middle of the present year. Peculiarly enough all the indications found in the Pyramid absolutely coincide with the prophecy in respect to all past history concerning national and spiritual events. It also gives an indication of importance about the end of July on the same mathematical basis which has found its confirmation in past history. May not this be the time when the witnesses rise as stated in Rev. xi, 11.

The period through which we are passing according to Ezekiel xxxviii, 8, and in accordance with the indications in the Great Pyramid (Bible in Stone), is a truce in chaos. That period of truce began in November, 1918, and ends in May, 1928. Ezekiel xxxviii and xxxix makes no mistake in describing who shall disturb our peace in 1928. Rosh (Russia), Meshech (Moscow), Tubal, Persia, Ethiopia and Libya. Do not our papers, day by day, confirm our belief? What are the Russians doing to day? The *Times*, August 10, 1926, states: "The Shah is evidently being compelled to make terms with the Soviet 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." God says: "I will put hooks into their jaws and bring thee forth." Is He putting hooks into their jaws? Communism! Yes, that is the hook to begin with, but their one desire is world dominion. They lay claim to the possessions of the late Czar in the Holy Land. Turkey also covets the Holy Land, and although there is an alliance between Russia and Turkey it will probably be broken this year by an offensive from Russia. We can see the "signs of the times." There has been a lot of interest displayed respecting

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the League of Nations, but I will repeat the statement made about three years *and* again eighteen months ago. "The present League of Nations will never be a realised fact so far as we are concerned. There can only be one League, and that is with our own people under the British Crown and with United States of America." Numbers xxiii, 9: "For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations." God says: "Thou (Brith-ain: Covenant people) shalt go into battle with a small army," and so it has always been. "Thou art my Battle Axe and Weapon of War." "I will go before thee into battle and the battle shall be the Lord's." Yes! it has been and always will be.

The one important point I wish to put before you is: According to prophecy and the indications in the Great Pyramid the coming conflict will be the last and will end in 1936. Our Lord Jesus Christ will descend and His feet shall touch the place from whence He rose on Mount Olivet. Realising the present conditions prevailing and the serious possibilities enshrined within the prophecies concerning the latter days (certainly now) let us see that our lives are made worthy. The dead in Christ shall rise first and then they that remain alive in Christ shall be caught up together to meet Our Lord in the air. (1 Thessalonians iv, 16-17.)

Everything of importance, politically and spiritually, points to the early fulfilment of the prophecies concerning the powers of darkness mustering for their final attempt to crush the chosen race, when Almighty God will bring retribution swift and severe for the diabolical tragedies perpetrated by them against the Lord of life and glory, and against His people. May the Lord our God bless with wisdom and knowledge all seekers for truth, that they may stand in their place—like Daniel—in the great day of God Almighty.

THE CASTING OUT OF THE SEED OF EPHRAIM.—II.

By HENRY D. HOUGHTON.

EVEN through the great prophet Isaiah, the very prophet who had seen the Northern house carried into captivity, there comes to Israel great comfort; for God takes particular pains to assure Israel *that though He had cast them out, out of the land, He had not cast them off.*

For in the land of their banishment God sends them this thrilling message of consolation and blessing.

"But thou, Israel, art My servant, Jacob whom I have chosen, the seed of Abraham My friend . . . *I have chosen thee, and not cast thee away. Fear thou not; for I am with thee;*" (what, with the wicked ones in their punishment? Yes!) "*be not dismayed for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.*"

There is no casting-off there, though there had been casting out! There was undeserved help, Divine succour, and marvellous deliverance promised. And to the very people who were then "*cast out.*"

Quite recently the local President of one of our smaller sects said, "*Israel was abolished long years ago!*" He did not say, however, where he had got his information. Most certainly he had not got it from the Bible: and surely no angel had come down from heaven to give him the news, for God never contradicts Himself!

God said of Israel, "*I have loved thee with an everlasting love*"! THERE IS NO END TO THAT!

Now that word "abolished" is a strange word to use in this connection, but it exactly and minutely represents the attitude of the Churches towards literal "*Israel.*"

Abolished! Then what becomes of God's promises to them of everlasting continuance, of restoration, redemption and of world-wide rule? What becomes of the faithfulness of God? And what becomes of His Truth?

Let it be said here without any reservation whatever that *the Scriptures do not contain any "abolishing" of Israel.*

Man's writings and teachings may and do contain it; but the Book speaks of Israel lasting *for ever and ever!*

"Behold I will take the children of Israel from among the heathen, whither they be gone" (then this is not the Church) "and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel . . . and they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; *and they shall dwell therein, even they and their children, and their children's children for ever . . . I will place them and multiply them, and will set My sanctuary*" (home, dwelling-place, settled abode) "*in the midst of them for evermore.*" Ezek. xxxvii, 21-26.

Can you put a period to that? Would any man dare to do it?

Correction? Oh, yes! Rebuke, Punishment? Oh, yes! But "abolishing," destruction, never!

Listen, "*For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.*"

The punishment is small, "for a small moment"! The gathering is with great mercies, with everlasting kindness, and a great Redeemer. Isa. liv, 7, 8.

There is, however, an "abolishing" in the Book, but it is not of Israel, but of all those who fight against her!

Here it is. "But thus saith the Lord, even the captives of the mighty shall be taken away . . . for 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 they shall be drunken with their own blood . . . and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob.*" Isa. xlix, 25, 26.

And again, "Fear thou not, O Jacob My servant, saith the Lord. For I am with thee; *for I will make a full end of all the nations whither I have driven thee*"; (there is the "abolishing") "*but I will not make a full end of thee,* but correct thee in measure." Jer. xlvi, 28.

Again, "They shall surely gather together, but not by Me. Whosoever shall gather together against thee *shall fall for thy sake.*" Isa. liv, 15.

There is the "abolishing," BUT IT IS NOT "ISRAEL"! "For the mountains shall depart" (the mountains shall be abolished), "and the hills be removed; but my kindness shall not depart

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from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Isa. liv, 10.

Oh, make no mistake, Israel's enemies are going, Israel's foes are to be done away, the mountains and the hills are to be removed, *but God's kindness, love, covenant of peace to and with Israel can never be abolished;* and the malice and fury of all Israel's foes will rage and boil in vain; for God has spoken!

Now let us look at something else.

Israel, the Ten-Tribed House banished from the land for her sins, and before the sight of her sister Judah, had not been any warning to her, nor had it brought to Judah any repentance; on the contrary, she sinned even worse than Israel.

Judah even presumed on the fact that she alone was left, and actually proposed to seize Israel's land, as Ezekiel xi, 15, tells us.

But God would not allow it. And through this singular incident there is given to us a peep into the future secret and beneficent purposes of God towards His ever-loved but erring people Israel; which we should do well to ponder and consider very carefully.

Note what occurs: "Thus saith the Lord God: *Although I have cast them far off among the heathen*" ("cast them far off"—Jeremiah says "Cast out") "*And although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.*" Ezek. xi, 16.

This is absolutely amazing! God is going to be sanctuary to the cast-out ones, to the exiled ones!

A Sanctuary? That is a place of help, deliverance, preservation, blessing!

Sanctuary is not prison, it is the opposite. *Sanctuary can make exile into home!*

And undoubtedly this is the Ten-Tribed House, for this was spoken to the Five Tribes, who imagined, like our teachers of to-day, that God had cast off "*Israel*" for ever; and so they were heirs to Israel's lost possessions! The very thing which the Church claims to-day, and just as incorrectly!

But notice something more in this strange chapter of Ezekiel. God tells Judah much more about Israel, more than they wanted to know, *and more than we with all our learning have recognised to-day.* God tells Judah that Israel is coming back, back to her land, *and back to her God!*

"Thus saith the Lord God, I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.

"And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh. That they may walk in My statutes, and keep Mine ordinances, and do them; and they shall be My people, and I will be their God." Ezekiel xi, 17–20.

So they are not coming back in disgrace, or on sufferance, but as the clean, holy, obedient people of God, cleansed, renewed, and filled with God's Spirit!

Oh, yes, there is a great abolishing in the Book, even concerning Israel. But it is not an abolishing of Israel herself, *but it is of Israel's sins, and Israel's wickedness,* and Israel's guilt!

"Oh, Israel, thou shalt not be forgotten of Me. *I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins*" (There is the abolishing, and God Himself does it); "*return unto Me, for I have redeemed thee.*" Isa. xliv, 21, 22.

It is not Israel that is abolished, it is her sins, her iniquities, her transgression, her guilt. Listen to this from the very heart of the New Testament: "This is the Covenant that I will make with the house of Israel . . . . *Their sins and their iniquities will I remember no more.*" Heb. viii, 10–12.

Abolishing? Oh, yes! Here it is: "Ye have sold yourselves for nought, and ye shall be redeemed without money." Isa. lii, 3.

Abolishing? Oh, yes! "Thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities. *I, even I, am He that blotteth out thy transgressions for mine own sake and will not remember thy sins.*" Isa. xliii, 24, 25.

Abolishing? Oh, yes! "This is My Covenant unto them, *when I shall take away their sins.*" Rom. xi, 27.

Israel's sins, even Israel's idols, are to be abolished, and through Israel the idols of all the world!

Listen, "*And the idols He shall utterly abolish.* . . Man shall cast his idols of silver and his idols of gold . . . . to the moles and to the bats." Isa ii, 18–20. What are we doing with the idols of the Nation? We are bringing them here and putting them as curiosities in our museums!

And when Israel has been saved and cleansed there comes to her this marvellous message:—"*My righteousness shall not be abolished.*" What does it mean? I take it to mean that man cannot strip Israel of what God has put upon her! Man thinks he can, and forthwith makes the attempt, but in vain!

"Hearken unto Me, ye stout-hearted that are far from righteousness: *I bring near My righteousness; . . My salvation shall not tarry; and I will place salvation in Zion for Israel My glory.*" Isa. xlvi, 12, 13.

There is the abolishing of Israel's unrighteousness, and the clothing with God's.

And again, "In the Lord shall all the seed of Israel be justified" (there is God's righteousness) "and shall glory." Isa. xlv, 25.

Oh, there is a great abolishing in the Book.

"Oh, Israel, thou hast destroyed thyself, but in Me is thine help." Hos. xiii, 9.

"Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He will turn again, He will have compassion upon us; *He will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.*" Mic. vii, 18, 19.

"Sing, O daughter of Zion; shout, O Israel . . the Lord hath taken away thy judgments." (F. F. says, "*revoked your conviction.*") "He hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more." Zeph. iii, 14, 15.

Israel cast off, abolished? This can never, never be, while God lives and keeps His Word.

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A REPLY TO THE REV. ARTHUR SIMMONDS.

To the Editor of the *Worthing Gazette.*

SIR,—In making his periodic outbursts against British-Israel Truth, it would be much better if the Rev. Arthur Simmonds could establish his statements with proof.

I hope the reverend gentleman will not mind being corrected in his assertion that "no Christian papers are in favour of British-Israel Teaching," for, as a matter of fact, two influential weekly Christian papers—one of which has the largest circulation of any Christian paper in Great Britain—have given a good amount of space to British-Israel news. A short while ago one of these papers had a running article distinctly in favour of this subject.

As to the pseudo-historians quoted by Mr. Simmonds, they bear no weight whatever in this connection, and are not worth the least consideration with logical thinkers.

Unfortunately for the Rev. Arthur Simmonds, he cannot give a single classic authority against British-Israel Truth, for the classical authors are all in its favour. Anyway, the writings of Diodorus, Ptolemy, Pliny, Plutarch, Tacitus, Albinus, Prideaux, and others, give most direct evidence in support of the British-Israel position.

Before accepting the somewhat garbled statements of Mr. Simmonds, all sober and right-thinking people would be wisely advised to re-read the report of the Rev. Pascoe Goard's lecture as it appeared in the *Gazette.* They will then see how very misleading the attack of your correspondent is.

Those who desire to know the truth about British-Israelism, from dignitaries in the Church who are recognised scholars, should read the conclusive arguments of the Rev. Canon Springett, M.A., D.D., and the Ven. Archdeacon Hanan, M.A., D.D., to which should be added the names of the Rev. J. Mountain, D.D., and the great Wesleyan dignitary, the Rev. Dinsdale T. Young, D.D.

Worthing. VINCIT VERITAS.

BOOK NOTES.

STRAIGHTFORWARD, coldly logical, just sheer solid British-Israel Truth; that is the impression one gets when reading "God and my Birthright."* But, as all writers on this great subject should, Dr. Llewellyn Thomas addresses himself to the hardened opponent and to the sceptic. Such an one must admire the logical presentation of the case. One thinks of a child building a castle with toy bricks. The foundation bricks must be exactly square. The succeeding courses must be laid with the same exactness and the balance maintained. Then is the castle completed without toppling. Even so does Dr. Thomas proceed.

As one reads, one is struck by the inevitableness of Israel's destiny. In the beginning Jehovah planned. He assembled His materials. These, unfortunately, were not always without flaw. They had to pass and repass through the furnace. Hammering was necessary. Yet storey by storey was the structure raised. A dream, which Daniel interpreted, reveals the appearance of the top storey. The Divine Architect permitted a peep at the drawings, and the blue prints, and in Daniel's reading of those drawings we find portrayed the British Nation—or no other that exists.

Thus far does Dr. Thomas go, writing with a restrained and understanding pen. Then he quotes a passage written many years ago by Victor Hugo, a passage too little known by our fellow countrymen. The great French writer, inspired as the seers of old, wrote concerning Britain as no Briton would dare write concerning his Motherland. To quote only a few lines of the long passage, Dr. Thomas gives "Henceforth there are no nations, no peoples—but one and indivisible will be the world, and the world will be one Britain. The lamp of her faith, kindled at the Apostolic altars, burns as a beacon to mankind. Her example has regenerated the erring, her mildness has rebuked the rebellious, and her gentleness has enchanted the good. Her type and her temple shall be the Mecca and Jerusalem of a renewed universe."

Lady Oxford has recently accused us of being an arrogant people. It would be no arrogance even in an Englishman to have written this passage if he but knew what we know, and what Dr. Thomas so ably demonstrates. The author ends on a note of perfect assurance, an assurance we feel will be shared by every reader of his remarkable work.

W. D. T.

* By J. W. Llewellyn Thomas, F.R.C.S., Covenant Publishing Co., Ltd. 4/6, by post 5/-

GLASTONBURY SUMMER SCHOOL, 1927.

IT was a very happy party who gathered on Whit Monday at Glastonbury, for a week's fellowship and study. This was our third Summer School, and with the memory of the previous two in our minds our expectations and hopes were high.

We had come to study closely the Holy Scriptures, and very soon the sacred atmosphere of the district caught us in its spell, and we realised the nearness of the Holy Spirit who guides into all truth. For the first six lectures Mr. Hy. D. Houghton addressed us in the mornings, and Mr. J. J. Morey in the evenings. We had all so thoroughly enjoyed Mr. Houghton's able articles in THE NATIONAL MESSAGE that we were prepared for the feast he gave us in these three thought-provoking lectures. His subjects were:

(1) "If the British are Israel, what good is it?"
(2) "The new world, the new men, the new age."
(3) "Did any of Our Lord's disciples come to Britain?"

On the first three evenings Mr. Morey spoke upon:

(1) "The Histories of Israel and Judah."
(2) "The Next Ten Years; What?"
(3) "The Great Pyramid and its Wonderful Secret."

On Thursday evening we were favoured with a visit from the vicar, Rev. Lionel Smithett Lewis, M.A., who dealt ably and exhaustively with the subject of the History of Glastonbury Abbey, a story with which Mr. Lewis is thoroughly familiar, as shown by the excellent books he has written on the subject.

On Friday, the Rev. Charles H. Coates, a returned missionary from China, gave the lectures, the subjects being:

(1) "The Sun-clothed Woman of Rev. xii."
(2) "The Red Peril in China."

The whole of the lectures were of a high order; much new light was shed upon difficult questions, and we were both

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instructed and edified. We were pleased to have with us the Rev. Walter T. Medhurst, of Barry, and Mr. Richards, of Bath, both of whom assisted in the proceedings. During the week picnics to Pilton, Cheddar, Wells, and Avalon Oaks, were greatly enjoyed. The vicar and Mr. Ozzard, of the *Somerset County Gazette*, both conducted parties over the Abbey, and did much to make the week's visit happy and successful. A good supply of literature, with our friend Mr. Edmonds in charge, completed the scheme, and a good sale was effected. Everyone was sorry when the week came to its close, for the school had been truly enjoyable and profitable, and had fully justified itself.

Full reports of the lectures appeared in the local Gazette for the weeks ending 11th and 18th June.

THE UNITY OF THE BIBLE.

BY L.G.A.R.

A Re-statement of the Traditional Belief. Part I. By the Right Rev. Alfred Willis, D.D., late Bishop of Honolulu.

IT is very seldom nowadays that we get such a simple and yet efficient proof of the Unity of the Bible. This Part I is followed by Part II, edited by the Rev. H. B. Simeon, M.A., who, writing to the reviewer, states that Bishop Willis to the end of his long life was Bishop at Tonga. He died in harness after forty-eight years in Episcopal Orders. He was only able to publish Part I, but left the MSS. of Part II in the hands of his executor, who has just edited and brought out this sequel. Now both Parts may be had for 4s. 10d. (post free).

The Editor himself is a British-Israelite, and although the volumes do not contain anything on the topic in which we are so deeply interested, yet they confirm to us the proof that the original of the so-called church was in Abraham, though its seedling Christ is from Gen. iii, 15. Then he goes on to show that the Bible is entirely taken up with the History of this Ecclesia and of no one else, but such of the nations as are mentioned in Gen. x, and of these as only in their connection with the People of God. In supporting our Baptismal Service of the Church of England, the author calls attention to the Resolution adopted by the Upper House of the Convocation of the Province of Canterbury, in 1914, to eliminate from the Baptismal consecration prayer all reference to Noah and his family in the Ark as being saved from perishing by water. This yielding to German criticism was one of the causes which brought upon us the Great War. One of the author's evidences for the proof of the Story of Noah he brings forward is from Isa. liv, 9: "For this is as the waters of Noah unto ME, for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I will not be wroth with thee nor rebuke thee." If he had only known the distinction between Israel and the Jews, what a powerful argument this would have made.

In Part II we have a great many of the stumbling-blocks placed in the way of doubters removed and the Bible language and miracles proved to be true. We would strongly recommend our friends to obtain these two volumes through our Covenant Publishing Co., 4s. 10d. (post paid).

QUESTIONS AND ANSWERS.

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

QUESTION.—As a reader of THE NATIONAL MESSAGE AND BANNER, I thank all your very able contributors for the very valuable information we get from week to week. Will you kindly explain the Parable of "the Labourers" in the light of British-Israel Truth (Matt. xx, 1-16). J. G. (Belfast).

ANSWER.—At first sight it may appear difficult to interpret this parable in the light of British-Israel Truth, nor is it wise to read into the Scriptures what may not be there. But believing that all the parables contain Israel teaching, it is probable that there is an explanation. This being the case, and assuming that the parable has a prophetic interpretation, we must look for it in the light of dispensational truth, when it will be observed that the parable centres around the labourers, the vineyard, and the hours of the day.

The vineyard is the economy of Israel, and God is the householder (St. John xv, 1) *i.e.*, the theocratic governor and ruler or owner of Israel and the vineyard. Israel and Judah were called of God to serve in His vineyard. But in one sense Judah was first called, because that tribe came back from captivity, and built the Temple, and brought forth the Messiah, and thus had a great chance which was rejected. But their rejection of Christ, "the lion of the tribe of Judah," paved the way for Israel's redemption and inheritance. Thus the vineyard became ready for the hiring of the labourers (Israel) who were to work in it.

Stress must not be laid upon the actual value of the "penny" or the wages in question. It was a given and constant wage or inheritance, the same for all, regardless of how many hours they had been working. This "penny" represents the inheritance of Israel's kingdom, which is for all who belong to the covenant seed of Abraham, regardless of the fact as to whether they lived and worked in early Christian days or in the present or future time.

The working day is obviously divided into twelve hours in the parable, *i.e.*, between "early in the morning" (verse 1) and "even" or "the eleventh hour" (verses 8, 9). This represents the dispensational truth of Israel's redemption. The early morning coincides with the period of the Incarnation of the Lord, while the evening (eleventh hour) synchronises with the end of this dispensation, and refers to the Second Coming of Christ. This working day is divided up into four quarters (third, sixth and ninth hours), and represents the four historic divisions of Christian time, *i.e.*, (1) the Apostolic age, when the Churches were founded amongst Israelites; (2) the founding of the British Church; (3) the Reformation period; (4) the present world-wide days of Christian Empire. It is now approaching the eventide of this dispensation, when all the Lord's children and labourers in the vineyard of Israel become equal inheritors of the promises made to the fathers (Rom. xv, 8). We do not obtain our salvation and redemption through any good works of our own. God sees us "in Christ," and in and through Him we receive our spiritual reward, and through Him alone. God can do what He likes with His own just as He will, nor is He any respecter of persons (*cf.* Isaiah v, 1-7). Thus the Parable of the Labourers in the Vineyard offers many interesting suggestions by way of interpretation in the light of Israel Truth.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

A CORRESPONDENT, after thanking us for some literature sent at his request, writes: "For twenty years I have been first indifferent, then antagonistic to religion, and a right down disbeliever in the Bible. I could see no fulfilment of the promises. I was trained in science at a University and I became utterly material. Since receiving your literature I have searched the Bible carefully. I have applied your interpretations and I have brought in my knowledge of history and of science. I have now become an out-and-out believer in God, in Christ and in this our Empire of destiny. No one of a normal mind should disagree with you. You have the Christianity that will make an effective appeal to the mass of the people. Why not preach it from Land's End to John o'Groat's? There is mental stress everywhere, people are clutching at straws. As a background there is the cancer of the Red Flag, Anti-Christ. Well, it is up to you.

Very gratefully yours."

* * *

An old member has offered us £100 if we will raise another £900 for publicity in general and for the coming Congress in particular. We feel sure our readers will come forward nobly. In faith that the necessary funds will be forthcoming we are proceeding at once with a bold policy, and this we are confident will meet with the approval of all true British-Israelites. The Press must be used to the limit of our resources. We *must* reach the people with our message and there is no time to lose, the need is very pressing.

* * *

British-Israel work is being conducted on the sands at Blackpool during this month. Friends who may be visiting Blackpool in July are asked to communicate with Mr. S. E. Steele, 380, Edge Lane, Liverpool.

* * *

The Rev. Joseph Gay gave two addresses at St. Leonards-on-Sea on July 5th to good audiences. He replied to a recent local attack on British-Israel. Seven converts were made and they joined the Branch there. On Monday next Mr. Gay is speaking for the High Wycombe Branch. On July 21st he commences a campaign at Weston-super-Mare lasting until July 27th. He will speak each morning at 10.30 on the Sands, South of Carleton Street, and at 3 and 7.30 each day in the Town Hall.

* * *

At the request of Mr. John Leech, the Commissioner-General, Mr. Gay is taking up the work of organising the Convention at Llandrindod Wells, which the late Rev. David Wynne-Evans had begun. This important event will take place from August 7th to 13th inclusive, in the Albert Hall. British-Israel friends who have not yet fixed upon a place for their summer holidays might be glad to visit this favourite resort and help in the convention. If they will let us know, we will endeavour to secure for them suitable accommodation.

* * *

The Rev. Pascoe Goard has been addressing important meetings in British Columbia. He has also given a series of six addresses on the Radio which have reached millions of people. He returns to London (D.V.) in September, in good time for our Congress.

* * *

Our Book Room on the ground floor at our Headquarters, 6, Buckingham Gate, London, S.W.1, is having many distinguished visitors from various parts of Britain and the five continents; they include officers of the Army and Navy, clergymen, ministers, men of large business interests, and ladies of well-known families. On the first floor there is a large and beautiful rest room for members and associates of the Federation and their friends. The position is a remarkable one, facing the side entrance to Buckingham Palace, and only five minutes' walk from Victoria Station. It should be noted that our new telephone number is Victoria 8961.

* * *

The following is a cutting from a London paper (P. B. writes): "The British-Israel Movement is getting a great hold on many people of the British race. An old friend of mine has got it badly, and much distresses her family, who do not know how to reply to her statements. Will any of your readers recommend an antidote? We shall be pleased to forward any replies to this query." Pathetic, is it not? It might be interesting to know what sort of antidote the readers of the paper send in; some may perhaps send Red Flag literature.

* * *

The new book by the Rev. Pascoe Goard, "The Epistle to the Romans," ought to be read by every bishop, clergyman, minister and lay preacher in the land. It throws a wonderful light upon chapters of the Epistle which have caused perplexity to many of God's people, and it renders inestimable service to the Cause of British-Israel. Will any of our readers enable us to send copies of this book to their clerical or ministerial friends? The price is 2s. 6d., by post 2s. 9d.

* * *

Mr. Garrison's Annual Congress public lantern lecture will be given (D.V.) on Wednesday evening, October 5th, in the large Central Hall, Westminster. Special tickets as usual will be required for this lecture. Applications will be dealt with as they arrive. Further particulars will be given later.

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" Comfort the poor, protect and shelter the weak,
And with all thy might right that which is wrong."
ALFRED THE GREAT.

A CHILD'S PRAYER



By THOMAS TIPLADY.

In front of our Mission I have two large boards, and month in and month out I use them for the exhibition of poems. The people who pass down Lambeth Road have little poetry in their lives, and they have no books of poetry. Yet poetry is a necessity to all healthy and happy living. It is as necessary as bread. I, therefore, provide the passers-by with poetry—lest their souls should starve through the lack of beauty. On one of the boards I have, at present, some lines from Francis Thompson's "Little Jesus":—

" Little Jesus, wast Thou shy
Once, and just so small as I?
And what did it feel like to be
Out of Heaven, and just like me?
Hadst Thou ever any toys,
Like us little girls and boys?
And did Thy Mother let Thee spoil
Thy robes with playing on *our* soil?
Didst Thou kneel at night to pray,
And didst Thou join Thy hands, this way?
And did they tire sometimes, being young,
And make the prayer seem very long?
And did Thy Mother at the night
Kiss Thee, and fold the clothes in right?
And didst Thou feel quite good in bed,
Kissed, and sweet, and Thy prayers said?
Thou canst not have forgotten all
That it feels like to be small;
And Thou know'st I cannot pray
To Thee in my father's way—
When Thou wast so little, say,
Couldst Thou talk Thy Father's way?
So, a little Child, come down
And hear a child's tongue like Thy own;
Take me by the hand and walk,
And listen to my baby-talk."

A few days ago, Mr. Harry Sharp, our Lay Evangelist, was approaching the Mission when he suddenly came to a stop. He stopped because in front of the "Child's Prayer" a man was standing. He was a tall man, about sixty years of age, and poorly dressed. He had taken his hat off and was standing reverently before the board, as a man would stand in church during prayer. He read the poem slowly, then put on his hat and walked away. It seems to me that the man himself was a poem. Does not St. Paul say: "Ye are God's poems!" Surely this man has a fine soul under his shabby coat. He would not take off his hat in the street while reading a child's prayer unless he had a reverent and child-like spirit, and yet it is probable that he is one of the thousands who never enter a church.

A week or two ago, Mr. Sharp took some of his men's club to Herne Bay in a charabanc. They had a great time. Many of the men had never seen the sea before. One and another said to him: "I didn't know the sea was like this. It's wonderful." Or, "I had no idea the sands were like this." They were as delighted with the sea front as if they were school-boys. They saw more water than they had ever seen in their lives, but they saw no beer. None of the men will ever touch a glass of beer while Mr. Sharp is about.

All through the summer we have poor people away at the seaside, and we have various outings for poor children. Will you help us to pay the cost? Please send us a tithe of your holiday money.

Rev. THOMAS TIPLADY.

Lambeth Mission, Lambeth Road, London, S.E.1.



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"One of them shall not fall on the ground without your Father . . ."

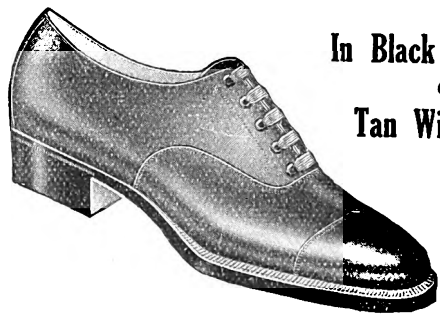
Christian men and women, in the Name of Him who uttered these words, when are you going to consider the case of the Vivisection of animals in the Research laboratories of this country?

Is it Christian, is it either noble or courageous to shift the burden of human pain and grief on to those helpless, lesser brethren whom the Creator has thrown upon our mercy?

Is not the practice of Vivisection a standing shame to the Israel of God?

"And what doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God?"

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THE NATIONAL

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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 SEQUENT COURSE OF PROPHECY.—III.

BY THE REV. W. PASCOE GOARD.

THE course of prophecy, cutting in upon the original stream of prophecy at the call of Abraham, is like that of a river. Beginning with a simple source in the historic person Abraham; widening into the twelve patriarchs of Israel; broadening with the centuries into the organised nation Israel; adding to Israel the royal House of David; dividing into two main streams with the separation of the nation Israel into the two nations Israel and Judah; thence, flowing off into the wilderness of the nations, and covering such a wide expanse that it is difficult to keep track of the main stream; gathering in force again in the British Isles and the British peoples; again dividing into two main streams, Britain and America; the former subdividing into a number of branches, such as Canada, Australia, New Zealand, South Africa; and driving right ahead to a final unification of all the streams in the new and last phase of the Israel nation still under the reign of the House of David; and at last under the particular reign of Jesus Christ, "the root and offspring of David," in the millennial reign.

Throughout all the course of the river of prophecy there has been no faltering in progress; and no mixing of the stream with other streams of like nature. For the prophecies of the Bible stand unique and alone in the world of letters and of faith to this day.

It will be well to glance at the main outlines of prophecy.

The basis of the whole system is *ethnological*. It is the current of Israel which flows on its unique way throughout the ages.

An outstanding feature of prophecy is that it is *geographical*. The prophecies relate to the lands of the earth and the dominion and ownership of the chief portion of them all.

Prophecy is most emphatically *theological*. Following the course of the racial development of Israel, it has never for a moment varied from the Elohim, El Shaddai, Jehovah worship.

Other races have taken up with, and been absorbed by, other systems of religion. But this race and this faith have been welded together from the birth of the race to the present day.

Another feature of prophecy, which should be taken into very careful consideration, is that it is *constitutional*. This phase is most definite and insistent.

Again, prophecy is *monarchical*. Constitutional monarchy is the form of government assigned to the people, and carried forward in the prophecies as forecasting the history of that people to the end.

In the prophecy is also a place for *Imperialism* as developed on the Continent; and for the *compound monarchy* of the British peoples, wherein one King rules over "a nation, and a company of nations."

Now, that any prophetic forecast which human minds might devise should be accurate down through so many ages even in *one particular* would be very extraordinary. But that such a system of prophecy as that of the Bible, which foretells so many contemporaneous things, *should be right in all, lifts prophecy up into the realm of Divine inspiration.*

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Let us examine a few of the major features of prophecy in the light of what has been now spoken.

The ethnology of prophecy.

Constant enquiries are made as to other races than the Seth ; Noah ; Shem ; Israel descent. Again and again are enquiries addressed to the Bible, and to Bible students, as to whether there was a race of men on earth when Adam was formed and became a living soul. The Bible makes no answer.

The question is again and again asked as to whether Cain went out into the land of his banishment to find an uninhabited wilderness ; or whether he found the land of his banishment peopled with other than the seed of Adam. The Bible makes no answer.

The question is asked as to the development and civilisation of the Cain descent. The information given in the Bible is a mere outline which recognises the important fact that, although outside of the Divine plan, the Cain seed developed upon the earth ; made progress in applied science ; and in organised society which developed upon a low plane morally ; a brilliant plane intellectually ; which was so corrupt that it finally destroyed the race.

The question is asked as to other races and nations than those who are dealt with in the Bible since the Flood. But the Bible makes no comment, and gives no information, or very little indeed.

The main ethnological current of the Bible is that of Israel, and the peoples other than Israel who find a place in the Bible are peoples who have impinged upon, and affected, the Israel life.

The central people of the Bible is Israel.

Around Israel are grouped *the kindred nations of Abrahamic descent*. These are *Ishmael*, or the Arabs ; Ammon and Moab, descendants of Lot ; Esau, descended from Abraham, Isaac and Jacob, but disinherited ; and less closely related Syria, descended from Nahor, the brother of Abraham, and which furnished the female stock of the Israel nation.

These all are kindred peoples, and have granted to them a more or less intimate place in the Scriptures and the prophecies.

Then come *the nations, not related*, but which have been in contact with Israel through the ages. Egypt. This land has been associated with Israel from the very beginning of the history of the race. At times Egypt befriended Israel, and at times enslaved Israel. Throughout all the ages Egypt has been closely associated with Israel. *Therefore Egypt has been closely interwoven into the sacred Scriptures.*

Assyria at times assisted Israel, and at times enslaved Israel. *Therefore, Assyria has been in the foreground of the Scriptures from the beginning*, until it fell under the power of Babylon. Assyria remains in the prophecies, coming out of obscurity again after Babylon has finally fallen ; and Assyria comes out from obscurity with the blessing of God.

Babylon, the great enemy of Israel, has taken the leading place in the world *during the seven times of Israel's punishment*, and has been aggressive against Israel almost from the beginning. Therefore, Babylon has a place, and a very outstanding one, in the Scriptures, and shall have to the utter end of Babylon. Well for that people perhaps if it had never known the people of Israel, for the prominence such knowledge has given to Babylon will destroy it finally from off the face of the earth.

The Empires which succeed Babylon were prominent for the same reason, and one by one met disaster and final destruction in conflict with the Israel people, and with Israel's God.

But while these great nations cluster about Israel in the Scriptures *the main stream of prophecy goes steadily forward in the Israel line.*

Prophecy is geographical. This is a remarkable feature of Bible prophecy.

It will be seen that the histories of the Bible are more clear-cut in their geographical boundaries than are the prophecies even. The histories of Israel halt at the boundaries of the country occupied officially by Israel at the time being dealt with. The tribe and portions of tribes of the Israel people which moved out over the occupied borders, as for instance in the case of Dan, dropped out of the historical narrative.

The prophecies of the Bible outrun by ages the actual progress and expansion of the people, and *indicate what lands they shall occupy from age to age.*

First, God gave to Abraham *all the land that he could see.* Of this grant Abraham actually occupied sufficient to build an Altar upon, and to bury his dead.

He was then given all *the land " from the river of Egypt to the great river, the river Euphrates."* Of this he was well aware by prophecy. His seed did not enter into this great territory, as a permanent possession, until the days in which we now live.

Added to this was *the grant of the " appointed place "* as set forth in II Samuel, chapter vii.

Added again to this are two grants, made to the House of David and also to the nation Israel.

" Ask of me and I shall give to thee *the heathen for thine inheritance* and *the uttermost parts of the earth* for thy possession." Ps. ii.

Last of all there is included in the grant to Abraham the fact that " *he should be the heir of the world.*" See Romans iv.

Thus the geography of the prophecies keeps pace with and shows the direction of the expansion of Israel throughout the ages.

Prophecy is constitutional.

In the original charter made with Abraham, El Shaddai prophesied " Kings of people shall be of thee," and regarding Sarah : " Kings of people shall be of her." See Genesis xvii.

It is quite clear that in the mind of God *Israel is, and always shall be, a monarchy.*

This is natural, seeing *God has made Himself King in Israel for ever.*

Subordinate to His throne Jehovah has appointed *the House of David to represent Him on earth for ever.* And of this arrangement there shall never be an end.

A constitutional monarchy is the form of Israel organisation established of God. The reigning House has been established by Him ; leaving to human choice *the selection of the particular member of the House of David* who shall ascend and hold the throne.

The constitution which the King shall administer is also appointed of God, and there is no power or authority on earth

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to change it. Men and nations will disregard the constitution thus given of God at their own risk and most certain cost.

The constitution thus given consists of the Commandments, Statutes, and Judgments of the Lord; of which we have elsewhere written at length. (See booklet "The National Message of the Bible.")

Again, prophecy is theological.

From the beginning of the race to the present day it has been wedded to the truth and knowledge of the true God. There have been times when Israel has practised idolatry. But it has been as a people who have been following after *that which they have known to be wrong and untrue.* Moreover, they have known they have been following *a path which must lead to disaster.* This is unlike the idolatrous nations who have believed in their idolatry with all their hearts.

Such is the case still with Israel-Britain. Others may plunge with all their souls into idolatrous practices: *The Celto-Saxon can never do so with a clear conscience and with a mind at rest.* He is subconsciously wedded to the God of his fathers. Through all the ages there never has been a satisfactory substitute for the religion of the true God and the knowledge of Him.

This is a wonderful thing after all. Other nations have changed their religion wholly, or lost it entirely. But the Israelite-Briton is conscious of it for ever.

The heart of the nation has followed the truth of the Scriptures and shall do so to the end.

Moreover, there is in prophecy a place for *Imperialism.* There is a place *for the Imperialism of the continental character,* because of the fact that the prophecies never avoid the truth.

Continental Imperialism was not the foundation of God. But it is a fact of which God has taken cognisance from the beginning.

Continental Imperialism has affected Israel profoundly as a matter foreign to her, however, from its beginning, and shall do so to the final end. But as we read in II Daniel, *it has been Israel-Britain's place to destroy all these Empires; and to survive them all.*

There is a place for the monarchy of the Israel peoples, the nation and company of nations, which find their place and glory under the flag of the House of David, and of the nation Israel, in its widest extension.

This is a Divine establishment. In it the Divine constitution is the supreme law whether we recognise it or not. In it Jehovah, the God and King of Israel, is the permanent King. In it the throne of David is established; and in it Jesus Christ shall at last take up His rule.

This is the course of prophecy. These are among the features of prophecy. *The fact that prophecy has been committed to so many tests and has foretold so many lines of development from the beginning to this day marks it as of an origin which must of necessity be Divine,* provided the course of history has made good the various lines of prediction, and of all of them.

The course of post-Abrahamic prophecy began in El Shaddai's Covenant with and promises to Abraham, continued along the line of the development of such Covenant and promises to this day; and shall end in the final consummation and glory of the final fulfilment of Covenant promise and prophecy in the Kingdom of God.

BRITISH-ISRAEL-WORLD FEDERATION REPORT FOR YEAR ENDING 31ST DECEMBER, 1926.

WE have to report, with thanksgiving to the GOD OF ISRAEL, a record year of progress.

The four outstanding features of the year 1926 are:—

(1) The remarkable success of the Congress (our seventh) held in October last in the large Central Hall, the attendances being double those of any previous year.

(2) The accession to our staff of Mr. John Leech, M.A., LL.B., K.C., as Commissioner-General, and Chairman of the Board of Commissioners. His work and influence have been of great benefit to the Federation.

(3) Donations which amounted to almost double those of the previous year, and this in spite of the general dislocation and industrial loss caused by the prolonged Coal Strike.

(4) The large increase in our membership.

A gracious message was received from His Majesty the King, thanking the Federation for their expression of sympathy in the loss of his Mother, the beloved Queen Alexandra.

* * *

The Women's Auxiliary has done useful service. The Sale of Work which they organised produced an amount four times that of any previous effort. It is gratifying to learn that a branch of the Auxiliary is operating very successfully in Vancouver, and it is hoped that ladies of our Movement in the Dominions generally will follow the example of the far western city of Canada.

* * *

The Rev. Pascoe Goard has again rendered yeoman service of the greatest value to our Cause, both by his wonderful addresses and by his remarkable articles in our Journal; also by unique books and pamphlets. He has addressed great meetings in Canada and the U.S.A., in addition to those in Britain.

* * *

The Rev. James Mountain, D.D., has rendered incalculable service by his able and illuminating book "British-Israel Truth Defended," written in reply to a book against British-Israel Truth by the Rev. S. Hinds Wilkinson.

* * *

The Secretary-General has had a particularly strenuous year. In addition to his vast correspondence, great number of interviews, and general direction of the staff, he has given many addresses and lectures. His public lectures have brought nearly £120 to the Treasury during the year.

* * *

Our Hostel, "Abbots Leigh," at Glastonbury, has been well patronised by members and their friends, and keen appreciation has been expressed of the courtesy and kindness of the Manageress, Miss E. Jennings. It cannot be too widely known among our friends and supporters that this Hostel is open all the year round, and that the terms for a stay there are very

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moderate, and that all who wish—and who would not?—to visit Glastonbury, with all its sacred associations, should patronise our Hostel.

There is still a considerable amount outstanding for furnishing and improvements in connection with the Hostel, and we must appeal for help in this matter.

The Convention at Glastonbury in August last proved an unqualified success.

* * *

Major J. Knowles, O.B.E., was elected President of the Federation in May last, and the Rev. Commander L. G. A. Roberts was elected Deputy President.

* * *

The amalgamation of THE NATIONAL MESSAGE and THE BANNER OF ISRAEL has proved a very wise step, and has been acclaimed with satisfaction by our members and supporters throughout the English-speaking world. The circulation has steadily increased, so that now it is firmly established, but we take the opportunity here offered to earnestly request our supporters to do their utmost to obtain new subscribers, so that the teaching contained in the Journal may be read by the people of our Empire in vastly increased numbers.

Nearly 400,000 copies of "Special" numbers have been circulated, and gratifying results have come therefrom.

* * *

THE COVENANT RACE.—The monthly journal for juniors and beginners was established in January, 1926, and we appeal for increased support for this paper, the price of which is only 2s. 6d. per year, post free.

* * *

We are glad to report a record sale of books and pamphlets during the year; in fact, so large has been the demand for literature from many parts of the world that the book room and publishing staffs have been greatly taxed to cope with it all.

Distinguished visitors to the book room has included a member of the Royal Family.

* * *

A feature of the general Forward Movement was the acceptance of the position of British-Israel Missionary and Commissioner for South Africa by the Rev. Maxwell Carnson.

* * *

We tender our warmest thanks to all donors and supporters for their splendid help during the year.

* * *

Mr. David Davidson has continued his great work, lecturing and writing on the Great Pyramid, and his services are constantly in demand.

* * *

Several new branches have been formed in different parts of the country. Our branches in the Dominions have carried on their activities with unabated zeal.

* * *

Hundreds of meetings have been held throughout Britain, the Empire and the U.S.A., with greatly increased attendances, to large numbers of whom our teaching was new.

Mr. Garrison desires to thank all members of the staff, including the voluntary helpers, who devotedly labour under the able guidance of the Chief of the Staff Room, Mr. A. J. Wakeford, who is untiring in his efforts for our great Cause.

* * *

The Council feel that too much cannot be said for the manner in which the Secretary-General has conducted the activities of the Federation during the year, and for his indefatigable labours and untiring zeal for the great Cause. Much of the success achieved is, under God, attributable to his wise guidance, initiative and energy. They wish also to put on record their appreciation of the untiring and invaluable assistance rendered by Mrs. Garrison.

OBITUARIES, 1926.

We have to mourn the loss of the following members:—

Mrs. Gordon Bateson, Mrs. Bolton, Mrs. Henry Byron, Mr. James G. Cox, Dr. Thomas William Cowan, F.L.S., F.G.S., D.Sc., Ph.D., Mr. Frederick Fletcher, Mrs. Ebenezer Fox, Mr. Gann, Mrs. Green (of Edinburgh), Rev. J. Bretnor Gratton, Mrs. Harper, Mr. Joseph Heaton, Mr. A. G. Jackman, Mr. Isaac Kay, Mr. Thomas Kerr, Rev. Melvin C. King, Mr. H. G. Locke, Colonel C. E. R. Mackesy, C.G.M., C.M.G., C.B.E., D.S.O., Marchioness-Dowager of Headfort, Rev. R. McKenny, Mr. William Thomas Parsons, Hon. Lady Rivers Wilson, Mr. G. H. R. Rix, Mr. Henry Saunders, Rev. Martin Lyman Streator, M.A., Mr. Charles Sergeant, Mr. John S. Todd, Mrs. Todd-Osborne, General James Travers, V.C., C.B., and Mrs. James Travers, Rev. G. J. Vince, Miss Walsh.

COMMISSIONER-GENERAL'S REPORT.

"The Harvest truly is plenteous, but the Labourers are few."

THIS verily expresses the position of the British-Israel field to-day. During the last six months of the year 1926 (for which alone I can testify personally), the Commissioners have laboured strenuously in their respective areas, and have done great things for their Lord and His Kingdom, scattering the good seed of our Glorious Truth far and wide. New branches have been opened, and existing branches built up and strengthened, but as the year has advanced and the good news has spread, the demand for the services of the Commissioners has steadily increased so that it has become quite impossible adequately to respond to the call with the present staff; and yet there are large and populous areas in which there are no branches, and some of which have not even been touched.

The half year has been one of labour and increase, and we have had the joy of seeing a steady and continuous advance for which we thank God, and we look forward to much greater things in the coming year as we already see the signs of the Gospel of the Kingdom sweeping over the whole land.

"Pray ye, therefore, the Lord of the Harvest, that He will send forth labourers into His Harvest."

REPORT OF THE REV. MERTON SMITH, COMMISSIONER FOR THE CHANNEL ISLANDS.

WE began meetings here in Jersey on 3rd March after several weeks of canvassing. Since then we have held two meetings

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each week, one on Tuesday afternoon, and one on Thursday evening. There was a recess from 24th June to 7th October. The attendance ran from 30 to 150. Besides these meetings there were quite a number of drawing-room meetings, and a large garden party held in Oaklands school grounds, just out of St. Helier, at which 180 were present.

Colonel H. M. Maxwell was elected President, and Mrs. Vernon Cooke, Secretary.

REPORT OF THE REV. T. H. WHITEHOUSE, COMMISSIONER FOR THE MIDLAND COUNTIES.

DURING the twelve months I have assisted in some way at upwards of 185 meetings, a very large proportion of which were organised and financially engineered by myself. They were held in the City of Birmingham, the Midland Counties and various other parts of the country, including 31 towns and cities.

Of the foregoing I have delivered 123 full public lectures, 30 addresses at missions and other meetings, presided over 20 other lectures or meetings, as well as many conferences, committees, etc. Raising funds, organising, and providing speakers for various branches and vast correspondence has taken much time. In nearly every instance the branches are making good progress, and in some districts especially the work is progressing splendidly. The demand of British-Israel teaching increases beyond one's ability to supply.

REPORT OF THE REV. JOSEPH GAY, A.T.S., COMMISSIONER FOR THE NORTH OF ENGLAND.

THE year 1926 has been one of steady all-round progress. In the opening of the year I preached at Hindhead, Islington and Darlington.

This was my first visit to Darlington, made possible by the gift of £50 from our good friend, Mr. John H. Tench.

The week was spent visiting Durham and Bishop Auckland, accompanied by my assistant, Mr. S. E. Steele, of Liverpool. Much good pioneer work was done and a fairly large sale of literature was effected.

Croydon, Herne Bay, Oxford, Bingley and Ben Rhydding were also visited during that month.

In February I visited Durham again, and also Halifax and Wigan, and paid my first visit to Worthing, being specially pleased to find a book depot there in one of the main streets of the town open all day and every day. This is a unique feature, one which it would be well if other branches could be persuaded to emulate.

I also preached at St. Albans and Tottenham. In March I visited Crouch End, and preached in Weston-super-Mare for the first time. Having thus obtained a good and influential hearing in this very important seaside resort, and having received an invitation to preach again, I placed myself in communication with the British-Israel believers of the town through the kind offices of Mrs. Horner, and arranged a public meeting in the Assembly Rooms. There is every hope of a lively branch being formed there. In the fall of the year 1926 the second Northern Congress at Liverpool was organised, which was a good success, though the numbers left something to be desired.

The British-Israel Movement is making advances in every possible direction. People in every class and walk of life are keenly interested and earnestly enquiring. There is a disposition everywhere to search into this matter to see if these things are true. There is an evident satisfaction in finding that the Bible has not erred, nor the promises of God which that Bible contains failed.

I paid several visits during the year to the University City of Oxford, and would pay a generous tribute to the efforts of Mr. Duncan Thompson, our Secretary there, who has succeeded in securing a hearing for our Truth in high quarters.

Though well received, speaking generally, opposition has been encountered, mainly from our fellow-Christians.

Our opponents have very often to confess that they know very little about our great Truth. If they would only settle themselves down, with unprejudiced minds, to study our position they would soon be converted from opponents to friends.

The future is full of promise. We trust in God and carry on.

REPORT OF MR. J. J. MOREY, COMMISSIONER FOR LONDON AND THE SOUTH.

IN spite of many difficulties, the year 1926 was one of great encouragement and record success.

On every hand I found an increasing demand for our teaching, and I was unable to satisfy all the requests for meetings and lectures which came to hand.

Regular monthly meetings were held in this area at the following places :—

Barking	Bedford	Crouch Hill	Croydon
Clapham	Dorking	Dover	Ealing
Folkestone	Gosport	Harrow	Herne Bay
Herne Hill	High Wycombe	Kingston	Oxford
Portsmouth	Putney	Rye	St. Albans
St. Leonards	Southampton	Southend	Stratford
Surbiton	Richmond	Wealdstone	Woodford

Occasional meetings were held at :—

Aylesbury	Bexhill	Canonbury	Gravesend
Hampstead	Hampton Wick	Hertford	Hindhead
Kensington	Salisbury	Teddington	

I have, in addition, addressed numerous meetings of Brotherhoods, Adult Schools, Drawing-rooms, in various districts.

In other areas I have visited many towns in the North, Midlands and West of England, and have given a total of over 250 lectures during the year.

A Summer School was organised and successfully carried out at Glastonbury in the month of August.

I find on every hand a great eagerness to know our Truth. The slight criticism one meets with is unimportant compared with the hunger which is everywhere apparent.

I rejoice greatly in the opportunities for further advance which are constantly opening, and pray that 1927 may see the mighty national awakening which is inevitable.

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REPORT OF MR. S. E. STEELE, ASSISTANT ORGANISER FOR THE NORTHERN PROVINCE.

THE British-Israel Cause is progressing favourably in the Northern Province. New branches have been organised at Bingley and Stockport (Cheshire), both doing well. Many large towns are requesting visits with the view of forming branches, notably Blackburn, Bolton, Fleetwood, with Ansdell, Oldham, and other places, while Preston and Blackpool want reviving. Lack of funds prevents personal visits to those places.

I have visited Manchester, Southport and Wigan several times; Stockport, Sheffield, Halifax, Darlington, Durham, Bishop Auckland, Ben Rhydding, Hull, West Houghton, etc., sometimes to lecture, sometimes for organisation purposes. Mr. Whitton is doing excellent spade work at Sheffield and neighbourhood. He deserves all the support which can possibly be given.

My personal work is principally providing speakers for the various branches. Last session's programmes for Liverpool, Manchester, Southport and Wigan were entirely arranged by me. Speakers were also provided for Stockport, Hull, Darlington, Durham, Bishop Auckland (now ceased through death of Mr. Speak, prime mover), and other places. I have also lectured by invitation at a few churches in Liverpool.

Much of my time is occupied in supplying literature to branches. During the year 1926 I forwarded to Headquarters about £94 for literature sold. The demand for literature is steadily on the increase.

Correspondence occupies a large portion of my time. Fifty to eighty letters, according to period of the year, are written every month.

It is satisfactory to note that at least 18 of the clergy of the Church of England in Liverpool, and a few Nonconformists, are British-Israel believers, and many more keenly interested. I do not, however, hear of any of them mentioning it in their sermons. When approached they invariably tell me that their parochial duties prevent them taking any active part in the Movement.

IT should be mentioned that in addition to the new branches opened in the areas of the several Commissioners, a branch of the Federation was formed in Dublin as the outcome of a meeting arranged by some of our friends there and attended by our Commissioner-General, followed by a series of lectures given by him in the Dublin Diocesan Hall in the month of November.

J. KNOWLES, *President*.

Suppose, after one of our most violent snow-storms, which covers the earth for thousands of miles, one single flake were melted in a thousand years; or if a single beam of the sun's rays stood for a year, and as many years were added as there have been rays flooding the earth since the sun began to shine; or if a single drop of the ocean were exhaled in a million years, till the last drop was taken up—though we cannot conceive the duration of such apparently almost interminable periods, yet though we could, eternity would stretch as far beyond them as if they had not yet begun.—*Rev. Henry Ward Beecher.*

THE TEN TRIBES—LOST AND FOUND.

THE REV. W. H. STUART-FOX, M.A., TO THE REV. E. L. LANGSTON.

St. Saviour's Vicarage,
Crouch Hill, London.

MY DEAR LANGSTON,—Having followed with great interest your clerical career, and greatly admiring your firm stand for evangelical truth, with which I am in entire agreement, also in the main with your prophetic teaching relating to the Second Advent, I was amazed to read your "Foreword" to a little effusion by Rev. F. W. Pitt, which professes, with a majestic sweep of the hand and a string of hard names, to annihilate the very shadow of truth which may exist in the British-Israel position.

I have read, I think, nearly everything which has recently been written for and against the Movement in question, after standing aloof with an open mind for some years.

I am convinced of this, that this pamphlet will do far more to further the British-Israel Cause than to hinder it. It is not by such methods great Causes are won or lost. If I had been a man still carrying an open mind on the matter—and by an open mind I mean an honest mind, examining all the evidence for and against—having read what men like Dr. Mountain and Rev. Pascoe Goard had to say about the reasons for their belief, and then turning to this luminous example of destructive criticism, bristling with mis-statements, unconvincing in argument, lavish in offensive epithets, I should, I believe, unhesitatingly have joined the ranks of the condemned even under this ministerial cyclone of contempt.

In your "Foreword" giving your blessing to this charitable document, wishing it God-speed on its mission of slander, you are kind enough to pat British-Israelites on the back, and extol them in your own words as "undoubtedly servants of the Lord Jesus Christ"; "as conscientious as we are"; "sincere followers of the Lord Jesus Christ"; while, my dear Langston, in the very next sentence you deny all this, for you make the tremendously challenging statement that British-Israel teaching is "*not based upon any Scriptural fact whatever.*"

Now, "a sincere follower of the Lord Jesus Christ"—your own words, mark you—could not consistently and persistently, and in face of contempt and scoffing from (brother ?) ministers, go on proclaiming that which had no foundation in the Scriptures, which are the sole ground of faith and hope to a sincere follower of Jesus Christ. I venture to assert that the converse is the truth; it is because this sincere believer has found so many Scriptural facts bearing on this subject, that, putting them all together and believing that God is a God of His Word, not only in a spiritual but a literal sense, that he cannot help becoming what is called a British-Israelite.

There are other statements you make in this short "Foreword" which convince me that you must be very ignorant of the true British-Israel position. To say, for example, that it teaches that Britain is only one of the tribes of Israel is nonsense. I would refer you to the prophet Hosea, and other passages, where Ephraim stands not merely for a single tribe but for the ten-tribed Kingdom of Israel.

Again, there is your remark about our being a mixed race. I would refer you to Professor Huxley and many others—there

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is plenty of literature extant to show it—and you will discover, perhaps to your surprise, how many really great men, competent to speak, hold that all the peoples who came from time to time into these Islands were of one stock.

Again, you bring forward the old argument that the Church has taken the place of "literal" Israel. "According to the Epistle to the Galatians," you say, "we are the children of Abraham by faith." Paul doesn't say here, "therefore the literal seed no longer counts"—that is not his argument. A careful study of this Epistle, especially Chapter iv, will, I think, serve to show that the people to whom Paul was writing were not Gentiles in the pure sense, but people who had been under the law of Moses, then become idolaters whom God divorced, as He said, from the Old Covenant.

Now, having become Christians, the burning question was whether they were to return to the old Mosaic Covenant, with its demand for circumcision and other ceremonial enactments, or remain free under the new Christian Covenant.

There must be no return to the old bondage, says St. Paul. The law led us to Christ, and Christ led us to liberty by faith, and that is the one ground for all, Jews, Gentilized Israel, and pure Gentiles or heathen, alike, to enter into the Christian fold. If Gentilized Israel is redeemed and accepts the Christ, when the Jew rejects Him, what is to hinder Israel under the terms of the Abrahamic Covenant going forward on her pathway of blessing to the world, material endowment being her equipment for her spiritual enterprise.

At the close of your "Foreword" you well say we must not "confuse Church truth with Israel truth or either with Kingdom truth."

You might add further, "we must not confuse the House of Israel with the House of Judah," or talk of a "Gentile Church" when its foundations were laid in the Apostles and Prophets of Israel, the Olive tree of St. Paul. Suffer one further word, uttered in true sincerity, and believing that the Coming of Our Lord is very near.

This is not a matter which can be contemptuously brushed aside like a cobweb by a maid's broom.

Its ramifications are world-wide, and there is no doubt whatever as to the consecrated character, the profound scholarship, the passionate devotion to the whole of the Scriptures of many thousands who are treated by Mr. Pitt like a band of hooligans, who, with indiscriminate folly, are seeking to destroy the temple of truth. It seems to me that this hour, which all prophetic students believe to be an hour of crisis, should find all Bible students not in bitter strife but in brotherly conference.

Would it not be possible to arrange a Round-table Conference in which some half-dozen leaders of thought representing your position could meet with a similar number representing the British-Israel position?

It might clear up many misunderstandings. Even if nothing further came of it than the opportunity presented to show just what the British-Israel position is, *apart from* the flood of misrepresentations, which have so misled Christian people, it will have served its purpose.

Yours very sincerely,
W. H. STUART-FOX.

The Rev. E. L. Langston.

AN ADDRESS BY DR. W. GORNOLD.

SUMMER MEETINGS, CENTRAL HALL, WESTMINSTER.

I WANT you to look back with me to the promise of God concerning our nation and our rulers. You will remember that in 1991 B.C., God took in hand the purpose of redeeming His promise to mankind. It had already been promised that the Seed of the woman should bruise the Serpent's head. The war went on between the powers of light and darkness, between Jehovah-Christ and Satan. God raised up to Himself an efficient instrument, a servant, "Abraham My servant," who was born in Ur of the Chaldees in 1991 B.C., and at the age of 75 years went out in answer to the exhortation of God, to seek his Eldorado. Then was confirmed to him the promise of that universal kingdom, that mighty empire, that universal extension of his own race. "Look now towards the stars of heaven and count their number; so shall thy seed be" . . . . . "As the stars of heaven, and as the sand upon the sea shore; thy seed shall be countless in number, and shall spread to the north, south, east and west, and in thy seed shall all the families of the earth be blessed."

Isaac was born, and the covenant was confirmed; Jacob was born, and again the covenant was confirmed; and it is promised that this land, this great Middle Kingdom, stretching from the great river of Egypt—that is, the Nile—eastward and northward to the banks of the Euphrates, should be that Middle Kingdom which was to be the continual possession of the seed of Abraham. Abraham knew, being a man of faith, that he could not possibly see the fulfilment of that promise in his own day. But he looked with the eyes of faith—and the testimony of Jesus concerning Abraham is that "By faith he saw My day and was glad,"—he saw the end from the beginning; he was imbued with the spirit of the Holy Ghost, the spirit of prophecy, and he saw the occupation of that great Middle Kingdom, the centre of God's universal kingdom on earth, already established; and he knew that he was the foundation-stone of that kingdom, and that its head and capital and pinnacle was Christ.

Then the question arose as to what part Judah should have in this kingdom. You know, most people have an idea that when you talk of Israel you are talking about Jews; they do not seem able to disentangle the idea of Judaism from British-Israel ancestry, but they go to Church and proclaim that ancestry when they say: "Thou hast holpen Thy servant Israel, as thou didst promise to our forefathers Abraham and his seed for ever." Now, shall we question our own sincerity? So far as I see here British-Israel representatives—I think not; but I question very much the sincerity of those people who merely give lip worship of the sort that is so frequently given, without any understanding of the heart or mind. Either those words are true and are fit to be offered to God, or they are a mockery.

Now, God's sincerity we cannot question. "God is not a man that He should lie." He has made certain promises and He has sworn by His Almighty Oath that these promises shall be fulfilled. Then with great confidence we look to the fulfilling of those promises in sum and substance, and in their appointed time.

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I am never tired of quoting Ezra to the effect that "by measure hath He measured the times, and by number hath He numbered them, and He doth not stir nor move them until the set measure be fulfilled," because they not only show the working out of cyclic law—an imposition, as it were, of a spiritual law in the natural world—but they also show that there is a plan and a purpose in God's way with man.

We, of the British-Israel Identity confession, know that Abraham was not a Jew; we know that Isaac was not a Jew; we know that Jacob was not a Jew; we know that a Jew was not born until Judah, the fourth son of Jacob, was born in 1753 B.C.

Now, what happened on the balance date? I am rather fond of tracing these balance dates, or what you might call complementary arcs. I find they are an essential part of the law of periodicity. For instance, 1753 B.C.–1753 A.D. What happened in 1753 A.D.? In 1753 B.C. Judah was born, and then were laid the foundations of that great race of Judah, who owned, with Benjamin and Levi, the whole of that kingdom of Judah which came to an end in 592 B.C. Well, in regard to the year 1753 A.D., the Jewish Nationalisation Bill was passed, making it possible for any Jew to become a British subject. This was the balance of the birth of Judah, 1753 B.C. Yes, but until Judah was born there could have been no Jews. Now, in this wide world there are about 14 millions of Jews, or about half as many again as the present population of Greater London. We cannot honestly say that any of the promises which were given to Abraham, confirmed to Isaac and Jacob, and afterwards transferred and amplified and centred upon the Davidic Throne, are fulfilled in the history of the Jews. In the first place, they are not a nation; they have not a king; they have not a country, or constitution, or a code of laws; they seek what asylum and refuge they can wherever they can find it; and by God's guidance they have found the best they ever knew under the protection of the British Flag. It has been the habit of the Briton to honour the Jew, and to raise him to the most excellent places. Some came here as a refuge; others came here to seek their own advantage; but by devious ways and for various reasons they were all led by the hand of God into a place of safety.

That is exactly what happened to the whole of our people about the 8th or 9th century, when the Heptarchy became a kingdom and Alfred cemented the Empire and wrote his famous code of laws, founded the Oxford University, and started building churches.

Then it is obvious that Israel had been brought to this promised place of safety, but it was not to be an abiding place. "I will send and gather them, and bring them," that is Judah and Ephraim, "all of the House of Israel," and "bring them together again into the land that I have given them for a perpetual inheritance, and they shall be no more at any time removed." That is a wonderful promise, and we can see the beginnings of it in the British Mandate over Palestine, and to me it is a heinous idea to suggest that we should go back upon that wonderful privilege, that Divine right which has been committed to us in this mandate—almost as an express answer to prayer—and that we should cede our mandate to Italy. No, thank you. It may be costing us a lot of money—doing good always does; it is our guerdon; it is our task, and will be to our praise and to our exceeding great merit, that we should carry the light of the Gospel into Palestine; that we should take the Word of God in both its confirmatory aspects, the prophetic books and their Gospel fulfilment in the Person of Jesus Christ, and establish that down in Jerusalem.

We are bound to say these things, because the time is short, and there is so much to be said, and we do not want people to turn round on us and say, "You knew this thing; why did you not tell us? we never heard of it." When the nations of the earth shall mourn at their neglected opportunities; at their wasted aspirations; at their extreme profligacy of effort, all in the wrong direction, they will have cause to mourn; but let it not be said we did not tell them. It is there written, and we do but testify the things that are there.

And what does the word Brit-Ish mean but "Man of the Covenant"? I have challenged scholars, etymologists, and have searched to find anything but a pure Hebrew derivation of the word British, and find none. Just two words, Brit—a covenant; Ish—a man. Danish—a man of Dan; Swedish—a man of Suede; and so you may go on. English "angle" in Hebrew is "heifer"; the plural of that is angelim. You have another word like it, "epher," from which you have your English word "heifer." The "h" is mute. The plural of that is Ephraim. It means "young bulls."

Now, I think we have established something in the way of credentials. When a man calls on you in business, he hands in his card, and his name is So-and-so. That is exactly how we want to be received. I hand in my card; my name is Gornold—British. I want to be accepted at that; that is my name and title, and a more glorious one I never hope to have. It is a privilege to have been born British; you will say so more than ever a little later on. I was free-*born*; others *become* free by *adoption* or by *grace*; those are the three possible routes. What! Does it include all of the Jews who come over to us and ask from us equal rights, equal privileges, and subscribe equally to our laws and constitution? Yes. Any Jew can and since the year 1753 A.D. could become a naturalised British subject, subscribe to our constitution and our laws, allegiance to the King, and honour to the British Flag. That is "by adoption."

Now, what guarantee have we that all the prophecies will be fulfilled? "We will remember the marvellous works that He hath done, the wonders and the judgments of His mouth." We know that in 1917 B.C. Abraham left Ur of the Chaldees, and to him was given the covenant. In 1917 A.D. that covenant was fulfilled. It became a matter of prayer as to exactly how Jerusalem was to be taken; eventually it was decided that it should be by peaceful penetration; it should be an unarmed conquest; and Allenby, unarmed, walked at the head of his troops into the Holy City. Jerusalem was liberated!

In 622 B.C. Nebuchadnezzar founded the great New Babylonian Empire, which entered into the prophetic vision of Daniel. Cannot you see it lying upon the earth, with its head over against the Euphrates—the kingdom of Babylon—and its breasts and arms extended over Syria; its lower trunk extended over Greece—Byzantium—and its limbs carried right across the Roman Empire; ending, in the north, in Germany; in the south, in France? And then comes up that fifth kingdom, which had been building through all the times of these

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kings. "In the days of these kings the God of Heaven will raise up a kingdom which shall never pass away." An everlasting kingdom; it was a kingdom which was to be prepared for Christ; and Christ is preparing it for Himself. Satan is all along trying to overthrow it, and he is hard at work now; but we have been warned. "Woe unto you of the earth and sea, for the devil is come down among you, having great wrath, for he knoweth his time is short."

Believe me, every man is a spirit, good or bad, embodied or disembodied, and that sums up humanity; man is essentially spirit. Looked at from that point of view, one can see how Satanic agencies are at work in human form, even at this day, and how these great thick clouds of Terrorism, Bolshevism and Anarchy have been pressing in closer and closer, because they are fleeing before the light, as the dawn of day is fast approaching. The glory, too, is coming; and the clouds of night are speeding before the rising of the sun. "But unto those who fear My Name shall the Sun of Righteousness arise with healing in His wings." The sun heals those who are essentially vital, and is only a menace to those who are essentially wrong; their state is better hidden in the darkness. Animals, in their sick times, crawl into dark places; and a sick person in the sun will only get worse—as most nurses well know, who carefully draw down the blinds so as to shade the room of the sick patient—but the fierce rays of the sun are health-giving to people who are healthy. That is only a physiological fact, but it has its spiritual application; and we see how there are certain people who are preparing to meet the Lord, preparing for the rays of the Sun of Righteousness Who is to bring this great measure of healing to a stricken world; and there are others who do not want Him to come. Now, those are the people, who have forgotten what was taught them at their mother's knee; they were taught to pray "Thy kingdom come, Thy Will be done on earth." We want that kingdom *now*, and we want it *here*. Christ is coming with that kingdom; His very presence will create it; but first of all there is much to be done. He tells us what is to be done. He tells us that before the harvest the farmer first of all gathers the tares; then he pulls out the poppy heads—he does not thresh poppy heads, he threshes corn; he has to get rid of the tares and the poppy heads, and then he binds them all in bundles and casts them into the fire; then he reaps the standing corn, ripe to the harvest, and gathers it into his barn.

Now we see that these prophecies are being fulfilled. 1917 B.C. and 1917 A.D.—Jerusalem, the promise to Abraham, and its fulfilment. 622 B.C. and 622 A.D.—new Babylon, the Hegira, Mohammedan Empire. Are you aware of the fact that the Babylonian, Greek and Roman Empires extended exactly for 1,260 years—a time, times and half a time—and the other 1,260 years was the rule of the Mohammedan over Palestine? Is not that wonderful? And the Roman extended exactly 666 years from the time of Augustine, 29 B.C. onwards.

We note these numbers; they have a significance for us. We know the number 666, the man of Sin; it marks him, he cannot escape; he is branded like Cain. We know that number 13, that so-called unlucky number. Christ had 13 disciples; He kept 12, one dropped out. One was a traitor—Judas. Of Judas, Christ said, "Twelve of you have I chosen, and one of you is a devil."

You now know what I mean when I say all men are spirits. We are messengers of light seeking the light, or we are messengers of darkness seeking the darkness. You cannot be long in the twilight; it is either day or it is night; you are either hot or you are cold. If you are lukewarm, you know what happens; nobody wants you, you are no good to anyone; you are unconvinced. Now, we are not unconvinced. We know that these promises have gone forth; they have been uttered, and we know they will be fulfilled; that every pledge will be redeemed. God always pays, but not every Saturday. Do not forget that.

You have heard His wonderful words, how Judah and Ephraim are to be brought together, united, and as one people taken over into this Middle Kingdom, and one king set over them. Who is that king? David. To David was confirmed the covenant by the mouth of the prophet Nathan, and he was promised an everlasting kingdom. That was the statement that was made. It was David who brought the Ark of the Covenant to Jerusalem, and he himself witnesses that the covenant was made with Abraham, and confirmed to Isaac and to Jacob as an everlasting covenant, and to David himself it was said, "Unto you will I give the land of Canaan, the lot of your inheritance." Of David it was said, "Israel shall never lack a man to sit upon the throne of David."

Now, all this is in retrospect; let us look at the prospect. We see that the promises are bound to be fulfilled, because, speaking through the mouth of His holy prophets, God has Himself made these promises. God is not a man that He should lie. We have seen that Israel are His people—men of the Covenant—British—and we have seen that He is going to take us back and give us that land, that Middle Kingdom. It is not the land we want. Any place would be heaven if Christ were there. All the earth will be full of His glory; "the earth will be filled with the knowledge of God, as the waters cover the seas."

A wonderful prospect! The great Healer will be among us; there will be no more sickness, no more suffering, no more pain, no more tears, no more death. "The last enemy to be overcome is Death." And He shall *reign* until He has made all His enemies His footstool, and death and hell are among them. The last to be overcome is Death, for the reason that death is the wages of sin, and we are horrible sinners; we may not be cured of the habit all at once, but by nursing, and by teaching, and by the outpouring of the Spirit, there will gradually well up in us such a wonderful effulgence of life and light that sickness and death will flee away. We shall not only *see* Him, but we shall be *like* Him. Read what St. Paul says about it.

And we know this, that whom the Lord loveth He chasteneth. Now, how do you get your steel? You take iron and put it through the furnace—pass it through the fire—and bring it to a white heat; then plunge it into ice-cold water, and your wonderful steel is produced—tempered, pliable, useful. That is how God is furnishing us with the sword by which we shall carve our way into this land of promise. It is the sword of the Spirit; it is the sword of Truth; two-edged, it cuts both ways, even to the dividing of soul and Spirit.

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THE CASTING OUT OF THE SEED OF EPHRAIM.—III.

By HENRY D. HOUGHTON.

THAT singular word "*Ephraim*" seems to be a delightful name, might I say almost a pet name for "Israel." A name in which there is much of love and much of changeless affection.

"I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised . . . turn Thou me, and I shall be turned; for Thou art the Lord my God."

And then we have God speaking in the greatest love and affection like a mother to her darling, pet child. "*Is Ephraim my dear son? Is he a pleasant child? For since I spake against him, I do earnestly remember him still: . . . I will surely have mercy upon him, saith the Lord.*" (Jer. xxxi, 18–20.)

Shall we believe man that God has cast Ephraim off? Or, shall we believe God? And this was spoken six years after the message about casting-out, with which we commenced.

And confirmation is abundant in this same chapter. "Behold the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them to pluck up, and to break down" (that cannot be the Christian Church) "and to throw down, and to destroy, and to afflict; *so will I watch over them, to build, and to plant, saith the Lord.*" (Jer. xxxi, 27, 28.)

And remember that the charge of unfaithfulness is made against *both* Houses in the next chapter, as has been already shown, *so that the promises could not have been made because their sin was hidden, or their righteousness, such as it was, assumed.*

They were guilty, their guilt was known, their guilt was published; and yet in the very same chapters (Jeremiah xxxi–xxxii–xxxiii) their forgiveness and restoration is clearly set forth.

"And I will cause the captivity of Judah and the captivity of Israel to return, *and will build them as at the first; and I will cleanse them from all their iniquity, whereby they have sinned against Me; and I will pardon all their iniquities* whereby they have sinned, and whereby they have transgressed against Me." (Jer. xxxiii, 7–8.)

There is National forgiveness, and it comes to every individual in the Nation, as has been shown from Jeremiah xxxi.

And many other Scriptures distinctly confirm.

"*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; for I will pardon them whom I reserve.*" Or as F. Fenton translates, "I have pardoned the sins they have committed." (Jer. l, 20.) But our quotation from Jeremiah xxxiii proceeds, "And it shall be to Me a name of joy, a praise and an honour before all the nations of the earth which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it." (Verse 9.)

If we cannot rely on those words of God, on which words can we rely? *Strike one lot out as untrue, and you strike them all out!*

Again we have this clear testimony from Jeremiah. "*For Israel hath not been forsaken nor Judah of his God, of the Lord of hosts; though their land was filled with sin against the Holy One of Israel.*" (Jer. li, 5.)

That is the evidence of Scripture; what are we to do? Believe man, or God?

Now God's word is always TRUTH! But man's understanding of it, nay, I ought to say perversion of it, is often the grossest and gravest error.

Here then lies the necessity of going back to the very words of the Scripture.

Our Saviour has given us guidance for all time in those words to the two disciples on the way to Emmaus, "O fools, and slow of heart to believe ALL that the prophets have spoken."

Mark that short but comprehensive word "ALL." Not one single prophetic word does Christ omit from this sweeping approval. And to those who do not accept *all* the words of the prophets Our Lord applies that awful word "*Fools.*"

That is a word we are forbidden to use to one another. And surely, the occasion must be very clear, and the cause very just for Him to use it.

That being so, what about those to-day who fail to believe ALL that the prophets have spoken? Are they clear of this same condemnation? Are they free from this scathing rebuke of Our Lord?

When Our Lord was upon earth the old prophets' words stood for Him to read exactly as they do for us.

The law and the prophets constituted the only Word of God: as such He regarded it, as such He treated it, as such He frequently quoted from it. Of that only could it be said "THY WORD IS TRUTH."

In the parable of the rich man and Lazarus we read: "Abraham saith unto him, They have Moses and the prophets; *let them hear them.* And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And He said unto him, *If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.*" (Luke xvi, 29–31.)

And those prophets declare with a perfectly unanimous voice *not the casting-off of Israel,* but the help, blessing, preservation, redeeming, and restoration of that ever-loved people.

Listen to this. "But now, thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, fear not: for I have redeemed thee, I have called thee by thy name, thou art mine. *For I am the Lord thy God, the Holy One of Israel, thy Saviour.* I gave Egypt for thy ransom, Ethiopia and Seba for thee." (Then it cannot mean any latter-day Church.)

"Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west, I will say to the north, Give up: and to the south, keep not back; bring My sons from far, and My daughters from the ends of the earth." (Isaiah xliii, 1–6.)

"Yet now hear, O Jacob My servant; and Israel, whom I have chosen." (There is no casting-off there.) "Thus saith the Lord that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, My servant; and thou Jesurun, whom I have chosen . . . I will pour My Spirit upon thy seed, and My blessing upon thine offspring." (Isa. xliv, 1–3.)

The most unbelieving objector cannot find any casting-off

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there. And God's spirit and His blessing are to be continued in succession to their offspring!

St. Paul also has something to say. "*Hath God cast away His people? God forbid.* For I am an Israelite of the seed of Abraham of the tribe of Benjamin. *God hath not cast away His people whom He foreknew.*"

Surely, surely that is forcible enough. And further on in the same chapter, St. Paul returns to the subject and says :—"And so all Israel shall be saved; as it is written, there shall come out of Sion the Deliverer, *and shall turn away ungodliness from Jacob. For this is My Covenant unto them, when I shall take away their sins.*" (Rom. xi, 1-26-27.) There in the very heart of the New Testament is the abolishing of Israel's sins.

Let anyone attack a woman and she will do her best to defend herself.

But let anyone attack her child, and she will be like a fury uncontrollable. Her strength and her courage will be as that of a lion. She will face anything for her child.

It is exactly the same with God and Israel. When the last great and combined attack is made upon Israel, which is still future, does God leave Israel to his fate, declining to own him? O, no, far from that. *He moved all the hosts of heaven for his deliverance!* Listen to this :—"And it shall come to pass. . . . *When Gog shall come against the land of Israel*" (so this is no church), "*saith the Lord God, that My fury shall come up in My face;* . . . . 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 I will be known in the eyes of many nations, and they shall know that I am the Lord." (Ezek. xxxviii, 15-23.) *There is help and deliverance right at the very end of time for Israel.*

And the record of the great result reads :—"*So will I make My holy name known*" (Where? In the midst of the Gentiles? No!) "*in the midst of My people Israel: and I will not let them*" (My people Israel) "*pollute My holy name any more: and the heathen shall know*" (O, yes, the heathen are going to know something) "*that I am the Lord, the Holy One in Israel.*" (Ezek. xxxix, 7.)

Let it be said that for years I have searched the Old Book and from cover to cover I can find no casting-off for Israel.

I can find help, succour, forgiveness, correction, renewal, redemption, and heaped-up blessings beyond our utmost thought, wholly and altogether undeserved.

And finally after Jacob's trouble and Armageddon I can find for the whole nation spiritual change, heart renewal, conversion, holiness of life, nearness to God, beyond the wildest dreams of our preachers and evangelists.

O, Israel, praise ye the Lord!

There are four grand arguments for the truth of the Bible. 1. The miracles it records. 2. The prophecies it contains. 3. The goodness of the doctrine. 4. The moral character of the Penman. The miracles flow from Divine power, the prophecies from Divine understanding, the excellence of the doctrine from Divine goodness, and the moral character of the Penman from Divine purity. Thus the Bible stands upon four immovable pillars—the power, the understanding, the goodness and the purity of God.—*D. Simpson.*

WEEK BY WEEK.

By A. R. H.

A CLOSE study of Pyramid date-indications for 1926* revealed the fact that "*France and the Franc*" would be signs fatefully presaging the destinies of EUROPE.

Following a season of comparative quietness, this question suddenly springs into renewed prominence. On the Pyramid date *July 11th*, the *Times* reports in headlines as follows :—"*Poincare and the Chamber*," "DANGERS AHEAD," showing clearly that the passing of the *Electoral Reform Bill* gives those who wish to see the end of the Coalition Government "the opportunity to combine for its overthrow." A subsequent report from PARIS dated *July 11th*, headed "CRITICAL SESSIONS" records the passing of "the Bill for general organisation of the Army, which provides for the reduction of military service from 18 months to one year." A further report, entitled "SAVING THE FRANC," states that on *July 11th*, Government Bonds worth 19 million francs were solemnly burnt at the MINT in the presence of members of the Committee for the "*Save the Franc*" Fund.

FRANCE is our next-door neighbour. The fortunes of this people react for good or ill upon the lives of the people of GREAT BRITAIN.

All signs point to a climax to France's political and economic crises in 1928. This year will be a fateful one for the whole world.

TANGIER again comes into the forefront. On *July 11th*, the daily Press report a proposed *Four-Power Conference*, including a British and Italian representative. Negotiations between FRANCE and SPAIN have reached a deadlock.

Watch TANGIER!

The *Times*' leading article for *July 11th*, entitled "THE SPECTRE AT THE BOARD," dealt with the *Disarmament Conference* between GREAT BRITAIN, the U.S.A. and JAPAN. "*The fate of the Geneva Conference hangs in the balance*," it began, ". . . . . discussions have revealed *a sharp disagreement on certain fundamental issues.*"

In the House of Commons (11-7-27), a memorable debate took place on "*World Peace Problems.*" Mr. Ponsonby, opening the debate, said that he saw EUROPE

"A SIMMERING CAULDRON,"

whilst "all disarmament conferences were rendered farcical," since they were surrounded with "*that secrecy which had led to the mysterious menaces and false security of* 1914."

Sir Austen Chamberlain, Foreign Secretary, replying to the charge that BRITAIN was organising an anti-Russian *bloc*, said : "Nothing did more to produce the catastrophe of the war than the obsession of GERMANY that it was their interest to keep other countries quarrelling among themselves, and that any improvement in the relations of other countries was a blow to GERMANY. *It is the most fatal doctrine which can spread in* EUROPE. It is a tragedy to see that obsession driven out of GERMANY [now taking root in another great and neighbouring country."

The extent to which this obsession *has* taken root is evident in the report from MOSCOW dated *July 11th*. Thus the Russian *Daily Express* correspondent writes :—"The official 'War

* Readers are invited to study articles on pages 474-5, 499, 537, 553-5, and 653 of the 1926 "National Message and Banner" Bound Volume.

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Danger ' Week began to-day, and *Rykoff*, in a message to the Russian people, declares, ' Whoever is not in the Red Army must join the *League for Aviation and Gas Research*, and learn how to handle a rifle and protect himself or herself from asphyxiating gases.' "

The RIGA correspondent to the *Times* contributes an article headed " *Moscow since the break*," " A CRITICAL PHASE," pronouncing as follows : " The fact that *an unusual state of nervousness prevails at the present time* in Government circles at MOSCOW, is confirmed by fresh reports from competent observers on the spot. *The Soviet system is passing through a trying period* both economically and politically, and *a very critical time is expected in the autumn*. The whole economic edifice of the Soviet Union depends on the harvest. The prospects for the present year are *not* very favourable on the whole. A recent hail storm destroyed approximately 20 per cent. of the grain crops in the vicinity of the CRIMEA.

" The agitation due to the severance of diplomatic relations with GREAT BRITAIN and the persistent

RUMOURS OF COMING WARS,†

which Bolshevist leaders are assiduously, almost frantically, spreading, are having a very detrimental influence on the economic life of the U.S.S.R. The Bolshevists hope to rally the masses, in the face of *a supposed national danger from without*, and so concentrate the general discontent against their foreign ' foes ' *in the centre of whom is always* GREAT BRITAIN.

" The breach with GREAT BRITAIN, which *Rykoff*, nominal head of the Soviet Government, publicly proclaimed, was *the prelude to war*, certainly made a great impression throughout the U.S.S.R."

Under a sub-heading " INTRIGUES AMONG LEADERS," the correspondent continues :—" An atmosphere of mutual suspicion has resulted from the aspirations of *Stalin* to wear

THE MANTLE OF LENIN,

and *dictate his will* to the party. He has shown no outstanding qualifications for this most difficult office, and his position is now regarded in MOSCOW as very insecure. It would be rash to say that the ' *Opposition Group*' of *Trotsky* and *Zinovieff* has any strong following. There is a sort of *general revulsion against the old leaders of both groups*, who have all declaimed so much and done so little ; thus *the whole mass of the party may be said to be in latent opposition* to the central organs, *waiting for something to ' turn up.'* "

Waiting for something to turn up ? Or waiting for some*one* to turn up ? Which ?

It is quite certain that the advent of the long expected leader, *the Prince of Rosh*, is now nigh at hand.

The fates of both RUSSIA and PALESTINE are inseparably bound up in the 38*th* and 39*th* chapters of EZEKIEL.

In terrible harmony with these things, on *July 11th* (Greenwich Time 13h. 3min. 54s.) the most disastrous earthquake experienced for hundreds of years shook JERUSALEM and the surrounding districts.

† Compare Matt. xxiv, 6.

THE MOSQUE OF OMAR

suffered serious damage. All repairs to the Dome of the Rock carried out in the last few years have been totally destroyed. The tower of the Government House on the MOUNT OF OLIVES was damaged.

But the widespread havoc comes as a climax to a severe economic crisis. The *Daily Express* special correspondent in JERUSALEM writes :—" Semi-official figures give the number of Jewish unemployed in Palestine as 8,000, but the actual figure is believed to be nearer 10,000, while *the number of middle-class families who are in a state of semi-starvation is put at about* 11,000. In a Jewish population of about 120,000 *an unemployed rate of nearly 10 per cent. is sufficient to cause the gravest alarm.*

" Reports state that the distress is *as serious as in the days immediately following the termination of the war*. It is the culmination of a series of crises which have recurred almost yearly since 1922. What used to be called, even by the Jews,

' THE ZIONIST DREAM '

of a Jewish national settlement in PALESTINE, is proving to be as flimsy as a dream and as terrible as a nightmare. *The Zionist Organisation declares that the Jewish people as a whole have failed to support the national home when at last it was achieved.*"

Now the fact that the Jewish people as a whole have *not* supported this scheme is a fact of the utmost significance. Prior to further comment, however, we contribute the final paragraphs of the foregoing report : " PALESTINE is smaller than WALES. Within its own strict limitations it is purely an agricultural country and even then it can only support a limited native peasant population, such as Arabs whose wants are few and whose habits are semi-primitive. To imagine that a highly westernised population with modern European needs, a high standard of living and high wages can be *introduced and maintained in a country naturally impoverished, is an economic mirage.*"

Here is the crux of the whole matter. Until the DEAD SEA VALLEY has been filled with the living waters of the MEDITERRANEAN (by the earthquake of Zechariah xiv) the climate of PALESTINE will remain unchanged. Whilst the climate remains unchanged the country will largely remain impoverished.

Once JERUSALEM becomes a seaport, however, PALESTINE will come into its own as the centre of world-government and natural centre of the world's continental transport systems.

When the return to PALESTINE *does* take place it will be *a representative return* from amongst the whole of the ISRAEL or ANGLO-Saxon Peoples. " *One of a city, and two of a family.*" That is the procedure as set forth by Jeremiah. ‡

PALESTINE is the HOMELAND of the ISRAEL PEOPLE as a whole. The Jews are " *the broken off branch* through unbelief." As such they have *no exclusive title* to the land. Evidently this explains why, in the providence of GOD, the Jewish People, as a whole, have been restrained from backing a scheme doomed to failure from the beginning.

‡ See Jeremiah iii, especially verse 14. It is obvious from the context of the whole chapter that this return applies specifically to " backsliding Israel " and *not* " treacherous Judah." Compare verses 11 and 12.

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THE KING PRESENTS NEW STANDARDS TO THE REGIMENTS OF HOUSEHOLD CAVALRY.

VAST crowds gathered on 25th June during the presentation of eight new Standards to the Royal Regiment. On the stroke of eleven the King, in the uniform of Field-Marshal, riding a magnificent charger, reached the Horse Guards' Parade, followed by the Prince of Wales, amidst tremendous enthusiasm. After an inspection of the two regiments, the bands played, "Now thank we all our God." Then followed the ceremony of consecration by the Chaplain-General of the Forces, Rev. A. C. E. Jarvis, C.M.G., M.C., D.D., who, standing before the drums, offered the following prayer :—

"For as much as men at all times have made for themselves signs and emblems of their allegiance to their rulers, and of their duty to uphold those laws and institutions which God's providence has called them to obey; we, following this natural and pious custom, are assembled before God to ask His Blessing on these Standards which are to represent to us our duty towards our Sovereign and our Country. Let us, therefore, pray Almighty God of His Mercy to grant that they may never be unfurled save in the cause of justice and righteousness; and that He may make them to be to those who follow them a sign of His presence with them in all dangers and distresses, and may increase their faith and hope in Him Who is the King of Kings and Lord of Lords."

After the Lord's Prayer followed this prayer :—

"O Almighty Lord and Everlasting God, vouchsafe, we beseech Thee, to direct, sanctify and govern both our hearts and bodies in the ways of Thy Laws and in the works of Thy Commandments, that through Thy most mighty protection, both here and ever, all who serve beneath these Standards may be preserved in body and soul; through Our Lord and Saviour Jesus Christ. Amen."

CONSECRATION.

"In the Name of the Father, and of the Son, and of the Holy Ghost, we do consecrate and set apart these Standards, that they may be a sign of our duty towards our King and Country in the sight of God. Amen."

PRAYER.

"O Lord, Who rulest over all things, accept, we beseech Thee, our services this day. Bless what we have blessed in Thy Name. Let Thy gracious favour rest on those who shall follow the Standards now about to be committed to their trust. Give them courage; and may their courage ever rest on their sure confidence in Thee. May they show self-control in the hour of success, patience in the time of adversity; and may their honour lie in seeking the honour and glory of Thy Great Name. May they walk worthily of the vocation to which they are called, in dependence on Thy blessed will, and mindful that without Thee they can do nothing. Guide the counsels of those who shall lead them, and sustain them by Thy help in the time of need.

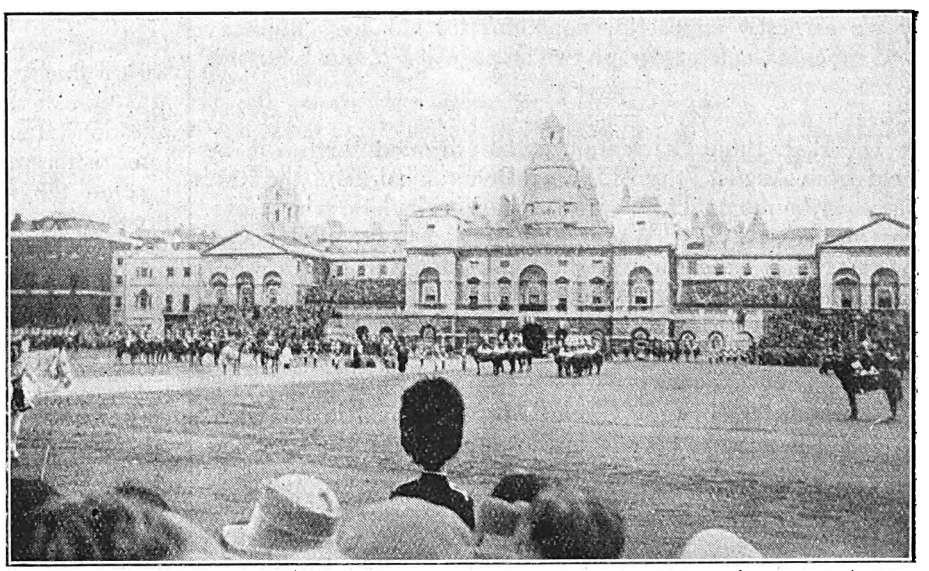
Grant they may all so faithfully serve Thee in this life, that they fail not finally to obtain an entrance into Thy heavenly kingdom, through the merits of Thy Blessed Son, Jesus Christ Our Lord. Amen."

BENEDICTION.

"The blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. Amen."

His Majesty then presented the new Colours to the two Commanding Officers, following which came the National Anthem.

The King remounted and rode back to Buckingham Palace at the head of his Guards—a wonderful cavalcade in the sunshine—the people showing unmistakably their loyalty and devotion.



THE CEREMONY ON THE HORSE GUARDS' PARADE.

LAW OF ASSOCIATION.

So subtle and so persuasive is the law of association that it is influential even when we are hardly conscious of its existence. The chance word from the lips of a friend, falling upon some nascent desire like a spark upon tinder; the vision of some grave or wise one held up by the glance of fancy so often, that it has become the ideal model of the heart's aspiring; the music of some old word greeting the ear with a strange melody, have fixed the tone of a spirit and have fashioned the direction of a life. The world is just one unbroken chain of these actions and reactions. We are bound by them; we are compassed by them; and we can no more escape from them than we can fling ourselves beyond the influence of the law of gravitation, or refuse to be trammelled by the all-embracing air.—*Rev. W. Morley Punshon.*

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE are glad to be able to announce that the Railway authorities have again kindly granted us reduced fares for all attending the next Congress except those living within the London area. The concession is ordinary single fare and one-third for the return journey. Vouchers signed by the Secretary-General will be supplied on application to him at 6, Buckingham Gate, S.W.1. These vouchers must be handed in by the passenger at the railway booking offices in order to secure the reduced fares. The period is from October 1st to 17th. Passengers may travel by any ordinary train, and may make as many journeys as they please within the period. The concession applies to all parts of Scotland, Wales and England outside the London area.

* * *

We earnestly appeal for donations for Congress publicity and expenses, *vide* paragraph two on page 462 of our last issue.

* * *

The B.-I. Bible Convention at Llandrindod Wells will be held from August 7th to 13th inclusive. Chairman, the Rev. James Mountain, D.D. The speakers include the Revs. Joseph Gay, R. G. F. Waddington, M.A., T. H. Whitehouse, Messrs. John Leech and Herbert Garrison, and others. For list of apartments, notices and programmes, apply (enclosing stamp) to Rev. Joseph Gay, 6, Buckingham Gate, S.W.1.

* * *

A British-Israel Study Circle is being formed in Norwich. We shall be glad to hear from those residing in the City and district who would like to attend the meetings.

* * *

A. S. writes: "It is with great gratitude that I enclose a cheque, and with feelings of thankfulness that I have been brought to know and believe this wonderful truth of God."

* * *

The news of the great earthquake which occurred in Palestine on July 11th is alarming and distressing. It is said to have been the most serious in that country for 1,200 years. The full extent of the damage and the death-roll has not yet reached us. The disaster is particularly poignant to the B.-I. party who so recently visited many of the places and stood in some of the actual buildings that have been either injured or demolished. All will rejoice that the greatly respected High Commissioner, Field-Marshal Lord Plumer, was not in Government House at the time of the catastrophe which was sufficiently serious to kill at least one of the occupants.

* * *

By request Mr. Garrison's lecture at the coming Congress will be on Palestine, and will have special reference to his recent visits to most of the sacred places during journeys which covered nearly 1,000 miles by rail and motor from South to North, and from West to East of the Holy Land. The lecture will be illustrated by a very fine collection of up-to-date lantern pictures.

* * *

The reply by the Rev. Dr. Mountain to Rev. F. W. Pitt, and the letter to the Rev. E. L. Langston by the Rev. W. H. Stuart-Fox, M.A., has been issued in leaflet form. Copies can be had from the Covenant Publishing Co., 6, Buckingham Gate, S.W.1. Price 3d. Postage ½d.

* * *

"Drawing-room afternoon and evening meetings, by kind invitation of Mrs. Walker, were held at her residence, Dorking, when lectures were delivered on 'The place of Britain in Prophecy,' by Mr. J. J. Morey. A good audience, considering the rain, assembled at 3 o'clock, and a full room in the evening, tea being served between. The lecturer discoursed his subject with a fluent ability and charm of manner, gaining the wrapt attention of the listeners throughout. There were numerous questions afterwards, all of which were ably replied to. Much information was imparted on Israel in Britain, on the Scriptures and on the fulfilment of prophecy; lucid and convincing proofs were given of the difference between the two nations of Israel and Judah, between Christian Israel in Britain and the non-Christian Jews of Judah, as they are invariably distinguished from one another in the Bible. It is hoped that Mr. Morey will continue his lectures during the winter at monthly meetings of the Dorking Branch, members of which belong to all Christian denominations." Our hearty thanks are tendered to Mrs. Walker, Mrs. Frank Bargman, Miss S. Bargman, Mr. H. E. Turner for their kind assistance in this effort.

* * *

The Rev. Maxwell Carnson is doing most excellent work as our Missionary and Commissioner in South Africa. He is having splendid audiences and winning many converts. Our correspondents speak in the highest terms of his zeal, ability and devotion."

* * *

Mr. B. Stewart ("Discipulus") writes:—

"The reports of the earthquake in Palestine and Transjordania on Monday 11th, state that 'it is now believed to have been one of the most disastrous on record.'

"The significance of this occurrence on this particular date will be noticed, when it is pointed out, that July 11th is the last warning date given in the Great Pyramid as to the events foreshadowed by the final low passage, and confirms the views of Mr. Davidson and myself, concerning the particular nature of these events, namely, earthquakes and other related natural phenomena of a gradually increasing intensity, actual war only coming near the end of the passage. Strong as has been the evidence under this head of the years 1924-26, the current year, as far as it has gone, has been even more remarkable. (See pp. 202–3, 257–260, 262–263 in *The Witness of the Great Pyramid*)."

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"Comfort the poor, protect and shelter the weak, and with all thy might right that which is wrong."—ALFRED THE GREAT.

THE GULF STREAM.

By THOMAS TIPLADY.

One day in mid-Atlantic I was leaning on the rail of the ship, and watching the waters, when I noticed a mass of sea-weed floating by. At my side was an engineer with whom I had made friends, and I asked him how the sea-weed came to be there. He replied: "We are crossing the Gulf Stream and the stream is carrying the sea-weed with it through the ocean." There in the ocean was a stream. Water was running through water, and yet keeping its identity. It was passing through the ocean from one continent to another like a worm through the soil, or a man through a crowd. It did not disintegrate nor lose itself in the water around it. nor did it for a moment cease in its onward movement. It was carrying warmth from a hot quarter of the world to a cold quarter, and giving something of its warmth to all the water through which it passed. We could not see it. We only knew it was there by its effects—the sea-weed floating on its bosom. Yet the air was warmer because the unseen stream was near us.

The stream to me was an illustration of the influence of the Christian religion on the world. Christ is present in the world, but we do not see Him. He warms and purifies life, but He does it silently and unseen. We realise that He is present by the warmth He brings into our hearts and by the institutions that rise to the surface of human life. Schools, hospitals, orphanages, churches, and innumerable charities are as the sea-weed which indicate the presence of this Divine Gulf Stream. The new regard for children, women, poor folk, criminals and backward races; the care for the blind and aged; the broken shackles of the slaves; all these things speak of the warmer human affections caused by the Divine Gulf Stream that flows through the ocean of human life. Men talk of the enlightened public opinion of these days as if it were causeless. They forget Christ as travellers forget the Gulf Stream over which they are passing. They notice that the air is growing warmer, but they do not notice the cause. They see hospitals and orphanages as travellers see the sea-weed in mid-Atlantic, but they do not link effects with causes. They talk of the failure of Christianity and the failure of the Churches at the very moment when their lives are being warmed by the Spirit of Christ. They have eyes but see not, hearts but understand not, minds but think not. It was the Gulf Stream of the Divine Presence that took Collier to Manchester, Peter Thompson to the East End, Lax to Poplar, Livingstone to Africa, and Carey to India. They were as the sea-weed carried away by the Divine impulse and revealing its presence in human life. Like the Gulf Stream, the Spirit of Christ keeps His identity while moving through human life and warming it. Unseeing eyes fail to detect His appearance and only see the effects of His presence. They put the effects of His presence down to human agencies as men confound the Gulf Stream with the ocean through which it flows. Men who believe in the warm stream flowing through a cold ocean cannot believe in the Divine Spirit flowing through the spirit of mankind.

It is the Spirit of Christ which makes the churches want to send the children of the poor into the country or by the sea for holidays. The holiday is as a warm stream in the cold ocean of their lives. There are many children who need a holiday. Will you, as a Christian man or woman, help us to get them away?

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"One of them shall not fall on the ground without your Father . . ."

Christian men and women, in the Name of Him who uttered these words, when are you going to consider the case of the Vivisection of animals in the Research laboratories of this country?

Is it Christian, is it either noble or courageous to shift the burden of human pain and grief on to those helpless, lesser brethren whom the Creator has thrown upon our mercy?

Is not the practice of Vivisection a standing shame to the Israel of God?

"And what doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God?"

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(*See Inside Back Cover*)
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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 FULFILMENT OF PROPHECY.—IV.

BY THE REV. W. PASCOE GOARD.

WE have in the former articles glanced at the general field of prophecy; at the sequent order of the prophets; and at the sequent course of prophecy.

We shall, to-day, consider *the fulfilment of prophecy* up to the date in which we live.

The careful student will have informed himself as to *the general course of prophecy*, and of *the people chiefly involved*; namely, the Israel people.

He will have taken into account *the related peoples* who have found a place in prophecy, namely Ishmael; Ammon; Moab; Esau; and Syria. All these are related peoples.

He will have seen that *there are other, non-related, peoples* who have also a place in prophecy: such as Egypt; Assyria; Babylon; and the succession of continental Empires. These have all been closely in contact with the Israel peoples, and have, therefore, obtained a place in the prophetic writings.

He will have seen *the various lines of prophecy*: ethnological; geographical; constitutional; monarchical; THEOLOGICAL; and incidentally Imperial; finally, he will have mastered the Kingdom prophecies of the Gospels.

Having taken in these lines of study, and seen the great volume of *historic telling*; *forth telling*; and *foretelling* of prophecy, he will enquire in his mind: How much of this great volume of prophecy has received fulfilment?

It is a fair question; and the right answer to it can have nothing less than a good effect upon the mind of the enquirer.

Let us take up the enquiry at this point; and see what the ages which have passed, since the prophecies first began to be made, have brought to us in the way of fulfilment.

As to the race which was born in Isaac. There were a thousand chances to one that this unique and lonely family would be cut off from the face of the earth by one of many means. By war; famine; pestilence; the consequences of wrong living; merging with other races and so losing identity. All these, and many more dangers, beset the path of this single family. Indeed, the greatest danger which seemed at one time to threaten the race in its first-born representative, Isaac, was *in the religious life of the founder of the race.* So close a call did it seem to be, that the boy *in whom was vested the promises, and the succession*, was taken to the place of sacrifice, was bound and laid upon the altar upon which the wood had been laid, and the knife was lifted to slay.

But the danger was apparent only, and the boy thus offered potentially was restored to freedom and to the life mission to which he had been called.

It is, however, one of the wonders of the great prophetic scheme that, *of all the sons of Abraham, not one should have perished, but all should have been the founders of apparently indestructible races of mankind.*

Prophecy has been wonderfully fulfilled *in the preservation of the race, and the kindred races, of Abrahamic stock.*

Prophecy has been wonderfully fulfilled *geographically.*

There always was a tendency for the people of the Abrahamic seed to *drift eastward.* This was the easiest line of travel for the people of that day. They did, again and again, start their travels eastward, and as they thus travelled they left outposts of the race. For it had been guaranteed that every place trodden by the soles of their feet should eventually be their land

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But as to the main course of migration, they have ever heard a voice BEHIND THEM calling "This is the way; walk ye therein."

The footsteps which had turned eastward were halted and turned around, so that towards the setting sun the Israel race have travelled to the lands and possessions God declared He would give to them and their fathers from the beginning.

To them have been given, as a race, land after land; territory after territory; island and continent, until at this time the race is belting the globe as the ancient prophecies declared that they should do *in the latter days*.

Prophecy has been fulfilled in regard to the law, and its administration among the peoples of the Abraham, Isaac, Jacob, stock.

The history of Israel-British law is one of the most fascinating fields of study. It demonstrates that the Constitutional line of prophecy has been fulfilled to the very letter in the Jurisprudence of the Israel-British people.

Prophecy has been fulfilled in regard to theology, which has marched with this people, and has been their very inner life from the beginning. From the times of the centuries before Christ this has been true of the British. Until the time of the Captivities we know that it was true regarding the Israel peoples in Palestine.

The only period of which we have not detailed knowledge is *during the wanderings of Israel in the lands and period of their captivity*. Yet, in regard to this period we are not fully in doubt. We know of *the ministry of the prophet Ezekiel* to the Captivity of Israel. We know of *the ministry of Esdras* to the same captivity. We know that the people who sought their ministry and profited by it had with them the knowledge of God.

We know that *when Israel decided to leave the land of their captivity* in Assyria, and to go into the land of Arsereth, they did so *that they might keep their own laws there*; and not be under the national and ecclesiastical dominance of the Assyrian and Babylonian powers.

Thus, down to a short period historically before Christ, we are aware of the religious knowledge and state of these Israel people of the Captivity.

We know that immediately upon the establishment of the Christian faith the Apostle Paul and others took to them the additional light which was brought to us by Jesus Christ our Saviour, Who is also the Redeemer of Israel.

We know that the spiritual state of Israel of the ten tribes, as distinct from the Jews, *was bearing with crushing force upon the mind and heart of the Apostle Paul*, as he declares to us in chapters ix-xi of the wonderful letter to the Romans.

We know that after a few centuries *the same people came into Britain* where the Gospel of the Lord Jesus Christ was preached to them, and they were baptised into the Christian Church.

We know that in the time of King Alfred, the great Saxon law-giver, *the Pentateuch was well-known to him and to his Saxons*, and that *the British code was almost word for word that of Deuteronomy*.

We know that centuries prior to the coming of Christ *the ancient British people* were closely in touch with Grecian literature, at the time that Greece was occupied by the tribe of Dan. Danish Greece was declared to be blood brother of the Jews, by the King of Lacedemonia and by the High Priest at Jerusalem, in historic documents, the words of which have come down to us.

We know that the Druid faith of the ancient Briton was the Israel faith in the Triune God; and that the Druids worshipped Our Lord by the name of Yezu, for Whose coming they looked, in line with the Hebrew prophets.

We know that such was the preparation in spirit of the Druids that the Christian faith merged into the faith of the Druids, or rather the faith of the Druids merged into the faith of Christ, so that no man may say exactly where the one ceased and the other prevailed. Certain it is that the Druid faith of Britain was much nearer the spirit of Christ than was the spirit of the Jewish faith at Jerusalem. The one cast Him out and crucified Him; the other received Him as Saviour and Lord.

Since these days the spirit of the British has been the spirit of the Bible, and the Bible has been the expression of the British spirit.

Israel faith was taken to other nations and was by them transformed. Zoroaster was of the Israel faith. His doctrine was pure to a degree. But the people perverted it.

Buddhism began with Israel faith, but it was perverted by the people to whom it came.

Mohammedan faith was the monotheism of Israel, but it was perverted by the people to whom it came.

Roman faith was primarily the faith of the Christian Church. But it was perverted by the people to whom it came.

Christian reformation faith was simple and true as it came to Germany. But it was fearfully perverted by the people of Germany to whom it came.

But the Israel people have always succeeded in shaking off the perversions which have been brought to its faith; and the faith of the Bible and of the people have constantly readjusted the one to the other, even as it is in process at this time. It is shaking off the effects of German-Jewish rationalism and is returning to the expressed Word and Will of God our Father as found in the simple Word of the sacred Scriptures.

Theologically the prophecies have been wonderfully fulfilled to date. Ultimately, we shall without fail come to the day in which it shall not be said to our neighbour "Know Jehovah," but when all shall know Him from the least of them to the greatest of them.

Prophecy has been fulfilled as to the Kingdom. Other nations have gone into every kind of experiment as to forms of Government and as to the personnel of the ruling families.

Israel has stayed with the House of David. There was a time when Israel was without a king, as the Scriptures declared she should be. This was Israel of the Captivity. Well might this be the case. The reason is not hard to find. *Israel went into captivity* because of her sin. This is most clear. *The House of David did not go into captivity*. It was transferred from the throne of the Kingdom of Judah to the throne of the House of Israel-in-the-Islands. Therefore, from the time that Zedekiah ceased to be king in Jerusalem, and his sons were slain, *the throne right went to his daughter*, and she it was who brought it, in the providence of God, to the British Isles, and there *established the House and throne of David*.

Because David did not go into captivity Israel could not have the House of David to rule over them during the many centuries of their captivity. After that, according to prophecy,

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they returned and "sought the LORD and David their king," and they found them both in their newly-attained British Island home.

The throne of David has been with us from the time of the dethronement of Zedekiah in Jerusalem. (See Milner's Chart of the Royal House of Britain; Covenant Publishing Co.)

Prophecy has been fulfilled in the coming of Our LORD.

This is such familiar ground that it is not necessary we should write of it here. It is the topmost stone of the Pyramid of prophecy, and the glory of the whole system.

Prophecy has been fulfilled in the activities of Britain, who is Israel in the Isles, as foretold by Isaiah and the other prophets.

These prophecies referred to the LAST DAYS. And they have referred to *the Israel race in modern times.*

They have been fulfilled in wonderful fulness by *Britain's fight to free the slaves and to destroy the slave traffic the world over.*

Prophecy has been fulfilled by *the colonising activity of Britain*, who was appointed to "cause to inhabit the waste places."

Prophecy has been fulfilled in *the great missionary activity* of the Celto-Saxon peoples, and in the work of the British and Foreign Bible Society, and so forth.

Prophecy has been fulfilled in *Britain's occupation of the "ends of the earth."*

Prophecy has been wonderfully fulfilled in *the gift of the heathen world as a sacred charge to Britain.* "Ask of me and I shall give thee the heathen for thine inheritance."

Prophecy has been wonderfully fulfilled in Britain's entry into Palestine and in her taking over the city of Jerusalem.

It cannot be doubted but that Israel prophecy is fulfilled, and being daily fulfilled, in Britain.

But the careful student will not rest satisfied with the fulfilment of prophecy in Israel-Britain. *He will examine other peoples and nations.* Very well. Take, for instance, the prophecy concerning Egypt. There is a synopsis of such prophecy in Chapter xix of Isaiah. It tells in brief words the whole history of Egypt from ancient times to the times of the bombardment of Alexandria; the capture of Tel-el-Kebir; and the Battle of Omdurman. It tells of *the sending of the British resident*, and of *the administrative healing of Egypt.*

Take *the wonderful story of Edom*, and the prophecies connected with it; then see that by the hand of Britain, Edom *Turkey has been beaten clean beyond the border of the promised land*, so that there is not an official Edomite in all that land, nor a vestige of Edomite authority.

Thus we say; take up one after the other of *the kindred nations*, and see that in them their particular prophecies have had wonderful fulfilment.

The non-kindred races:—Egypt, Assyria, Babylon, Persia, Greece, Rome; read the prophecies concerning each, and then compare them with the history of each, and it will be seen that the fulfilment to date leaves no room for doubt as to the inspiration of the prophecies.

But what of the unfulfilled prophecies?

As surely as that the sun shall rise to-morrow they will have fulfilment. Take the matter of the future effort on the part of the rulers of Russia. They must gather to battle against Jerusalem and against Palestine. With them must be the greatest aggregation of humanity the world has ever gathered for military purposes. They will rush down upon the lands of Israel and there they will be self-destroyed, and Divinely destroyed. This end is now in sight both in Christian Anglo-Saxondom and in Russia as to the effort; in Britain as to the end.

The Babylon organisation, the heart of which is the Papacy, will be broken finally before many years have passed. This is the sure word of prophecy.

Israel-Judah will be reunited, washed and cleansed from sin and from hatred and envy, and will be in heart united again.

And, finally, Our Lord shall come and take the throne of His father David, and rule over the House of Jacob for ever.

Aye. Prophecy has been triumphantly fulfilled in detail and in outline unto the present time. The histories of the nations involved is the demonstration of prophecy. Thus the line of prophecy is equalised to date by the line of fulfilment.

ADDRESS BY REV. COMMANDER ROBERTS, R.N.

IT would take some time to fully enter into the way in which the matter I am about to speak upon has been brought home to me. My first conviction is that we are very near making the same mistake in reference to our calling as the Jews did in reference to theirs. You will remember the original ISRAEL was composed of twelve tribes. Ten tribes, so to speak, formed one kingdom and two the other in God's Providence at the Separation. Neither Israel nor Judah in the first instance carried out God's plans and purposes. (Matt. xxi, 28-31.)

Israel as a nation refused God as King, which culminated in their separation from him whom God had appointed to be their King, David and his successors. Judah rejected the Lord Jesus Christ when He came, and in this rejection also showed their enmity to Israel, *God's dominion.*

God in His Mercy and Love has not only given the Kingdom to Israel and sealed it by giving us first, the descendant of David to sit upon the throne in these Islands immediately Judah had forfeited her day of grace; again, by the Love of God He has sent to us in these islands the blessed Gospel of our Salvation through Jesus Christ. Together with this was also the Redemption of Israel. It has taken nearly 1,800 years to learn that this Gospel was intended for all the world. And it has taken another 100 years to think over what all this means and wherefore the Love of God has been so bestowed upon us as a race, whereas others who were offered the same privileges and opportunities have rejected them. The result of thinking upon these things has brought us to the conclusion that we must be the children of Abraham. For "If ye are Christ's then are ye Abraham's seed, and heirs according to promise."

But we are, after all, not complete without Judah, the branches broken off because of unbelief. Now if I read my Bible aright, in Rom. xi, speaking to the point that "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in," which we believe is the multitude of nations gathered to Ephraim as promised: he goes on to say, "And so all Israel shall be saved, as it is written, There shall come out of Sion the Deliverer and shall turn away ungodliness from Jacob." Now the context shows that All Israel includes the branches which

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were broken off because of unbelief. It also shows that God has concluded them all in unbelief that He might have mercy upon all. But it also tells us (" the remnant according to the election of grace ") that it is through our mercy they also shall obtain mercy.

Now are we not in danger of turning the tables? We hav given to us the position that Dives occupied (the Laodicean Church) and the Jew is now occupying the position of Lazarus. Instead of acting out the part of the Church of Philadelphia and treating them in such a way as to cause even those of the Jews who are of the synagogue of Satan as yet to come and worship God and make them know that God has loved us, we are very near repelling them.

The Lord Jesus came to His own, His own received Him not. " The evil figs " however, Jesus prayed for. " Father, forgive them, they know not what they do." The Old Testament, Zech. viii, 23, speaking of the day when many people and strong nations shall come to seek the Lord of Hosts in Jerusalem and to pray before the Lord, says : " Thus saith the Lord of hosts ; In those days ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

If you look at Zech. x, 3, you will see the story of the sheep and the goats as Matt. xxv, 32, puts it. " Mine anger was kindled against the shepherds, and I punished the goats ; for the Lord of Hosts hath visited His flock the house of Judah, and hath made them as His goodly horse in the battle." He will " strengthen the house of Judah " and will " save the house of Joseph," etc., etc. Then in Zech. xii, 7, " The Lord also shall save the tents of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah." " By Grace ye are saved." " He will magnify the Law and make it honourable." Notice also that Isaiah gives us the Ox as the Emblem of Israel and the Ass of Judah. Isa. i, 3. And says in Isa. xxxii, 20, " Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass." Israel and Judah. Hos. x, 11, 12, says : " Ephraim is as an heifer that is taught and loveth to tread out the corn ; but I passed over upon her fair neck : I will make Ephraim to ride : Judah shall plow, and Jacob shall break his clods. Sow to yourselves in righteousness, reap in mercy ; break up your fallow ground ; for it is time to seek the Lord, till He come and rain righteousness upon you." Notice the sequence, also Acts iii, 19-21, 24.

The " good figs " of Jer. xxiv are no doubt with us, but the " evil figs " are yet to be dealt with and we must snatch as many as we can from the burning. James wrote to the twelve tribes. St. Peter wrote to the διασπορα and he says " The Lord . . . is not willing that any should perish, but that all should come to repentance." In this dispensation it is written, " Israel shall be saved in the Lord with an Everlasting Salvation." " In the Lord shall all the seed of Israel be justified and shall glory." Do not let us forget. In Christ's day " Judah shall be saved and Israel shall dwell safely." They are still distinguished until Salvation comes out of Zion. Look carefully at Isa. xl, 9. Are we the Zion and Jerusalem spoken of? Are we as a British-Israel Federation hiding ourselves from our own flesh ? (Isa lviii, 7).

THE TWO WITNESSES.

ELEVENTH CHAPTER OF REVELATION.

BY H. B. R.

THERE are many interpretations of the Witnesses in the eleventh chapter of Revelation. In fact, utter confusion has been the result in the minds of most students of this book as to which explanation they should accept, for all interpretations apparently fall short, in some particular, from fulfilling all requirements. The only excuse we have in adding still another view of the people or persons fulfilling the rôle of these Witnesses is the reality with which the following interpretation fits all the requirements of this chapter, both historically and prophetically,and also concurs with the rest of Scripture where the work of these Witnesses is involved.

Credit for light shed upon this remarkable prophecy belongs to a handful of believers who for more than three years have gathered every Friday evening to study the Scriptures. Because of the ease with which the following fits into the already known facts of past history and into the events of this present end-time, it would be negligent not to share with others the spirit-revealed light on this most important subject.

One school of prophetic students places the events of this chapter in the future, making the Two Witnesses Elijah and Moses or Elijah and Enoch. This futurist view is unsatisfactory in the light of known historical fulfilment of the greater portion of prophecy. It is speculative only and does not rest on the solid foundation of historical facts. Still another school applies it wholly to Literal Israel, but while Anglo-Israel fulfils portions of this chapter, it also, as a nation, falls short of all the requirements by which we shall be able to identify these Witnesses.

Now the book of Revelation is most assuredly a book of symbols. As such it is well to interpret them in the light of the book's own use of these symbols. For instance, we are told that candlesticks are churches, waters are peoples, and the earth is the old Roman world, now represented by Papal Rome. Confusion will be the result if we do not apply the symbols as the book itself uses them. Where we have a figure or symbol used and Revelation does not give its meaning, then we must look elsewhere in the Bible for its significance, for God is not a God of confusion but a God of order. When rightly understood the whole Bible contributes in all its details to every other part, only let us study to discover the true relationship and the true meaning.

Perhaps the best way to unfold the prophetic truths in this chapter is to go over with the reader the same ground by which the class tackled and, in their minds, settled the problem of who these Witnesses are. If it does not so settle the question for others, at least it will throw new light on this subject and may open up even a better unfolding of the truth.

The first important solution to arrive at is the chronological setting of this chapter and the relation it bears to the historical background of the rest of Revelation. In the 14th verse we find this statement at the close of the Witnesses' career : " The second woe is past." From this statement we know that their activity terminates with the ending of the second woe. Turning back now to the ninth chapter we find recorded there the events of the first and second woe. The first woe gives the

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Saracen invasions, while the second woe is the Ottoman invasions. The third woe is still future and covers the events of that great and terrible day of the Lord, closing with the final battle of Armageddon when the Lord returns. While the events of the second woe are transpiring we find from the eleventh chapter that the Two Witnesses are active during the same period.

Briefly, then, the ninth chapter gives us the first woe in the Saracen invasions and the second woe in the Ottoman invasions, while the twenty and twenty-first verses represent the unrepenting Papal power. The tenth chapter gives us the time of the Reformation and the great missionary enterprises of the past century. In the eleventh chapter we have the activity of the Witnesses terminating with the second woe. The balance of the eleventh chapter, which follows the ascension of the Witnesses and the close of their ministry, deals with the third woe and covers the end-time events during that Great Day of the Lord.

That the Witnesses are active during the Ottoman second woe and that their activity runs back also into the Saracen first woe is further verified by the statement of the duration of the witnessing period, 1,260 years, or one half of that great period of the times of the Gentile. As we have placed the chronological time period of these Witnesses, the question now arises who are they that prophesy clothed in sackcloth, the emblem of mourning? The fourth verse tells us they are the two olive trees, but the olive trees are types of Israel. Now Literal Israel of the latter days was not to be in mourning. As all the Old Testament prophecies amply testify, she was to rejoice and be happy because of the outpouring of God's blessings upon her. Looking at this passage again we shall see associated with the olive trees another symbol, that of the two candlesticks. Revelation tells us the candlesticks are churches. Let us, then, make the required qualifications of Israel as signified by the candlesticks. It is that portion of Israel which has become the true body and church of Jesus Christ. Again, the Lord said of Israel, "Ye are My Witnesses," but it was impossible for them to become true Witnesses in the fullest accepted sense of the word until after they had become Christianised. Thus we find in this chapter the symbol of Israel, the olive trees, combined with the candlesticks, the symbol of the Churches. This combination, then, gives us not only Israel but Israel's Priesthood, the called-out-ones, or the true church of Christ who are in tribulation and mourning in this age, signified by their being clothed in sackcloth, but who are becoming a Royal Priesthood unto God for ever. In other words the Witnesses are none other than that portion of Israel who have personally accepted Jesus Christ as their Saviour and King. They only have become His true Witnesses and are proclaiming His Coming and His Kingdom. The number, that is the two, signifies the twofold power by which they testify—the Word and the Spirit.

It is important that this distinction is recognised between Literal Israel and Spiritual Israel, for Spiritual Israel stands in the same relation to-day that the Levites or priestly tribe stood in to Israel of old. Spiritual Israel is Israel's Royal Priesthood, and for that Priestly office the Lord has raised them up and filled them with the Holy Spirit that they may prophesy in the power and name of Jesus Christ, Israel's High Priest.

PART II.

Since we have established the identity of the Witnesses let us now briefly outline their career as recorded in this eleventh chapter of Revelation.

The Angel was given a reed like a rod with which he measured the temple of God, the altar, and the worshippers. What may the temple be? Paul tells us, in speaking of the true church of Christ, "Ye are the temple of God." Here, then, the angel is measuring this great temple being built without hands. The altar in this temple is that place of sacrifice where all true believers have laid their personal desires and in the Name of Jesus and by the power of the Holy Spirit meet the tribulations and sufferings of this present age. The worshippers are those who bow before the redemptive altar of Jesus Christ and are the redeemed ones, the Royal Priesthood for ever.

From the first verse we know that God has measured the great body of believers who are His living temple, measured and numbered the sacrifices upon His altar, offered there in love of the Saviour. We are told that they loved not their lives even unto death. It is also significant that even the measure and number of the worshippers are known.

In the second verse the angel is told not to measure the court of the Gentiles for it is given over to the Gentiles and the holy city shall be trodden under foot 42 months or 1,260 years, the duration of the last half of the Gentile period in which time Jerusalem has been under Mohammedan domination. Its liberation only began when General Allenby captured the city in 1917. The Papal Roman power has also been active during this time, treading down God's people and compelling the Witnesses, as stated in the next verse, to prophesy during the 1,260 years clothed in sackcloth. History amply testifies to this fact by the martyrdom of millions of Christians and by the other untold sufferings heaped upon those faithful witnesses to the Word of God and His testimony. Rome was unable to prevent the witnessing of the Word and the Spirit, though she deluged the earth with blood to accomplish this. The true witnesses of God carried on through fearful tribulations.

"And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies." The words of truth and life from the spirit-filled Witnesses have ever devoured their enemies, convicting them of sin. By the word are their enemies to be judged and by the word they must die.

"These have power to shut heaven, that it rain not in the days of their prophecy." Since heaven is the source of light, by the power of preaching, during the years of their activity, the Witnesses prevented the clouds of darkness and rain from obscuring the light of truth and the knowledge of salvation.

"And have power over the waters to turn them to blood." Waters are peoples, and surely history affirms this by the turning of peoples to blood through the witnessing of His chosen ones in the power of the Word and of the Spirit. The bloodiest massacres and wars have ever been over religious issues.

"To smite the earth with all plagues, as often as they will." This again has been fulfilled by history, for the faithful witnessing of the true believers has smitten Papal Rome as a plague and "as often as they will." Let us listen to the

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testimony of Pope Leo XIII, who in 1886 said to his Cardinals, "with deep regret and profound anguish we behold the impunity with which Protestants freely and with impunity propagate their heretical doctrines, and attack the most august and sacred doctrines of our holy religion, even here at Rome, the centre of the faith and zeal of the universal and infallible teachers of the church."

When the testimony of the Witnesses is finished a beast ascends out of the bottomless pit and makes war against them and overcomes them and kills them. This beast accomplishes what Rome failed to do. Though Rome massacred them by the hundreds of thousands she could not prevent them from testifying; she only succeeded in compelling them to carry on, clothed in sackcloth. But this Satanic power from the abyss kills the Witnesses. They cannot suffer death until their testimony is finished, and it cannot be finished until the 1,260 years are accomplished. Then their death comes and they are slain by a master-stroke of Satan himself who brings from the abyss the power that overcomes them.

What is this power? In the first place it does what Rome could not do. Though she killed the true believers by the thousands she could not prevent the power of the Word and Spirit from convicting of sin and of unrighteousness. What, then, has Satan brought forward to make the Word and the Spirit powerless to convict and touch the hearts of men? If he has been able to accomplish this then he has succeeded in killing the Witnesses, for without the convicting power of the Word and the Spirit, the Witnesses, to all purposes, are dead. The life of the Witnesses is found only in the power of the Word and Spirit within them to strike terror into the hearts of unregenerated man. We do not have to look far for the answer. Rome tried by force to overcome and kill them. Now Satan has appeared as an angel of light and has woven into the pure religion of Jesus Christ ancient heresies, and some of the masterpieces are evolution and so-called modernism. By the power of these masterpieces Satan has been able to slay the Witnesses, for wherever these doctrines get a foothold there the Word of God is set aside, and wherever their teachings dominate the Spirit is dead and the true Witnesses of God are without life. We surely are now living in that period during which the Witnesses are to be dead. In proof of this we see all around the signs of spiritual decadence and curtailment in missionary activities. Without the life-giving power of the Spirit and the Word, all real Christian activities begin to cease. Surely to-day modernism is the weapon by which Satan has accomplished the slaying of the true Witnesses. The death of the Witnesses is the inability of true believers to testify to the Lord's soon coming, the redemptive power of the Gospel, and salvation through the power of the blood. Who will, indeed, hear their report?

PART III.

"The dead bodies of the witnesses shall lie in the street of that great city, which spiritually is called Sodom and Egypt, where, also, Our Lord was crucified. And they of the people and kindred and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in the grave." The tenth verse then tells us of the rejoicing because of the death of these Witnesses which tormented them that dwelt upon the earth.

The city is called spiritually Sodom and Egypt. The life-giving power of the Witnesses is dead, the Spirit and the Word have been slain, and their dead bodies lie in that great city. What city is this, and where may it be? Sodom and Egypt stand for all forms of wickedness and idolatry. That great city is this place where dwelleth all manner of wickedness. What more fitting emblem of spiritual Sodom and Egypt than the unregenerated human heart, that great spiritual city from which proceedeth all forms of wickedness and idolatry. Our Lord Himself was first crucified in the hearts of wicked men before they nailed Him to the tree. This great spiritual city of human impulse directs the activities of peoples, nations and tongues. It is the seat of the will to do or not to do. In its aggregate it is the inner life of humanity and from it proceeds public or world opinion when its voice is heard and its desires known. It is in this great city of human activity that the Word and the Spirit are slain and in its sight the true believers become but a dead body, for, shorn of the power of the Word and the Spirit over the human heart, witnessing is dead. Thus has been accomplished in comparatively a few years by the new weapon from the abyss what Rome was unable to do in centuries of hardship and persecution.

The bodies of the Witnesses are left exposed in the streets of that great city for three and one half years. Not to allow a body to be buried is to heap upon it contempt and ridicule. In this detail of the death of the Witnesses we discover that the true followers of Our Lord not only fail to function in the sight of this great city as a living body, but they are in contempt and are ridiculed continually and publicly before all men. The daily papers, utterances of public men, and articles in the monthly magazines amply bear out these statements. The warnings of the past from the mouth of the Witnesses are no more heeded, and there is great rejoicing because of the passing of old beliefs. The Bible no more is needed or heeded as the Word of God, while the Holy Spirit is entirely ignored. Satan has shorn the Witnesses of their power over the hearts of unregenerated men and no longer can the true band of Israelites, regenerated in the power of the blood of the Lamb, strike terror into the hearts of men. To all purposes this chosen band is dead in that great city.

"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." The revival of the Witnesses is brought about by God Himself, perhaps by the culmination of events at the close of this three and a half years' period which will strike terror to the hearts of men and the Witnesses will again be able to testify in the power of the Word and the Spirit. This tallies with the parable of the virgins, for, when events show the near approach of the Lord the foolish come to the wise for oil. In other words, God will compel men to give attention in spite of all the weapons Satan has forged to shut out the truth. The words of the Witnesses will again be convincing and their testimony will be known to be true, and those who see them will be filled with fear. But, as in the parable of the ten virgins, before the foolish could become prepared, the five wise virgins enter into the marriage supper, so also here, the Witnesses are hardly on their feet

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before they hear a voice from heaven saying unto them "Come up hither." This is no other event than the summons for the living to ascend in the rapture. Immediately they are taken up to heaven in a cloud and their enemies see them.

The thirteenth verse tells of an earthquake that occurs during the self-same hour of the rapture. It is possible that this is the same earthquake referred to in the sixteenth chapter at the eighteenth verse by means of which Babylon is destroyed. The seventeenth and eighteenth chapters give us a detailed account of Babylon's decline and destruction, and the nineteenth chapter opens with the heavenly scene at the marriage supper of the Lamb, where great rejoicing occurs because of Babylon's destruction.

The third woe follows the rapture of the Witnesses and covers the events of the great and terrible day of the Lord. The fifteenth to the seventeenth verses of this eleventh chapter deal with these events.

To sum up our statements, we believe that that portion of Israel Christianised was to become God's witnesses and that Christianised Israel is the Royal Priesthood of Literal Israel in these latter days.

We believe the spirit-filled Priesthood or spiritual Israel is the living body of the Witnesses of Revelation, chapter eleven, and that the life of the Witnesses is the Word and the Spirit in its power over men. By this power they have turned peoples and nations to blood and have brought spiritual plagues upon Papal Rome.

We believe to-day we are living in the three and one half years of their death when they have ceased to function as a powerful living body, because from out of the abyss Satan as an angel of light has brought forth evolution and modernism to slay the power of the Spirit and the Word in the hearts of men.

We believe that their dead bodies exposed in the street of that great city of unregenerated human opinion, where they are not suffered to be buried, is the ridicule, contempt, and shame in which the true believers in Our Lord's return are held to-day.

We believe the three and one half years will soon be over, and at their terminal God will so shape events that the self-satisfied complacency of those who do not believe the Son of Man is coming will be shaken, and that the power of the Witnesses will be revived and their testimony will carry its old-time conviction, making men fear and tremble.

We believe that before men can become prepared for future events the rapture will have occurred and the living saints, Israel's Priesthood, will be caught up to meet the Lord in the heavenly clouds.

We believe the Lord will come thus for His true Witnesses before Armageddon begins or that great and terrible day of the Lord comes upon the world and upon Israel. He has admonished us to pray that we may be counted worthy to escape those things that are coming upon the world. The raptured saints will thus escape.

We believe that after the rapture chaos is on earth, Armageddon is fought, and Israel defends the kingdom while in Heaven the marriage supper is taking place. At the close of the marriage supper the armies of the Lord follow Him in His return to the earth, discomfiting Israel's enemies and setting up His millennium rule.

Let us pray, therefore, that we be counted worthy to be numbered among the blessed and holy when the Witnesses are raised upon their feet. Unless we are ready before this event happens there will be no opportunity, for the rapture follows immediately after their revival.

THE LOCALITY OF THE DOMINIONS OF THE KINGS OF THE EAST.—I.

REV. XVI, 12, states: "And the sixth angel poured out his vial upon the great River Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." Before we proceed to show who are the kings for whom this mighty preparation is being accomplished, it must first be ascertained what part of the world is meant in Scripture by "the East."

Commentators having very generally concluded that the title of "Kings of the East" is meant to be applied to the Jews must have also concluded THE PROMISED LAND TO BE THE EAST. A little reflection will convince every reader of Scripture that this is contrary to the often-repeated language of both the Old and New Testaments.

By comparing "Scripture with Scripture," we shall be able to clear up this matter, and show where the East is to be looked for. In Isaiah xliii, 5, 6, it is written: "Fear not, for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north, give up; and to the south, keep not back; bring my sons from far, and my daughters from the ends of the earth." In this passage the East is as distinct from Judea, the place to which the Jews are to be brought, as are the west, north or south.

In Matthew ii, 1, 2, it is said: "Now when Jesus was born in Bethlehem of Judea, 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."

It is evident that these sages were foreigners to Judea and had come from a distance. How far may be surmised from the time their journey had taken them in travelling to Jerusalem.

St. Luke relates that Mary, at the end of forty days, the time appointed by the law of Moses for her purification after the birth of a male child, came to present Jesus in the temple, and to redeem Him by offering the appointed sacrifice according to the law. Now it is quite plain that the wise men had not reached Jerusalem at this time; for as soon as they visited it and declared the cause of their journey, "Herod was troubled and all Jerusalem with him"; and after having found the child, "being warned of God in a dream that they should not return to Herod, they departed into their own country another way. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and TAKE THE YOUNG CHILD AND HIS MOTHER, and flee into Egypt, and be thou there until I bring thee word; for

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Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt." Thus we perceive that forty days at least were expired before the wise men visited Bethlehem, for immediately after they had departed, Joseph fled with Mary and the young child into Egypt.

Herod finding that he was deluded, and that the sages did not return, "was exceeding wrath, and sent forth and slew all the children that were in Bethlehem, and all the coasts thereof, FROM TWO YEARS OLD AND UNDER, ACCORDING TO THE TIME WHICH HE HAD DILIGENTLY INQUIRED OF THE WISE MEN" (Matthew ii, 16). At the seventh verse, it is also said: "Then Herod, when he had privily called the wise men, INQUIRED OF THEM DILIGENTLY WHAT TIME THE STAR APPEARED."

The expression, "from two years old and under," properly means, "from their entrance upon the second year and under." As it is twice stated that this was according to the time which Herod had learnt by DILIGENTLY INQUIRING of the wise men when the star appeared to them in the East, it follows that a full year had elapsed since the star arose in the East, when it is most probable the sages would commence their journey. Under any supposition it places "the East" at a great distance from Judea.

Again, in Daniel viii, 9, the prophet writes: "And out of one of them came forth a little horn, which waxed exceeding great, toward the south and toward the east, and toward the pleasant land." Here also the pleasant land or Judea is placed as distinctly separate from the East, as it is from the South. And no reasoning can make Judea and the East mean the same country. By attending to this prediction of Daniel's and examining how it has been fulfilled, it will lead us to discover where the East really is. Toward it the little horn or Mohammedan power was to wax exceeding great. In tracing the rise and progress of this power through their Eastern conquests, the History of British India, written for the Edinburgh Cabinet Library, by Hugh Murray, Esq., F.R.S.E., will be taken as our guide to illustrate this portion of our subject.

At vol. i, p. 214, it is stated: "The Arabs or Saracens, in spreading by their arms the faith of Mohammed, effected a most astonishing revolution in the eastern world; they penetrated to more remote parts of Asia than were ever reached by the Roman eagle. After the death of their prophet, a short interval only had elapsed when their victorious cavalry drank at once the waters of the Tagus, the Niger and the Jaxartes. Bagdad became the capital of the greatest empire then on the face of the earth; its court was the most splendid, the most polished, and the seat of all the learning by which that dark age was illuminated. No region derived such advantages from this triumph of the Moslem arms and faith as the country called Mavar-ul-Nahar, being that extensive tract of Independent Tartary which is watered by the great rivers Oxus and Jaxartes. Under the Arab sway it acquired, and has ever since contained, a regular government, cultivated plains, large and populous cities. Yet this province was one of the first to be severed from the Caliphates. Its governors, distant from the seat of Empire, began gradually to assume the characters of independent princes; they extended their power first over Korassan, then over the interior provinces of Persia.

"In the year 863, the 253rd of the Hegira, Ismael Samani, of Bochara, assumed the title of King, and his family reigned for nearly a hundred years over those vast regions.

"Abistagi, governor of the vast semi-Tartar province of Khorassan, then successfully raised the standard of revolt, became an independent sovereign, and added to his domain the high mountain-territory of Cabul and Candahar. Here Abistagi selected Ghizni as the capital of an empire which long ruled over Asia.

"In the year 977, he was succeeded by his general, Subuktagi, who consolidated the new kingdom, and became the real founder of a mighty dynasty. Mahmoud, his son, in 997, succeeded him, and proved one of the greatest princes that ever ruled in Asia. His dominions extended from the Caspian to the Indus. This emperor made a high religious profession, his fanaticism was inflamed by reports of the boundless wealth accumulated in the Holy Shrines of Hindustan, and his conscience incessantly reproached him, till these profane treasures were transported to adorn the palaces of Ghizni.

"The rise of the Mohammedan power was an eventful occurrence in India over which its princes were destined to rule for ages."

Historians record twelve expeditions into India by this great potentate, from all of which he returned triumphant and laden with booty.

Ghizni became the receptacle of the wealth of India: "hitherto it had been little more in itself than an encampment of migratory shepherds; but Mahmoud, smitten with the magnificence of Kanouge, and Mathura or Muttra, magnificent cities of India, determined now to erect edifices which might render his capital an object of admiration to the world. A mosque was built of granite and marble, on which the richest materials were profusely lavished, and new ornaments continually added till it became celebrated over Asia, under the title of the 'Celestial Bride.' The nobles, imitating the taste of their sovereign, vied with each other in the erection of costly structures, till Ghizni acquired a magnificence surpassing that of the greatest capitals of India."

It was in his last great incursion into India, in the year 1024, that Mahmoud turned his arms against the province of Guzerat, where he destroyed the renowned temple of Somnaut; the interior of which consisted of a majestic hall supported by fifty-six columns, and entirely encircled with golden images of Hindoo deities. Somnaut himself, esteemed the general judge of the dead, whose statue was of pure gold, towered gigantic over all. With Mohammedan zeal against idols, Mahmoud ordered the image to be destroyed, when there was disclosed a treasure in its interior of pearls, rubies and diamonds, which exceeded in amount any of his former captures. The sandalwood gates of the temple he carried, with the other spoils, to adorn and enrich his own capital, Ghizni, from which place they have again, after the lapse of 800 years, been lately transported, to mark the conquests of that power which now rules over the East, and which has turned back the tide of conquest upon those who formerly desolated India.

The Ghiznivede dynasty continued till 1174, when the

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government was obtained by Mahommed Ghori, who, commencing his career by the occupation of the frontier territory of Lahore, made it his principal object to extend his dominion over India. In his first attempt he was unsuccessful. After spending a year in recruiting his forces, he returned to the invasion of India with success. He killed the King of Delhi in an engagement, routed all his forces, and " placed his lieutenant, Cuttub, to maintain his authority, who subverted the throne of Delhi, and reigned there as viceroy. Thus a Moslem dominion was for the first time established in the heart of India, and in one of its greatest cities."

Cuttub-ul-Dien, the founder of the first Mohammedan, or what was called the Patan, race of Emperors, who ruled in India, was of the humblest birth; it was even made the reproach of his dynasty that it originated with a slave. Placed by Mahommed Ghori as viceroy over the conquered territories in India, the latter returned to his native mountains. Cuttub remained faithful to his superior; yet, from his distant position he reigned almost uncontrolled during that monarch's life, whom he survived four years, and whose successor publicly owned him as king. He died in the year 1210, and was succeeded by Altumish, who extended the empire on every side; making Bengal and Bahar first tributary, and then subject provinces, over which he placed his sons as viceroys. After the death of Altumish, in 1236, the throne was occupied for short periods by several princes, till Mahmoud II, a younger son of Altumish, ascended the throne with universal satisfaction.

By his wise rule, the empire acquired internal strength. Without embroiling himself in unnecessary war, he defended his territories with vigour against numerous and formidable enemies. Upon his death, without posterity, his prime minister, Balin, stepped into his place without a struggle. On succeeding to Mahmoud he made an entire change in the outward aspect of the court, restoring all those gay appendages of which it had been so closely shorn by his predecessor. He appeared in public with a blaze of pomp, unwonted even in the East. He found ample scope for the exercise, and perhaps the ostentation of kindness and generosity in the vast number of princes, some of them the greatest in Asia, who had been dethroned and forced to fly before the war-like hordes of Zingis and his successors. Upwards of fifteen of these fallen sovereigns, including two sons of the Caliph, were accommodated with spacious apartments, and with everything which could make them forget the miseries of their lot; and on occasions of state they were ranged round his throne in the order of their respective dignities. They brought with them a multitude of bards and ingenious men, who had constituted the ornament of their courts, to all of whom the emperor extended a patronage the most liberal and humane perhaps that has ever been bestowed by any monarch. Learned men, poets and artists were invited from the remotest extremities of Asia; and every effort was made, though without success, to induce Sadi, the pride of Persia, to quit the delights of Shiraz. The king's two sons, Shehid and Kerah, vied with him in rendering the court of India the most refined and polite in the world. The former held at his palace a nightly assembly of divines, philosophers and poets, at the head of whom was the bard Chusero; while Kerah, the younger prince, in another apartment, convened musicians, players, story-tellers and such as were possessed of the lighter talents. Amid these elegant pursuits, Balin did not aim at the glory of a conqueror; he even rejected opportunities that were presented for extending his dominions, though he vigorously defended his people against every aggression.

REVIEW.

THE WONDER RACE—Its Extraordinary History and Future Destiny. Published at 6, Buckingham Gate, S.W.1. Price 5s. By Post 5s. 4d.

I have not the pleasure of knowing Mrs. G. E. Altree Coley, the authoress, but I have had the pleasure and profit of reading her fascinating wonder book. In the early chapters she shows that the history of the race is an amazing series of " happy chances," " favourable circumstances," " fortunate accidents" and " mysterious good fortune," yet the student is met with the persistent suggestion of *design*, as if " its lines are laid from the beginning." Why has England, the United States and the Dominions and Colonies of the British Empire never been subjected to the ravages of a foreign army? " No mortal power could invade England! " Again, why? The Ancient Documents, purporting to give valuable information concerning a great inheritance, alone hold the secret, and we ought to be able to examine them with an open mind. This the authoress has ably done for herself and for her readers, tracing the race from its " live shoot " (of Isaac), sprung from the " dead stock " (of the aged Abraham), through Jacob (" but a half success at his best ") and Joseph, the very prototype of our national heroes and of the ideal towards which the infant race was to move, in the latter days, under the Cross of the Redeemer of Israel, obviously symbolised by Jacob's crossing of hands as he shared his paternal blessings between Ephraim and Manasseh.

" The story of Joseph is the story of virtue rewarded, the story with the ' happy ending ' so beloved of our race."

How the family expanded into a race and how the young race became a nation having its root and life in substitutionary sacrifice at the exodus, exactly as had the family, its forerunner in the sacrifice of the substitute for Isaac on Mount Moriah, can be read in Chapter vii, and how the nation became *divided*, Israel of the Ten Tribes being " driven to darkness," which however was happily illumined by the lamp of prophecy throwing its rays forward, can be read in Chapter viii.

History is next successfully drawn on for glimpses of the exiles as they " followed the East wind " to the " Fortunate Isles " of which King David, by-the-by, is discerningly shown to have had some knowledge.

In Chapter x, Mrs. Coley is insistent on the fact that the whole existence of Israel from its very beginning has been interwoven with the principle of substitutionary sacrifice. Accordingly, Israel's Restoration is associated with Redemption and had to await it in point of time, when, according to the terms of the New Covenant in Christ's blood, the Law was no longer merely imposed from without but written in the heart as a Law of being, inclining the human will to do the right; without which, Israel's ingrained racial characteristics might never have been raised to the plane of the Divine will and purpose.

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"In grace Israel and the Gentiles are undistinguished," but "that Israel still preserves her identity in the counsels of God is apparent from all Scripture." If the question be asked why God should have definitely selected and trained one race out of the rest of mankind, the simple answer is, to carry out His will. Which is nothing less than the blessing of the world.

"To perform that will, that race must have the texture of character upon which grace could act with the greatest effect."

Chapter xii is valuable as showing what our wonder British-Israel race, by grace, did in the earlier centuries, in being (as Bishop Stubbs put it) "the light of the Western world," and also what we are to keep on doing, viz.: "renewing our strength" and expending it.

To confuse the Houses of Israel and Judah, and the Redemption of Israel with her progressive Restoration (which latter did not end but only began at the Cross) are two mistakes to be avoided.

The 13th Chapter, demonstrating the rhythmic rise and fall of Israel's seven times or periods of 360 years of discipline, needs to be closely studied to be fully appreciated.

"We are Israel. A thousand proofs affirm it," the authoress rightly contends in her 14th and last chapter. "Our national story is written in prophecy," "and supposed Bible scholars have never discovered the truth that lies glittering on the surface." "The affirmation that we are Israel rests upon proofs of the past and the present that cannot be altered; the negation rests upon conditions that, while serious enough, can be removed."

"The identity is proved by the inherited lineaments and birth-marks of the heir; the denial is based upon the uncleanness that, once removed, will reveal the identifying marks more clearly than ever."

May this well-written and well-thought-out book get the wide circulation it certainly deserves.

REV. ARTHUR PRITCHARD, M.A.

Rowington Vicarage, Warwick.

THE SQUARE CORNER.

THE WIDOWS IN ISRAEL. (LUKE IV, 25 & 26.)

BY BETH ZADOK.

"MANY widows were in Israel in the days of Elias, when heaven was shut up three years and six months . . . . . But unto none of these was Elias sent, save unto Sarepta of Sidon —unto a woman that was a widow."

Many figures and pictures are used to express the truth of Israel during her long history and changing experiences. The figure of widowhood is characteristic and expressive.

Israel was married to God, until the day Saul was proclaimed king. When that event occurred Israel passes into the figure of widowhood. Saul, as king, took God's place, and Saul means death, grave, sepulchre. In all its forms death reigned in the place of Israel's husband. From this point Israel is in the condition of widowhood. The light of Scripture requires that we recognise this figure in studying the nation.

Jesus says there were many widows in Israel," but unto none of these was Elias sent."

Who was Elias? Was he Elijah or Elisha? The word Elias in Greek is also in Hebrew "God of the worker" or "God of the work." Assuming by contextual readings that Elijah is meant, we have Elijah or "God of the faithful" sent unto Sarepta. But we also have "God of the worker" sent unto the widow Sarepta of Sidon.

This is very natural for "God of the worker" has always been guardian of the widow. "Visit the fatherless and the widow in their affliction" is the apostolic injunction. He tells us this is pure religion and undefiled. The widow and the widow's son have been the direct responsibility of religion in all the ages.

Who is the widow and who is the widow's son? "That's the rub." Truly it is personal as we do life's tasks. Just as truly is it national as we do these same tasks. The person who claims to be a pure religionist and undefiled has the responsibility of sharing nationally in visiting the widow and the widow's son.

This widow, mentioned, as in the days when "God is Master Workman," is Sarepta of Sidon. We will study her story closer at another time, but for now let me introduce her to you.

Sarepta or Zarephath of Sidon is "place or refining." Now if you can find a widow who is in herself the place of refining you have found Sarepta. She is of Sidon, "place of fishery." It also means "ships of Dan," and that means "the ships of judgment." Thus the Sarepta of Sidon to whom God as Master Workman was sent is "the place of refining of the ship of judgment." The sailors on the sea know they are not true sailors of the British Navy until they have visited the widow in her affliction and the widow's son. This is the portion of the ships of Judgment.

THE ARK OF THE COVENANT—A TYPE OF CHRIST.

I. The ark was an assurance of God's presence amongst His people: so Christ is the cause and assurance that God in a gracious way is present with us.

II. Where the ark was there it was lawful to offer sacrifice, and nowhere else; which might show that our acceptance in God's sight is through Jesus Christ.

III. In the ark was the pot of manna; to show that in Christ is the life, comfort, and spiritual nourishment for our souls.

IV. The ark had a crown of gold about it; signifying the majesty of Christ's kingdom, or His regal power.

V. The two tables of the law were in the ark, the ark kept them; which might signify Christ's keeping the law perfectly for us, and delivering us thereby from the curse of it.

VI. When the ark was set in the temple of Dagon, Dagon fell down and broke to pieces; so when Christ and His truth are set up in a man's heart, or a nation, sin and idolatry will go down.

VII. Where the ark was, there was the glory of God; and when that departed the glory of God departed; so where Christ's blessed Gospel is there is the glory of God, but when Christ leaves a people, takes away His Gospel, the glory of God goes from that people.—*B. Keach.*

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CORRESPONDENCE.

To the Editor of THE NATIONAL MESSAGE AND BANNER.

DEAR SIR,—As a new member of the British-Israel-World Federation, I am sending you a few remarks as to how the "British-Israel" Truth has appealed to one who has only recently been brought under its influence, and to the great help and inspiration for more devoted service among my fellow-men that this great Truth has brought to me.

For some years past I have been much concerned about the inroads which "modern thought" has been making in almost every branch of the Christian Church, and how it has been undermining the Inspiration of the Bible, and shaking the faith of many Christians in the great fundamental truths of the Christian faith. I have felt that there was an urgent need for the banding together of believers in the Word of God, in a holy crusade against so-called "modernism," in order to take a bold stand in upholding the Bible as the revealed will of God, and not merely a collection of literature as some would have us believe it to be.

Such a banding together it is my joy to say I have found during the past few months, when I was invited to attend the lectures by the Rev. Merton Smith on this island. These lectures have been given during the winter every Tuesday afternoon, and also for some time on Thursday evenings, when the major and minor prophets have respectively been studied. I can testify that much as I have loved the Bible in the past, the "British-Israel" Truth as expounded from the Scripture by the Rev. Merton Smith has made many of the Old Testament Scriptures, which in the past have been dark enigmas and so difficult to understand, clear and intelligible, revealing a continuity of the Divine purpose concerning the human race, and especially in regard to the particular position of "Israel" in the economy of God, past, present and future. Many persons have regularly attended these lectures, and in addition to the great spiritual help that we all have received, one's faith in the inspiration of the Bible has been established, as we have seen how the promises of God in regard to Israel have been, and are still being fulfilled in our own day and generation. The teaching of the British-Israel Truth is, I am convinced, bringing Christians back to the Bible and making it a "new Book" to many of us.

May God's blessing continue to follow our friend's work of faith and labour of love.

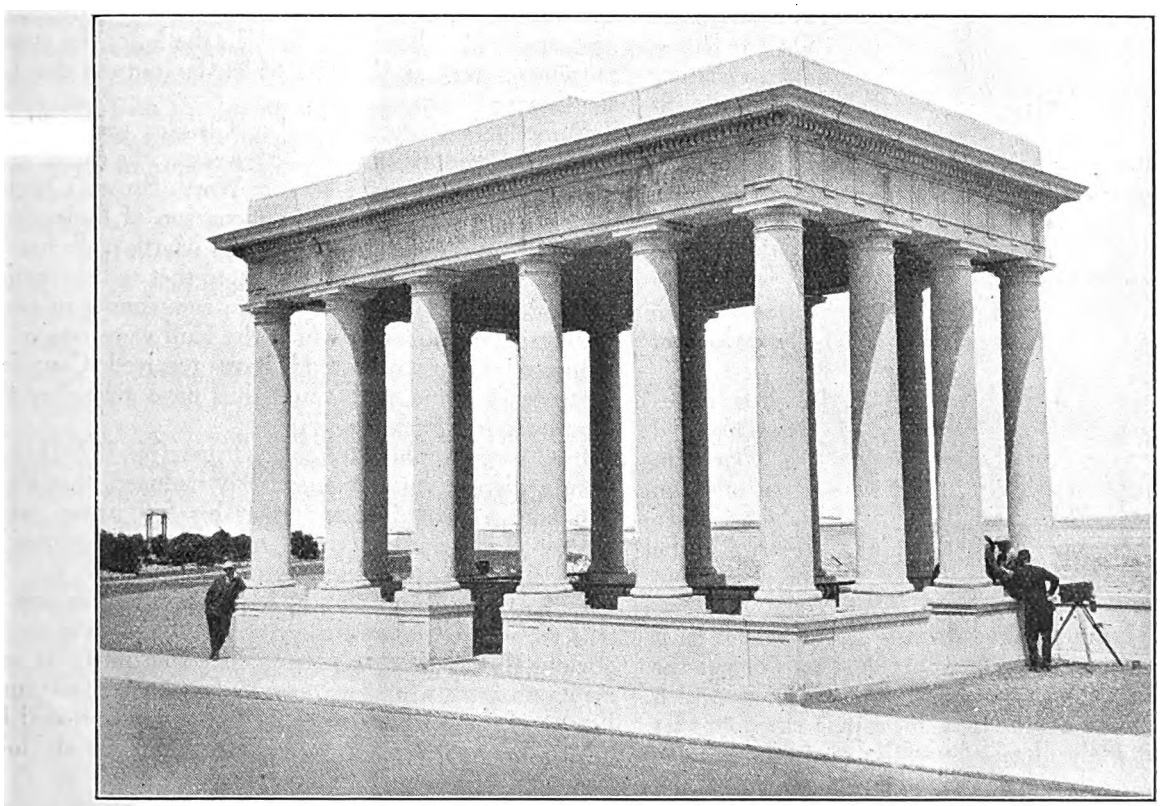
Yours faithfully,

Jersey. CHAS. H. BROCKHURST.

A NOTE ON MR. WILKINSON'S BOOK, "BRITISH-ISRAELISM EXAMINED."

BY EYNSFORD.

How different is this book from all others written against British-Israelism! It is courteous and polite, and is written in a truly Christian spirit.



MONUMENT OVER PLYMOUTH ROCK, MASSACHUSETTS, U.S.A.

The landing-place of the Pilgrim Fathers; the rock is inside the railing seen in the building. The picture was taken at low tide

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Now Mr. Wilkinson's work is really based on :—

THREE PREMISES.

These we hold to be false premises, and which we therefore emphatically deny. Let it be said at once that *if* they were true, British-Israelism would not have a leg to stand upon. One is almost surprised that Mr. Wilkinson should proceed to consider in detail the many arguments for British-Israelism when, simply by adducing proofs for these premises (which he does not), he could so efficiently have demolished the British-Israel position.

His three premises are that there is in the Scriptures no Blessing or Restoration for the Ten-Tribed Kingdom.

(1) Apart from the land of Palestine.
(2) Apart from the House of Judah.
(3) Apart from the Second Advent of Our Lord.

He relegates the Blessings and Restoration to the Millennium. He fails to grasp the time and duration of the Latter Days, and makes them, as far as the promises of Restoration go, coincide with the Millennium, which we however hold terminates the Latter Days.

He only finds *one* Restoration in the prophets, while we, firmly believing and joyfully anticipating this glorious event, the Final Restoration, which does fulfil his three points, hold that the Scriptures do most emphatically declare a Preliminary Restoration for the Kingdom of Israel alone. He gives no proof for only one Restoration, but just takes it for granted as an axiom ; a position that cannot be granted.

The Restoration of Israel and Judah cannot synchronise, since Israel's Seven Times Punishment began some 130 years before that of Judah, and of necessity it must end more than a century before Judah's. What then comes of Israel till Judah's punishment ceases ? Some restoration to favour seems to be called for, and British-Israelites maintain that exactly such a Preliminary Restoration is foretold in the Bible with no uncertain voice.

Our author sees no Restoration for Israel in the British Isles, which we hold to be the Appointed Place. He takes this "Place" to be Palestine, the proofs for which belief seem most unconvincing. The first premise is wholly devoid of foundation.

Mr. Wilkinson would make it seem that British-Israelites hold that all the territories of our Empire are the Appointed Place. Far from it: the British Isles alone are this "Place," in which the people were caused to rest, and were re-betrothed to Jehovah, and came into the bond of the New Covenant ; after which, from this Appointed Place, they were sown in the earth, and as foretold spread to the west and to the east and to the north and to the south.

Further Mr. Wilkinson does not seem to see that there must be a throne of David on the earth when Our Lord comes the second time, which has been promised to Him, and over which He is going to reign for ever. It is not a new kingdom that He will set up but He will take over the established Stone Kingdom of Israel, the throne of His father David.

Mr. Wilkinson is so satisfied with his (unproved) three premises that he makes bold to say that, 1, even if the British Empire and America did possess all the promises to Israel, it would be no proof that they were Israel for the all-sufficient reason that they were enjoying these Blessings and Restoration in the wrong place, and with the wrong people (or perhaps apart from the right people) and at the wrong time—that is in Palestine ; 2, not with the Jews ; and 3, before the Coming of Christ Jesus Our Lord.

These premises being wrong the argument built on them entirely falls. * * *

[A complete and most effective answer to Mr. Wilkinson's book has been written by the Rev. James Mountain, D.D., and is having a rapid sale. EDITOR.]

QUESTIONS AND ANSWERS.

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

QUESTION.—In a recent issue of the *Sunday Chronicle*, one of the twelve Questions was, " Is there a British lady mentioned in the Bible " ? The Answer given was " Yes, Claudia, wife of Pudens, St. Paul's Letters to Timothy."

Is this correct, and what and where are the proofs to be found ? T. A. B. (Sparkbrook).

ANSWER.—Although we cannot speak with exact certainty, in all probability it is correct to state that Claudia, mentioned by St. Paul (2 Tim. iv, 21) was a British woman. Some centuries ago British Antiquaries believed that this Claudia was to be identified with the Claudia Rufina of Martial (iv., 13, and xi, 53), and that she was a native of Colchester, and a daughter of Caractacus, whom they supposed to have been admitted into the Claudian gens. In the former epigram Martial refers to the nuptials of Claudia and Pudens, at which the Roman poet appears to have been present. In the latter, he speaks of the extreme beauty of Claudia, which far outvies the Latin race or Grecian nymphs.

Some authorities think that Claudia was a daughter of Tiberius Cogidubnus, King of Sussex. His name appears on the famous stone to be seen in North Street, Chichester, on which stone the name of " Pudens son of Pudentinus " also appears. It is not easy to know why Martial calls her " Claudia *Rufina*." But it has been suggested that as Pomponia was the wife of Aulus Plautus, the Roman commander in Britain, and belonged to a house of which the Rufi were one of the chief branches, Pomponia would have received Claudia as her protégée at Rome, and would thus have given her the added cognomen of Rufina.

But Morgan, in his *St. Paul in Britain* (pp. 102–111), assumes from evidence which is not clearly deduced, that Pudens was also known as Rufus, and that his full names were Rufus Pudens Pudentinus. But as regards this I cannot find any classical authority in support of it.

Pudens, the centurion, as Martial in his famous epigrams tells us, was a friend of the Roman poet. In early days it is obvious that he was a heathen, since Martial (i, 32 and v, 48) mentions facts which involve Pudens in the revolting moral licence of the day. He must have been converted (in Rome ?) before his marriage with Claudia. But in all probability Claudia and Pudens were not married when St. Paul wrote to Timothy, otherwise the Apostle would hardly have inserted a third name, that of Linus, between theirs. That Pudens became a Christian is obvious from Martial's words " sancto . . . marito," *i.e.*, " holy husband."

On the other hand, I think it probable that Morgan is

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quoting from Speed's famous "Story of Great Britain" (Chap. ix, p. 203, folio Edition). Speed lived from A.D. 1552 to 1629, and is a reliable historian. Quoting from Matthew Parker (*Antiquities of the British Churches*), and from Dorotheus and Volaterranus (Lib. xviii), Speed says :—

"This Claudia is by the learned commended to have been most skilful in the Greek and Latin tongues ; of whom hear them (not me) speak. At the commandment of the tyrant Nero (say they from Tacitus) many noble Britons were brought to Rome, who remaining there their confederates, they held it an honour to have their children named after the nobility of the Romans : and from Claudius Cæsar was this lady Claudia named, who according to her worth was matched in marriage to Rufus, a gentleman of Rome, then a coronell, after a senator, a man of a mild disposition, naturally modest, a great philosopher in the sect of the Stoics, for his sweetness of behaviour called Pudens, who by his grave persuasions caused Martial (the witty but wanton poet) to reform many things in his writings, and by him is commended for his humanity, piety, learning, and eloquence ; as also his wife Claudia, the Briton, for her beauty, faith, fruitfulness, learning and languages. In proof whereof *Bale* hath mention three several treaties, besides others by her compiled, both in the Greek and Latin tongues. Dorotheus nameth Pudens to be one of the seventie two (disciples), and Volaterranus affirmeth them both Paul's disciples, from whom he sendeth greeting to Timotheus in these words "Eubulus and Pudens, and Linus, and Claudia, and all the brethren salute thee." . . . . "This Claudia then is said to send likewise the choicest and chastest of the Poesies of Martial (whose verses generally are no lesson befitting ladies) for new-yeares gifts unto her friends in Britaine, both for to feed their soules with the bread of life, and to instruct their mindes with lessons best fitting unto civill behaviour ; which moved the poet himselfe with no small selfe-glorie in his verse thus to write :—

'Dicitur ad nostros cantare Britannia versus.'

i.e., 'It is said that even Britain sings our (my) verses.'"

For the benefit of my readers I will give the following translations of the two Epigrams relating to Pudens and Claudia, in which Martial says :—

(1) "Claudia Peregrina, O Rufus, is about to be married to my friend Pudens. Be propitious, Hymen, with thy torches. As fitly is precious cinnamon united with nard, and Massic wine with Attic honey. Nor are elms more fitly wedded to tender vines, the lotus more love the waters, or the myrtle the river bank. Mayest thou always hover over their couch, fair concord, and may Venus ever be auspicious to a couple so well matched. In after years may the wife cherish her husband in his old age ; and may she, when grown old, not seem so to her husband." (Epig. iv, 13).

(2) "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, and that, while yet young, she may hope for sons-in-law and daughters-in-law ! May heaven grant her ever to rejoice in one single husband, and to exult in being the mother of three children." (Epig. xi, 54).

It is interesting to note that Martial, the witty but licentious poet, was born in Bilbilis in Spain, about A.D. 40. He speaks of himself as "sprung from the Celts and Iberians, and a countryman of the Tagus" (Epig. x, 65). While contrasting his own masculine appearance with that of an effeminate Greek, he draws special attention to his "stiff Spanish hair." Martial, after being educated in Spain as a Roman citizen, removed to Rome in A.D. 64, under the probable patronage of Seneca and Lucan. Thus, the last year of Nero, the possible date of St. Paul's second Epistle to Timothy, synchronises with the period in which Martial began to write his Epigrams.

The probable translation of the mutilated but restored inscription at Chichester may be as follows :

"This temple to Neptune and Minerva, the College of artificers and ministers of religion attached to it, by permission of Tiberius Claudius Cogidunus, the king, legate of Augustus in Britain, have dedicated at their own expense, in honour of the divine family (*i.e.*, the imperial family). The site was given by Pudens, son of Pudentinus."

THE LATE MISS G. B. H. BROOKE.

By kind favour of Miss Violet Read we are able to present this photograph and these few notes of a devoted worker for British-Israel. Miss Brooke was the second in a large family whose father was a barrister.

For some years she was occupied in teaching her sisters. Later she had a school in Wandsworth, where she was an



excellent teacher of the old-fashioned type. In 1904 she removed to Southend, and from this time she devoted herself almost entirely to the study of B.-I. In 1912 she started a paper entitled "Young Israel's Standard," and maintained it almost single-handed until 1920. This little journal for young folk did much good. Miss Brooke lived to well-nigh the good age of 80 years. All who knew her revere her memory.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

Erratum :—In the article by Mr. Houghton, on page 459, middle of first column, Five Tribes should read Two Tribes.

* * *

A great B.-I. Forward Movement is on foot in Canada. Our Toronto Branch announce a Jubilee Dominion Conference for September 5th to 11th inclusive with the Rev. Pascoe Goard as principal speaker. Our readers in all parts of Canada and the United States are cordially invited to attend these important meetings, and all are requested to pray earnestly for the Divine blessing on this undertaking. The Conference Secretary is Mr. William Hamilton, 16, Adams Avenue, Toronto, to whom all correspondence relating to the Conference should be sent. As far as possible arrangements will be made to provide entertainment for non-resident members and friends. While hospitality cannot be guaranteed in every case, the Committee will do their best. All those who propose to attend the Conference are urged to write to Mr. Hamilton as early as possible, and to state whether they require accommodation or not. All the Associations in the Dominion are invited to appoint and send delegates: the help, co-operation and counsel of all believers is requested. Big questions pertaining to the welfare of the B.-I. Movement in Canada will be discussed. A Conference Fund has been established; donations thereto will be welcomed. These should be sent to Mr. Hamilton. The Conference synchronises with the Canadian National Exhibition. We hope that some of the speakers and friends attending the Canadian Conference will come on with Mr. Goard to the London Congress, which opens on October 3rd.

* * *

We are indebted to Mr. S. J. Ashe, of Haverhill, Mass., for the picture of the Monument at Plymouth Rock in this issue, and for those in our issue of July 16th.

* * *

The Rev. Joseph Gay addressed an excellent meeting of the High Wycombe Branch, on July 18th. He will hold a mission there during the week commencing September 26th.

* * *

The London *Evening News* correspondent at Haifa telegraphs to that journal, on July 20th, as follows :—"Reports are confirmed of the eruption of an extinct volcano at Zerka, a few miles north of Amman on the Syrian frontier, where part of the Transjordanian force, including several British officers are stationed. Not since the days of Lot have there been volcanic eruptions in the Holy Land. On the occasion of the celebration of St. Elijah's Day, 10,000 people of all creeds assembled on Mount Carmel to offer prayers, invoking blessings and beseeching immunity from further earthquakes." This recalls that tremendous scene on Mount Carmel described in 1st Kings, 18th chapter, 19th and following verses.

* * *

The Annual Meeting of our Bristol Branch reported the addition of many new members. Twenty meetings had been held during the year. The officers were re-elected and cordially thanked for their past services. The Rev. M. F. Thorold, a Vice-President, has arranged for a special B.-I. prayer meeting once a month in his church. The Rev. R. G. F. Waddington, M.A., gave an excellent address in the Redland Park Hall, on "The Gospel of the Kingdom and the Gospel of Salvation."

* * *

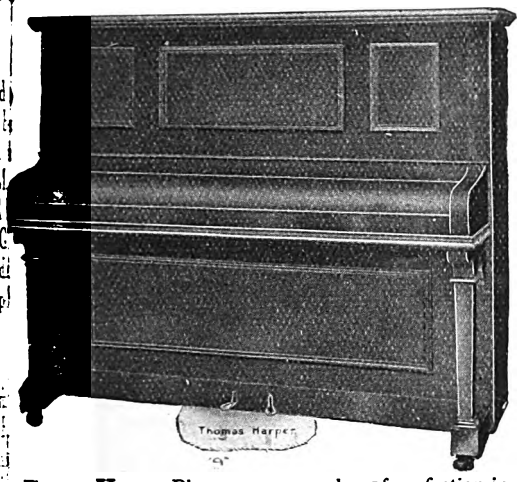
The Hon. Secretary of the new South Irish Branch writes: "In the autumn of 1926 a few members of the old B.-I. Association of Dublin met and decided to revive the Association as a branch of the B.-I.-W.F Mr. John Leech, K.C., presided and among those present were Mrs. Henry Fitzgibbon, Mrs. A. E. Wynne, C.B.E., Mrs. Rohu, Miss Bowles, Mrs. G. R. Shine, Miss Beaufort, Sir William Smyly, the Rev. Wm. Dungan, M.A., and Frank Fitzgibbon, Esq., K.C. A series of six meetings was arranged, to be addressed by Mr. Leech and a guarantee fund was established. The meetings were held in November last in the Dublin Diocesan Hall, and they were well attended; on two evenings the number reached 500. A good amount of literature was sold, and many members and associates were enrolled. A provisional council was formed with the Rev. Wm. Dungan as Chairman, Frank Fitzgibbon, Esq., K.C., as Hon. Treasurer; Mrs. Shine as Hon. Secretary, and Miss Bowles as Secretary of Book Depot. The first series of six lectures for the new Branch took place in February in the Diocesan Hall; the lecturers being the Rev. R. G. F. Waddington, M.A., and Mr. J. J. Morey. Very great interest was manifested, particularly when Mr. Waddington dealt most ably with criticisms which had appeared in a local paper, the Rev. Canon Thompson presiding. Mr. Morey's elementary lecture on the Great Pyramid created a demand for further information on the subject."

* * *

The annual Business meeting of our Southport Branch, on July 1st, was very successful and showed good work for the year, with a satisfactory credit balance. Mr. Foster Beaver gave a most interesting address. Mendel, the blind pianist, gave a thrilling Recital. The President, the Rev. J. C. Dalrymple, was warmly thanked for his services. He suitably replied, and said the branch wished him to continue his Presidency though he was taking up a new curacy at Bootle. He highly commended Mr. Jarrold's book "Our Great Heritage," and suggested that the branch should secure copies and put them into the hands of the clergy and ministers. He hoped they would start a mission in High Park. Mrs. Illingworth, Mrs. Atwood, Miss Newport, Messrs. Vandervord and Burden were heartily thanked for their faithful services.

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Alfred the Great.

IN MEMORY-LAND

By THOMAS TIPLADY.

He Who made the rose, the harebell, the silver birch and the blossoming hawthorn must have a beautiful mind; and, just as different theological colleges turn men out with different ideas of God, so those who are brought up in sordid streets cannot have quite the same conception of Him as people brought up in the country. Here in Lambeth I miss some of the manifestations of God's nature which I find in the country, and I have to live on my memories—my pension from the past. I miss the pure white face of the drooping snowdrop, and the vast expanse of sky, of varying depths, and forever changing formation. But in Kennington Road, off which I live, the trees are in leaf, and the view of the river at Westminster Bridge as I cross over on the 'bus is always beautiful and always new; for the effects of the sky and the light on the waters and buildings are never the same two hours together.

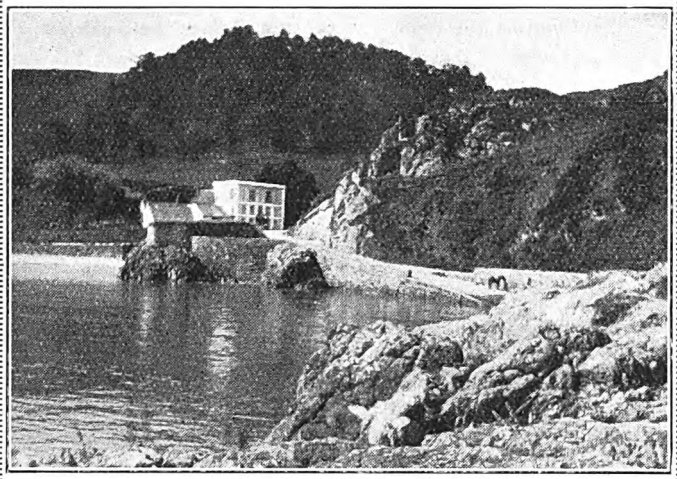
Moreover the streets are full of men, women and children, and, as the waters reflect the sky, so the human face bodies forth the mind and heart of God. God has expressed His love of beauty in form, sound and colour, and with an infinitude of variation, but, in its appeal to me, nothing can compare with the beauty of the human body. To me it is His masterpiece. It is a miracle of beauty. Out of dust He made the pretty feet of a child, the beautiful hand of a woman, and the glowing eye of a Robert Burns. Out of dust He made the "human face divine." What sort of a being must God be? And which can express His nature best, a creed or a rose? In looking on some beautiful face many of the happiest hours of my life have passed; sometimes the face has been a man's, sometimes a woman's, sometimes a child's, for each has a different kind of beauty.

The most beautiful child I ever saw was in the Castle of Chillon by the blue waters of Lake Geneva. She was about ten years of age, poor, and a cripple, for one of her legs was withered. I was walking through the prison where Bonivard suffered, and was thinking of him and Byron, when three French women and the child joined me. The child wore a large hat which hid her face, but I was impressed with her meek spirit and gentle obedience whenever we had to leave her behind because of steep steps. Then I caught sight of her face for a few moments, and evermore her portrait will hang in the picture gallery of my heart. I wondered from what ancestry such a face could have come. It seemed as if God and eternity looked through her large, dark, lustrous eyes. I felt that there was a great soul within her crippled body, and that it was expressing itself in the heavenly beauty of her face. I longed to watch her grow up that I might see the mystery within unveil itself. When we reached the courtyard a Nun was waiting for the party, and in saying good-bye to the child I stooped down that I might see her face once more. I thought of her future. I knew she would be sad when she could not play with other girls at games, and that, when grown up, she would grieve over the deformity of her limb. I, therefore, told her, in my broken French, how beautiful she was. Three times I told her. I solemnly impressed it on her, because I knew that, when she was a woman, she would remember the words of the English stranger and be comforted with the knowledge that God had compensated her for her affliction. She was the most beautiful child I have ever seen, and I wanted to keep her soul sweet and unsoured. Often I have longed to be a portrait painter, but never more than when I knelt on one knee before that poor little cripple.

And that little girl brings me back to the slums, the slums which destroy body and soul. I want you to give our poor children holidays in the country where, to some extent, the injury done to them by the slums may be repaired. Let them feel Nature's healing touch and let them gather happy memories for the after years.

Rev. Thomas Tiplady,
Lambeth Mission,
Lambeth Road,
London, S.E.1.

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EDITORIAL.

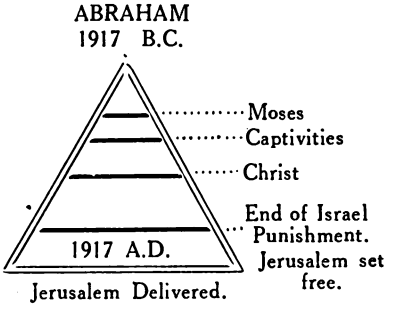
The following should be read in the light of Israel truth, namely, that the Anglo-Saxon nations are the continuation of the Israel nation; the inheritors of her Charters; the possessors of her guarantees and immunities from destruction; the executors of her commission.

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

THE PYRAMID OF PROPHECY.—V.

BY THE REV. W. PASCOE GOARD.

WE have been considering the general scheme of prophecy under the figure of a triangle. The apex of the triangle is the historic person Abraham. Extending from the apex have been two diverging lines of the triangle. The one has consisted of *the line of prophecy*. The other has consisted of *the line of history*. The base line of the triangle is *the extension of the vision of prophecy* which coincides with *the extension of the activities and numbers of the prophetic race* in the days in which we live, or, to be specific, 1917. Thus the triangle has for *its apex* 1917 B.C., the call of Abraham; and for *its base* 1917 A.D., the delivery of Jerusalem.



We have seen that *prophecy is not a haphazard foretelling of detached events*, but is rather a compact scheme, setting forth in outline and detail *the regenerating purpose of God*, towards Israel primarily, and, through Israel, *towards all the families of the earth.*

We shall now change the figure from a triangle to that of a pyramid. The pyramid is more than the triangle of prophecy and fulfilment we have been considering. It is *the structure which God has been building, and is still building, by the processes set forth in prophecy and its fulfilment.*

The pyramid is built of nations, languages, peoples and tongues. That is to say, it is a construction built out of human lives and organisations.

The base of the pyramid includes *all the families of the earth.* It is well to know that all these are involved in the Divine purpose and are being acted upon by the Divine plan set forth in prophecy and its fulfilment.

"In thee and in thy seed shall all the families of the earth be blessed." This is *the base of the pyramid;* and in the purpose of God these form the basis of the whole matter. *God has not set out simply to regenerate certain families of mankind.* He has declared His unalterable purpose that "In thee and in thy seed shall all the families of the earth be blessed."

As broad based as the human families of the earth is the pyramid portrayed in prophecy and fulfilment.

Built upon this broad base is *the seed of Seth*, forming the second step of the pyramid.

These are the "appointed" seed through whom God will work out His great work, His strange work, among the sons of men.

In the second step of this pyramid we are brought face to face with *the basic fact of Divine selection.* This seems to be a stumbling-block to the present generation. Modern scholarship cries out against the doctrine and fact of selection, and declares again and again as to principle, and as to fact, for the equality of all in the great plan of God, "if indeed," say they, "God has a plan at all."

Against these the insistent declaration of God is brought

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forward, both as to principle and as to fact concerning the appointment and selection of a seed, through whose experience and ministry the regenerating work shall be carried forward.

What such scholars and Bible students overlook is the fact that *selection on the part of God is a measure taken to offset defection on the part of men.* Before *the selection of Seth,* and the appointment of him and his seed for the purposes of the Divine plan, *the defection of Cain and his seed* took place. Before it was written, "Seth means appointed," it was written, "Then Cain went out from the presence of Jehovah."

There lies the principle of selection and appointment laid bare. God had indeed chosen and ordained the whole family of Adam. He hovered over Cain and, short of taking away his liberty of action, sought to direct him in the paths of righteousness. But Cain desired an easier path and a lower plane of life. He refused to be the servant of the Most High. So, by his own volition, "*Cain went out from the presence of Jehovah*" and established the Cain line.

That His plan might not fail, that the devil which deceived men might not prevail against God, there came the mending of the broken genealogical chain in the birth and appointment of the Seth seed to carry forward the Covenant, made in the Garden, providing for the regeneration of the human race.

But the Seth seed were badly affected by the Cain example. Of them it is written, "And the sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose.

And the LORD said, 'My spirit shall not always strive with man . . .'

"And the earth was corrupt before God, and the earth was filled with violence."

So of the Seth seed there remained but a single line which preserved the purpose and Covenant of the Lord. Of the Seth line there remained but *one single family which had escaped the corruption of the earth.*

We may look upon this statement as physiological as well as moral. It is an awful fact, known only too well by the physicians and those who are charged with the public health, that the whole earth is again rapidly becoming physiologically corrupt, even perhaps more rapidly than it is getting morally corrupt.

It is a terrible thing that *whole generations are now coming into the world bearing the sins of their parents in their blood, from the day of their conception.* For these there is moral escape through the Atonement; but only physical escape through the sceptic processes of the grave. Divine healing there is indeed. But we are speaking of general experience.

Therefore the broad base of the Seth line once having been laid, it was built no higher for that generation, except in one family, where it failed.

So the Seth seed is the second step of the great pyramid and no more.

Upon that step is built *the threefold family of Noah.*

These inherited, as their birthright, *the great mission of the regeneration of the sons of man on the earth.*

Only one branch of the family of Noah understood and valued the great privilege. All three branches are built into the pyramid at this time; and the genealogies of them all are given. From the Flood to Babel they dwelt and worked together; but in spirit they were getting farther and farther apart, and it looked as though, once again and speedily, there would be a corruption of all the earth.

Therefore came the Divine decision, that *the families of the earth should be separated from each other.* In order to do this the LORD took the well-known method of dropping *a philological barrier between the families of the earth.*

In the present day Europe shows how wonderfully effective is the barrier of language. Nation after nation are shouldering each other within narrow limits on the continent of Europe. They would long ago have mingled and lost their identity in the general whole, *but for the language barrier.* It is more potent than international boundaries, and than customs and immigration officials. Especially has the LORD used the language barrier to keep His Israel-Britain separate, both at home and abroad, from other races. So the family of Shem was isolated by philological barriers.

Now we have *the step of the Shem seed.*

Here we have a fairly wide and prominent step in the great pyramid of prophecy. For not only in the Shem seed have we the Abrahamic descent, but in Shem we have *most of the peoples which are involved in the scheme of prophecy.*

In this step of the pyramid we have *the associated nations:* Egypt, Assyria, Babylon, and the succeeding Empires, etc.

It will be noted that these peoples showed time and again that they were ready to accept the truth and worship of the Most High God *as a spiritual matter;* witness, for instance, Nebuchadnezzar, who made proclamation of his faith. But *they were not prepared to accept the actual Kingship,* which carried with it *the control of individual and national affairs.* It was on this rock they stumbled and fell. Therefore their place in the pyramid is not a desirable one. For the prophecies concerning them consist of warnings and forebodings of evil as far as their temporal life and institutions are concerned.

Even the Israel descent has stumbled and fallen into ages of punishment for the same reason. For while accepting Jehovah as God, and Jesus as Saviour, *they have refused to accept Him as King.*

Because of the rejection of the Kingship of God, the line was again contracted from the Shem seed at large to the Abrahamic family of the Shem seed.

THE LOCALITY OF THE DOMINIONS OF THE KINGS OF THE EAST.—II.

PASSING over the reigns of Kei Kobad and Ferose, the next emperor who extended the bounds of his dominions was Alla who murdered and succeeded his uncle Ferose; after conquering Deoghire or Dowlatabad, capital of the great kingdom of Aurungabad, he sent his vizier, Kafoor, to conquer the Carnatic and other southern kingdoms; an undertaking which proved completely successful, and produced a plunder that has been estimated, doubtless extravagantly high, at £100,000,000 sterling. This conquest of Alla's was, in 1251, again separated from the empire, and the Deccan formed into an independent monarchy by Hassein Caco, a Mogul chief, who assumed the title of Alla I, and became the founder of a mighty dynasty.

The next prominent event was the invasion of India by

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Timur, who set out from Samarcand in 1397 and advanced without difficulty along the immense plains of Bactria; then scaled the tremendous barrier of the Indian Caucasus, crossed the Indus, and marched towards Moultan, captured Batneir, then marched on Delhi, ravaging the country as he passed. After pillaging Delhi, and murdering thousands of the inhabitants, he directed his march towards the upper Ganges, and reached that river near Hurdwar, then suddenly retraced his steps, and marched along the lower borders of the Himalaya range, maintaining severe combats with its brave inhabitants, and everywhere marking his path with blood. After his departure, he exercised scarcely any sway over India. His inroad served only to aggravate the anarchy under which the hapless Pathan empire was doomed to groan; till in 1526 it was completely set aside by Baber, the great, great-grandson of Timur, and founder of the Mogul dynasty. After remaining emperor for five years, he died in 1530, leaving his empire to his son, Humaioon, against whom Shere Khan, a Pathan chief, advanced with a powerful army from Bengal, and seated himself upon the throne of the empire. Shere's arrangements for the accommodation of travellers, which in the East devolve generally upon the sovereign, were on a scale of which no former reign afforded an example—across the entire breadth of Hindustan, from the Ganges to the Indus: a space of three thousand miles, there was formed a high road bordered with fruit trees with a well at every two miles, and caravanseras at every stage, where the traveller was accommodated at the public expense. Justice was maintained inviolate, and his death at the end of five years was considered a national calamity. Four short reigns succeeded, when Humaioon again became master of the empire, and died in less than a year afterwards.

His son Akbar began his reign in 1556, and reigned fifty-one years, during which he proved himself perhaps the greatest and wisest of all the monarchs who have swayed the sceptre of India. He not only preserved the central provinces in complete tranquillity, but reduced Gurzerat, Bengal, part of the Deccan, and nearly all that had ever been included under Mohammedan dominion. During his reign the first European mission of a religious nature arrived at the Mogul court.

Akbar died in 1605. He left only one son, named Selim, who, somewhat boastingly, assumed the title of Jahangir, or conqueror of the world. The reign of this prince was distinguished by the arrival of two English missions.

Captain Wm. Hawkins was sent out in 1607, along with Captain Keeling, to endeavour to open a commercial intercourse with India, and especially with the dominions of the Mogul. Hawkins arrived at Agra the 16th April, 1609, and was immediately sent for by the Emperor. After having had his expectations raised to believe that he should gain for the company all the privileges they sought, he was ultimately obliged to depart, after two years and a half of sickening and fruitless attendance, on the 2nd November, 1611; not only without the long-sought-for confirmation of commercial privileges, but even without a letter to his own king, having some time before, with the deepest indignation, heard from Abdul Hassan, the prime minister, "that it was unsuitable to the greatness of the Mogul emperor to write to so petty a prince!!"

Contrast for a moment the present condition of these powers! Well may it be said of the Almighty Governor over the nations, "He hath put down the mighty from their seats, and exalted them of low degree."

The other embassy was sent direct from the king, with ample presents. Sir Thos. Roe, the ambassador, after much trouble and perseverance, procured a firman, though not of that ample and liberal tenor which he had been promised and expected. He even received a letter to the British sovereign addressed, "Unto a king rightly descended from his ancestors, bred in military affairs, and clothed with honour and justice."

Sir Thos. Roe, on several occasions of gaiety and festival, had an opportunity of beholding the full pomp of the Mogul court. It chiefly consisted in the immense profusion of precious stones which this sovereign made it his aim, by presents, purchase, or plunder, to collect from every quarter. The person of the king, on high occasions, was not only covered, but completely laden with diamonds, pearls and rubies. Even the elephants when they went in procession, besides having all their trappings richly gilded, had their heads adorned with valuable jewels. The ambassador was particularly dazzled, after the emperor had taken the field, with the range of the royal tents surrounded by a wall half a mile in circuit. Those of the nobles exhibited the most elegant shapes, and brilliant variety of colours. He declares it "one of the greatest rarities and magnificences he ever saw, the whole vale resembling a beautiful city."

Jahangir died on the 9th November, 1627, and was succeeded by his son Shah Jehan. "Had there been a theatre open for foreign conquests this monarch would probably have been ambitious of that glory, *but the empire was now so extensive*, and all its enemies at so great a distance, that such projects must have been carried on under many disadvantages. He led armies, however, into the Deccan, and reduced its princes to a humbler state of vassalage than before. He also sent expeditions against Candahar and Balkh on the Western and North Western frontiers; but the war was waged with difficulty in these remote and mountainous regions, while the vigorous rule of the Persian princes, Abbas and Sefi, rendered it impossible to make any permanent impression in that quarter. On the East, indeed, *he added to the empire the rude province of Assam*—a precarious acquisition of no great value."

At New Delhi, which he made his residence, and called from himself Shah Jehanpoor, he erected a palace of red granite, considered by Bishop Heber as one of the noblest he ever saw, and far superior to the Kremlin at Moscow. The gateway, in particular, is finely ornamented. The Jumma Musjid, too, in the same city, is a magnificent mosque, not excelled by any other in India. But all his erections are surpassed by the Mausoleum called the Taj Mahal, raised at Agra in honour of Noor Jehan, his favourite queen. It is built of white marble, inlaid with precious stones, and forms a quadrangle of one hundred and ninety yards, with a lofty dome, seventy feet in diameter, rising from the centre. It stands on an elevated terrace, surrounded by a highly-cultivated garden. The construction is said to have cost £150,000; and the Taj Mahal is generally considered the finest edifice in the empire.

Shah Jehan was deposed by his son Aurungzebe, who occupied the throne many years. Under him the Mogul dominion *attained to its greatest extent*, and its highest glory.

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After he had added to it the kingdoms of the Deccan, it included nearly the whole peninsula of India, with the neighbouring regions of Cabul and Assam—territories the population and wealth of which probably exceeded those of the Roman empire during its most flourishing period. The revenues amounted to thirty-two million sterling, which, though inferior to the immense income of some modern European states, was then probably unexampled.

Before the death of Aurungzebe, though his declining years were not marked by any serious reverse, and though his power continued on the whole unbroken, yet were they rendered gloomy by the disappointment of several important enterprises, and by the many omens of decline and disaster which thickened around his empire. He expired 21st February, 1707, in the 94th year of his age, and the 49th of his reign.

Having traced the rise and progress of the Mohammedan conquerers eastward, from Bagdad, through Persia, Bokhara, and Cabul to India—having scanned over the conquests of the Ghiznivede, Pathan, and Mogul dynasties till the Mohammedan empire included from east to west Assam and Cabul, and the whole peninsula of India, from the Himalaya mountains in the north to Cape Comorin in the south, "with a revenue of thirty-two millions sterling, and territories containing population and wealth exceeding probably those of the Roman Empire in its most flourishing period"; it is submitted to the reader whether the words of the prophet are not proved, by the testimony of the historian, to be strictly fulfilled. That the Mohammedan power did "wax exceeding great towards the east." As India was the most eastern Mohammedan empire, it follows that India is "the east," meant by the language of Scripture. This language of Scripture is in strict accordance with human ideas, with us the 90th degree of east longitude, and the 90th degree of west longitude, are the exact centres of their respective hemispheres. That these lines are in accordance with universal custom seems as certain as that the 90th degree of north and the 90th degree of south latitudes are the exact centres of their respective hemispheres. No reasoning can convert the West Indies to the East Indies, more than it can change the North into the South Pole. The East, therefore, according to the evidence of Scripture, confirmed by history, and according to the testimony of universal usage, is where the followers of Mahomet raised their most powerful eastern empire. Upon the same spot must we therefore look for the dominion of the Kings mentioned in Revelation, for whom the Turkish empire is now being dried up.

This conclusion will be proved to be the correct one by comparing the history of the British East India Company with the marks set upon the Kings of the East by the prophet Isaiah.

Upon the ruins of the Mohammedan empire in the East have these merchant-kings raised up an equally extensive kingdom. From Assam to Cabul, and from the Himalayas to Cape Comorin, the whole is under the sway of a mercantile company.

Isaiah's prophecy will be found in chapter xli, and the parts which more particularly relate to the East India Company and the British Islands, are as follows:—

"Keep silence before me, O islands; and let the people renew their strength: let them come near, then let them speak; let us come near together to judgment." "Who raised up the righteous man from the east, called him to his foot, gave the nations before him and made him rule over kings? He gave them as the dust to his sword, and as driven stubble to his bow." "He pursued them, and passed safely; even by the way that he had not gone with his feet." "Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am He." "The isles saw it, and feared; the ends of the earth were afraid, drew near and came." "They helped everyone his neighbour; and everyone said to his brother, Be of good courage" "So the carpenter encouraged the goldsmith (or founder), and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the sodering: and he fastened it with nails, that it should not be moved." "I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name; and he shall come upon princes as upon morter, and as the potter treadeth clay." "Who hath declared from the beginning that we may know? and beforetime, that we may say, He is righteous? yea, there is none that sheweth, yea, there is none that declareth, yea, there is none that heareth your words." "The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings." Verses 1-7, 25-27.

By considering first the address to the islands, we shall best understand the connection which subsists between them and the Kings of the East. And we shall find that the passages just quoted comprise a lucid and comprehensive statement of the present history of England, and of the British East India Company.

FINGER-POSTS THAT LED ME TO BRITISH-ISRAEL TRUTH.

AN ADDRESS BY CHARLES H. COATES.

PART I.

I AM a missionary, as our Chairman has told you. I first went to China with the object of converting the heathen to the Lord Jesus Christ, which must be an indispensable objective in all future ministry. But, as there are dispensational times and seasons in the tasks of the Church and the histories of nations and continents, so in the case of individual ministries, in my humble belief, are there Divinely-appointed providences directed to the fuller usefulness of every truly surrendered life, and growing from bud and bursting calyx to flower and fruitage. I look back to a number of directive providences in twenty years of missionary service.

My earlier work was done in Chinese Tibet. One of the treasured impressions which I brought away from that region was the chance meeting with a young lama who had travelled out from Lhasa via Calcutta and Shanghai, and so across China to Eastern Tibet, where a missionary colleague and I met him in May, 1914. He said: "You British are the people. I was in Lhasa when your general came at the head of an army which had defeated every force we had sent against him. They entered our holy city as conquerors, and exacted terms. But they went out again without having looted as much

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as a chicken-bone "—an instructive contrast to the invariable habit of Tartar and Chinese armies. We had wondered at the prevalent friendliness of the people in the region through which we were travelling. Our friend, in the course of his itinerary, had been giving to all and sundry his impressions of the British race. His reference was to the Younghusband expedition to Lhasa of 1904. That episode of forceful integrity is still deeply writ in the memory of Central Asia.

Upon another occasion my friend Dr. Shelton, of Batang, was called to a suicide case—one of a party of three itinerant lamas passing through the town. His enquiries elicited that the trio were really Russian spies who had been traversing Tibet for many years disguised thus as native priests, mapping the country and gathering information.

I saw in embryo, in those years, on that part of its arc the arena now preparing. Under the new government of Russia those activities have multiplied, and are vastly more efficient. M. Poincaré the other day labelled their sponsors "the imperial Bolshevists." It is a fact that they are imperialists of the Rehoboam type. Their grip on the East is ten times as firm, efficient and unscrupulous. The secret of it is that the new bureaucracy have learned what the old one never suspected—that pen and printing-press are potent engines of war. Words of God created the world. Words of man are undoing it.

During later work in China proper it fell to me as Principal of a fundamentalist Bible School to defend in the daily Press of the great ports the conservative thesis of Biblical inspiration, and, incidentally, the character and aims of Marshal Feng Yu-hsiang. The inner counsels of the communist-*cum*-modernist alliance had not then emerged to daylight. After their discovery, the way was providentially opened for me to come home and publish the facts in my *Red Theology in the Far East*. Marshal Feng, to the great regret of evangelical missionaries, afterwards fell, in his political views, to the Red alliance, as a result of modernist pro-Red propaganda. It is a spiritual and, for China, a national tragedy of the first magnitude. But there is still hope that his eyes may be opened to the real nature of his political friendships. On one side or the other he will be a potent force in the struggle that is coming. And he is only one of a large number of influential Chinese public men in need of careful and systematic enlightenment on the issues involved in their attitude.

But, while these various public facts, on a stage as big as Asia, gave food for thought, a special study of Our Lord's Second Advent and its accompanying events, in the prophecies of Holy Scripture, had brought me up against seemingly insuperable difficulties in my theological outlook. I could not reconcile my deep conviction of the plenary inspiration of Holy Scripture with the apparent non-fulfilment of well-known ancient promises to Israel. There was, for instance, the vision of the dry bones and of the two sticks in Ezekiel xxxvii. Both of these metaphorical visions embodied clear undertakings to "the whole house of Israel" (verses 11 and 16), in terms requiring a fulfilment that should have incipient commencement, at least, before Our Lord's Second Appearing, and which therefore required that the ten tribes, as well as the two, should be identifiable as modern national entities. The two tribes were obvious enough, but what of the ten. The writings of David Baron had closed my eyes to the British solution; and by some mischance I had not hit upon the positive side of the controversy. As so many do, I shelved the whole question, to await further light as it might come. When it did, I saw those marvellous prophecies fulfilled, incipiently, in the entrance of Great Britain and of Judah-Israel, jointly and representatively, "one of a city and two of a family," upon their ancient patrimony, Palestine, as a result of the world-war.

By the same token Britain was identified as Israel in the mandatory award to her of the whole territory anciently promised to the posterity of Abraham (Gen. xv, 18).

It further became clear that a world-wide incipient fulfilment of Isaiah xxvii, 6 was present in the extraordinary results of the century of missions, overwhelmingly a British concern—"Israel shall blossom and bud, and fill the face of the world with fruit."

Amos (ix, 9) had recorded that God would "sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." I had seen siftings like that in Asia, and knew them at first hand as proved racial phenomena. There was the Jewish settlement in Kaifengfu, the capital of the Chinese province of Honan, a community which, centuries ago, had filtered through the whole length of Asia, and which, though physiognomical identity had completely changed, still preserved its Mosaic rites and customs. There was the Turki-Mohammedan infiltration in Chinese Tibet. There was the evident negro infiltration in the same region, with physiognomy in this case preserved—living representatives with the negro profile and the characteristic short fluffy hair—remnant of some still large ancient settlement evidenced in pre-Chinese cave-tombs which I had examined in the Min Valley with negro mummies. And all these had evidently trekked originally from the region of that prolific human cradle aptly styled "the navel of the earth," and which is, of course, the cradle of the race—the Near East. Was the comparatively short trek to the Isles of the West by the nation of promise so very incredible?

And so I came by these way-marks to a serious study, from the positive side, of British-Israel Truth, ending in a complete assurance.

The last war circled round twelve-tribed Israel. Each participating nation had its private war aim. But so also God had His, and as soon as it was accomplished in the symbolical "drying up of Euphrates" (Turkey), preparing the way for the kings of the East (Israel), the war ended. The symbolisation of a nation by the name of its chief river is a recognised metaphorical method in Scripture—*vide* the Nile, the Jordan and the Euphrates for Egypt, Israel and Assyria respectively in the Old Testament.

Let us look at the two wings of modern Israel.

August 1st, 1914, found eight million Jews, out of a world total of some twelve million, immured in the Jewish Pale along the Russo-German frontier-belt stretching from the Baltic to the Caspian. That date, which saw the German declaration of war against Russia, was the 9th of *Ab*, the anniversary in the Jewish calendar of the destruction of the Temple of Solomon, the Temple of Herod, and of the Spanish Expulsion of 1492—the common anniversary of the three darkest disasters in Jewish history. This fourth anniversary of

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tragedy dragged the harrow of modern war to and fro repeatedly over the great Ghetto of mid-eastern Europe, uprooting the Jewish population, who were treated by both sides as spies, and flinging them back, ruined and destitute, among hostile and unpitying populations. They had been sought through many years by the missionary " fishers " ; now came the " hunters " ; Jer. xvi, 16. And then the cry : " To Zion ! "

It is impossible to place world-Jewry in a single general category of stealthy anti-social intrigue. To do so because of the sins of a minority would be to echo the hateful anti-semitism of the Middle Ages. As with other races, there are different classes, types and outlooks among Jews. There is the most sinister class, the boomerang product of centuries of oppression, the Red atheist or respectable social freebooter, renegade from Judaism, self-exiled from his own faith and nation, scheming and intriguing in all modern life for one great overthrow, and seeking to envenom and arm a third of mankind against the coming Kingdom of God. There is a nobler class, politically White, and faithful to the country of its adoption and citizenship, of whom Britain has many illustrious examples. There is the general mass of Judaists of perfunctory orthodoxy, socially inarticulate and indifferent. There is the " liberal " group, viewing Christ, if not as Divine, yet at least as a great Jew, who made an unexampled impression upon mankind ; and there is the group, still small as yet, of those converted to evangelical Christianity.

Britain, the other modern wing of ancient Israel, also, alas ! has many of her sons still unconverted to Christ. But her laws and administrative principles are Christian by common consent, and her elect future is secured by immutable Divine promises. Here then are two wings of a single nation, the two tribes and the ten, converging to a common rendezvous from historical routes that have been different, and which illustrate two different but synchronous dispensations of Divine purpose leading to one great point—full National Recognition of Christ at His Appearing, before the national capital, Jerusalem, on the mount of apocalypse and Olivet, at a moment when the whole nation is prostrated with an apparently hopeless war. The closing scene of the war is described in Zechariah xiv, the Dialogue of Recognition in Isaiah lxiii, 1–6, and the dispensational routes thereto in Luke xiii, 6–9, Matt. xxiv, 32–34, and Rev. xii.

PART II.

Let us look at the last-named Scripture.

In this chapter we have the whole twelve-tribed nation—Ephraim-Israel and Judah-Israel—viewed as a twelve-starred Woman, clothed with Sun and Moon—Scriptural symbols of the family of Israel, cf. Joseph's inspired dream, Gen. xxxvii, 9, and the Divine oath to the nation sworn on the same symbols, Jer. xxxi, 35–36.

In Rev. xii, 2, the Woman is travailing in birth. The Child is Christ, born of the nation as to His humanity, destined to rule all nations with a rod of iron, and meanwhile caught up to God and to His Throne, verse 5 ; while the Dragon—by verse 9, Satan—clothes himself with world-powers to persecute the mother, the nation.

She flees into the wilderness, to " a place prepared of God." The dispensational habitats of both the ten and the two tribes are evidently here viewed, and the 1,260 year-days attached to their sojourn in order, by synchronisation, to identify the action of the vision as parallel in time with the action of other visions carrying this period in the Revelation. The *completed arrival* of the Ephraim-Israel stocks in the Isles of the West, and the effective dispersion of the Jews, were consummated during the same period which witnessed the rise of Papal power viewed in Rev. xiii, 5, and the opening of the testimony of the Two Witnesses, Rev. xi, 2, the two other contexts carrying this periodicity.

But, for our day, the crucial point in the interpretation of the vision lies in the recognition that there are two separate and distinct flights of the Woman in verses 6 and 14, the second of which is concealed under an apparent redundancy of terms. The action of verse 6 is a flight out of the land of her fathers, Palestine ; and the " wilderness " in this verse to which she flees is Ezekiel's " wilderness of the peoples " (Ezek. xx, 35–36). But the action of verse 14 is a flight back into Palestine, for the place of asylum is definitely called " her own place," which has been a wilderness for her sins ; and this is the " wilderness " of Hosea (Hos. ii, 14–15), which that prophet calls the vale of trouble (Armageddon), which is to be a " door of hope " into the righteous reign of her returned King. She returns there on " eagle's wings " of imperial power (Rev. xii, 14)—a consummation recently witnessed—for representatives both of the ten and the two tribes were in Allenby's army.

Two wars are mentioned in the chapter, both at the close of the dispensation. The whole action of the vision suggests that the potency of events in heaven operates complemental events on earth. The Woman herself first appears as in heaven, although she acts later as on earth ; so does the Dragon. We have an instance in Heb. ix, 23–24 of this complemental action in both spheres, the pattern of a heavenly sanctuary copied on earth. Similarly, in the heavenly war of Rev. xii, 7, two sanctuaries are involved. The first is the heavenly sanctuary in which Christ pleads before God for His people against their Adversary, as a result of whose rejection and sentence the heavenly war is fought. The complemental sanctuary is the ancient site in the Land at Jerusalem, for the lifting of the Adversary's heel from which the complemental war on earth is fought—the Great War—as a result of which an *incipient* " kingdom of our God " is seen established in its ancient metropolis, as announced by the heavenly voice in verse 10. For a whole age the Accuser of the Nation had been granted mandate over the land given to their great ancestor, Abraham. Cast out from this ascendancy through the prayers of the Nation's great Daysman, the Dragon enters upon the " short time of his great wrath " on earth (verse 12)—the period of fresh preparation, truce in chaos, the antechamber of the Pyramid. And this " short time " is also the prescribed period of the Woman's peaceful respite in the Land. At its close, the Dragon launches a new war against her, symbolised as water in a flood from his mouth. In Rev. xvii, 15 the revealing Angel explains that water is used as a symbol of nations. A flood of nations is a military invasion, here directed against the Woman in the Land. That it flows from the Dragon's *mouth* indicates a prior propagandist preparation. In Isaiah viii, 7–8 the very type of this coming war is presented under the figure of an overflowing river.

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It represents the second phase of Armageddon—the second low passage of the Pyramid.

The periodicity attached to the Woman's present representative return and residence in Palestine is stated in Rev. xii, 14, as "a time, and times, and half a time." This expression is usually held to be another form of the 1,260 days or forty-two months measuring other events; but whether 1,260 days be regarded as literal days or as year-days, I could not, until a few weeks ago, understand the use of the more cryptic form, 1 + 2 + ½ = 3½ times, in this 14th verse, until I noticed that the period between the Turkish Armistice, October 31st, 1918, closing the war in the East, and the Pyramid date believed to mark renewed Tribulation, May 30th, 1928, was exactly 3,500 days, both dates inclusive—time, times and a half on a time-unit of 1,000 days. This led me to try the period from Allenby's entry into Jerusalem, December 11th, 1917, only to discover that 3,500 days forward from that date end on the Pyramid date, July 11th, 1927. The latter is the centre of the last section of the Triple Veil, the last date-point within the antechamber—the penultimate end of the Woman's respite from war.

Let the significance of this double measure be grasped. All these great prophetic periods are characterised by successive eras of commencement, and also of close, marking respectively *stages* of development and decline. The arrival of Allenby's victorious army in Jerusalem, viewed as an incipient commencement of the Woman's residence under respite from war in Rev. xii, 14, is a very suitable date from which to measure the 3½ times, whatever they represent as a period. So is the Turkish Armistice date nearly a year later, as marking the *de jure* close of the war in the East and its signatory results. From these dates, respectively, periods of 3,500 days measure exactly to the Pyramid dates marking penultimate and ultimate closure to the period of respite, and the antechamber period of Truce-in-Chaos for Britain, and this measure of time is elicited independently of the Pyramid, from Holy Scripture, and twice over. Bible prophecy, Pyramid prophecy and events of contemporary history meet, therefore, upon these conjunctions, and receive mutual confirmation therefrom. I make no predictions. Whatever of prediction inheres in these facts God the inspiring Spirit has made. If the stated view of the passages discussed be correct, we may expect that the date July 11th, 1927,* will witness some event looking toward the final things.

The question arises: Why should the phrase, "time, and times, and half a time," be used in Rev. xxi, 14, upon a different unit of time than the same phrase in Dan. vii, 25. I suggest that the answer is to be found in the contrast between the moral characteristics of the two periods. The phrase as used in Dan. vii, 25, covers a period of anti-Christian dominion and persecution; but the use in Rev. xii, 14, covers a period of deliverance from it, proximately separated from full deliverance by a brief final spasm of renewed Tribulation. We should, therefore, expect to end the bisected seven, 3½, the number of anti-Christian effort now in preparation during this period, united in some way with the millennial number of emancipation and final triumph over that effort—this millennial number being 1,000. The period, 3½ thousands of days, expresses this dual moral characteristic most aptly.

This chronological change of scale, as expressing a change in the moral aspect of the respective periods, we might also derive by analogy between the Bible and the Pyramid as complemental revelations. For the unit of chronological measure in the geometry of the Pyramid is known to change as between the Grand Gallery and the first low passage from an inch to the year to an inch to the month, the indicated time-point of change being identical with that to be noted in Rev. xii—the epoch of the Great War.

Furthermore, the visible expression of the moral characteristic inherent in the 3,500 days is the transference of the Woman's Land to her own dominion, and from under the dominion of that Land's age-long oppressor, Turkey. And there is yet a third striking fulfilment of the period embodying this characteristic, measured upon the war and its results. From the British declaration of war, August 4th, 1914, to the complete expulsion from Turkey of that Ottoman House whose dynasty had so long oppressed Jerusalem, dated March 5th, 1924, is again 3,500 days.

The volume of wondrous measures, gradually growing from all quarters, in the Bible, the Pyramid, and contemporary history, we all realise to be a message of guidance, encouragement and counsel to the British race in this Divinely-mapped hour of destiny. But let me in closing remind you, as a missionary, that the prophet Isaiah, in that great charge to rediscovered Israel of the last days contained in his 49th chapter, includes the missionary outlook in its scope, where he says (verse 12): "Behold, these shall come from far (the Jews); and lo, these from the north and from the west (Britain); and these from the land of Sinim (China, doyen of heathen nations)." The heathen world also must hear God's counsel on these great matters.

* Uttered some weeks before the date

"HE SPAKE AND HIS WORD IS ETERNAL IN THE HEAVENS."

"The Divine Right of Kings."

By Professor Edward Odlum, M.A., B.Sc., etc.

I have read and heard of sneering remarks made about the "*Divine Right of Kings.*" It would appear that, in these days, nobody believes in the Divine Right of Kings, and it sounds rather clever to write or say that the world no longer has any use for "the Divine Right of Kings."

This has to be taken in two ways. There is no authority in or out of the Bible for Divine Right of Kings, *but our* God Almighty has established the Divine Right of Kings whether people sneer at it or not. His plan cannot be broken by the sneer of ignorance or vicious contempt for God's work and Word.

You and I have read enough to show us *that there is a Divine Right of Kings.*

1 *Chron.* xvii, 12: "He (Solomon) shall build me an house, *and I will stablish his throne for ever.*"

1 *Chron.* xvii, 14: "But I will settle him in mine house and in my kingdom for ever; and *his throne shall be established for evermore.*"

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In the above we are told that the throne to be established for evermore is *David's throne.* David's throne is the Lord's throne.

Luke i, 32: "And the Lord God shall give unto him the throne of his father David."

The throne in the above verse is the very throne that Jesus Christ Jehovah gave to David, a thousand years B.C.

Gen. xlix, 10: "The sceptre shall not depart from Judah."

The royal line was to come from Judah. This was a long distance back in time. Let us, for a moment, return to the present day.

If I were to ask King George where he got his kingly authority, he would say, from his father Edward, and his father Edward from Queen Victoria. I would go farther in the search, and soon he would begin to feel that the searching was worth while. If he had knowledge of his genealogy, he would trace back to Ireland, to Heremon, the great Ulster King of about 580 B.C., and going back farther, he would come to the royal line of Zedekiah in the time of Jeremiah, and so on, till he would reach Solomon and David. *And then he would have to stop, for David's father was not of any royal line.*

What authority had David? If King George understood the plan of the Book, he would immediately say that David's authority was the God of Heaven. He had promised, hundreds of years before, that the time would come when one chosen from the House of Judah would become king, and *that kingly line would be established for ever.* King David was appointed the first king of the royal Judah House, which royalty was a gift from the Almighty. *He was made king for ever in his descendents.* He was put at the head of the Kingdom of God on this earth *for ever by Him whose right it was then;* and later on, that throne will be taken over by *Him Whose right it will be to rule.*

On one side we have David the man, holding the throne of the kingdom of God on this earth in his seed from about 1025 B.C., down through the ages, till He comes whose right it will be to take it over.

There is the human side of royalty and the divine. *The divine side is the gift of Jehovah Himself, Whose throne it was.* It is the throne of Deity on one hand and the throne of intellectual humanity on the other. And God made it the divine right of *one kingly line only,* from that time forward.

The man or woman who sneers has not a very clear grasp of the Book, or a clear grasp of what is going on among the nations at the present time.

Kings have been running away from one country and another to save their lives, some being massacred and others persecuted. But there is one throne shining superior to all others, that has a more powerful influence on hundreds of millions than ever in the past. God is seeing to it that His Word will be made good. *The divine side is as much in jeopardy as the human side if there should be a break in the established kingly line.*

God said: "*David shall never want a man to sit upon the throne of Israel.*" And this has stood true from the time of the beginning of the fulfilment.

Next we come to the matter of royalty in relation to the great religions of the world.

The great religion of Zoroaster was founded among the Israel peoples, and *established by King Vishtaspa of Bactria.*

The teacher Buddha, Prince Sidarrtha, was of the royal line himself. I followed up the great Shinto religion of Japan. Their leader, Jimnu Tenno, was a royal leader, descended from the line of David and Solomon, through Hosea or Osee.

I told you also, in following up the Mohammedan religion, that, just as truly as the other great religions came out of the loins of Abraham, Isaac and Jacob and their descendants, so did it come from the same source.

Let us dwell a moment on the Mohammedans. I travelled among them and studied them closely. I saw them at worship in their temples, in the parks, by the wayside, and in the fields. I know something of the deep earnestness of the Mussulman on his knees, looking to the God of Heaven. He calls his God Allah. The Greeks call theirs Theos; the Romans Deus; the Japanese Kami San. We call Him God, or Jehovah, but it is the one Person all the time. And no matter how much there may be in the Mohammedan's thinkings that is not right, he is still earnestly worshipping. His religion is a great religion and, as I said before, if there were no Christian religion in the world, it would be a blessing to have this religion remain, rather than have humanity without religion altogether.

God has been making good His promise to Abraham, Isaac and Jacob, that *in Abraham's seed all the families of the earth should be blessed, and in the manner that I have shown.*

We have seen that these religions all fail at one point. That is, they do not offer personal salvation from death unto life, either now or hereafter, excepting the case of Christianity.

OUR PIONEER HORNETS.

By Henry Proctor, F.R.S.L.

When Israel came out of Egypt, God sent three great forces before them, viz.:—

(1) Spiritual, Exod. xxiii, v. 20.—The Angel of His presence.
(2) Mental, v. 27.—His Fear went before them.
(3) Physical, v. 28.—The *Hornet.*

(1) The spiritual forces were Michael and his angelic host (Joshua v, 13, 14).

(2) "The Fear" is often referred to, as in Deut. ii, 25, xi, 25. *et al.*

(3) But what the natural force was has been a crux to commentators. It has been explained of literal hornets, but it seems more likely to be a symbol of armies, as were the locusts of Joel ii, 20, 25. Now the *hornet is* a symbol of Egypt, as seen on a vast number of inscriptions, before the cartouche enclosing the "Suten Bat" name of the Pharaoh. It was read as "King of the North and South," meaning the whole of Upper and Lower Egypt. That Egypt was used of God to prepare the way for Israel is confirmed by everything that we know of the history of that period, for we are told that "The Exodus was well-timed. Just as a few years before, Palestine had been an Egyptian province, and the Hebrews would still have been within the grasp of Egypt if they had entered Asia." "At the time of the Exodus, Egypt was decaying and had lost all control in Asia, so that the Hebrews were

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able to make good their escape in a way which would have been impossible even a few years earlier."* "Afterwards, when they were securely hidden in the mountains of Seir, Canaan was over-run by tribes who aimed at the conquest of Egypt, and Ramases III. in destroying these himself invaded Canaan and reduced many of its cities."

What God did when Israel was sent to conquer Canaan He also did when the Seed of Abraham was sent to conquer the World to which He is Heir. For the original pioneer work was not done by Great Britain, which was then one of the smallest nations of the world, but by the enemies of Israel, which the Stone of Israel was destined to break in pieces. God chose as His special instrument to go before Israel to prepare the way for the conquest of the world one who was no doubt the foremost astronomer and geographer of his time, Prince Henry the Navigator, a son of John I. of Portugal.

His captains soon established Portuguese colonies in the Azores and Madeira. Year by year they advanced southward, founding settlements and opening up a lucrative trade in slaves, gold, ivory and pepper.

The Portuguese were thoroughly convinced of the advantage of following his lead, and in A.D. 1486, Bartholomew Diaz succeeded in rounding the Cape of Good Hope and in reaching the Great Fish River. Spain now takes a hand, sending out under the patronage of Ferdinand and Isabella the celebrated Christopher Columbus, who discovered one of the Bahama Islands, Cuba and Hayti (formerly known as Hispanolia). But Columbus was outshone by Vasco da Gama, who passed round the Cape to Natal, Mozambique, and finally India. Then, in 1499, a Portuguese fleet under Pedro de Cabral discovered Brazil, and in 1501 Americus, or Amerigo Vespucius, was sent on an exploring expedition which was so successful that the American continent has ever since borne his name. In 1519, Magellan, a Portuguese under Spanish auspices, discovered the Ladrone and Philippine Islands. Up to this point Spain and Portugal had the field almost to themselves. They had found a New World, which Pope Alexander VII. now very kindly divided between them, giving to Spain the West Indies, most of the east coast of South America and the whole of the west coast from Cape Horn to California; while Portugal became mistress of the Eastern Hemisphere from Cape Bojador, round the Cape of Good Hope to the Red Sea, and thence across the Indian Ocean to Macao. With Spain and Portugal everything seemed to prosper; for Cortez had conquered Mexico, and Pizarro the great Inca Empire of Peru. These fell to Spain, while Albuquerque founded a new empire in India for Portugal, and trading stations were established in the Spice Islands, in China and Japan, and at Pernambuco and Bahia in Brazil.

These great empires were consolidated into one by the annexation in 1580 of Portugal to Spain under Philip II. Up to this time Great Britain had no oversea colonies, or interests, in America or the East. The great British Empire was still undreamt of. But not for themselves did these nations possess themselves of a world-wide empire. God was simply sending them *before* Israel, as the Hornet, to prepare the way. It is strangely true that the pioneer work of the discovery of our vast oversea possessions was mainly done by other nations. For example, the first record of Australia, as we now call it, is said to have been made by the Portuguese in the sixteenh century. In 1606, Torres, a Spaniard, sailed through the strait bearing his name, while between 1618 and 1627 Dutch navigators were exploring the north, west, and south coasts of Australia. In 1642 Tasman, sailing from Batavia, discovered Tasmania and a portion of New Zealand, following up his success two years later by exploring more of the Australian coast. In 1665 what we now know as Western Australia was definitely called "New Holland," at the instance of the Dutch Government.†

The first settlers in *Canada*, again, were not English but French. It was a pilot from St. Mayo on the coast of Brittany, by name Jacques Cartier, who explored the Gulf of St. Lawrence and finally reached Quebec, near which he laid the foundation of a fortified town called Charlesbourg Royal. The next great explorer of Canada, or New France as it was also called, was Samuel Champlain, who from 1603 till his death in 1635 was engaged in the exploration or in the administration of the country. Thus it was the French who blazed the trail for us in Canada, as the first explorers and the first settlers.

In India our greatest rivals were the French, but the marvellous fortitude of Clive, with only 900 British troops and 2,000 sepoys, won in a single hour the Battle of Plassy, against a native army 50,000 strong. This victory gave us possession of Bengal, and was the first great step to the ruin of the French Empire and the establishment of the British in India. Though the French had no such motive they really helped to bring about this desirable result.

In Africa not only the Portuguese, but the Dutch, were before us. While we were fighting the Wars of the Roses the Portuguese were busy exploring the waterways that lead into south-eastern Africa, and long before the Dutch or British had settled at Cape Town the Portuguese had done much to open up a way into the heart of Africa. The first Dutch pioneer, Jan Van Riebeeck, may be regarded as the Father of South Africa. He was a man of indomitable courage and perseverance. For ten years he busied himself at Cape Town, and during that period set his seal on South African history, and stands forth as the earliest pioneer of settlement.‡ But whatever nation has attempted over-sea exploration or colonisation, down even to the Germans, everything that they have accomplished has helped to bring about the fulfilment of the Divine fiat that "Israel shall blossom and bud and fill the face of the world with fruit."

*Souttar's "Short History of Ancient Peoples."

JOB THE PATIENT.

BY THE REV. GEORGE MATHESON, D.D.

JOB is to me not merely an individual; he is that and something more. He is the personification of the Jewish race in captivity. Through the personality of Job the artist aims to show that the afflictions of his people ought not to be attributed to any special sin, and that the exile they have been doomed to bear may itself have been a part of their mission from the Highest. The fact

† *Vide* "Makers of the Empire," p. 81.
‡ *Ibid.*, p. 227.

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that when the Portrait was being painted the national clouds were already beginning to be parted by streaks of sunshine, may have lent inspiration to the thought. I turn, however, from the critical to the human; I will view this not as the portrait of a nation, but as the portrait of a man, and I will only consider in it those qualities which belong to the individual heart; Judah has passed away, but Job abides.

There have been four typical notes of despair in the region of literature. The first and most intense is the voice of Omar Khayyam. It is despair absolute, despair of life all round, despair whose only relief is to drown itself in wine. The second is the Book of Ecclesiastes. I would call it despair of results. It does not deny that it is a pleasant thing to see the light of the sun; it does not dispute that there is a time to dance as well as a time to weep; but it asks, "What is the good of it; does it not all end in vanity?" The third is the cry of Pascal. It is despair of everything finite—finite reason, finite love, finite pleasure; the only possible joy is joy in God. The fourth is that dramatic portraiture which we call the Book of Job. I would describe it as the despair of old theories.

It is the least despondent of the group. It does not say that the world is bad; it does not say that life is vanity; it does not even say that finite things cannot bring joy. What it does say is that all the past theories to explain the evils of the universe have been utterly powerless to account for these evils, that none of them is fit to sustain the weight of human woes, and that all of them put together are inadequate to wipe the tear from a single eye. The Book of Job is not strictly a pessimistic book. It does not despair of the universe—spite of all its sorrows! What it does despair of is the adequacy of any one of man's existing theories, or of all these theories united, to furnish a solution of its sorrows. It does not deny that there may be summer somewhere beyond the sea; but it refuses to accept the doctrine that any of the previous swallows have ever touched the gilded shore.

Now, observe carefully why the Book of Job rejects old theories of the origin of pain. It is because it has found a new theory. All the former ones had explained suffering as the result of defect in the creature. Here the bold view is advanced that it had its origin in a need felt by the Creator—the Divine need for love. With startling originality, and for the first time in history, this book declares that the pains of earth were born in heaven, that they originated in the counsels beyond the veil. Let us stand before the Picture in the Great Gallery; it is one of the most striking, not only in all Scripture, but in all literature! It reveals in the foreground a day in heaven. It is a great day—a day of presentations. All quarters of the universe are represented. Each has sent up a deputy to stand before the throne of God. Looking round the vast assembly, the eye of the Almighty lights upon a strange figure; it is that of Satan. "Where do you come from" says the Almighty; "what part of the universe has made you its representative?" Satan answers, "I represent the earth—the length of it, the breadth of it." "Not in its whole extent," says the Almighty; "there is a man called Job down in the land of Uz who loves Me fervently." "Oh!" cries Satan, "nobody loves you for yourself—not even Job! You have made it worth while to serve you. You have given to those who obey you houses and brethren and lands. You have crowned them with glory and honour; you have promised them long life and prosperity. Take away from Job the dowry he gets for loving you—take away the rich possessions that have rewarded his fidelity, and he will curse you to your face!"

The Almighty accepts this criticism. Satan has put his hand upon a real weakness of the Hebrew race—its association of Divine love with temporal rewards. God tells Satan to go forth and create a set of new conditions—conditions unfavourable to man's love of the Divine. He bids him put this man Job under a testing probation—a probation in which he will be denuded of every outward joy and made to experience the fact that a man may serve the Lord and get nothing in return. So Satan goes out from the presence of the Lord and in the changing of Job's environment he constructs a unique figure in the Old Testament Gallery, a figure which has the stamp of a distinctly new conception. Job is the only man of the Old Gallery whose mission is simply to bear. All the other men of the group are men of action. Enoch had the wreath of immortality; but Enoch's life was a walk with God. Elijah had a chariot of fire; but Elijah was the prophet of fire. Noah rose above the floods of fortune; but Noah was an active shipbuilder. Abraham was highly blessed; but Abraham was the founder of a kingdom. Moses communed with God on the Mount as a man talks with his friend; but Moses was the maker of practical laws. All these were great by reason of their working. But this man Job comes upon the scene to do nothing—simply to bear. To the eye of the beholder it does not appear that the bearing has any practical purpose. He is not weighted, as Isaac was, with the cares of a household. He is weighted seemingly for the sake of nobody, but just with a view to his own pain. What we see is a process of divestiture—and the reason is known only to the spectator. He comes to be dismantled. One by one the beautiful robes are taken off, until every thread of former majesty is gone, until the king becomes a pauper and the millionaire a beggar for bread. Let us follow the process.

First the outermost robe is removed—worldly wealth takes wings and vanishes away; the labour of the olive fails and the field supplies no meat. Job stands the test; his love for God wavers not. Then an inner robe is removed—the ties of home are broken by death. His had been a happy domestic circle—a circle of family reunions. They met at these reunions once a year in the rotation of each son's birthday. We all know the increasing sadness of these gatherings—the sadness of hearing voices that are no longer there. Job had to bear this. Year by year the vacant chairs increased in prominence, and the touch of vanished hands became more frequent. Still he wavers not; no cry escapes his lips. Then a more inward robe still is taken—health breaks; bodily strength gives way. I call that a more inward privation, because it prevented him from recuperating. When a man's heart goes down, it may rise again if his body keeps up; but if his body falls too, the heart will not rise. That is what I understand Our Lord to mean when He says, "If the salt has lost its savour, wherewith shall it be salted!"—if the vital stream itself is low, what can restore joy! Still Job blanches not. No complaint falls from him. His deepest sense is that of acquiescence in the

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Divine will. "The Lord giveth and the Lord taketh away: blessed be the name of the Lord!"

Then comes the removal of a fourth garment—human sympathy. Job's friends visit him, and in accordance with the Jewish view of suffering, they assume that he must be a special sinner. At first by gesture, and then by words, they convey their impression that he has done something to deserve it. And now for the first time his great heart gives way. You have seen a cloud that has hovered overhead all the afternoon touched at last by a freezing vapour and burst forth in torrents. So it is with Job. He has borne up all through the day-borne poverty, bereavement, sickness; but, when the freezing vapour touches him, the fountains of the great deep are opened and the flood descends. He has endured calamity; but that his calamity should be made a sign of worthlessness is too much! The explosion is simply terrific; it sweeps all before it. Yet it is not illogical; there is a method in its gusts of passion. Let me try to gather up the threads of argument which the blast carries on its bosom. Let me endeavour to paraphrase the spirit of these remarkable utterances in which Job expresses his indignation at the theory of his friends.

"Tell me not," he cries, "that I have deserved it! Do not say that in any special sense I have incurred the displeasure of the Almighty! I know I have sinned after the manner of Adam's race. How shall a man be just before God! If called to the bar of judgment, could he answer for one of a thousand faults! But that is not what you mean. You want me to believe that I have been a special sinner, a sinner above the average. My life refutes the charge. Measured by the common standard my record is pure. The blessing of him that was ready to perish came upon me, and I caused the heart of the widow to sing for joy. I was eyes to the blind and feet to the lame. When the poor heard, then they blessed me; when the eye saw, then it gave witness. I delivered the fatherless and the widow and him that had no helper. Mine integrity I will hold fast and never let it go; my heart will not reproach me as long as I live. But suppose it were otherwise; suppose I were the deep-dyed sinner you picture, is this pain the way to convict me! If your God wishes me to feel my sin, why does He send me a physical suffering and physical weakness which make it impossible for me to feel anything at all! Why does He seal up my transgressions in a bag—where they cannot be seen! Why does He sew mine iniquities in sackcloth—where they cannot be felt! Why does He break me with a tempest if He wants me to have a vivid consciousness of anything whatever! Does the sense of sin come from mutilation, from curtailment, from paralysis of the nerves! Does it not come from expansion, from exaltation, from increasing nearness to God! If I am to abhor myself and repent in dust and ashes, it must be not in the hour of depression, but in the hour of revelation—the hour when I meet with God. I cannot accept your explanation of my great and grievous pain."

But now, in the light of this outcry, the question arises, Why do we speak of Job's patience? He has borne bravely three calamities—the three allowed by God; why has he sunk before the one sent by man? He has accepted penury, bereavement, sickness; why has he cried out at the mere suggestion that these are penalties; and why, in spite of that vociferation, has his name been handed down as a synonym for patience! He has stood the hurricane and the tempest; but he has been made to cry out by the lashing of a single wave! Does not the fact of being fretted by so weak a foe deprive him of all right to be the representative of those who wait for God?

I answer No; and I feel sure that the answer will be echoed by the Great Gallery. I am convinced that, in the view of the artist, the patience of Job is never so conspicuous as in his outcry. Not in spite of, but by reason of, that outcry has he earned his right to a place among those who wait for God. Why did Job cry out? Was it not in the interest of patience? Was it not patience that made him cry out? His friends wanted to rob him of his patience—to take away his power to wait without a reason. Is not that just the definition of intellectual patience—the power to trust when there is no light, the ability to possess one's soul in the absence of all explanation of that which afflicts it. Unless we grasp this thought, the personality of Job is meaningless—he is simply an impatient child. But if his impatience springs from the fact that his friends wish to rob him of his patience, if his outcry is caused by his desire to be allowed to wait for God, then, religiously and artistically, the whole Portrait is illuminated and the claim of Job to his traditional virtue receives triumphant vindication.

Now the friends of Job are really in this position. They want to alter his attitude of patience. They say: "It is not enough for you to believe that it will be all right some day. You must be able to trace the cause of your calamity. You must be able to put your hand upon some dark deed of your past life, or"—as Elihu puts it—"upon some unspoken principle of evil which has not yet issued in a deed, but which God sees in the silence of your soul." Put yourself in the place of Job under these circumstances. Imagine that you were passing through a season of bereavement. The light of your eyes has been extinguished, and you are sitting disconsolate in a silent room. Suddenly a solemn bell rings, and, draped in black there enter three figures—Eliphaz, Bildad and Zophar. They take you by the hand and say, "My friend, God is dealing with you in chastisement. You have been too fond of the world. You have been living for the hour. You have been giving to earthly things the honour which is due to His Name. Therefore He has spoken to you in His anger: He has withered your gourd. Humble yourself and confess your sin!" Would you not be disposed to answer: "Am I bound to take such a view! In a world where so much seems arbitrary, where for a time "the tabernacles of robbers prosper," where the good are often clothed in sackcloth and the wicked wear the purple robe, am I bound to believe that this is chastisement to me! Will you not let me keep my patience! Will you not let me trust my God without a theory! Will you not let me believe that in some way unknown to me things are working together for good! Why do you deny me the privilege of the men who wait for God!"

Even such is the voice of Job. He utters a protest in favour of patience. He appeals from the God of his friends to his own God. He says, in the spirit of a Greater: Father, behold, Thou comest to me in clouds! Life has been overcast for me; the hosannahs are hushed, the palm leaves are withered,

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the friends of summer days have made their flight in the winter. Men want me to trace Thee, "Prophesy unto us, thou Christ; who is he that smote thee?" But I will not trace Thee, "The cup which my Father has given me to drink, shall I not drink it!" "I accept in the darkness the burden Thou hast laid upon me; I take it unexplained. I come to Thee in the night—the unvindicated night. I come in the cold that has no explanation, in the snow that is not accounted for. I accept Thee in Thy mean attire, in Thine unattractive raiment, in Thy repulsive dress. I do not seek to comprehend Thee; I take Thee with Thy mystery. Though Thou slay me, yet will I trust in Thee, and believe that I keep Thy favour."

But there is a second respect in which the patience of Job is vindicated by his outcry. Can there be any patience without a certain amount of inward outcry! If Job has ceased to "pray for his friends"—in other words, if he has ceased to care what his friends think of him—where is there room for patience! Is it not just this presence of the inner outcry which distinguishes the patience of Christ from what St. John's Gospel calls "the peace which the world gives"—Stoicism. The Stoic says: "If you will only keep down your feelings, if you will only practise the restraining of the bird when it is about to fly, you will come in course of time to have no emotions; you will be able to walk in the funeral cortège, fearless, tearless, passionless." Yes, and I would add, "patienceless." For what you have lost in this case is really patience. You have ceased to wait for anything; you have given up the game. You see a man undergoing one of those little operations which flesh is heir to. He never winces. "What admirable nerve!" you say. And yet, in reality, the calmness comes from exactly the opposite cause. The nerve, so far from being admirable, is dead; the man has lost the necessity for patience.

There is a question which must often have occurred to an inquiring mind. Why is it that we Christians, to whom the patience of Christ is a watchword and the surrender of His will a glory, are yet eager to select that part of His life in which the outcry is most loud and the struggle most apparent? Why do we make our pilgrimage in crowds to the Garden of Gethsemane? Why is to us the dearest spot, the most sacrificial spot, precisely that place where He poured forth His soul with strong crying and tears? We could understand why men who admire patience should repair to the scene of the death of Socrates; but it seems a strange thing that they should always take their journey to a place of human outcry like the Garden of Gethsemane!

But the answer, I think, is clear. We go to Gethsemane in the interest of patience. We feel that the outcry is proof of the sacrifice. Socrates has become deadened in the nerve that gives pain; therefore he has no outcry. But the outcry of Jesus proves that He has not lost His nerve, not lost His youth, not lost His love of human things. It is easy to be crucified by the world if you have ceased to love the world. It is easy to be crucified by your friends if your friends are looked upon by you as simply so many flies to be brushed aside and forgotten. But the glory of Gethsemane is that life is still beautiful to Jesus—that with all its sins and sorrows it still keeps to Him its pristine glow—that the colour has not gone out of the flower, nor the song of the bird become silent, nor the freshness vanished from the breezes. The world is yet worth living in—bright and beautiful with possibilities, fair with promise, radiant with hope. That is what makes it so hard to be crucified by the sons of men; that is what gives value to the sacrifice. We measure the patience by the strength of the cry.

Job also had the spirit of youth. However dark his sky, he had not lost his sense of life's possibilities. Deep down in his heart there was the conviction that the world in which he suffered was an unnatural world. He felt that things ought not so to be, and that therefore they would not always so be. Clear through the night his voice kept ringing: "I know that my Vindicator liveth, and that He shall stand at the last upon the earth; and though the process of destruction penetrate even beneath the skin, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another!" These are the words of hope, not despair. They show that the nerve is not dead, that the love of life is not extinguished, that the spirit of youth remains. If patience implies an outcry it is because it implies an outlook. It refrains from tracing the way, but none the less does it believe in the goal. So long as a man keeps his love, he will keep his capacity for pain, but he will also keep his freedom from despair. Where love is there is no despair. The wind may be raging fierce and cold around us, there may be no star in our night and no present rest in our journey; but if love be not quenched, the ground for hope is still abiding. The gate of egress may be unseen, the avenue of outlook may be undetected, but already beyond the tombstone there will gleam the Garden, and above the blood-stained heights of Calvary there will glitter the sunlit peaks of Olivet.

LORD help me to keep my love! Whatever else I lose, may I never lose that! Though all the lights go out from my life, let not this torch be extinguished! There is a peace which comes by the death of patience—by ceasing any longer to wait or to expect. There is a peace which is not patience because it looks for nothing, longs for nothing, prays for nothing; a peace which is painless because it is numb, and is free from struggle because it is dead. I would not have that gift, O my Father! I have passed through the autumn woods and heard no waving of the leaves, not because there was no wind to blow, but because there was no sap to nourish. I would not have *that* gift, O my Father! That is the peace of the grave. But thy peace is the peace of the ocean. It is the calm that holds depths beneath it. It is not the rest of lifelessness, but the rest of balance. Thy patience is the patience not of spentness, but of expectancy; it rests "in hope." Bring me that peace of Thine, O God! Bring me that peace of pulsation, the calm of courage, the endurance that springs from energy! Bring me the fortitude of fervour, the repose through inner radiance, the tenacity that is born of trust! Bring me the silence that comes from serenity, the gentleness that is bred of joy, the quiet that has sprung from quickened faith. When I hear Thee in the whirlwind, there will be a great calm. (*Representative Men of the Bible.*)

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CORRESPONDENCE.

SIR CHARLES CRAUFURD TO THE EDITOR.

SIR,—Your readers may be interested in verifying the value of the Polar Diameter inch, upon which Mr. Davidson bases his calculations. When worked out exactly it is 1.0011028887 +British inches. This, of course, absolutely justifies Mr. Davidson's figure for computations of 1.0011 inches. In fact, it is rather startling to see how exact it is.

The procedure, which anyone can follow, is to take the mean of the two determinations, by the U.S. Geodetic survey—vide p. 236 of "The Great Pyramid"—of the Polar Radius, *i.e.*, 6,356,888.5 metres. Double the Radius gives the Polar Diameter—12,713,777 metres. This last figure multiplied by 39.37079 inches to the metre gives 500551444.36. And $\frac{1}{500,551,444}$ of this is 1.0011028887 British inches to the Pyramid (or Polar) inch.

Yours, &c.,
CHARLES W. F. CRAUFURD.

To the Editor of THE NATIONAL MESSAGE AND BANNER.

SIR,—I have been asked to reconcile the dates given in the Pyramid records with the date of Christ's birth. If Christ was actually born *four years* before the time from which we count His birth, the date would be five years B.C. That is Christ would be five years old at the close of A.D. 1.

Setting aside the question as to whether December 25 is, or is not, the correct date of the birth, the perplexity which arises with many persons is this, that the Builder of the Great Pyramid would undoubtedly have known the exact date of month and year. Therefore, in compiling a system of lines and marks in the Pyramid of the future world's events they would be calculated from the *correct* date of Christ's birth, and not from our *assumed* date; for we cannot now be living in the *actual* year of Our Lord 1927!

Probably the world's assumed date of Christ's birth comes from the calculations A.U.C. 754 by Dionysius Exiguus?

But as Herod, who slew the innocents of Bethlehem, died apparently in April of the year of Rome 750, it is clear that Jesus must have been born several months before, or not later than the last of 749.

This being so, how does the question affect the accepted Pyramid's dates? Either regarding the war period or of future coming events?

Can any mathematician explain these intricate points? Or are we wrong in accepting the dates of the commencement, duration and ending of the great war, as has since the war been demonstrated, as being a prophetic date for the world's future guidance?

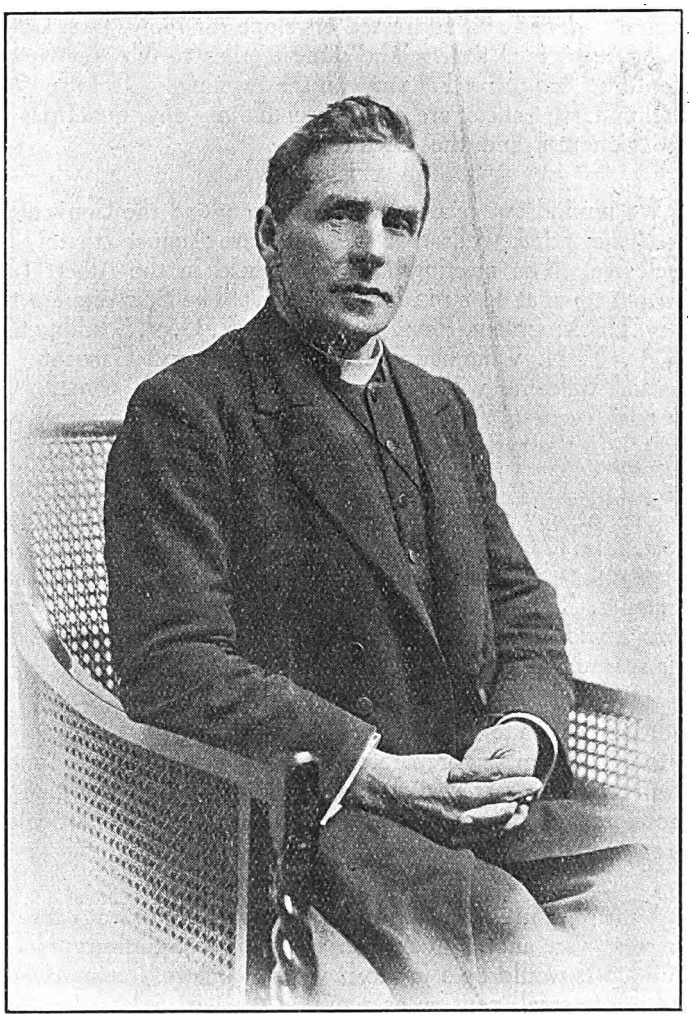
Are we now living in the year of Our Lord 1927?

Before we blindly accept the dates given to us as to the events to happen to the world during the next few years let us, *if possible*, clear up these perplexing queries! No doubt there are some amongst the readers of THE NATIONAL MESSAGE AND BANNER who can do so?

Faithfully yours,
C. A. HADFIELD
(Major-General).

THE REV. CANON EDWIN C. ASPINALL.

CANON ASPINALL, whose portrait we here present, was born at Birkenhead in 1862. Born again at Ventnor, Isle of Wight, in 1880. He stayed with "Philo-Israel," the late Judge E. W. Bird, in 1882. He went out with the Rev. Thomas Bridges to succeed him as Superintendent of the Southern



Mission of the South American Missionary Society in 1884; returned to England in 1910 to his present charge—Vicar of Wherstead, Ipswich. On the formation of the British-Israel-World Federation he was able whole-heartily to support the B.-I. Cause. He was Chairman at one of the meetings of the last Congress, and he has spoken also at our Headquarters.

WHATEVER we may think about religion or traditional interpretation of the Bible, the reading of the Bible brings into the dull round of common life a brightness like a shaft of sunlight on a cloudy day, or a strain of sudden music heard in a mean street.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

RAILWAY vouchers for cheap fares for all attending the Congress are now ready and can be supplied in any numbers desired. There is an unprecedented demand for reserved seat tickets for the meetings, and to avoid disappointment our readers are urged to make application quickly to the Secretary-General, 6, Buckingham Gate, London, S.W.1, with a stamped and addressed envelope for reply, thus aiding the over-pressed staff. The same applies to Mr. Garrison's Lantern Lecture on Palestine on the evening of October 5th. Preliminary leaflets are now available in any quantities *re* the Congress and the Lecture.

* * *

We remind our readers who wish to attend the Convention at Llandrindod Wells that the dates are August 7th to 12th inclusive. The meetings are to be held in the Albert Hall in that town at 11 a.m., 3 and 8 p.m. The Speakers are the Rev. Dr. Mountain, Revs. Joseph Gay, R. G. F. Waddington, M.A., T. H. Whitehouse, Messrs. Leech and Garrison. A cordial welcome will be given to all who can come. On Sunday evening, August 7th, at 8, the Rev. Joseph Gay will preach in the hall above named.

* * *

One of our members has generously offered to pay the postage on 12,000 copies of the special number of THE NATIONAL MESSAGE AND BANNER to be sent out to selected persons and societies. This will help to spread the knowledge of B.-I. Truth over a wide area. We tender him our very best thanks for his splendid assistance.

* * *

Meetings are to be held in various places in the London area during September preparatory to the Congress. Announcements will be made in future issues. We shall be glad to receive from any of our readers suggestions and particulars in regard to available halls.

* * *

A member in Australia writes: "It gives me great pleasure to send you another donation for your Glastonbury House Fund. It would be a joy to me to send more, but my whole income (a small pension as a retired teacher) is less than half the wages of a labourer, and at the age of 83 I am unable to earn anything. I am still preaching and lecturing on British-Israel, and I pray for the Lord's richest blessing on the magnificent work you and your staff are doing."

* * *

We regret to announce the death of Miss Emily Culpeper, of Barbadoes. She was a member of the Federation, and had been a believer in British-Israel and an active worker in the Cause for some forty years. While ill from pneumonia, and just before her death she heard with great joy of our meeting in the Royal Albert Hall, and her face beamed with happiness. She rejoiced also to know that B.-I. books were being so widely read; she prayed earnestly for the Divine blessing on the efforts of the Federation and she sent an affectionate farewell to our Headquarters staff. We tender to her sister and family our most sincere sympathy.

A correspondent in Scotland has written us suggesting that the next Congress should be held at the Crystal Palace, and kindly offering to subscribe towards the cost. We have thanked him heartily, but have pointed out that the Central Hall, Westminster, has already been engaged, expressing the hope that he will generously help us with Congress expenses.

* * *

We acknowledge with best thanks the following donations F.D.W., £50; A.C.J., £25; K.H., £7; M.F.B., £3 3s. E.N., £1; W.W., 10s.; W.H.G., £4; K.M., £50; J.S., £1 F.H.C., 10s.; H.J.P., 5 dollars; J.H.A., £4 8s.; "Wellwisher," £5; M., £5 10s.; W.C.B., £5; M.J.S., 10s.; E.C.H., £5 J.S.O., £2 5s. 3d.; C.C., £2; M.J.S., 10s.; B.N., 10s. H.E.A., 10s.; "Zeal," 2s. 6d.; A.B., £2; F.M., £5; C.M.B. £2; D.T., £2; Mr. and Mrs. M., £3; A.J.P., £2 16s. J.H.A., 5 dollars; H.T.R., £3 15s.; S.S., 10s. 6d.; G.A.R. £20; C., 5s.; R.M., £20; P.W.B., £2; J.F.M., 5 dollars.

* * *

We have received a scandalous anonymous letter addressed to the Rev. Pascoe Goard, who we need hardly say will never be allowed to see it; it is too shockingly vile and vituperative. The bitter and senseless opposition of some people to B.-I. carries them beyond the bounds of decency, to say nothing of charity. "A greater blasphemy could not be offered to God than that of the British-Israelites and all that they believe . . . more degraded than any Sodom and Gomorrahite." "You are almost the complete enemy of the cause you espouse. You preach a stupid Imperialism, puerile patriotism. 'Many false prophets will come in My Name'; you are one of them," are a few samples of what is contained in this abominable letter. As to the personal epithets hurled at our beloved teacher, we wish we had the writer's name and address so that we could tell him plainly what we think of him. However God will deal in His own way with one who can attack in such a dastardly manner His faithful and honoured servant.

* * *

The monthly meeting of our Croydon Branch will be held on Friday, August 12th, in the Horniman Hall, Y.M.C.A. The Rev. Chas. H. Coates will speak in the afternoon at 3 on Revelation xii, and in the evening at 8 on "The Red Peril in China."

* * *

Our Rhymney Branch is to hold a meeting on Tuesday, August 9th, at 7 p.m., when the Rev. W. T. Medhurst will give an address on "The Palestine Earthquake and Pyramid Prophecies," illustrated by charts and diagrams. The Rev. George Griffiths will preside.

* * *

Members and friends of the Federation are asked to pray earnestly for the Divine blessing on the coming Congress and all its proceedings.

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"The fear of the Lord is to hate Evil"
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The legalised torture of God's creatures in the physiological and pathological laboratories of this country is a national evil and should be challenged by all Christian people. Over 200,000 living animals were experimented upon last year in this country; over 190,000 without the relief of anæsthetics!
The "good" Earl of Shaftesbury said: "The thought of this diabolical system disturbs me night and day."
How is it possible to fear God and countenance a system that entails the cruellest sufferings upon creatures who can neither protest nor defend themselves?
It is written: "Open thy mouth for the Dumb."
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The Epistle to the Romans
should be read by every clergyman.
YOUR DUTY
is to ensure that a copy is available for your own minister.

"Comfort the poor, protect and shelter the weak, and with all thy might right that which is wrong."
Alfred the Great.

HOLIDAYS ARE SWEET!

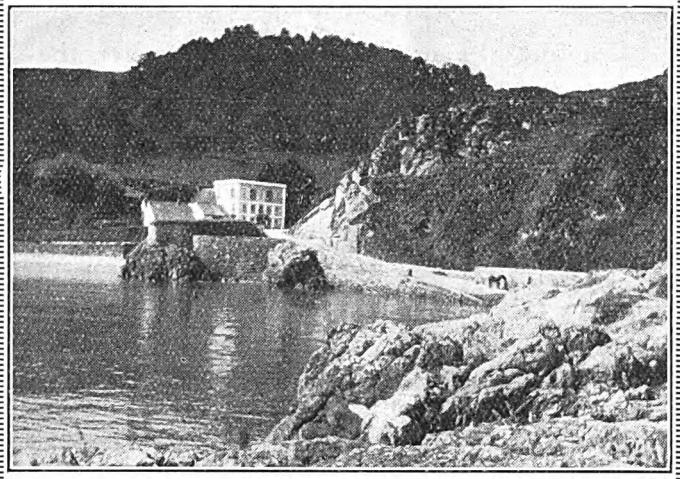
By THOMAS TIPLADY.

Holidays are sweet; sweet to you; sweet to me! To poor men and women they are just as sweet, perhaps sweeter; and to poor little children they are the sweetest of all. Think of the people herded together in our back streets! Think how the woods and the fields, the sea and the sands, call to them! Will you make it possible for them to answer the call with a glad "I come"? They have not many joys. Will you give them this one—the joy of a holiday? Is money "filthy lucre"? Not when it has touched the hand of Christ. And it touches His hand as it enters the hands of the needy. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

N.B.—I wish to thank very heartily all who have sent anonymous gifts. I like friends who help us to send their names and addresses so that I may make a personal acknowledgment of their kindness, but will those who prefer to send gifts anonymously please accept this general expression of thanks?

Rev. Thomas Tiplady,
Lambeth Mission,
Lambeth Road,
London, S.E.1.

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WATER'S EDGE, BOULEY BAY, JERSEY, C.I.

We present above a picture of the home of our Commissioner for the Channel Islands. It is situated in a bay, famous in history and romance, and one of the beauty spots of the world.

Our Commissioner and his wife are planning to open this home this summer to a limited number of paying guests, particularly to such as are desirous of perfecting their knowledge in British-Israel Truth.

Water's Edge presents little attraction for those who seek the exciting pleasures of modern life, but for those who wish a quiet, restful homelife on the shore of one of the world's most beautiful bays, together with instruction of the first order in the Truth concerning Our Race—it is unique.

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Water's Edge,
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THE NATIONAL

MESSAGE & BANNER

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

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EDITORIAL.

following should be read in the light of Israel truth, namely, that the Anglo-Saxon nations are the continuation of the Israel nation; 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 PYRAMID OF PROPHECY.—VI.

By the Rev. W. Pascoe Goard.

Abrahamic family embraces the related peoples. We have e, primarily, the descendants of Abraham, Isaac, and Jacob, also, generally, the descendants of Nahor, the founder of ia; Ishmael, Ammon, Moab and Esau.

he place of all of these in the pyramid of prophecy is clear and distinct, and he is not a perfect student of prophecy o has not taken each branch of the family and searched out specific prophecies relating to them.

Unless this is clearly apprehended the whole scheme of phecy cannot be perfectly understood.

All these related peoples are subordinate to Israel in the phecies, but they have a place nevertheless; and they make ir contribution to the great scheme.

Upon the Abrahamic family is built the *step of the pyramid ch is made up of the seed of Isaac.*

his is a miracle-born seed; and the great fact of their th in Isaac indicates the intensifying of the work undertaken God as set forth in the processes of prophecy and fulfilment, nely, the blessing of all the families of the earth in this descent.

he seed of Isaac was dedicated, *as to every person and every ration*, in the dedication of Isaac himself. It was the race, sisting of all the Isaacs who were "in the loin of their er" that was offered up when Abraham, under Divine ction, bound Isaac and laid him upon the Altar.

his Isaac seed scattered out widely through Western Asia Southern Europe during the period of the Bible prophecies. ey formed the stock of many a lesser kingdom and tribe, well as of the major kingdoms of Priam, of Troy, and of Greece. And of course they formed the great Kingdom of Israel in these early days, as they do in these later days.

The ancient Britons do not love the Saxon name. Perhaps it has been assumed by unworthy persons and peoples during its history. Yet it is the family name of the ancient Briton, as it is of the modern Saxon, Dane and Norman. Britons all, let us at last be one.

But the Saxon seed included *the Esau descent*, as well as the sons of Jacob. So we get one step higher and narrower in the structure. Namely that step which is built exclusively of *the Children of Israel.*

These were organised into the Kingdom of God on earth, in its final form.

So we go with Jacob to Jabbok and find a man wrestling with him all night. Finally it dawns upon him that the Man is the Lord. Ceasing from wrestling Jacob clung and pleaded for a blessing. There his nature and his name were changed from Jacob-supplanter to Israel—"Prince with God," or "ruling with God."

It is an interesting thing that this man should thus be received of God and blessed. It is a more interesting thing that *as all the race was dedicated in Isaac so all the race was renamed and potentially reborn in Israel.* What an exalted step of the great pyramid of truth have we reached here!

There was a scattering of the Israel seed to Troy, and Spain, and Britain; to Greece and Scandinavia, and again to Britain. But while every man *went out* bearing his share of the dedication, the blessing, and the Israel Covenant, the

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Israel step in the pyramid is made up exclusively of the twelve-tribed nation—the Children of Israel. This we see erected in Chapters xix and xx of Exodus.

Above these is erected another step, *the House of David.*

Then comes the final Capstone of all, namely, Our Lord Jesus Christ, at once the " chief corner stone " and the " top-most stone " of the pyramid of truth.

It seems as though down to the time of the call of Abraham, perhaps even to the time of the exodus from Egypt, the progress of the race was on the down grade, and that down to that time the number who were numbered among those who remained faithful to God became less and less, until but one family counted, and finally, Isaac, one man.

Then *in and through Israel the tide turned,* and the number of those who sought the LORD increased from age to age. This process is to be reckoned *within the Israel peoples for ages,* until the coming of Our Lord.

Then came the institution of *the Christian Church,* which energised the Israel peoples who came under the impulse of the Gospel, and which sent them on effective foreign missionary work *among other nations,* so that the spirit of the Gospel began to influence *the peoples of associated races and of the heathen races.*

This process has been going on through the ages. The penetration of the Gospel of Salvation has infiltrated among the peoples of the earth, making many converts to God and to His truth. Every such convert, we are told by the great Apostle to the Gentiles, is reckoned *as of Abraham's seed, and heirs according to the promise.* This is the doctrine and fact of the ADOPTION.

The penetration of the Gospel of Salvation is preparing the way for the doctrine of the Kingdom of God in all the earth.

Now *the great plan of the Almighty is to bring all the races and peoples back into the Kingdom of God on the earth.* This means that they shall be brought back to the recognition of their place as nations in the pyramid of prophecy. *The related peoples* shall recognise that *Israel is still the Kingdom of God on earth* and that if they will share in the blessings and glory of the Kingdom *it will be by coming into the Israel association of nations.* The Arab, the Ammonite, the Moabite and the Syrian will come into that great family and will save their souls alive, as peoples. The Esau descent, in the pride of their hearts, will continue to refuse to submit to, and be incorporated in Israel, and they will therefore be destroyed as the prophets have spoken.

The associated peoples and nations will try their united power to *destroy Israel-Britain,* and they will perish in the attempt to do so, as far as their power and organisation is concerned. The remnant will then come to Israel for help, and re-generation, and *they will live in Israel* from that day and forward.

So step by step the Divine influence of Jesus, the Saviour and King, will work downwards step by step of the pyramid into the masses of the peoples and nations, and will bring healing and life for all who will return to God.

Then the cry, the glad, glad cry, shall go up in heaven: "*The kingdoms of this world have become the kingdom of our God, and of his Christ.*"

So the great task shall be finally accomplished, and the promise to Abraham fulfilled: " In thee and in thy seed shall all the families of the earth be blessed."

It is a part of the task of the Church to bring all these peoples to know the Gospel of Salvation in and through Jesus Christ Our Lord; it is also a part of the task to bring them into the Kingdom of God in the great unity of nations planned of God from the beginning.

This cannot be done by levelling Israel-Britain down, but by bringing the nations up to the level of the Kingdom of God.

This is the scope of prophecy. This will be accomplished by fulfilment; finding fulness in the millennial reign of Our Lord.

" THE DIVINE RIGHT OF KINGS."—II.

" HE SPAKE AND IT WAS DONE."

RELIGION IN BRITAIN.

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc., ETC.

LET us now pass over to the Islands of the Sea. The new religion was introduced into the British Islands between 36 and 39 A.D. The nations of the earth had already begun to worship false gods, some of them had done so for ages. *The royalty of the heathen world was against Christianity.*

Before I come to Christianity, I wish to develop a thought in connection with the great High Priests.

We have been accustomed to read about the Aaronic priesthood, *standing out where we can see it.* But from the Old and New Testaments we can get some sort of a notion of the priesthood in general, and some notion of the other terms Prophet and Priest, relating to the Redeemer and Saviour.

The High Priest from the days of Aaron, in his sacrificial work, *did not make sacrifice for the Canaanites, the Moabites, the Assyrians, or any of the others.* Not once did they make sacrifice for any other people than their own nation, and the stranger within the gates. So every time we hear of the work of the priesthood, let us bear in mind that it was for *one nation and one people only.*

The High Priests in Jerusalem, and elsewhere, very quickly saw in Jesus that there was One in their midst who had a prophetic outline far different from their limited Hebrew vision and work. They *saw that their work was limited,* and *this marvellous Man had a message for all humanity. They were limited to Israel; His limit was the whole human family.*

As He was doing the work of a teacher and prophet, He was approaching the time when He, as *the great High Priest of humanity,* was to make an offering of the most marvellous character. Not an offer of a sheep, a goat, a bull, but an offering of the *great High Priest Himself.* He offered Himself for His own people within the kingdom, and for all other people outside the kingdom, and He gave the invitation, " *Whosoever will, may come* " *into the kingdom.*

This is the relationship of the great High Priest and His work to the *little high priests from the time of Aaron down.* They did the best work they were able to do, and were only typifying the work of the greater High Priest that was to come.

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Christ began His work primarily in Galilee, where He called His disciples, before He came down to teach in Jerusalem. He had His college of disciples and His church established in Northern Palestine, among the Israel peoples, and *not in the land of Judah*. He was put to death just outside the walls of Jerusalem on Mount Calvary. The conversion of the 3,000 took place shortly afterwards.

The people began to realise that the death of Jesus Christ did not throw down that *new manifestation of religion*. The power of the teaching increased and spread in all directions, and the life-changing results astounded the nation, its religious and civil rulers. The cause increased as weeks and months went by; a great persecution started; and all the Palestinian Christians except the Apostles were scattered, many beyond the confines of Palestine.

Among the leaders persecuted was Joseph of Arimathea. Joseph, with Mary, Lazarus, Martha, Marcella and others, we are told landed at Marseilles and were there invited by the Druidic priesthood to go to Britain.

The purest religion outside Christianity and Judaism was the Druidic religion. There was not, at that time, a higher civilisation and rule on earth than the Druidic rule and civilisation in Britain. The civilisation of Rome in those days was not up to the British-Druidic standard.

Joseph of Arimathea went to western England, and his party to an island known as Avalon, *called to-day Glastonbury*. It is easily proved that Glastonbury was an island at one time. They began to teach immediately in western England and Wales *this new old-time religion of Jehovah Jesus*.

Later on Simon Zelotes went over from Gaul and joined Joseph of Arimathea. After Simon came Aristobulus, one of the 70 disciples who was sent over specially by Paul.

Hundreds of years before Augustine was born the British early Church was established in England, Ireland, Scotland and Wales. They had their educational and religious centres established in very good order before Augustine went over: and that in all parts of Britain and North Ireland.

During these early days Rome was striving for possession of the British Islands. Between one and two hundred years, its whole strength was turned towards the conquest of Britain. All the great generals that Rome had, for about two hundred years, were launched against Britain to break the power of these marvellous people who had accepted Christianity, and had a nation-wide church of their own. In Britain, *Rome was battering her head against a stone wall*, against "the stone" that eventually destroyed her great power. It was a fierce contest, but Rome never succeeded in conquering the whole of the British Islands. Such a statement is *not found in true history*. They conquered a part of it, and strangely had to build walls to prevent the North Britons from coming in upon them and destroying their temporary success. In one war, over 80,000 Roman citizens were destroyed by the Britons in the time of Boadicea. Word went from Rome to the general in command that the Druidic religion and the civilisation of the British Islands must be destroyed at all hazards. There was a definite attempt to overturn Christianity and Druidism in the British Islands.

"IN THE LAST DAY PERILOUS TIMES SHALL COME."

"HIGHER CRITICISM."

THE ARGUMENT FROM SCHOLARSHIP.

BY ROWLAND P. HILLS, M.A., LL.M., B.C.L., LL.D. (Camb.).

A TRUTH does not depend for its existence upon either the eminence or the scholarship of its champion,—least of all, a Divine Truth. It has its deepest appeal at the *forum conscientiæ*, for there "God has not left Himself without witness." Yet the activities of the Spirit of Evil are very great and very subtle, and these must be met to some extent upon their own ground. This is an age of propaganda, the political world well knows its value, and if a statement be only made, even though it be a false statement, the very fact of its non-rebuttal will often be construed as a proof that it is indeed true, and that no rejoinder is made because none is possible.

This is especially the case in matters which largely depend for their solution upon a specialised and technical scholarship. The ordinary layman does not think much nor interest himself deeply about matters termed "Religion," and indeed, if he did so, he would be in no position to arrive at an independent solution of a problem between rival schools; with this result that when he hears or reads assertions emphatically made on the one side, and which are met by no contradiction upon the other side, he is apt naturally to assume that these are true. An illustration of this is the question raised in the following pages—Is it true that all scholarship is on the side of those who deny the historical value and authenticity of the Scriptures? Is it true that the so-called traditional view is obsolete and no longer, in the light of modern discovery, capable of being held by men of scholarship and repute? Because Wellhausen, Driver, Cheyne are experts in the Hebrew language, are we therefore bound to accept every conclusion at which they arrive, although it may contradict another set of conclusions arrived at by specialists as highly-trained and of equal scholarship? In view of the assertions made by some of these Modernists, let us consider the facts of the case and form an intelligent opinion as to whether the *dicta* of scholars are wholly on one side after all.

A few extracts from recent statements will show how sweeping and emphatic these claims are.

Dr. Fosdick.—"The scholarship of the world is on the side of the rationalists." "Orthodox Christianity is the foe of science, education and knowledge of modern culture."

Dr. Briggs ("Bible Truth and Reason").—"The only people who oppose the Higher Criticism views are the ignorant the prejudiced and the illiterate."

Prof. G. B. Smith ("Guide Book to Study of Christian Religion").—"In the light of the new theological criticism, the Bible is a natural and not a supernatural book, and belief in the Godhead of Christ is a myth."

Dr. L. M. Clarke ("The Christian Register").—"The Scriptures are not inerrant and never were. The Presbyterian Assembly in this foolish pronouncement arrays itself against the results of Biblical scholarship that are as assured as is the Law of Gravitation."

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R. T. Breeman (" Modern Pilgrimage from Theology ").—" The traditional view of the Bible is so widely discredited that to move men of any culture, it will hardly seem worth while stating, much less confuting." " If you take the men of education and ability, the doctors, lawyers, men of science, you will find the great majority to be outside all Churches and Creeds." " Every decently informed man is aware, that so far as the Old Testament documents are concerned, the claim to infallible inspiration is not now maintained by any theologian of repute. The late date of the Pentateuch—the composite character of its books—the evident traces of repeated editings —have been discovered and exposed by careful scholarship and are matters of common knowledge."

Dr. Samuel Davidson (" Introduction to Old Test.," p. 131). —" The narratives of the Pentateuch are usually trustworthy, though partly mythical and legendary. The miracles recorded were the exaggerations of a later age."

Green (" Moses and his Critics ").—" There is no evidence of the existence of these documents, and no pretence of any."

Prof. Geo. A. Smith (" Modern Criticism ").—" The framework of the first eleven chapters of Genesis is woven from the raw material of myth and legend."

Wellhausen.—" The religion of Israel was a naturalistic evolution from heathendom."

In the " Hibbert Lectures " of 1909, delivered by Prof. James of Harvard University, at Manchester College, England, Professor James treats the teaching of the Bible as being one so utterly discredited and out of date as to call for only a brief passing reference. He says, " I shall leave cynical materialism entirely out of our discussion as not calling for treatment before this present audience, and I shall ignore old-fashioned dualistic theism—(the latest name for Christianity !)—for the same reason." Later he remarks that he had been told by Hindoos that " The great obstacle to the spread of Christianity was puerility of our dogma of Creation. Assuredly, most members of this audience are ready to side with Hinduism in this matter." " The theological machinery that spoke to our ancestors with its finite age of the world, its creation out of nothing, its treatment of God as an intelligent and moral governor, sounds as odd to most of us as if it were some outlandish savage religion." " An external Creator and his institution may still be verbally confused at church in formulas that linger by their mere inertia, but the life is out of them " (p. 34).

The above are sweeping assertions, and we may well pardon the ordinary layman if he accepts them as embodying the sum and substance of all modern research, theological and scientific, on the subject.

But *are they true?* Is all scholarship arrayed on the side of the Modernist, and is it only amongst the *profanun vulgum*, the ignorant and unscientific common people, that a remnant of old faiths is to be found?

We have quoted above bare assertions ; let us examine facts. In place of mere statements, let us place the names of men, and then discover whether there is nothing to be said on the other side, by mere weight of names, as to the argument from scholarship.

Setting opposite to each other the names of a few of the representative men of both schools, of equal standing, we would ask whether it is true that " not a single scholar to-day holds the traditional view."

Traditional.	*Modernist.*
Hengstenberg (of Berlin).	Eichorn, or De Wette.
Keil.	Reuss.
Sayce (Prof. Assyriology, Oxford).	Cheyne (Oriel Prof., Oxford).
Margoliouth (Prof. Arabic, Oxford).	Driver (Prof. Heb., Oxford).
Green and Bissell.	Prof. Briggs and Robertson Smith.

Amongst other leading Oriental scholars, holding the traditional view, we may include :—

Wilhelm Moller, who once " convinced of the irrefutable correctness of the Graf-Wellhausen theory," has revised his opinion.

Prof. Winckler (the leading German Orientalist), who has overthrown from its foundation " the settled results " of Higher Criticism.

Dr. St. Clair Tisdale, Lecturer, Univ. of London, on Islam and Comparative Religions.

Dr. R. Dick (American), master of 26 Oriental languages, who says, " I have come to the conviction that no man knows enough to assail the truthfulness of the Old Testament."

Edward Naville.—Member Institute of France.

Here is another list, selected from one compiled by Dr. H. Gregg and J. H. Brookes, of men unrivalled in the annals of fame, all of whom were firm advocates of orthodox Christianity.

Lawyers and Statesmen.

Grotius.	Bacon.
Sir Matt. Hale.	Cromwell.
Blackstone.	John Selden.
Lord Lyttleton.	Gladstone.
John Bright.	Earl Cairns.
Geo. Washington.	Chief Justice Marshall.
Chancellor Kent.	Judge Story.
Chief Justice Parsons.	Greenleaf.
Clay.	Webster.
Seward.	Abraham Lincoln.

Scientists.

Sir Isaac Newton.	Sir John Herschell.
Linnæus.	Kepler.
Pascal.	Davy.
Boyle.	Duke of Argyle.
Pasteur.	Lord Kelvin.
David Brewster.	Prof. Dana.

Also a roll signed by 617 members of the British Scientific Society, whose testimony is on record in the Bodleian Library, Oxford.

Literature.

Spencer.	Shakespeare.
Milton.	Addison.
Samuel Johnson.	Coleridge.

Additions to these lists can be easily made; let us mention—*John Locke*, the acutest reasoner of the past two centuries, who

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spent the last fourteen years of his life in the constant study of the Bible.

Isaac Newton, who said, "We account the Scriptures to be the most sublime philosophy."

Sir Wm. Jones, leading Oriental scholar and eminent judge, author of Digest of Hindu Laws, testified, "I have regularly read the Scriptures, and believe that, apart from its Divine origin, it contains more beauty and more important history than can be found in all other books, in whatever period they may have been written."

Hegel, the father of Socialism and Free Thought, would only allow the Bible to be read to him on his death bed.

Professor Huxley, English Scientist and Sceptic, said, "There is no one to whose authority on geological questions I am more readily disposed to bow than that of my friend Professor Dana," —while,

Professor Dana himself said, "I believe that the First Chapter of Genesis and Science are in accord ——"

Professor Sayce.—"One by one the narratives of the Old Testament upon which Modern Criticism has cast suspicion and doubt, are being vindicated by the progress of Oriental research ——"

Prof. Harnack—"The lecturer of Berlin"—has honesty enough to say, "There was a time in which the oldest Christian literature, including the New Testament, was looked upon as a tissue of deceptions and forgeries. That time is passed—for science it was an episode—the oldest literature of the Church in all main points, and in most details, from the point of view of literary criticism, is genuine and trustworthy. In the whole New Testament there is, in all probability only a single writing (2nd Ep. Peter) which can be looked upon as written by some one other than it is named for ——"

Dr. Farrar, Advanced Higher Critic, said, "The widest learning and acutest ingenuity of scepticism has never pointed to one complete and demonstrable error of fact or doctrine in the Old or New Testament." The testimony of *Prof. Hegard* (University of Copenhagen) once a leader of Atheism, is very noteworthy; in the Preface to the last edition of his works, he says, "The experiences of life, its sufferings and griefs, have shaken my soul and broken the foundation upon which I formerly thought I could build. Full of faith in the sufficiency of science, I thought to have found in it a sure refuge from all the contingencies of life.

"The illusion is vanished; when the tempest came which plunged me into sorrow, the moorings, the cable of science, broke like a thread. Then I seized upon that help which many before me have laid hold upon. I sought and found peace in God. Since then I have certainly not abandoned science, but I have assigned to it another place in my life."

Strauss, the eminent German infidel says, in his latest book: "The misery caused by the consciousness of our faults and the reproaches of conscience is relieved by Christianity. Through its doctrine of an expiatory atonement the desolate feeling that we are the blind victims of chance vanishes before the sheltering arms of Providence, and the darkness of the gloomy night of our earthly life is illuminated by the prospect of an immortal blessedness ——"

Add to these the direct evidence secured by G. T. Manley, in "The Views of Modern Science," published by C.M.S. (London).

Michael Faraday, scientist.

Prof. Clerk Maxwell, Math. Science.

Prof. Adams, Astronomy.

Sir Jas. Simpson (discoverer of Chloroform).

Prof. Adam Sedgwick, Geology.

Prof. Joule, Scientist.

Sir Geo. Stokes, 50 years Prof. of Mathematics, "the greatest scientist of his age," and President of the Royal Society, furnished a list of scientists, all Presidents or Fellows of the Royal Society, whom he considered earnest Christian men; and he defines Christianity as belief "that in Jesus Christ the divine and human natures were united in one person, that after His death by crucifixion He rose from the dead and appeared in a supernatural manner to His disciples who were witnesses of the fact of His Resurrection."

Prof. Burnside, F.R.S. (Mathematician).—"I see no inconsistency between the doctrines of Christianity and the results of Science ——"

Prof. Ewing, F.R.S. (Prof. of Engineering, Camb.).—"It seems obvious to me that the discoveries of science in no way affect the fundamental beliefs of Christianity."

Prof. Tait (great Scotch Scientist).—"Surely a sufficient answer would be to name such men in the past, as Faraday, Graham, Adams, Clerk Maxwell, Joule, Von Helmholtz, Caylez, Hertz, etc., and others as Stokes, Salmon, Kelvin. When were, or are, scientific names even to be put on a *level* with these?"

Prof. Macalister, F.R.S. (Camb. Prof. of Anatomy).—"I cannot see anything incompatible with the modern development of scientific teaching in the fundamental doctrine of Christianity, and consider that it is only on the basis of a crude and superficial philosophy that any such incompatibility has been supposed to exist. It has been my experience that the disbelief in the revelation which God has given in the life and work, death and resurrection of Our Saviour is more prevalent among what I may call the camp followers of Science than amongst those to whom actual scientific work is the business of their lives."

Prof. Woodhead (Camb. Prof. of Pathology).—"I see no contradiction whatever between faith in Jesus Christ as the one time God, and a full acceptance of all that has been proved of Modern Scientific discoveries. Certain things I accept because the evidence is to me overwhelming, though I do not pretend to understand it fully. As with finite things so with infinite, I have sufficient evidence around and within myself to make it impossible for me to disbelieve. There are certain things which I do not understand, but which I accept, as I do many temporal things, because I am conscious of the limitations of my mind. We see daily more wonderful manifestations of the power of God than any which are recorded in the Bible, we know that they are real and we accept them. I believe the Bible narrative because it appeals to all that is best in me, and because the greatness of the sacrifice there recorded fills me with a sense of gratitude and hope."

The above lists are imperfect and only touch on the edge of the great galaxy of names of men whom not to know is to confess oneself unknown, men of the highest rank in every

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branch of Education and Science, " a multitude of witnesses " who were and are humble believers in the Truths of Christianity. Yet in spite of all this testimony, Dr. Fosdick and men of his school, tell us that " The Scholarship of the world is on the side of the Rationalists," and, " The only people who oppose Higher Criticism are the ignorant, the prejudiced and the illiterate " ! !

In conclusion, there is no doubt that there are many honest and earnest Christian men who still, from a variety of reasons, accept the views of the Modernist School: If these pages should be read by any such men, I would ask them to consider two things—

First.—What is the logical outcome of such doubts, if pressed to its conclusion? Must it not be this—that if Christian teachers, and ministers themselves, question the authenticity of any part of the Bible, will not the ordinary layman end with absolute disbelief of the whole? When Wellhausen was asked whether, if his views were accepted, the Bible would retain its place of authority in the estimation of people generally, he replied " I cannot see how that is possible."

To quote " The Christian Register," of December 26th, 1918: " under the Higher Criticism, the religious value of the Bible tends to disappear."

Second.—What is the attitude of avowed sceptics towards religious teachers holding such views? Is it not one of contempt? They regard such Professors as merely Time Servers who for the sake of worldly position or mercenary advantage hesitate to boldly avow their own non-belief.

Brenner, in " Modern Pilgrimage from Theology to Religion," is an exponent of the deep contempt held by the sceptic towards the theological professor, who attempts to build up poor shreds of faith in a revelation which he has mutilated—" while the personal integrity of such preachers is beyond question, what can one think of their position? They have taken certain vows. They have solemnly asserted an ancient Confession of Faith, as their faith; yet they proclaim tenets totally subversive of their Church's official Creed. Sappers and miners, it is true, who should contrive the destruction of their own city's rotten bulwarks would probably meet with shorter shrift at their townsmen's hands than the Higher Critics have met with lately. They are indeed doing excellent work, though hardly the work they were enlisted to do! and the plain man may be excused if he cherishes a preference for the less equivocal position of Carlyle, Huxley or Bradlaugh who signed no Creeds, but spake as they were moved by the spirit of Sincerity."

Our Winnipeg Branch reports the loss of one of their oldest members, in point of service, in the passing of Mrs. J. M. Boyd, the Honorary President of the Ladies' Auxiliary. She was of a group instrumental in forming this branch. She was present at the opening of the Toronto Branch, of which she remained a member until she moved to the West, where for a time she was an active worker for the Calgary Branch.

Although for a while she had been prevented from taking a very active part in the work, owing to failing health, she was deeply interested in the success of the Cause up to the last. Through all her sufferings her patience and cheerfulness have been a wonderful example to all who came in touch with her. Our deep sympathy goes out to her husband and family.

OUR TOUR IN THE EAST—Part I.

By Herbert Garrison.

Photographs by Mrs. Garrison.

In response to many requests I give in brief outline some of the places visited during our journeys in Egypt, Palestine and Syria in April and May last. Full descriptions will (D.V.) be given later in my series of illustrated lectures for the Federation.

Our B.-I. party of sixteen, under the guidance of the Rev. Canon J. T. Parfit, M.A., Canon of Jerusalem, started on the morning of April 25th. We had a good " send off " from Victoria station by the Headquarters staff, led by Mr. John Leech, M.A., K.C., who kindly undertook the duties of Secretary-General during my absence. The Channel crossing from Dover to Calais had no terrors, no occasion arising for recourse to Mothersill for *mal de mer*. In the train journey from Calais to Marseilles we saw something of Amiens, Paris, Dijon, Lyons, Valence, Avignon, and Arles. Some hours at Marseilles afforded the opportunity for motor drives and sight-seeing, which included the Public Gardens, Cathedral, National Museum, Hotel de Ville, Bourse, Palais Longchamp, Notre Dame de la Garde, Place Castellane et la Fontaine Gandini, etc., all in brilliant sunshine. Sleeping on board the steamer " Angkor " of the Messagerie Maritime Line we left Marseilles at 6 a.m. on April 27th, and several of us were up early enough to see the ship weigh anchor and glide out of the harbour. After breakfast we passed through the Gulf of Lyons out into the Mediterranean Sea and then on through the Straits of Bonafacio with the beautiful island of Corsica—the birth-place of Napoleon—to the North, and Sardinia to the South; then through the Tyrrhenian Sea past Stromboli and the Lipari Islands and the coast of Calabria, and through the Straits of Messina at night. We stayed on deck until after 1 a.m., fascinated by the fairyland-like lights of Scylla, Messina and Reggio. We next passed fairly close under Crete, the island home of the famous Grecian statesman, Venezelos, and where there was a civilisation earlier than that of Egypt, Greece or Rome.

Canon Parfit lectured one evening on " Mesopotamia," and I on another on " The Great Pyramid." The four days at sea were delightful. It was like a lake most of the time. Sunsets were gorgeous. The stars at night were indeed like diamonds in the sky.

We found the French officers very courteous, the Captain was especially so. We got quite attached to the ship and were sorry to leave her. It took a little time to get accustomed to the French cooking, but no one was made ill by it. One thing we could not really enjoy, that was the afternoon tea; the stewards confessed the French did not know how to make tea. On May 1st, in the afternoon, we were busy with our binoculars on nearing the harbour of Alexandria.

The medical officer of the port came off in a launch and gave us a clean bill of health; next came the passport examiners, then we were allowed alongside the wharf; soon came pandemonium as we were boarded by a horde of porters, all wanting to capture our baggage. At Canon Parfit's request I undertook to guard one lot until the Agency men should arrive. I only succeeded by sitting on some of the luggage in the doorway of the cabin where I had stored it, daring any one to touch

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it. The porters swarmed around me, greatly to the alarm of the ladies, pestering, badgering, cajoling, until they fell to quarrelling among themselves—gesticulating, shouting in Arabic and other languages.

At one time it looked like a free fight between the contestants for our favour. Having had some experience of this sort of thing before in my travels I was not in the least perturbed. At last on the right men turning up and being entrusted with the baggage we got off the ship and away to the Custom House, which was got through without much trouble. Next we drove to our hotel and after dinner strolled about the city, famous for many things, particularly for its three ancient libraries—destroyed one after another, and for being the place where the Scriptures were translated in the days when it was a great seat of learning. At 9.30 the next morning we took train for Cairo across the delta of the Nile—the land of Goshen, still remarkable for its fertility. The scenes en route were very interesting and novel to at least half of our party, who had not until now any experience of the East. There was much excitement when, nearing Cairo, the Pyramids came into view. Binoculars again, and crowded corridors. The great and fascinating cosmopolitan city which covers a greater area than modern Paris was reached soon after midday. After lunch at our comfortable hotel the first consideration was, of course, the Great Pyramid. All Cairo sights must wait, taking quite a secondary place with a party such as ours. A venerable and experienced dragoman was engaged, three motors booked, and away we sped through the crowded streets, across the Nile bridge, past the Gardens, over the plain, on to our goal, excitement high, anticipation keen, realisation great as we neared the Wonder of the World. Then we alight by the Mena House Hotel. The heat is intense; some of the party at once mount camels or donkeys and go forward and up the hill to the plateau on which the Pyramid stands.

With some of us discretion is considered the better part, and we wait and rest on the spacious verandah and in the lovely gardens of the beautiful hotel until the heat is less fervent. The towering sides of the Pyramid are before us; though perhaps half a mile away, the distance seems only a matter of yards, so clear is the air. Here we can calmly meditate and reflect, and what thoughts crowd upon one! How majestic is this mighty pile! Picture the scenes, if you can, as the hundred thousand men working for twenty years in the far away period B.C. slowly raised the massive masonry skyward. Think of the great Empires, the kingdoms, the cities that have risen, flourished, decayed and fallen while this seven million ton masterpiece now before you has stood there, silent for over twenty centuries, but now made eloquent through the instrumentality and interpretations of Piazzi Smyth, David Davidson, H. Aldersmith, the brothers Edgar, B. Stewart and others.

The advance party having returned and joined us for tea we thereafter set off together for the entrance to the interior of the Pyramid, and on reaching it we are besieged by a number of would-be guides, all eager to be employed. We seek the aid of a native policeman to decide who shall be engaged, limiting the number according to the regulations. Supplied with tapers and magnesium we begin our examination; the jabber jabber of the guides proves intolerable. I call a halt and instruct our dragoman to tell them firmly that there *must* be silence or we decline to proceed. The dragoman obeys and addresses them so impressively that they become quiet and submissive, and seeing me start my measurements they enter helpfully into the work, quietly holding the lights in corners and crevices for my steel measuring line, compass, etc.

We proceed, measuring as we go, up the first low and narrow ascending passage, then along the horizontal passage into the Queen's Chamber, then back and up the lofty and spacious Grand Gallery to the "Great Step" at the top thereof, next along the horizontal passage to the Ante Chamber, then into the King's Chamber, where we examine the Granite Coffer, and Canon Parfit takes a photograph. Mr. Iveson and I with some difficulty clamber up to the top of the Ante Chamber and measure the pilasters, testing here and there for any indications of the existence of another chamber not yet discovered. We examine the so-called "Boss." Returning, we examine and measure the Granite Plug at the foot of the first ascending passage, making our way out through the false entrance forced by the Caliph Al Mamoun in the early part of the ninth century. We are impressed with what we have seen beyond the power of words to convey. The party not engaged in the measuring operations have left us to our work and they return to Cairo. When we emerge it is dark, and well pleased with our work we motor back to our hotel for supper.

On May 4th, Canon Parfit, Mrs. Garrison, Mr. Iveson and I started off at 5 a.m. for another examination of the Pyramid, and this time of the Sphinx also. Three cameras were busy on both. One of the first things was to ascend the Pyramid before the heat became too great.

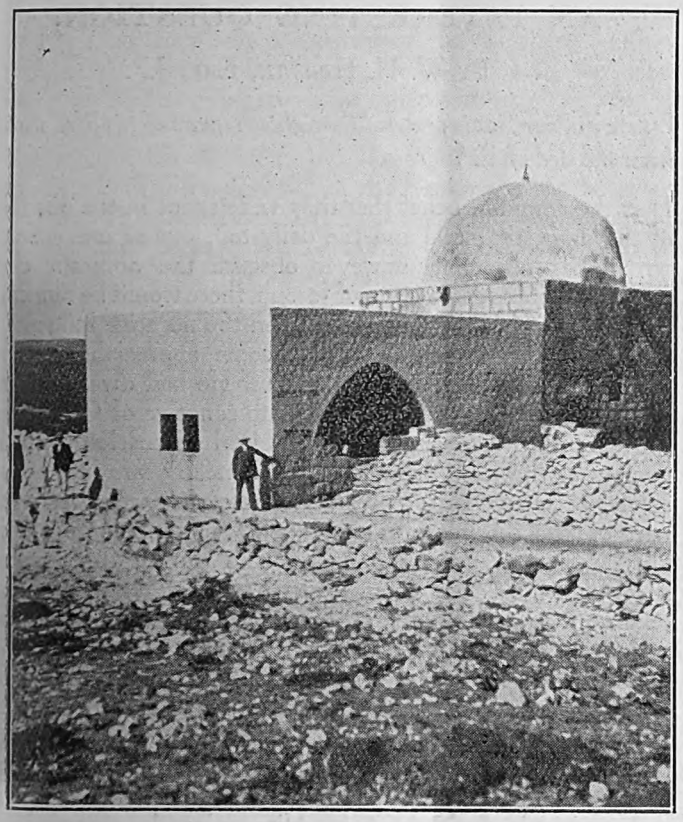
Canon Parfit and Mr. Iveson went to the top. I went far enough to get a wonderful view and to get the impression I wanted of the massive character of the stones and of the gigantic task of getting them up the great height and into position. Next I walked round the base of the Pyramid and then we went by camel, donkey and sand cart to explore the Sphinx and the temple close by. The gate leading to the enclosure was locked, but the policeman on guard was kindly and, so to speak, closed an eye while we clambered round and in, so that I was able to get between the paws to examine the great Stele standing against the chest of the Sphinx, this having been rendered possible by the recent extensive excavations. I do not here propose to dwell on the impressive appearance of the Sphinx, or to name the possible solution of its age-long riddle.

Now we return to the Pyramid and again go in and down the whole length of the descending passage and into the subterranean pit under the base of the colossal structure. The crouching attitude one has perforce to assume in both the descent and ascent makes the ordeal somewhat tedious and trying. However, we are glad to have accomplished it. The only sign of life in the gruesome pit was a solitary bat. The pit is somewhat like a chamber upside down; the floor is very rough and uneven, but the roof is level. The total length of the descending passage is nearly 346 feet.

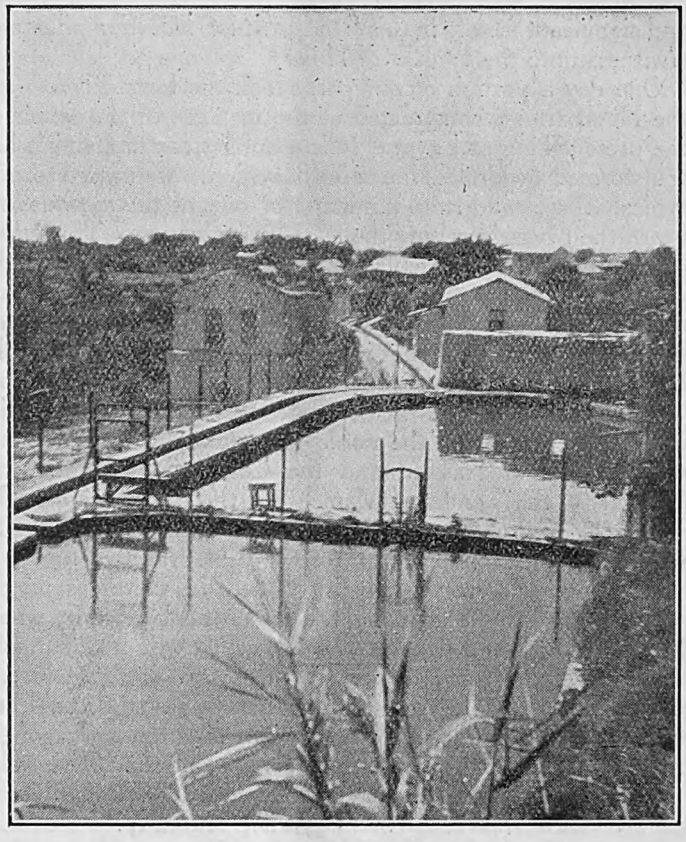
Standing high up on the Pyramid one realises its position in relation to the coast line, and to Upper and Lower Egypt described by Isaiah xix, 19, and one thinks of the extraordinary fact that it is in the centre of the land surface area of the Globe. Walking round it one marvels at the fact that it was perfectly oriented—two of the many most striking features

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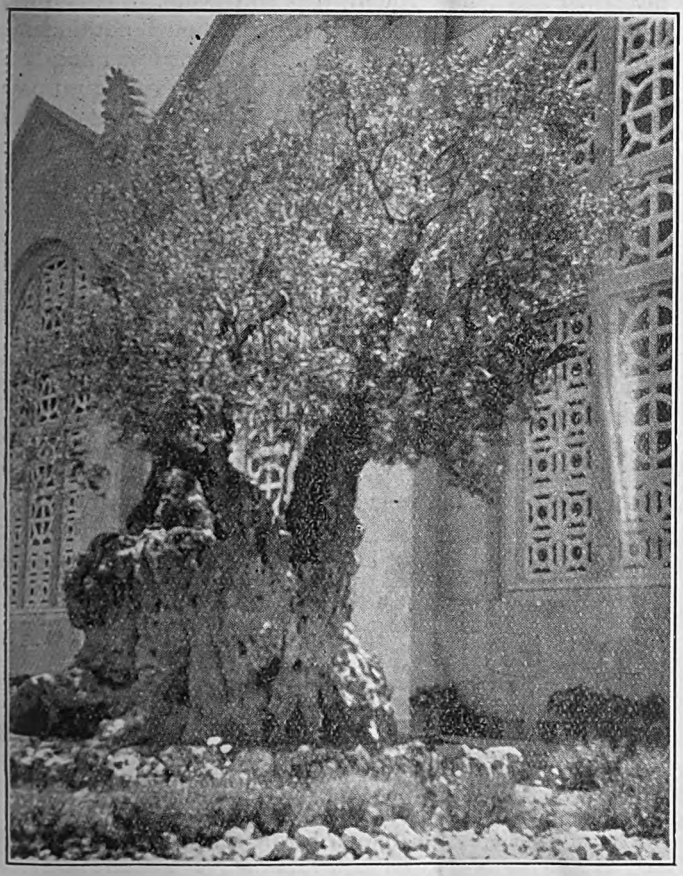
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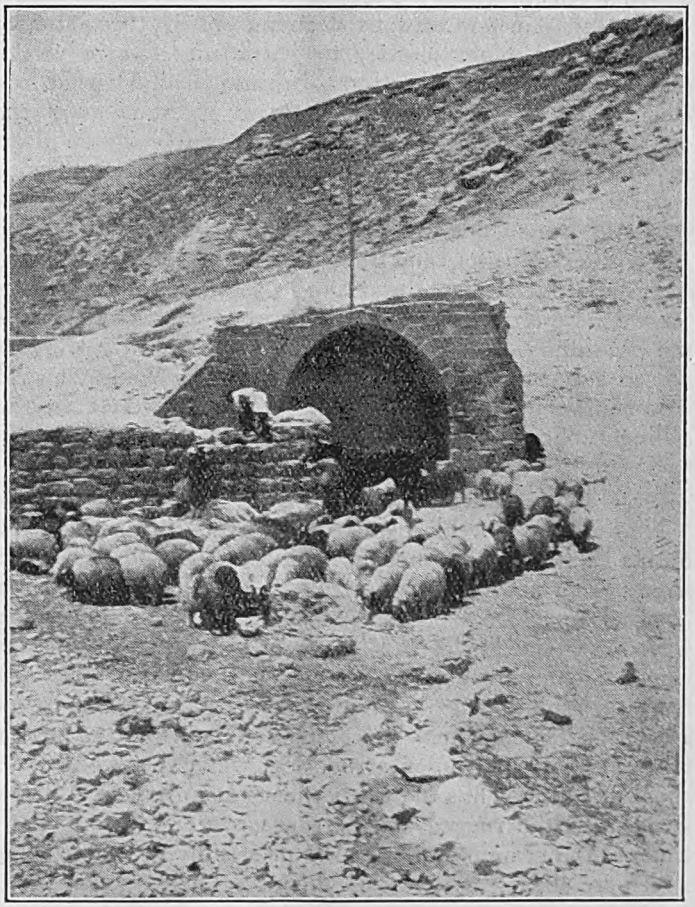
RACHEL'S TOMB.



ELISHA'S FOUNTAIN AT JERICHO.



OLDEST TREE IN THE GARDEN OF GETHSEMANE.



THE APOSTLE'S FOUNTAIN ON THE WAY TO JERICHO.

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and significant factors in this BIBLE IN STONE, a pillar and a witness unto the LORD of Hosts.

One day a portion of our party took the long drive to see the Nile Barrage, constructed at the instance of the father of the present king of Egypt. It is a noble structure, and it has transformed a wide area into a fertile region. We passed several typical villages and from a minaret of one of the mosques we heard the Mussein calling the Moslems to prayer. The sunset over the Nile was particularly fine. The other section of the party drove across the desert to the site of ancient Memphis, the one-time capital of Egypt, and to Sakkara, the Nilometer, Rhoda Island and the spot whence, according to tradition, the babe Moses was taken from the bulrushes.

Another day was devoted to the sights of Cairo and Heliopolis, the Citadel and the noble Mosque ot Mohammed Ali, the Mosque of Hassan, and the Coronation Mosque, the University, the Tombs of Mamelukes, the Bazaars, etc. The view over Cairo from the Citadel was one not soon to be forgotten. At Heliopolis (On of the Bible) the two things of special interest were the Obelisk, said to be the oldest in the world, and all that remains on the site of the University where Moses studied, and whence Joseph got his wife Asenath, the daughter of a priest and prince of On ; and the ancient tree under which it is declared the Holy Family rested during their flight from the terror of Herod, who died within a year of the birth of the Child Jesus whom he sought to destroy.

One forenoon was devoted to the Cairo Museum, which is packed with treasures of Egyptian antiquity. We were naturally interested especially in the exhibits from the tomb of Tutankh Amen, which are very fine.

May 5th at 6 p.m. saw us steaming out of the station at Cairo for the night journey to Jerusalem. There was an animated scene on the platform because Field-Marshal Lord Allenby was travelling by the same train, and the high officials of Egypt were seeing him off. There were many vivid and striking pictures *en route*, while daylight lasted. Kantara was reached about 9.30 p.m., and here we had to change and cross the Suez Canal in a ferry boat, after which came the customs examination and that also of passports ; then the securing of seats in another train. There was not much sleep, for we were alert for every spot of interest along the line in the beautifully clear and star-lit night. Soon after 4 a.m. we passed successively El Arish, Gaza, and the Wady Ghuzzah. The sunrise was truly Eastern, and many were the scenes recalling Biblical descriptions.

THE BIBLE IN DEATH.

Newton laid not his dying head on his "Principia," but on his Bible ; Cowper not on his "Task," but on his Testament ; Hall not on his wide fame, but on his humble hope ; Michael Angelo not on that pencil which hope alone coped with the grandeurs of the "Judgment," but on that grace which for him shore the Judgment of its terrors ; Coleridge not on his limitless genius, but on mercy for praise, to be forgiven for fame. Often must the wanderer mid American forests lay his head upon a rude log, while above him is the abyss of stars. Thus the weary, heavy-laden, dying Christian leans upon the rugged and narrow Cross, but looks up the while to the beaming canopy of immortal life—to those things which are above.—*Rev. G. Gilfillan.*

AN INTERESTING QUESTION.

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

Where did our Saviour spend the eighteen years of his life, namely from the age of 12 to 30?

IT is the common belief that they were spent in the obscurity of the domestic circle and the daily toil, but as one eminent writer has observed, however obscure the domestic circle and the business connection of Joseph, there would be numerous points of contact through which even the negative influence of one like Jesus would be felt in some appreciable measure among the surrounding community if He had dwelt at home, and it is difficult, if not impossible, to conceive of One who at the age of twelve engaged in Biblical discussion with the doctors of the Law, subsiding for eighteen years into a character so negative as to occasion no reference whatever on the part of His disciples, or subsequent biographers to any influence exerted upon His neighbours during this supposed part of His life's occupation. Such a One could not, for so long and important a period of His manhood, live as has been presumed, absolutely unfelt and unknown. With this observation many, no doubt, will be inclined to agree. The circumstances leading to the presence of Jesus Christ in the Temple at the age of twelve are familiar to most of us. Withdrawing from the presence of His parents on their journey home from Jerusalem, thereby causing them three days of sorrow and anxiety in their search for Him, might be regarded as an unfilial act on His part, justifying the reproach of His mother in saying, "Son, why hast thou dealt thus with us? behold, thy father and I have sought thee sorrowing." It is obvious, however, from the reply which He gave, though not understood by His parents at that time, that His absence was not dictated from any lack of filial regard, but for the express purpose of awakening them to a consciousness that the time had now arrived when the real work for which He had come into the world must be commenced, and as it would necessitate His absence from home even at so early a period of His life, nevertheless, they must not let it trouble them, as they would realise from all the extraordinary circumstances, not only attending His birth but the conditions under which they found Him, that He would be perfectly safe under His Father's care while fulfilling the duties required of Him. Hence His reply, "How is it that ye sought me? Wist ye not that I must be about my Father's business?" Now if this episode was intended to prepare His parents for His coming departure and long absence from home, the question arises, Where did He go? and What was the nature of the business that He had to transact? To find its solution we must, of course, follow the injunction of our Saviour to search the Scriptures, for they are they which testify of Him, and in St. John vi, 38, we read :

"I came down from heaven not to do mine own will, but the will of Him that sent me." Also Matthew xv, 24 : "I am not sent but unto the lost sheep of the house of Israel."

From this testimony the following questions arise :—

1st.—Who were the lost sheep of the house of Israel?

2nd.—How came they to be lost?

3rd.—Where were they when Christ came?

4th.—What was the Father's will concerning them?

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The house of Israel we know was comprised of the ten tribes of the Israelitish race which constituted the Northern kingdom when, in the days of Rehoboam, Solomon's son, the nation became divided into two parts, the other portion, designated the house of Judah, constituting the Southern kingdom. As a sequence of this division, the house of Israel lapsed into idolatry which ultimately led to their Assyrian captivity, and it is a well-recognised fact that from this point of their history they not only became lost to the general knowledge of the world, but also for the time being to the intents of God's purpose for which, as an elect race, they were called into being. Thus in Jeremiah L, 6, we read :—

"My people hath been lost sheep : their shepherds have caused them to go astray, they have turned them away on the mountains : they have gone from mountain to hill, *they have forgotten their resting place.*"

And again, verses 17–19 :

"Israel is a scattered sheep : the lions have driven him away : first, the king of Assyria hath devoured him ; and last, this Nebuchadnezzar, king of Babylon, hath broken his bones : therefore, thus saith the Lord of hosts, the God of Israel ; Behold I will punish the king of Babylon and his land, as I have punished the king of Assyria : and, *I will bring Israel again to his habitation.*"

Yet once again, Ezekiel xxxiv, 6-12 :—

"My sheep wandered through all the mountains, and upon every high hill : yea, my flock was scattered upon all the face of the earth, and none *did search or seek after them.* Therefore, ye shepherds, hear the word of the Lord : as I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock ; but the shepherds fed themselves, and fed not my flock ; Therefore, O ye shepherds, hear the word of the Lord : Thus saith the Lord God ; behold, I am against the shepherds, and I will require my flock at their hand, and cause them to cease from feeding the flock ; neither shall the shepherds feed themselves any more : for I will deliver my flock from their mouth, that they may not be meat for them. For thus saith the Lord God : *Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep and will deliver them out of all places where they have been scattered in the cloudy and dark day.*"

And again, verse 31 :—

"And ye my flock, the flock of my pasture, *are men, and I am your God, saith the Lord God.*"

NOTE.—These are no spiritual Israel, as a great many people assume Israel to be, whom the Lord came to redeem and save. The whole text is too literal in its character to allow of such an assumption, and the searching and seeking out was to be accomplished by God in the same literal manner as He declared by His prophets. Now, what does Our Saviour say in response to this ?

"I and my Father are one."

"I am the good shepherd."

"As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep."

"Other sheep I have which are not of this fold (Palestine) : them also I must bring, and they shall hear my voice : and there shall be one flock and one Shepherd." For "*The Son of Man is come to seek and save that which was lost.*"

Thus far the answer to the first two questions : now let us consider the remainder, namely, Where were the lost sheep of Israel when Christ came, and in what manner did He fulfil His Father's will, or in His own language His Father's business ? Turning again to our infallible guide, the Scriptures, and in Ezekiel xx we read :—

"And it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to enquire of the Lord, and sat before me. Then came the word of the Lord unto me saying, Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord God ; are ye come to enquire of Me ? As I live saith the Lord God, I will not be enquired of by you. Wilt thou judge them, Son of Man ? Wilt thou judge them ? Cause them to know the abominations of their fathers."

Then, from the 5th to the 31st verse, we have a full detailed history of Israel and their rebellious conduct from the time of their deliverance from Egypt to the Assyrian captivity, yea, even to the very moment as they sat before the prophet to inquire of the Lord, for as we read in the 32nd verse, they had resolved that they would be even as the heathen, as the families of the countries, to serve wood and stone. Now, observe what follows :

As I live, saith the Lord, this shall not be, for

1st, "With a mighty hand, and with a stretched out arm, and with fury poured out will I rule over you."

2nd, "I will bring you out from the people, and will gather you out of the countries wherein ye are scattered."

3rd, "I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you saith the Lord God."

4th, "I will cause you to pass under the rod."

5th, "I will bring you into the bond of the covenant."

6th, "I will purge out from among you the rebels," etc. : and so on to the end of the chapter.

Here we have not only a full expression of the Divine purpose in respect to the house of Israel, constituting as it does the business of Christ's mission, but a clear indication that it was in "the wilderness of the people" where the people were situated when Christ came, and at which His presence was essentially necessary. "There, saith the Lord, will I plead with you face to face as I did with your fathers in the wilderness of Egypt," and as we read in Exodus xxxiii, 11, "The Lord spake unto Moses face to face, as a man speaketh unto his friend." The question, however, arises, How could God speak unto them face to face in this manner, when as we read in 1 John iv, 12, "No man hath seen God at any time." And again, Exodus xxxiii, 20, "Thou canst not see My face ; for there shall no man see Me and live." The answer is that it could only be by some visible token of His presence. In the old time, to the children of Israel it was by the cloud and fiery pillar. In this particular instance it was to be in the Personality of His only begotten Son, Jesus Christ, for as we read in John i, 18, "No man hath seen God at any time : the only begotten Son, which is in the bosom

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of the Father, he hath declared him." This is clearly exemplified in John xiv, 8–10, wherein we read :

" Philip saith unto him, Lord, shew us the Father and it sufficeth us. Jesus saith unto him, Have I been so long time with you and yet hast thou not known me, Philip ? He that hath seen me, hath seen the Father. How sayest thou then, show us the Father ? Believest thou not that I am in the Father, and the Father in me ? *The words that I speak unto you I speak not of myself, but the Father that dwelleth in me. He doeth the works.*"

The next point that we have to consider is, Where was " the wilderness of the peoples " situated ? Now, if we turn to 2 Esdras xiii, 46–49, we read :—

" That after their captivity was broken they took this counsel among themselves, that they would leave the multitude of the heathen and go into a further country where never mankind dwelt, that they might there keep their statutes which they never kept in their own land. And they entered into the Euphrates by the narrow passage of the river, for the Most High then showed signs for them, and held still the floods till they were passed over, for through that country there was a great way to go of a year and a half : and the same region is called Arsareth."

THEN DWELT THEY THERE UNTIL THE LATTER TIME.

Mark well this phrase, for therein lies the crux to the secret of that portion of Christ's life which for 18 years has appeared to be a blank in His history. Let us not forget that Christ was the pivot of time, B.C. being the former, and A.D. the latter, so that the phrase translated into modern language would read :—

THEN DWELT THEY THERE TILL CHRIST CAME.

From this testimony then " the wilderness of the peoples " was in the region of Arsareth, to which there can be no reasonable doubt Our Saviour went in obedience to His Father's will, there to plead with His people face to face to give up their idolatry and to return to the Lord their God, who would not only pardon them for their sin but receive them again into covenant relationship with Himself and to fulfil the promises which He made with their forefather Abraham and to remember His Holy covenant. With the consciousness of this great truth, well might Zacharias break forth into that prophetic song : " Blessed be the Lord God of Israel, for *he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David, as he spake by the mouth of his holy prophets which have been since the world began, etc.*"

In the opinion of the writer of this article, Ezekiel xx, coupled with the testimony of Esdras as referred to, constitutes not only an important piece of evidence as to the identity of the Israel of the Assyrian captivity with the Anglo-Saxon race, whose origin the profane historians trace to the region of Arsareth, but it stands as a wonderful exemplification of the way in which God, for the preservation of His people during the crucial period of their history, hid them from the general knowledge of the world, thus averting that intensity of hatred and persecution which their identity would have entailed upon them, and of which, even now, in the development of this knowledge, we are realising more and more of its effects. The blank of 18 years in the life of Christ, which has been such an enigma throughout the past, finds its most reasonable interpretation and solution in the fact that He had left His home, and was with His people at Arsareth, thus fulfilling His Father's business, as testified by the prophet Ezekiel ; and to those who would desire further corroboration of this fact, the parables of Jesus Christ relating to the mysteries of the kingdom of heaven will fulfil the need, especially the one relating to the " hidden treasure." Let us briefly consider that parable.

Matthew xiii, 44, " The kingdom of heaven is like unto treasure hid in a field : the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field."

Questioned by His disciples as to why He spake unto the people in parables, Christ replied, " Because it is given to you to know the mysteries of the kingdom of heaven, but to them it is not given." One is very forcibly reminded by this answer of the words of the beautiful hymn we often sing :

" God moves in a mysterious way,
His wonders to perform,
He plants His footsteps on the sea
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill
He treasures up His bright designs
And works His sovereign will."

The parable of the hidden treasure is just one illustration of this great truth. Now we know from the interpretation given by Christ of the parable of the tares that the " field " represents the world : the hidden treasures—Israel (refer Exodus xix, 5). The man—Jesus Christ. The purchase price, His life on Calvary. With these points clearly in our mind, let us now translate into modern phraseology the parable again.

The kingdom of heaven, which is the house of Israel, is like unto treasure hidden in the world at Arsareth, to seek and save which Christ hath come, and having found them and communicated His Father's will to them, He hideth again, and returning unto Jerusalem giveth His life on Calvary, the purchasing price, not only of Israel, but the whole world.

" For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

Yes, the ultimate object of Christ's mission was the salvation of humanity, the primary object being the redemption and salvation of Israel, so that, in and through their instrumentality, God's purpose might be fulfilled.

MAY GOD HASTEN THE TIME FOR ITS FULL ACCOMPLISHMENT.

" A. C." writes :—" Before I commenced to study B.I. literature I was one of the many given to spiritualising the promises made to Israel. I am thankful to say the Bible has now become to me a new Book. Many of its truths seemed securely locked away as if in a steel safe. I thank God that He sent me the key in British-Israel teaching ; now I can say, " Truly the Lord openeth the eyes of the blind."

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CORRESPONDENCE.

ZEDEKIAH.

SIR,—In Dr. Gornold's very interesting lecture—reported in your issue of April 23rd—he referred to 592 B.C. as being the date of the last of the Kings of Judah, and by adding on the "Seven Times," 2,520 years, you come to the year A.D. 1928, I am sure the learned doctor will forgive me if I point out that 586 B.C. was the last year of the reign of this king, as in that year the City of Jerusalem was destroyed. The date is an important one, for adding on to it 2,520 years, the punishment of Judah, namely, the Jews, ends in A.D. 1935, just eight years from the present. The Jews themselves always give 586 B.C., and this is the date in the Jewish Encyclopædia It is curious that the late Pastor Russell, in one of his books, gives A.D. 1914 as the ending of these "Seven times," because he based it on 606 B.C. as the last year of Zedekiah. I wrote and told him this should be 586 B.C., and gave him the above authority, and he replied to me that he knew all about that, but preferred 606 B.C. His successor, Judge Rutherford, is coming in at present also for some criticism, and it is strange his attitude to the British Empire.

Zedekiah was a son of Josiah, by Hamutal, the daughter of Jeremiah, a prince of Libnah. His name was Mattaniah, and he was uncle to Jehoiachin, but the King of Babylon changed his name to Zedekiah.

He began to reign at 21, and reigned nearly eleven years. It was in the ninth year of his reign he entered into treaty with Egypt, against Babylon, and that is why Jerusale m was attacked by Nebuchadnezzar, although Jeremiah urged Zedekiah to go out, and submit to the King of Babylon: It was whilst escaping he was taken prisoner near Jericho, carried to Babylon, and peaceably died there, being honourably interred by his friends.

Yours, etc.,
FRANCIS M. LOWRY.

REPLY BY DR. W. GORNOLD.

In the chronological succession of the Kings of Judah given in the Books of the Kings and the Chronicles of the O.T., there are to be found certain landmarks which, dealt with astronomically, as being the only scientific basis of history, yield definite dates. From these, as landmarks, we are able to reconstruct our chronological tables to a very fine point of accuracy. In the records referred to there are no half years given, but we have such expressions as "in the (nth) year of his reign," the latter being given in complete years; and sometimes we have the year of the solar cycle given without reference to the current year of the reigning king. Then, again, we have reference to "two full years," which can only occur when both lunar and solar cycles end together. From these data, the overlapping chronologies of various peoples can be determined with considerable accuracy. Perhaps nothing shows this better than two sets of tables which have been variously derived and which are in agreement to within the allotted whole year throughout. In the Bible we have no years of the world given, but we have very definite epochs associated with specific months and days of the month, and various festivals associated with different events, all of which, taken in connection with the general statement of the lengths of the lives and reigns of the persons referred to, afford a scientific system of chronology which defies criticism. Thus, we are able to say with complete confidence that 586 B.C. was not the last year of Zedekiah, but the year 583, which is 584 B.C. (Ref. "The Great Pyramid," p. 341), and with this pointer we indicate the 11th year of the reign of Zedekiah, and hence the beginning of his reign in 592½. The chronology of Ezekiel can only be accommodated by referring all his dates to the Fall of the House of Judah, which was thirty years after the founding of the New Babylonian Empire by Nabopalassar, which was the beginning of the "Gentile Times." The "times" of the Gentiles were thus fulfilled in the year A.D. 1898, and a further 30 years brings us to the end of the Jewish "times" in 1928. The Temple was burnt in 583 or 582½. Thus, when it is said that 592 is the "date of the last of the Kings of Judah," the year of Zedekiah's appointment to the throne by Nebuchadnezzar is referred to and not, as Mr. Lowry appears to have inferred, the last year of his reign. This coincided with the burning of the Temple.

To the Editor of THE NATIONAL MESSAGE AND BANNER.

DEAR SIR,—One of the most significant of current events is that of the great Disarmament Conference between GREAT BRITAIN, the UNITED STATES and JAPAN. The names of the individual representatives of Great Britain (*Ephraim*) and the U.S.A. (*Manasseh*) are familiar to all, but the name of the Japanese representative, *Viscount Ishii*, is probably not so well known.

In appearance, VISCOUNT ISHII might easily be mistaken for an ANGLO-SAXON. It is his name, however, which arrests the attention of the B.-I. student, for the Hebrew name "*Ishi*" means "*My Husband*" or "*My Man*."

Now, there are British-Israel students who have good reason to believe that the "white" Japanese, from the Samurai upward, are related to, or represent, the one-half tribe of MANASSEH who went EAST. This belief is shared by many of the Japanese themselves. A JAPANESE-ISRAEL Association in TOKIO includes among its members a number of the most prominent men in Japanese public life.

If the modern Japanese name "Ishii" can claim a Hebrew origin, is it not wonderful that at the great Three-Power Disarmament Conference, JAPAN-ISRAEL should be represented by one bearing that name? In conclusion, every student of prophecy realises the significance of earthquake phenomena in relation to the signs of the times. One of the most disastrous earthquakes of modern times centred around the Japanese city of OSAKA. Again, we have a name strikingly reminiscent of the Hebrew "Isaac."

We recognise, of course, that philology must often be regarded as a sign of social contact only, and not as a test of race. But it would be interesting to have the testimony of B.-I. philological students, as to whether a Hebrew origin could be claimed for these two names—"*Ishii*" and "*Osaka*."

Yours very sincerely,
A. R. NELSON HEAVER.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

VOLUNTEERS are wanted in large numbers to circulate leaflets and exhibit posters for the coming Congress; no effort must be spared to fill the great Hall with those who need the message we have to give.

We are grateful for all the financial help so far received towards the cost of publicity, but much more is required. The friend in Scotland who, as reported in our last issue, suggested the Crystal Palace has generously promised £50 towards the expenses of the Central Hall gatherings, accepting our explanation as to why the Crystal Palace was not possible. Our announcements have already appeared in selected monthly journals. Forthwith, we commence them in various weeklies, and then follow with the dailies. We want to reach vast numbers of people and attract thousands to the Congress meetings who have not yet attended any B.-I. gatherings. Will everyone please help?

* * *

We are glad to report book sales on a large scale. In addition to the stream of callers and purchasers at our Book Room, we have huge orders from all parts of Britain and Overseas, especially Australia, Canada and Africa.

* * *

A minister whose home is in the Hawaiian Islands called on us last week. He is making a tour of the world. On a table in the saloon of a steamer at Constantinople he picked up a copy of this journal; hence his visit to us for further information. He will now take up the study of Israel Truth, he says, in an entirely friendly attitude of mind.

* * *

In a certain town in India six Army officers were dining together; five of them were keen British-Israelites.

* * *

The Summer School of "Bible History and Prophecy" held at Erlimount, Reading, from June 10th to 20th, was a very enjoyable time. A School of Bible Study in memory of the late Colonel and Mrs. F. Weldon was inaugurated on the afternoon of Friday, the 10th of June, when Miss E. Weldon and Mrs. Montagu Hartcup were "At home," and when many who had in former years enjoyed the friendship and hospitality of the late Colonel and Mrs. Weldon were present. After refreshment and music in the pleasant grounds of Erlimount, their son, Lieut.-Colonel E. S. Weldon, D.S.O., presided, and addresses were delivered by the Vicar of the parish and the Baptist Minister, in which they spoke of the Christian character of, and the noble work carried on by, the late Colonel and Mrs. Weldon for many years in Reading. Miss Weldon also spoke and announced the arrangements for the Bible School. Devotional meetings were held each morning, at which very helpful Bible Readings were given by Dr. Mountain; and meetings were held in the forenoons and evenings during the week, conducted by Dr. Mountain, Mr. John Leech, K.C., and the Rev. G. H. Lancaster, M.A. The attendance steadily increased as the week advanced, and the addresses appeared to be much appreciated. On the Sunday afternoons special addresses were given for men only, and for these a number of cadets came from Sandhurst. Miss Weldon is to be congratulated on this effort for the spread of the Truth, and we wish the School of Bible Study every blessing and success.

* * *

The Rev. Jos. Gay, A.T.S., visited Weston-super-Mare and conducted a week's mission July 21st to 27th inclusive. It was originally intended to hold morning meetings on the sands, but the weather was unpropitious, so they were abandoned. In the afternoon and evening of each day Mr. Gay lectured in the Town Hall. The interest was well maintained throughout the series and much good was undoubtedly done. Our thanks are due to Mrs. Horner of Abbeygate for the efficient way she organised the campaign almost single-handed. It is a case of how much effective work can be done by one enthusiastic British-Israelite. The local Press gave us substantial support, but the appeal to the clergy and ministers of the town was unavailing with one notable exception. The Rev. S. Rowland-Hosbons, Vicar of Uphill, took the chair on several occasions and rendered valuable support. He has very kindly, at his own suggestion, opened the columns of his parish magazine and invited our Commissioner to write a series of articles on British-Israel Truth. Mr. Gay has promised to do so. This is an example which many of our clergy and ministers might follow with much profit to their parishioners.

Mr. Cecil Waddington, the Secretary of our Bristol Branch, motored over on the 22nd and presided at both meetings on that day. His addresses were much appreciated.

* * *

"C. L." writes:—"As some British-Israelites may feel a little perturbed at the apparent failure of the Geneva Conference, I would like to pass on this thought:—Surely it is God's Will United Israel shall be at FULL STRENGTH in case of war, and the present disagreement between Ephraim and Manasseh on naval limitations may serve as a preventive of such weakening as would suit Russia and her bands. Verily, God works in a mysterious way with His battle-axe."

* * *

An effort is about to be made to start a Branch of the Federation at Newcastle-on-Tyne. Will our readers resident in Northumberland and North Durham who would like to help, kindly communicate with our Commissioner for the North—the Rev. R. G. F. Waddington, M.A., Christ Church Vicarage, 6, St. Paul's Road, Bradford, Yorks, who will lecture in Newcastle next month?

* * *

A correspondent writes:—"The arrival of THE NATIONAL MESSAGE AND BANNER makes the brightest spot in the week. Should boats or trains be late and the paper delayed, one feels as if one had missed a friend. From cover to cover it is full of interest and wonderfully helpful in spreading the good news of the Gospel of the Kingdom."

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"Comfort the poor, protect and shelter the weak, and with all thy might right that which is wrong."

ALFRED THE GREAT.

PAYING THE FARE FOR JESUS.

By

THOMAS TIPLADY.

When I come back from my summer holiday, I can hardly breathe in Lambeth. The heat, the tar on the roads, the dust, and the smell of the streets almost suffocate me. I dread the summer here. Slums change even the sweet summer into an enemy, and it brings sickness instead of health. Summer in narrow, fetid streets is dreadful. It saps the life out of one. Think what summer means in the over-crowded homes of the poor in mean, narrow streets! At night some of the people are almost asphyxiated while asleep. The heat and fetid air almost suffocate them. There they lie crowded together in little airless rooms. It is horrible, and a disgrace to our country. To look at the hot, pallid exhausted faces of the children is painful. During the winter I read in the newspaper of a child dying of asphyxiation while asleep. There were so many sleeping together that there was not enough air for all, and the child died. The bedroom was like the black hole of Calcutta. If it is like that in winter, what must it be like in summer? Suppose the Child Jesus were living in China Walk or Lambeth Walk, would you let Him lie suffocating through the long summer nights for lack of air? Yet He says quite plainly that inasmuch as ye do it unto "one of these least," ye do it unto Him. If you are indifferent, you are, in His sight, one with the people who gazed with indifference on His crucifixion.

If the Child Jesus were living in China Walk, there is not one who reads my words who would not send me money to get Him away in the summer to the seaside. But what about the children who live there? Christ says, and He could not say it more plainly, that inasmuch as you don't send them, you don't send Him.

Matthew xxv, 31-46: "But when the Son of man shall come in His glory, and all the angels with Him, then shall He sit on the throne of His glory: and before Him shall be gathered all the nations: and He shall separate them one from another, as the shepherd separateth the 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 hungered, 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 hungered, and fed Thee? Or athirst, and gave Thee drink? And when saw we Thee a stranger, and took Thee in? Or naked, and clothed Thee? And 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 did it unto one of these My brethren, even these least, ye did it unto Me."

I want to get as many children as I can away from their hot, airless, smelling streets into the country or by the seaside for a day or two during the summer time. How many I can send depends on the money you give me. If you send a child it is as if you sent Jesus. If for the children's sake you will not be generous, then for Christ's sake be generous.

Rev. THOMAS TIPLADY,

Lambeth Mission, Lambeth Road, London, S.E.1.



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Dr. A. A. Beale, M.B., C.M., says he "classes Vivisection in the same category of social disorder as insanity, crime, murder, suicide. Vivisection was a national crime, and he believed the crime to be one for which every-one in the land was more or less responsible. It did not concern him that any knowledge resulted from it, for such knowledge, like ill-gained gold, must be disastrous."

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MESSAGE & BANNER

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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 COVENANT MADE WITH ABRAHAM; THE BASIC COVENANT OF THE CHRISTIAN FAITH.

BY THE REV. W. PASCOE GOARD.

AT the basis of God's designs with the Adamic family there are certain clearly-defined Covenants. Nothing is taken for granted. Everything is expressly stated, so that the Adamic family may be without excuse if they find disaster, instead of glorious success, in their relationship with Jehovah.

1. It is clearly noted historically that a part of the Adamic family "went out from the presence of Jehovah."

For that particular branch of the family and descent there remained no more right under the Covenant of the Lord made with the family of Adam, until the members of such branch and descent of the Adamic family as had gone "out from the presence of Jehovah" should receive restoration through the Atonement, in prospect or accomplished, according to the time, which Atonement was in due time provided through the death and resurrection of Our Lord Jesus Christ, Who was in fact Jehovah incarnate in Jesus Christ.

The departure of that branch of the Adamic seed left the descent of Seth alone in Covenant relationship with Jehovah. Cain and his descendants had deliberately separated themselves from Jehovah.

2. With the Seth line the Covenants were thereafter established.

3. It is manifest that there was a Covenant made with the parents of the Adamic family in the Garden. By reference this is established in later Scriptures and in later recitals of the Covenant.

BUT OF THE COVENANT SO MADE IN THE GARDEN WE HAVE NOT A SINGLE LINE.

The reader will halt here, and enquire "What then of the statement made in the Garden 'THE SEED OF THE WOMAN SHALL BRUISE THY HEAD AND THOU SHALT BRUISE HIS HEEL.'"

Yes. It is an important question: What of that statement?

To be brief: That is a sentence—not a Covenant.

That is a statement made to the Devil—not to the parents of the Adamic family. Truly, the seed of the woman is involved in that sentence. But the seed of the woman is not a party to that statement. It is spoken in the first person singular, by Jehovah.

It is spoken to the second person singular, the Devil.

It is spoken, not to but concerning the seed of the woman who should be manifest in due time.

It is not a Covenant, for God does not enter into Covenant relationship with the condemned, nor with the Devil. It is a sentence upon the Devil: AND WHAT A SENTENCE!

This is the person whose ambitions drove him to try conclusions with God. Of his vaulting ambitions we have the statement in the following terms (Isaiah xiv, 12–14):

> How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!
>
> For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also

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upon the mount of the congregation, in the sides of the north :

I will ascend above the heights of the clouds ; I will be like the most High.

The Devil deliberately entered upon a contest with the Most High. In prosecution of that contest he was caught in the act of marring the late creation of God, even Adam and Eve, who were created in the likeness of God. Caught red-handed in this movement against Jehovah the sentence was given that, far from exalting his throne as the throne of the Most High, the seed of the woman, the latest and weakest of the creatures of God destined for immortality, should bruise his head ! The figure of the sentence is that of a man, the seed of the woman, tramping upon the head of the Devil, bruising it, and having his heel bruised in the process by the vigour of the tramping.

Thus the Apostle Paul triumphs in his Epistle to the Romans " And the God of peace shall bruise Satan under your feet shortly."

What a fall to the pride of the Devil is herein set forth. How inexorably the process of the bruising of Satan has gone forward from dispensation to dispensation so that his name is hated and cast out as evil in all the earth, and it is to be supposed, in all the Universe, except among his own following. And the time of his ultimate degradation is now at hand, when the forces of the seed of the woman in heaven and earth are being gathered for " the battle of that great day of God Almighty," which as foretold is bringing about the final fall and imprisonment of Satan at the hands of " the seed of the woman." Well might the Revelator exclaim " Woe to the inhabiters of the earth and of the sea ! For the devil is come down unto you having great wrath, because he knoweth that he hath but a short time."

This is the sequence of the sentence passed upon Satan in the Garden.

It will be seen clearly that this sentence is not a Covenant made with the parents of the Adamic race.

4. Yet there was a Covenant made there and then. But of that Covenant, as we have seen, we have not a line.

Cain broke that Covenant it is manifest in the matter of worship ; and further in the matter of the death of his brother.

Abel obeyed that Covenant it is manifest in the matter of worship, and to it he was faithful to the death, being accounted the first of the martyrs by Our Lord.

Seth and all the appointed seed served God in line with that Covenant and were thereby retained in vital relationship with Jehovah.

But of the text of the Covenant as it then stood we have no record.

5. With Noah God established a Covenant. The full text of this Noachic Covenant is given.

After the Flood there was another Covenant made with Noah and his sons. The following is the wording of that Covenant (Gen. ix, 8–17) :

> And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you :
>
> And with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you ; from all that go out of the ark, to every beast of the earth.
>
> And I will establish my covenant with you ; neither shall all flesh be cut off any more by the waters of a flood ; neither shall there any more be a flood to destroy the earth.
>
> And God said, This *is* the token of the covenant which I make between me and you and every living creature that *is* with you, for perpetual generations :
>
> I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.
>
> And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud :
>
> And I will remember my covenant, which *is* between me and you and every living creature of all flesh ; and the waters shall no more become a flood to destroy all flesh.
>
> And the bow shall be in the cloud ; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.
>
> And God said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth.

It will be seen that this is a Covenant made between Jehovah of the first part, and " Noah, his sons, and every living creature that is with you '. . . " of the second part.

It is a general Covenant with all flesh, to the effect that the earth shall not again be destroyed by a flood.

In this Covenant it will be seen there is no revealing of the Covenant evidently made in the Garden, of the terms of which we have no knowledge.

6. Nothing, therefore, in the form of a Covenant which can be said to be the basis of the Mosaic, nor of the Christian faith, has as yet been made manifest in the Scriptures. That is to say, in those early Scriptures which deal with the ages preceding the Call of Abraham.

7. Now we come to the time, and to the event, of the calling of Abram from Ur of the Chaldees ; and of the beginning of the modern Biblical movement. For surely the modern Biblical movement has its beginnings in the call and establishment of the Covenant with Abraham.

The Covenant made with Abraham is a gradual unfolding manifest in Genesis, chapters 12, 15, 17 and 22.

It is not necessary that we should quote at length all these chapters. We earnestly urge the reader to review them in this connection no matter how well he may be acquainted with them. But because of the foundation character of the Covenant therein contained, we shall quote at length for the benefit of persons on trains, on the way to or from business, and so on, who have not their Bibles at hand.

The document we are now about to quote is one of the most important of all the documents treasured in the archives of mankind. It is at once the charter of the " Brith Ish " race, standing as good to-day as it ever did, and the basic charter of the Christian faith as declared by the sacred writers in the Old Testament and in the New (Genesis xvii, 1–8 and 15–22) :

> 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.

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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.

And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be*.

And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be *a mother* of nations; kings of people shall be of her.

Then Abraham fell upon his face, and laughed, and said in his heart, Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

And Abraham said unto God, O that Ishmael might live before thee!

And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

And he left off talking with him, and God went up from Abraham.

The further gradual unfolding of this Covenant is shewn in the renewal and enlargement granted to Isaac, the renewal and still further enlargement granted to Jacob; and still further in the enlargement made to Israel under Moses. To follow this matter of the Covenant made with Abraham; confirmed to Isaac; renewed to Jacob; and established for ever with Israel; is plain work, and most interesting work, and we commend it to all.

But now that we have well entered upon this theme, the purpose of this article is to shew that *the Lord in His wisdom held the wording of the Covenant concealed till the time of Abraham*. But from the time of Abraham forward we have the full text of the Covenant brought down in constantly enlarged form to the final words of the sacred Scriptures in the New Testament.

Having regard to these facts, we stated in the book, "Epistle to the Romans"—"St. Paul—ethnologist distinguishes between the Church, the Jew, Israel, and the world, that *the Covenant made with Abraham forms the basis of the Christian faith*." To this a Rev. Brother, an M.A., B.D., rejoins "surely this is fundamentally wrong. The basis of the Christian faith is the Covenant made in the Garden." As we have seen, there was evidently a Covenant made in the Garden: but it has not been preserved to us. That which is usually termed a Covenant made with the woman in the Garden is in reality a sentence upon the Devil, and was spoken to him. As a matter of fact we have not the Covenant made in the Garden, and for the very reason that it was determined of God that Abraham should be the father of the physical seed, and of the spiritual seed, during Bible times.

8. Now, let us glance at one or two illustrations of how the Bible insists on this.

Take the most important one in the Old Testament. It occurs in the great redemption chapters, which introduce *the subjects of the Redemption*, namely, divorced Israel of the ten tribes, and her daughter. See Isaiah, chapters 49 to 54; which also introduce *the Redeemer*; and then sweep on to *the fact of the redemption*, in the 53rd chapter, and to *the national result of the redemption* in chapter 54. In the heart of this presentation of the redemption there comes the call, "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.

"Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him."

Thus, in the very heart of the redemption chapters, with the presentation of the Redeemer, there is the call to remember Abraham and Sarah.

9. Again, from the New Testament we take one example. We find it *in the heart of the great doctrine of justification by faith*. The statement is in the fourth chapter of Romans and commences as follows:—

"What shall we say then that Abraham our father, as pertaining to the flesh, hath found?"

. . . Verse 3. "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness."

Now, let us read this wonderful chapter on the doctrine of justification by faith with the seventeenth chapter of Genesis in our hands for the purpose of comparison, and we shall find that *the Apostle Paul is traversing the Covenant therein contained clause by clause*, and this is the spoken word which Abraham believed, and the belief of which was accounted to him for righteousness. *This was the object of Abraham's faith*.

The Apostle Paul, as does Our Lord, passes on to us this selfsame Covenant made with Abraham, confirmed to Isaac, Jacob, and to Israel, as *still the object of that faith which justifies*.

It is in line with the Covenant made in the Garden—the wording of which we do not know; of the same Covenant continued with the seed of Seth in the antediluvian world, the wording of which we still do not know; but which begins to take form in the Covenant made with Abraham, that Jesus Christ the Redeemer came. So that *in the Gospels we have the triumphant working out of the Redemptive chapters of that great Covenant*. It is in line with that Covenant that *Israel has been carrying on in the line of prophetic kingdom activity throughout the Christian dispensation*, and it is still in line with that

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Covenant that *Jesus Christ shall return to reign over the House of Jacob for ever*, thus fulfilling and bringing to perfection the Kingdom clauses, with which that Covenant in Genesis, in Isaiah, and in the Epistle to the Romans is seen to abound.

10. The final glory of consummation is shewn prophetically in the Apocalypse, which soon shall be an Apocalypse no more, but a book of pre-written, but then fully fulfilled, history.

What wonderful depth, breadth, and fulness of blessing is contained in the promise, " In thee and in thy seed shall all the families of the earth be blessed."

ADDRESS BY REV. ETHELBERT GOODCHILD, M.A.

AT the annual meeting at Cambridge House last year Lord Ullswater told us that when Speaker of the House of Commons he made a great point of listening with the utmost intentness to every speech that was made, with this remarkable result—that every speech convinced him that the other side was right. That is a simple illustration of the law of reversed effort, and I cannot but think that if the gentleman to whom the Chairman referred in his interesting speech were here to-day, all would be thoroughly converted to British-Israel, and so converted that nothing would ever shake us.

But, on the other hand, the principle cuts both ways, and when, instead of opposing, we have to defend, our task is not quite so easy. In the nineteenth century all we should have had to do would have been to take a text from the Old Testament, evolve a sermon from it and, as in our school-days we did with Euclid, subscribe Q.E.D. and assume the whole position secure for all time.

But to-day things are very different. There is not a university of any note in the world which accepts the oracular view of the Old Testament. What we see to-day is the oscillation of a pendulum from one extreme position to another. The position in the nineteenth century was something like this, that the Old Testament was an oracle, every *syllable* of which was absolutely infallible. From that extreme position the pendulum has oscillated until to-day we are told by many that not only is the Old Testament not an infallible Guide, but that it is unreliable. But surely that extreme is as bad as the other. There is genuine history in the Old Testament even from the point of view of the most extreme critic. Israel, for instance, emerges from the mists of legend and myth in the Armenian rock inscriptions of Shalmaneser II. as a definite historical fact. The Black Obelisk makes Jehu a tragic reality. And the records of Shalmaneser's successors culminating in those of the Great Sargon on the walls of Khorsabad trace a genuine historical degeneration.

These inscriptions reconstruct, revivify and redemonstrate as a definite historical fact over a period of 150 years a people called Israel. But it will be said, That history was a debacle. Whoever contemplates the Black Obelisk in the British Museum is struck by the fact it is a symbol of tragedy. Why, then, perpetuate the name of Israel? Why retain in our vocabulary the historically discredited and universally vituperated term? Because that nation, which existed—*ex hypothesi*—only for 150 years and then was swept off the stage into oblivion, has bequeathed to the world treasures of inestimable value. I can here only particularise two: First, the story of Elijah. Second, the Book of Jonah. Is there in all literature a more magnificent piece of dramatic writing than the story in the first Book of Kings of the interaction between Ahab and Elijah? Think of that magnificent scene on Mount Carmel, when two principles were warring for the mastery, one the principle which we should now call that of primitive instinct, the other the principle which we now term sublimation—on the one side a vast army of priests and the influence of a corrupt Court; on the other one solitary, magnificent man. And what was the meaning of the contest? The meaning of the contest was this: the particular revelation which was to be handed down to all men for all time—the ultimate conquest of primitive instinct by sublimation. And then, think of the reaction. The great man, the magnificent idealist, the titanic prophet, who had achieved a wonderful feat, in the reaction, flies before the threat of a woman and prays for death. He is told to leave the cave for the open air—to breathe the ozone of Mount Horeb—and glance around him over the world from that magnificent elevation; then the wind arises, the mountain begins to shake, and the rocks are torn from their holdings. Then he hears a mysterious voice, which convinces him that JAHWEH was not in the wind; and then the earth opens, threatens the world with destruction, terrorises man and beast. With what result? JAHWEH is not in the earthquake. And then the torrid grass is ignited—as it frequently is by the intense radiation of that torrid area—a fire is kindled, an expression of ultimate force, ultimate triumph? No, JAHWEH is not in the fire. And then an apparent anti-climax. Elijah hears a still small voice, the sound of a great silence, a soft whisper; and in that soft whisper is revealed to him at once his success and his failure—that the determining factor in the evolution of humanity is not drama which hurls the prophets of Baal into oblivion, or the forces of nature which threaten man's habitation and himself, but the silent, imperceptible, progress of psychological transformation.

And then, lastly, the Book of Jonah. Anyone who takes the trouble to read the Book of Jonah will go away feeling that Israel did not live in vain, even if the 150 years of demonstrated history were the total period of its existence; for the Book of Jonah reveals the profoundest truths that have ever been given to man, anticipating the essential idealism of Christ and affirming that the narrow nationalism of Israel was to be expanded and extended to include all mankind; that its duty is not to threaten and pray for the destruction of Assyria, but to warn, not with the idea of frightening or of inducing despair, but with the idea of creating a stimulus to effort and achieving that mental transformation which is called repentance.

The God of the original Jonah was a God of the narrowest Pharisaism, but the God revealed by the experience delineated so magnificently and so effectively in the Book of Jonah is a God Who rises above the height of man, Whose Head tops the clouds and controls the Universe, a God Who knows no limits of wisdom or of sympathy, Whose heart is larger than Israel, includes the Assyrian, and specialises also in solicitude for the helpless—the children and the cattle.

In one word, it is the teaching of the sociology of idealism, many centuries before the sociology of idealism was consecrated

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for all time by the supreme Mind, the supreme Intelligence, the loftiest, most imperial, genius this world has known—if He were nothing more—Jesus Christ.

And so, lastly, let us consider what is the practical function of British-Israelism ; what is its utility to the world, and what is the method by which its utility can be made supremely effective? Does it not teach this great lesson, that insularity, little Englandism, must be replaced by a world-wide Christian Imperialism? That men starving for land must be interchanged for land starving for men ; that the resources of this little Island, which are being reduced to a vanishing point by our intensive culture of parasitism, should be exchanged for the illimitable productivities of our world-wide dominions. In one simple phrase, the effective resultant of British-Israel is the cult of the British Empire.

"THE DIVINE RIGHT OF KINGS."—III.

"HIS WILL RULES ACCORDING TO HIS OWN PLANS."

CHRISTIANITY IN BRITAIN.

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc., ETC.

SOME of those who were in the forefront for the salvation of the British people were the great Bran, king of the Silures, Caractacus, Boadicea and Arviragus. Bran, as a captive in Rome, made such a marvellous speech before the Emperor and the Roman Senate that they decided to let him live. Later on, he and Caractacus, who were in Rome together, became Christians. In after years, the Roman Emperor permitted him to go back to Britain on parole, after taking an oath that he would never take up sword against Rome again. And like an honourable royal Briton, he kept his word. His word was no "scrap of paper," a modern invention of an *unprincipled and debased civilisation.*

Though his family, and others near to him, had to fight to save Britain for Christianity, he kept his pledge and did not break his parole.

Others taking a prominent part in the fight for Christianity were Caractacus, Arviragus, Lucius, Linus, Galgacus and Boadicea, all of the royal household in western Britain.

God saw to it that the "royal priesthood," being established in Britain, should be *headed by royalty itself.* The royalty of these men and women I have mentioned was the ancient British Royalty descended from their ancient ancestors who were ruled over by David and Solomon.

Just as God had royalty to take care of His people when they were establishing their forms of religion in Asia under Buddha, Zoroaster and the Shintoists, so He had royalty to take care of the newer religion of Jesus Christ, when it was being established and developed in the British Isles, "the Blessed Isles of the Ocean."

The Tuatha De Daanan of Ireland came into conflict 750 B.C. with the other Israel peoples, headed by Ith from Brigantia and Tarshish in Spain. A treaty of peace was made between the two Israel groups, which prevented much bloodshed.

ROME.

This great city was founded in 753 B.C., or earlier, by descendants of ancient Troy, the city of Dardanus, old Ilium. These Dardanians were of Israel origin, hence Rome was founded by Hebrew stock, and raised into high far-flung power by the same race.

EGYPT.

While the above events were going on in Ireland, Britain and Rome, something else was happening.

Ancient Mizraim was divided into Upper and Lower Egypt. Going south, up the River, we come to the high lands called Nubia or Soudan to-day. Along the waters of the Upper Nile there were large numbers of shepherds who raised sheep, goats, bulls and cattle on a very large scale.

About 750 B.C., while God was seeing to the establishment of Rome, great Grecian centres, and Ireland, He was building up a ruling power along the Nile, for the purpose of controlling the whole of that land, and extending the Israel population and power into Armenia, Mesopotamia and Canaan.

The shepherd people, headed by P-Ankhi-Meri-Amen, became rulers of Upper and Lower Egypt. They came into conflict with Esarhaddon and other kings of ancient Syria, Assyria and Persia.

I am relating these things for the purpose of bringing out the truth of the prophecies in the Bible.

If you could follow P-Ankhi-Meri-Amen, you would find that he was a thoroughly religious man *who recognised one God.* The material representative of God in those days in Egypt was the Bull, Joseph deified. The people in Upper Egypt were shepherds of the Israel stock, who had gone there in the time of the Pharaohs and especially in the days of him "*who knew not Joseph.*" This Pharaoh belonged to the Hamitic line. But, later on, the shepherd kings of the north from Syria and north Mesopotamia came down and established the Monotheistic religion in Egypt. The outward appearance of their God was the Bull, Osiris. They knew thoroughly the rule of the great deified ruler Joseph, whom the Bull represented, after his death. Osiris, Apis, Mnevis and Joseph are synonymous.

GREECE.

Now I will take you for a moment into ancient Greece. There was, as you know, a period when Greece was intellectually at the head of the world with its artists, teachers, statesmen, lawgivers and philosophers.

At about 750 B.C. we find that these people were being developed for the purpose of uplifting humanity through the seed of Abraham. Out of them came some of the greatest of ancient writers, Plato, Xenophon, Euripides, Aristotle, and Socrates. These were marvellous men who had great grip on the relationship between man and man, and between nation and nation. Three of them were philosophers unsurpassed by the highest-trained men of modern civilisation.

Philip of Macedon was also one of these great Israel peoples, and from him came another great Israel man, Alexander the Great. By him God broke the power of Persia at a time when Persia was determined to put all the nations of Europe under Xerxes and Darius.

Alexander established his rule in Western Asia, and all the

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time he was doing the very work that God intended should be done. *He scattered the Israel peoples of Bactria, Sogdiana and Armenia*, east and west to Russia and to the Baltic, as well as to North China.

When the Goths were forced southward from the Baltic by the Asir, they came and settled along the Danube, passed into Italy and broke the power of the Roman Empire about A.D. 496. For a long time the Romans were trying to break the power of Parthia and the Goths, *but among these Parthians, Goths and Britons* she found her doom.

God has a vast panorama for us to look at in connection with the mighty doings of the past. His work is going forward on a more gigantic scale now than ever before. He is developing His plans side by side with and through the mighty movements of nations of this world.

PERSONAL.

On the other hand, there is still the everlasting call to the *individual man or woman*, "Come unto Me." Do you come to Him now? Are you going to answer the call of that mighty Master? He is a wonderful lover of men and women. Now, to you who are in trouble, let me say that the greatest and most glorious thing any human being can do is to say: "Lord, take charge and lead me, now and for ever."

"THERE SHALL BE SIGNS IN THE SUN AND IN THE MOON."

BY G. A. ROBISON.

"THERE shall be signs in the sun and moon and stars." Luke xxi, 25.

"The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." Joel ii, 31; Acts ii, 20.

"Immediately after the tribulation of those days, the sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven." Matt. xxiv, 29.

* * *

These prophetic statements compel our attention, and will repay the closest study.

The prophecy in Joel is repeated also in the Acts, and our Lord's words are recorded by all three synoptic Gospels; thus, in the first case, two, and in the second, three witnesses have been employed by the Holy Spirit to emphasise the importance of these passages. "At the mouth of two or three witnesses shall every word be established."

In Joel ii, 28 to iii, 2, there are four definite time-marks by which we may recognise their fulfilment.

1. "I will pour out My Spirit on all flesh . . . ."
2. "I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke."
3. "The sun shall be turned into darkness and the moon into blood, before the great and terrible day of the Lord come, . . . and whosoever shall call on the name of the Lord shall be saved."
4. "In those days and at that time, I will gather all nations, and will bring them down into the valley of Jehoshaphat."

Since the opening of this present century, a revival has been in progress that has fulfilled the *first* section of this prophecy.

The *second* section exactly described the Great War.

The *third* foretells total eclipses of sun and moon.

The *fourth* reveals the coming conflict in Palestine.

While it is true that in the great revival that began at the Reformation the Holy Spirit was poured out in wonderful measure; and also that there was a dark day in N. America on May 19, 1780, over 320,000 square miles which lasted to the following night in which the moon, though full, gave no light, nor the stars; and that on November 13, 1833, there was an unprecedented fall of shooting stars seen over eleven million square miles in N. America, yet these were but preliminary signs marking the era of the last "Time" of Israel's punishment and the beginning of her uplift; for the outpouring of the Spirit was not "on all flesh," but was restricted to Europe and America; and also, nation had not yet "risen against nation and kingdom against kingdom," as was the mark of "the tribulation of those days," which Our Lord gave us to distinguish our place in the prophecy.

Perhaps the people who studied prophecy in 1780 considered the dreadful days of the French Revolution were the fulfilment of the great and terrible day of the Lord. Nothing so dreadful had happened before, when a nation roasted, drowned, shot down with grape shot, and guillotined 1,022,000 persons, while they flung over the Christian faith.

These signs and upheavals came at the close of Israel's punishment, but the time of Judah's punishment had yet to run about 140 more years.

When that came to an end the Great War caused others to hope that *this* was the "great and terrible day of the Lord." But further light was shed on the prophecies especially by the message of the Great Pyramid, and we learnt that the Great War was not the end, but the first section of the great tribulation and not until "*after* the tribulation of *those* days" would the next time-mark be given.

Then, in this year 1927, we find that *both* the *sun* and *moon* are to be totally eclipsed in its latter half. The *last* time this occurred over the British Isles was in 1598. The *next* time will be in 1999-2000! Our Lord's words only fit 1927. "Immediately after the tribulation of those days (the Great War) the sun shall be darkened and the moon shall not give her light and the stars shall fall from heaven."

The first two of these signs occur June 27 and December 8th, 1927, but the stars may follow on a day that no man can predict.

It is remarkable that the Great Pyramid points us to May 29, 1928, as the beginning of the second portion of "the great and terrible day of the Lord." It is, of course, quite possible that another mysterious darkening of sun and moon may be coming. No adequate explanation has ever been forthcoming for the three that have already occurred, viz.:

1. The three days in Egypt at the Exodus, only over the Egyptians.
2. The three hours at the Crucifixion, over all Palestine.
3. The dark day (10 a.m. to past midnight) over the U.S.A.

In each case the moon was at its full, and it was therefore impossible that it had any part in causing these signs.

But it may be that the Lord is speaking to a scientific age, and will, therefore, use the natural event as a spiritual warning.

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It is very significant that the preliminary signs were over the U.S.A., over Manasseh's portion of the earth, but that these total eclipses are both over Ephraim's Birthright land. Through the two Birthright Brothers the rest of the family are warned. The nation as a whole was roused to no ordinary pitch over the sun's eclipse in June last, yet probably the significance of the moon's eclipse on December 8 will not reach the people, not being so spectacular, and coming, as it does, in the winter. If it should be followed by a display of shooting stars (over Great Britain this time) it may recall the words of Our Lord to their minds, and serve as a warning note that " the great and terrible day of the Lord " is *at the doors* !

One of the clearest prophecies concerning the coming events is found in Psalm xviii. This Psalm is the repeat of 2 Sam. xxii, and being repeated by the Holy Spirit, is made of double significance.

In the Psalms throughout, the personality that prays and praises, or prophesies, is not David or other writer but is the prophetic voice of Israel through their pens. At times, Israel's Messiah is so closely identified with His redeemed people that it is difficult to determine which passages are of Him or of His Israel.

Psalm xviii is prophetic of David's throne in these days so near to come, when in desperate need, through a flood of ungodly men, Israel cries to God for help. (" I will yet be enquired of them by the house of Israel to do it for them.")

The marvellous response where God fights these enemies by volcanic eruption, earthquake, lightning and hail, and overthrows them, is graphically told in this narrative which gives the order of events, further details of which are added by each prophet in the Bible, until the whole is spread before us, and we see the Lord Himself descend from Heaven with a shout, with a Voice of the archangel and the trump of God—the Captain of our Salvation—and take the reins of government into His own hands after the defeat of the combined hosts of enemies assembled against His people, in the Valley of Jehoshaphat.

Then from the whole nation of saved Israel will go up the cry :—

" Lo ! this is our God, we have waited for Him. We will be glad and rejoice in His Salvation." Is. xxv, 9.

Even so, Come, Lord Jesus !

THE ALL-RED ROUTE TO CANBERRA.—The recent opening of the massive Australian Parliament Buildings by the Duke and Duchess of York, at Canberra, imparts a special interest to the illustrated brochure prepared by the Canadian Pacific Railway, descriptive of the All-Red Route to the new capital of the Commonwealth. The short sea journey by a Canadian Pacific liner is followed by a two days' steam up the majestic St. Lawrence River. Drawing-room and observation cars on Canadian Pacific express trains speed the traveller across the prairies and through the Rocky Mountains to Vancouver, where a Canadian Australasian Royal Mail Liner is joined for the journey across the Pacific Ocean. Calls are made at the Hawaii and Fiji Islands and at Auckland, New Zealand. The brochure, which contains a large coloured map of the world, may be obtained free on application to the Canadian Pacific Railway, 62-65, Charing Cross, London, S.W.1.

CAMEOS OF EMPIRE.

BY HERBERT GARRISON, F.R.G.S., F.R.C.I.

CANADA.—PART I.

WHILE Newfoundland as the Cradle of the Empire naturally occupied our attention as the first country to be dealt with in the present series of articles, it is fitting that Canada should come next, seeing she has just celebrated the Diamond Jubilee of her Confederation, and that the Prince of Wales, Prince George and the British Prime Minister are at present honouring her with their presence and sounding her praises ; and right worthy is this well-grown daughter in the Mother's house, but mistress in her own, to receive the Royal praise. If her birth was in travail, her growth has been phenomenal. The Greatest Dominion in the Empire, over thirty times the size of the United Kingdom, she forms a majestic Imperial Arch, stretching 3,500 miles from Atlantic to Pacific, and another stretching for 2,300 miles from the United States border to the Arctic Archipelago. She is verily a land of magnificent distances, covering many degrees, both of latitude and longitude, and having varieties of climate. Her coast line is some 18,000 miles. Her resources are enormous, and her potentialities are incalculable. She may well be called both the wheat granary and the soft-wood storehouse of the Empire. No country in the world is so richly favoured with inland lakes and waterways ; even in the heart of the country she is essentially maritime. The total water area is nearly 143,000 square miles, making the most notable water transportation routes in the world. In addition to this there are 125 rivers totalling a length of 50,000 miles, and a canal waterway system of 1,600 miles.

The steam railway mileage is over 40,000, and the electric 2,600, the greatest *per capita* in the world. The Canadian National is the longest and greatest publicly-owned railway system in the world—22,000 miles. The Canadian Pacific is the greatest privately-owned railway system, over 20,000 miles, including extensions into the United States.

Canada has 560,000 square miles of agricultural and pastoral lands, of which 90,000 square miles are at present devoted to field crops. The value of the farm property amounts to some eight thousand million dollars, and the live stock value to 705 million dollars. The wheat crop for the year 1926 was over 406 million bushels. The combination wheat elevator at Port Arthur is the largest in the world, having a capacity of nearly 10 million bushels, and there are over 4,000 elevators with a total capacity of over 250 million bushels. The twin cities of Port Arthur and Fort William lead the world in grain storage. Winnipeg has the greatest grain market on the continent where Canadian wheat has won the gold medal eleven times. The yield per acre leads all countries. Montreal has the world's largest grain conveying system, and is the largest port though a thousand miles inland. The total annual value of all cereal crops in Canada is about 1,160,000,000 dollars. The forest resources of the Dominion are the largest in the Empire and the second largest in the world. The area covered by existing forests covers approximately 1,227,000 square miles. There are 160 different species of plants reaching tree size. Tree planting is an important branch of the work of the Forestry Bureau, which distributed 87 million tree seedlings to 80,000 prairie settlers in 25 years. The vast

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forests form one of the great assets of the country. The lumber industry is the second largest in the world. The combined lumber, pulp and paper industries employ 100,000 men and yield a revenue of nearly 320 million dollars per annum. There are some 2,700 lumber mills.

Canada is the largest producer of newsprint. In 1926 she produced 1,878,000 tons. In the same year she exported more newsprint than the next twelve newsprint exporting countries taken together.

Canada has vast mineral areas, and numerous and varied mineral deposits; she has one of the largest gold mines in the world, and the richest nickel and asbestos mines; but coal takes the lead. There are 511 coal mines operating. It is estimated that Canada possesses one-sixth of the coal reserves of the world. The value of the coal and other non-metals produced in 1926 was nearly 86 million dollars. Gold mining has made steady progress in the past few years, the production last year reached almost 36 million dollars worth.

Fishing is one of the earliest and most historic industries of Canada. To-day her fisheries are the largest in the world; they extend over many thousands of square miles, and they are valued at about 50 million dollars per annum.

A very strong natural feature of the Dominion is the great diversity of her resources and assets; a large volume might be written on these. Dairying is one of the oldest and now one of the most important industries, yielding about 250 million dollars per annum. The present annual value of the butter and cheese produced is some 110 million dollars. Canadian cheese is very popular in Britain, as will be gathered from the fact that 150 million pounds were imported in 1925.

Fruit farming is another important industry. The annual value of apples, pears, plums, prunes, peaches and cherries alone has reached about 27 million dollars, of which British Columbia accounts for more than one quarter, chiefly in apples which win the gold medal.

There are more than 1,500 fur farms with a total investment of over 15 million dollars. In the northern and unsettled areas, one of the chief resources is the fur-bearing animals, whose skins are in great and increasing demand. The value of the raw furs exported last year was almost 18 million dollars. This industry is more than 250 years old, and Canada is still the world's largest fur-preserve.

Canada's general advance in the last twenty-five years may be said to rank as one of the outstanding features of the world's economic progress in that period, and 1926 saw the peak of her prosperity with a trade balance of over 400 million dollars, and with records in construction, mining production, water-power development, electrical energy increase, automotive industry, railway earnings, etc., etc.

Within the last generation more than 70 million acres of new lands have been brought into occupation.

Home readers will no doubt be astonished to learn that there are 700,000 farmers in Canada, and they will be still more astonished to know that there are 440,000,000 acres of surveyed available land awaiting cultivation, which means that only one-fifth of the arable land is as yet under cultivation.

The natural resources of Canada are those of a continent rather than a country. The population is under 10 millions and nowhere else in the world have the same number of people such enormous undeveloped natural resources at their disposal. This perhaps is largely responsible for the heavy investments in Canada of British and American capital in addition to the rapidly growing capital of the inhabitants.

The Peace River District with its marvellous productiveness, its vast areas of cheap virgin land, is considered to be the coming great immigration magnet of the West.

In manufacturing industries Canada takes a high place, production having reached an annual value of 2,750,000,000 dollars. Over 8,000 articles are made, and the number of manufacturing establishments has risen to 19,218. The export trade in manufactured goods is worth about 600 million dollars per annum, and 130 countries are purchasers. From Atlantic to Pacific there is found on a smaller scale just that diversity of races, resources and interests that is found in the Empire itself.

In regard to shipping Canada has some 7,920 vessels with a tonnage of about 1,290,000. The value of the exports per annum is about 1,330 million dollars and of the imports about 930 million dollars. The assets of the chartered banks have grown from a little over 76 million dollars in 1867 to over 3,000 million at the present time.

The number of Post Offices has grown in sixty years from 3,638 to 12,440, and the telegraph-wire mileage from 7,627 to 284,121.

The first Canadian railway was in 1836. The railway mileage in 1867 was less than 2,300, to-day it is nearly 42,000.

The first newspaper was published in 1752—*The Halifax Gazette*. The first daily paper appeared in 1840, *The Montreal Advertiser*. To-day there are 1,000 journals. The Atlantic cable was first laid to Canada in 1868 and the first message was sent by Queen Victoria.

The number of Government employees has risen from 1,500 in 1867 to 39,000 to-day.

In the matter of education Canada ranks very high. She has 31,130 teaching institutions, including 102 universities and colleges with nearly 2,230,000 pupils and nearly 76,000 teachers. The universities of Montreal (McGill) and Toronto have an international reputation.

The seeds of an old-world culture have sprung up in new-world soil, and Canadian men and women have won an honoured place in science, literature and the arts. The country is bi-cultural, bi-lingual, bi-ethnical and bi-religious. Ninety-seven per cent. of the population are entered on the census returns as belonging to some Christian denomination or sect. Churches abound, from the towering edifice in the city to the little frame building in the outposts of settlement. Although an integral part of the British Empire, Canada is to all intents and purposes an autonomous nation. The central authority is the Federal Government at Ottawa, while each of the nine provinces has its own legislature and government with powers akin to those of the States comprising the American Union.

The prophetic dream of D'Arcy McGee has been reached, says Keith Morris. What he visualised has been accomplished—one great nationality bound, like the shield of Achilles, by the blue rim of ocean, quartered into many communities, each disposing of its internal affairs, but all bound together by free institutions, free intercourse, and free commerce; the rolling tide of the Pacific and the crests of the Atlantic waves linked by the rivers, valleys, plains and mountains, and free in fact,

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capable of maintaining in peace and in war a constitution worthy of such a country, and its proud position as one of the corner-stones in the structure of Empire. Let unstinted honour be given, and homage paid, to those Fathers of Confederation—Sir John A. Macdonald, Sir George Etienne Cartier, George Brown, Sir Charles Tupper, Sir Samuel Leonard Tilley, and others, who gave reality to aspiration. "They breathed life in Confederation, and behold . . . . a Nation was born." In the inspiring lines of Agnes Maude Machar:

Four nations welded into one—with long historic past—
Have found, in these far western lands, one common life at last;
Through the young giant's mighty limbs, that stretch from sea to sea,
There runs a throb of conscious life, of waking emergy.
From Nova Scotia's misty coast to far Columbia's shore,
She wakes—a band of scattered homes and colonies no more,
But a great nation, with her life full beating in her breast,
A noble future in her eyes, the Britain of the West.

Let us add what speaks volumes:—Canada sent nearly half a-million men to the Great War, and sustained a loss of 60,000 slain.

Space must be given for a few words about the unique wonders of the world-famous Rockies:—

Lake Louise, the Pearl of the Rocky Mountains, one of the most perfect gems of scenery in the known world—bears the liquid music, the soft colour notes of its name, almost into the realm of the visible. Geographically a "cirque lake"—a deep, steep-walled recess caused by glacial erosion, nestling 600 feet above the railway on the far side of a mountain palisade, amidst an amphitheatre of peaks—it is a dramatic palette upon which the Great Artist has splashed his most gorgeous hues, a wonderful spectrum of colour. Deepest and most exquisitely coloured is the lake itself, sweeping from rosy dawn to sunset through green, blue, amethyst and violet, undershot by gold; dazzling white is the sun-glorified Victoria Glacier at the farther end; sombre are the enclosing pine-clad peaks that dip perpendicularly into the lake; and magnificent are the stark immensities of the snow-covered peaks that enclose the picture except for the fleecy blue sky overhead.

On the margin of this most perfect lake, in a wonderful Alpine flower garden where poppies, violets, columbines, anemones and sheep laurel slope through terraced lawns to the water's edge—the Canadian Pacific has placed its great Chateau, Lake Louise.

The peaks that surround Lake Louise form such a magnificent background that many visitors ask nothing better than to sit on the hotel veranda watching the marvellous kaleidoscope of beauty and colour that they present. From left to right they are: Saddleback, Fairview, Lefroy, Victoria, Collier, Popes, Whyte, the Devil's Thumb, the Needles, Big Beehive, Niblock, St. Piran, and Little Beehive. At the far end of the Lake, catching for the greater part of the day the full glory of the sun, their snowfields standing out in dazzling whiteness, are the glaciers that drop down from Mount Victoria and the lofty ice-crowned head of Mount Lefroy.

One of the loveliest short climbs is to the Lakes in the Clouds, situated a thousand feet and more higher than Lake Louise, nestling on the side of the mountain range.

Between Moraine Lake and Lake Louise lies Paradise Valley, about six miles long, carpeted with anemones, asters and other Alpine flowers. Great peaks rise around it like citadel walls. The valley can be reached from the Moraine Lake trail up Paradise Creek, or from Saddleback down a steep zigzag trail through beautiful Sheol Valley, then following up Paradise Creek to the Giant's Steps, a stair-like formation over which Paradise Creek tumbles in a beautiful cascade. The journey may then be continued across the valley to Lake Annette, a tiny emerald sheet of water on the other side of Mount Temple. From the Giant's Steps a trail leads across the valley to Sentinel Pass, whence descent can be made through a lovely Alpine meadow known as Larch Valley to Moraine Lake. This lovely mountain lake lies exquisitely blue-green at the base of ten giant peaks.

CORRESPONDENCE.

SIR CHARLES CRAUFURD TO THE EDITOR.

SIR,—General Hadfield will find the intricate points respecting the date of the Nativity fully dealt with on pp. 463 to 472 of Mr. Davidson's "Great Pyramid," with supporting evidence in the next ten pages.

It is impossible satisfactorily to condense the arguments therein, for they deal with the subject in an exhaustive way, never before attempted, and must be read in extenso.

Three points, however, may be mentioned. The Roman A.U.C. year began on 21st April, not 1st January: this has been a great stumbling-block to commentators. It affects the date of the Crucifixion, which was Friday, 7th April (Julian) A.D. 30. That is, at the end of A.U.C. 782. And that date supports the 4 B.C. date of the Nativity: for 1 B.C. and 1 A.D. of our reckoning are the same year. Therefore, 4+30=34, and 34−1 equals 33 years current; which was Our Saviour's age at the Crucifixion.

Secondly, the 15th joint year of Tiberius began on the 16th January, A.D. 27, when Our Lord was approaching 30 years of age. He began to teach some months later. This, again, supports the 4 B.C. autumn date for the Nativity.

Thirdly, on examining the account of the events in Herod's life after the eclipse of 12th March, 4 B.C., as given by Josephus, it will be seen that they could not all have happened in the short lunar month between the eclipse and the Passover of that year. Consequently, that Herod must have died shortly before the Passover of the next year in 3 B.C.

After discussing these, and a multitude of other indications, Mr. Davidson and Dr. Aldersmith conclude that the Nativity took place on or about Saturday, 6th October, 4 B.C. And probably on that exact day which was the Feast of Tabernacles; when "The Word became flesh and Tabernacled [Greek] among us."

The architect of the Pyramid indicated these dates 2,000 years previously.

I am, Sir,
Your obedient servant,
CHARLES W. F. CRAUFURD

To the Editor of THE NATIONAL MESSAGE AND BANNER.

SIR,—I was much interested in the article "Week by Week" for July 9th in THE NATIONAL MESSAGE, stating the French came from Syria, and think it would interest the readers of your magazine to know that Rev. T. Howes wrote that the bee was the emblem of Assyria; and according to Dr. Kitto, "Napoleon adopted the bee as the symbol of the

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Empire as he wished the bee to be regarded as indicating the revival of the Merovingian dynasty of which this insect seems to have been the symbol; and as representing the industry of the nation. The spread bee also is not unlike the national *fleur-de-lis*, and it seems Napoleon was not unwilling that it should be mistaken by the populace for that favourite emblem." Note, " In the year 1654 a tomb was discovered at Tournay in Flanders which was supposed to be that of Childeric I, son of Morovee (head of the Merovingian dynasty) and father of Clovis, who reigned in the Low Countries from 458 to 481. This tomb contained a sword with a golden hilt, an iron hatchet, many bees of gold, 100 gold medals of the emperors of Constantinople contemporary with Childeric, with 200 silver medals of the same empire prior to Childeric. The Emperor Leopold presented these remains to Louis XIV, and they are still preserved in the Cabinet of Antiquities of the National Library at Paris." M. G. H.

To the Editor.

SIR,—In the " Students' Hume " History of England, it is written " Sidonius, the bishop of Clermont, has described the terror which these barbarians inspired. 'We have not,' he says, 'a more cruel and dangerous enemy than the Saxons. They overcome all who have the courage to oppose them. They surprise all who are so imprudent as not to be prepared for their attack. When they pursue, they inevitably overtake: when they are pursued, their escape is certain. They despise danger. They are inured to shipwreck: they are eager to purchase booty with the peril of their lives. Tempests, which to others are so dreadful, to them are subjects of joy. The storm is their protection when they are pursued by the enemy, and a cover for their operations when they meditate an attack. Before they quit their own shores, they devote to the altars of their gods the tenth part of the principal captives; and when they are on the point of returning, the lots are cast with an affectation of equity, and the impious vow is fulfilled'" (p. 22, " Students' Hume "). Such were the *Saxons*.

Speaking of *Israel in the Isles* the prophet Isaiah says, Fear thou not; for I am with thee; yea I will uphold thee with the right hand of my righteousness (xli, 10).

11. They that strive with thee shall perish.

12. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.

15. Behold, I will make thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.

16. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them, and thou shalt rejoice in the Lord.

I will contend with him that contendeth with thee (Isaiah xlix, 25).

Isaiah liv, 17. No weapon that is formed against thee shall prosper. And these are the words that the Lord spake concerning Israel and concerning Judah (Jer. xxx, 4).

11. Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure.

16. All they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

Jer. li, 19. Israel is the rod of his inheritance.

20. 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.

21. And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider.

22. With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid.

23. I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

It is remarkable how the Saxons in the battle days of their invasions and conquests are to be seen fulfilling the ancient prophecies concerning " Israel."

E. NORBURN.

To the Editor.

SIR,—The following extract from the *Times* is interesting when read as a pendant to the article on Great Pyramid dating (*Week by Week*, pages 475–6), published in THE NATIONAL MESSAGE AND BANNER for July 23rd, 1927. The report, which is dated July 25th, states:—" The (Soviet) War Commissar *Voroshiloff*, was present at the manœuvres in the Marat, and in the half-darkness of the night he delivered a long speech to the personnel of the fleet. He declared that *the menace of war had become a reality*, and that one would *probably break out* in 1928. The fleet, already in good fighting trim, must constantly remember this and must attain even greater efficiency for *the trials which* 1928 *might bring*. An unofficial version added that Voroshiloff declared that *the fleet would receive fresh units in* 1928, beginning with four cruisers, three destroyers, and seven submarines, all of them to be at the disposal of the Baltic fleet for the defence of Russian shores against British raids."

The recurrence of this date 1928 is not without significance.

Yours sincerely,
A. R. NELSON HEAVER.

P.S.—We open our papers this morning to find the record of a further important development. Those who studied the article in the N.M. & B. (*Week by Week*) for July 23rd, on the Pyramid date indications for *July 11th*, will remember a reference to a leading article in the *Times* for that date, on the Geneva deadlock. To-day the Press reports that as a result of this breakdown, Mr. Coolidge has decided not to seek re-election. This announcement " affecting the destiny of a nation " was made under dramatic circumstances. The following ten-word message was handed to reporters behind locked doors:—" I do *not* choose to run for President in 1928."

On the same day a report from Geneva states that the " American delegates are examining the new Japanese proposals

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which it is understood are based on Mr. Bridgeman's original proposal for a *naval holiday either till* 1931 *or* 1936."

Here, again, is a remarkable thing. If our reading from the Great Pyramid be correct, the second low passage should terminate in 1936. That is the indication. But Dr. Gornold, a noted authority on prophetic indications, has good reasons for believing that the second phase of tribulation will be shortened to terminate in 1931. 1928–1931–1936!

Further comment, surely, is superfluous.

A. R. H.

SOME THOUGHTS ON THE ORIGIN OF THE NAME AMERICA.

By MYRTLE STRODE-JACKSON.

WHILE it is perfectly obvious that "Brith ain" are words of direct Hebrew significance, and stamp our mother islands as being the home of the Covenant people and their ships, the name America has always seemed obscure and to have no connection with Israel history.

It has been therefore of considerable interest to read in James Bryce's book on *South America* how this name *America* came to be given to the new world.

It appears that Christopher Columbus remained under the delusion that he had discovered India and new parts belonging to the continent of Asia; but in 1497 other voyagers sailed forth to explore the new land, and one of the ship's company Americus Vespuccius, of Florence, gave an account of this and subsequent voyages which he described in letters as "a New World, a New Fourth Part of the Globe." This correspondence created a great sensation, and one of these letters was made the basis of a book *Cosmographiae Introduction*, published by Professor Hylacomylus, in 1507, at St. Dié in France, and he suggested that as Americus was the discoverer of this Fourth Part of the World, it should be called after him.

Now here comes the interesting point. In a footnote, Bryce tells us that the "name Americus Amerigo is an Italianized form of Amalrich, a name borne by some of the Gothic kings mentioned by Jordanes, and also by two of the Latin kings of Jerusalem in the twelfth century."

Charles Kingsley further elucidates the name for us in his wonderful Cambridge Lectures on the Goths and Lombards. He tells us that the Goths were ruled over by two royal races, sons of Woden and the Asas. The Ostrogoth race was the Amalungs, the heavenly or spotless race. He describes Theodoric, the famous King of the Ostrogoths, as living and labouring "like what he was—a royal Amal, a true son of Woden." So the name Amalric would mean royal and all-powerful chief.

Every student of British-Israel history has learnt by this time that the Goths and Scythians were Israelites who wandered westward from the land of Gozan and all those regions back of the Euphrates whither Tiglath-Pileser, Sargon, Sennacherib, and Esarhaddon had translated them from Palestine. The name *America* may not convey much to us, but the United Lands of a Royal Chieftain of Israel may well cause the heirs of Manasseh a thrill of pride and joy!

QUESTIONS AND ANSWERS.

By the Rev. G. H. LANCASTER, M.A.

QUESTION.—Will you kindly answer the following question? There are many people who are being immersed, going under water. Is immersion necessary to salvation? Baptists, Pentecostals, and others say it is, whereas others sprinkle water over the head. When Our Saviour was baptised by John in the Jordan I am told that the water was only ankle deep and the water was poured over His head. Was that so? The Jordan at that time of the year may have been low. The Baptists, etc., say that when He came up out of the water He had been completely covered by it. ANON.

ANSWER.—You will, I know, quite understand that we cannot enter into matters which may be controversial in these columns, nor can we decide issues between the views of Baptists and those who differ from them with regard to "Baptism by immersion."

But it is safe to say that climatic conditions render circumstances very different. Immersion in the Jordan might be feasible at nearly all times in the year, whereas immersion in England might not. Little is known about the early history of Baptism. The *Rite* is nowhere described in detail; but the element was always water, and (in the East) the mode of using it was commonly immersion. The symbolism of the ordinance required this. It was an act of purification, and hence the need of water. A death to sin was expressed by the plunge beneath the water, and a rising again to a life of righteousness by the return to light and air; and hence where convenient or possible the appropriateness of immersion. Water is often mentioned (Acts viii, 38, x, 47; Eph. v, 26; Heb. x, 22), nor is there mention of any other element. Immersion is implied in Rom. vi, 4 and Col. ii, 12. But immersion was a desirable symbol rather than essential. In the prison at Philippi, it can hardly have been possible, nor was it very probable in the house of Cornelius. Wherever large numbers of both sexes were baptised, the difficulty of total immersion in each case must have been great.

Nor must it be forgotten that if immersion, whenever possible, better expresses the cleansing of the whole man, pouring or sprinkling better expresses the outpouring of the Spirit, whose operation is not dependent upon the amount of water, nor upon the manner of its application.

It may be added that in the Eastern Churches trine immersion is regarded as the only valid form of Baptism. But the teaching of the Church of England is to be found in Article XXVII.

As a matter of fact, in regard to your question and the statement made therein, I cannot find any record of Baptists' teaching that immersion is *necessary* to salvation, for they do not teach it! For proof of this, please see a small book called "Baptist Principles," by Wheeler Robinson, price 2s., published by the Kingsgate Press, 4, Southampton Row, W.C.1, in which the whole case is fairly discussed by one who is a good Baptist scholar.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE shall be glad if those who have apartments to offer for visitors to the Congress will send us particulars as quickly as possible: terms, train, tram and 'bus services, etc.

* * *

Mr. Herbert Garrison is announced to give his lantern lecture on "Cameos of Empire," in the Town Hall, St. Helier, Jersey, on Saturday, August 27th, at 8 p.m.

* * *

Our enterprising branch at Southend is having two field days on September 13th and 14th. There are to be afternoon meetings in St. John's Church Hall, Pier Hill, at 3, and evening meetings in the Kursaal at 8; the latter building holds some 3,000 people. The Mayor of Southend is to preside. The speakers are Dr. W. Gornold, Mr. J. J. Morey, the Rev. Joseph Gay and the Rev. J. J. Whitehouse, M.A. The subjects include:—"The Great Pyramid"; "The Next Ten Years, What?"; and "The Return of Our Lord." There will be hundreds of free seats. Reserved seats, 2s. and 1s.

* * *

A British-Israel Conference will be held in the First Baptist Church, Aurora, Illinois, U.S.A., on the afternoons and evenings of September 1st and 2nd, when the speakers will be the Rev. Pascoe Goard, Dr. McGinnis, Professor Jenks, Mrs. Williams and others. Mr. Goard will thereafter broadcast from Chicago. From September 5th to 11th he and others will speak at the Conference at Toronto as announced in our issue of July 30th. Mr. Goard will also address meetings at Haverhill on September 13th and 14th. On September 16th he sails for England.

* * *

By kind invitation of the Misses Allen a successful Garden Party was held on July 28th for our Oxford branch in their beautiful gardens. The Rev. Joseph Gay gave an address. Sir Arthur Phayre, the president of the branch, presided. Tea was provided, after which the Rev. J. H. Mortimer, vicar of Marston, entertained the company with his excellent orchestra. Miss Violet Thompson conducted a sale of useful articles. It was a happy occasion enjoyed by many B.-I. friends and supporters.

* * *

The Rev. C. H. Coates addressed two meetings for our Croydon branch last week. We are glad to say his very useful book on "The Red Theology in the Far East" is having a good sale. It should be widely known by those who wish to understand something of the ravages of so-called "Modernism" in the Mission Field.

Mr. J. H. Tench gave a lecture on "The Great Pyramid: its Divine Message," to a large and interested audience on August 9th, at 42, St. Giles, Norwich. Names were given in of those wishing to become members of the proposed Study Circle.

* * *

Meetings for the London area, to be addressed by Mr. John Leech, K.C., the Rev. Joseph Gay, Mr. J. J. Morey and others, have been arranged as follows:—

September 1st. Central Library, 68, Holloway Road, N.
" 7th. Y.M.C.A., Church Hill, Walthamstow, E.
" 8th. Town Hall, Chiswick.
" 9th. Y.M.C.A., Croydon.
" 12th. Town Hall, Stratford, E.

The Croydon meetings are at 3 and 8. Other meetings at 8 p.m.

* * *

Our "Bible Convention," which was held at that charming summer resort, Llandrindod Wells, concluded on 12th inst. The Convention had been planned by our late Commissioner for Wales, the Rev. D. Wynne Evans; shortly before his Home call, and his absence was keenly felt throughout the meetings. The Convention commenced on the evening of Monday, the 8th inst., in the Albert Hall. It was preceded by a service in the same hall conducted by the Rev. Joseph Gay on the previous Sunday morning. Our beloved friend, the Rev. James Mountain, D.D., under whose chairmanship the Convention was conducted, opened up the Scriptures in his illuminating Bible Readings at the morning session each day. The other speakers included the Rev. Joseph Gay, A.T.S., Rev. Guy Waddington, M.A., Rev. T. H. Whitehouse, Mr. Herbert Garrison, F.R.G.S., and Mr. John Leech, K.C.

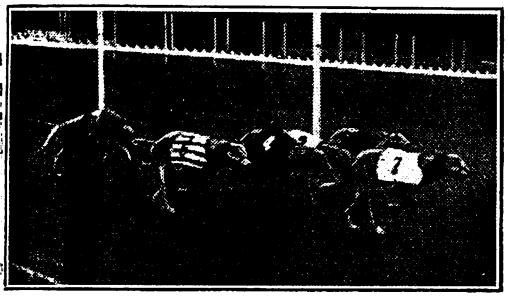
Meetings were held each afternoon and evening, and on Thursday evening Mr. Garrison lectured on the Holy Land, illustrated by a very fine selection of lantern pictures.

At the closing meeting on Friday evening, Mr. Leech gave a diagram lecture to an appreciative company on the structure of the Great Pyramid, which was followed by an admirable address from Mr. Gay on the Spiritual lessons of the Pyramid.

The Convention was full of life and encouragement. Some of the visitors to "The Wells" attended the meetings throughout, and we are aware of some who postponed their departure in order to be with us to the end, and the hope was expressed that the Convention would be repeated annually.

We thank God for His help and blessing, and pray that the glad tidings may be carried far and wide by those who were present and evinced such interest in the truth as it was unfolded. We sincerely thank the many friends who upheld us in prayer, and who we are confident had a large share in the success of the Convention.

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This Sabbath Desecration has been Stopped !

A few days ago it was announced that on Sunday August 7th Dog Races would be held at Southend-on-Sea. This meant on the LORD'S Day noisy racing crowds—an orgy of excitement, din, and Sunday Trafficking—a whole army of Bookmakers and Betting Touts plying their business—and our youths and maidens further corrupted, by the most hideous form of Sabbath Desecration ever attempted in this country. **It had to be prevented,** and the newspapers have acknowledged the great services rendered by the Lord's Day Observance Society in the matter.

What We Did :

1. **Appeals for Action** were sent to His Majesty's Government—the Borough Chief of Police—the Mayor and Corporation of Southend—the Lord Bishop of the Diocese—which were sympathetically received.

2. **A Staff of Organisers**—Rev. S. H. Sebire, Mr. Newman Watts, Mr. B. Wileman, Mr. H. H. Martin—were drafted to Southend to help in arousing the People.

3. **Three Manifestoes** setting forth the dangers of Sunday Dog Racing were circulated far and wide.

4. **Ministers of Religion** interviewed, and Resolutions of Protest arranged in Churches of all Denominations.

5. A public **Protest Demonstration** was held.

6. **Legal Opinion** obtained, with a view to a Test Case in the Courts.

7. **Newspapers** were approached, and induced to join in the Protests.

8. Above all, much **Prayer** was offered that the intended dishonour to God's Day might be defeated.

In the end, the Public Indignation was so great that the Promoters decided to abandon these Sunday Races. It has been a great vindication of the restfulness and sanctity of God's Holy Sabbath. The Lord's Day Observance Society spared no expense, left no stone unturned, to achieve the magnificent result in which God's People are rejoicing. Will you strengthen the hands of this Society in this hour of Victory ? The Victory form filled in to-day will enable us to continue the battle wherever the Sabbath Destroyers venture to show themselves.

SOUTHEND VICTORY FORM.

To H. H. Martin, Secretary
Lord's Day Observance Society
18, Buckingham St., London, W.C.2.

Rejoicing in the latest success at Southend-on-Sea, I gladly send £ : : as a victory thank-offering, and to help the Lord's Day Observance Society in its great work of saving our Sabbaths from destruction.

My name and address.....

.....

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THE NATIONAL

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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 KINGDOM OF GOD.—I.

BY THE REV. W. PASCOE GOARD.

ADMINISTRATION OF MIRACLE POWER.

THE Modernist Movement has swept over all the Church. The proponents of it avoided setting up a new organisation to proclaim their new statement, but *seized upon the educational citadels of the existing organisations* and so *transformed them into a great unity of Modernist propaganda.*

They gained all those who, with understanding, accepted their new teaching—that is to say, new as far as the Evangelical Church is concerned—although old as the ages as far as the matter which they are teaching is concerned—they gained all those who were indoctrinated with the new faith from childhood; and *they retain* those who, *not realising that the faith has been changed in their Church organisations, clung to the organisation for what they believe it still continues to be.* So the great denominations are to-day in the grip of Modernism, and of Modernists.

Now the Modernist school has assumed that there is no miracle to be taken into account in estimating the Bible, the Personality of Jesus, the life of men and of nations, or of the Church.

This is an assumption which substitutes a philosophical hypothesis for the statements and faith of Holy Writ. Is this assumption warranted by fact?

Such assumption is not warranted by fact if the testimony of the Holy Scriptures as to matters of fact are to be taken into account.

Such assumption is not warranted if the doctrines taught in Holy Writ are true.

Such assumption is not warranted if the testimony of the Church in all the ages is according to fact and truth.

Such assumption is not warranted if the history of the Israel nations has been rightly written.

Such assumption is not warranted if the testimony of millions of Christians now living is to be accepted as based upon fact and truth.

He will be a bold man, and they will constitute a bold school, who, without absolute proof to the contrary, will still assert a negative which is contrary to all this evidence, and more.

MIRACLE IS A WELL-KNOWN POWER, ACTIVE IN THE PAST AND IN THE PRESENT, IF ALL THE POSITIVE TESTIMONIES OF THE PAST AND PRESENT ARE TO BE TAKEN INTO ACCOUNT.

THE UNBELIEF OF THE MODERNIST IS NOT EVIDENCE, MUCH LESS PROOF, TO THE CONTRARY. IT IS A NEGATION ASSERTED IN THE FACE OF AGES OF POSITIVE EXPERIENCE.

We must be prepared to accept *every positive fact*; but we are not prepared to accept the empty negations of the Modernist school. The positive knowledge of one person outweighs, and must always outweigh, negative assertions of a whole school.

We will accept the facts, and upon the facts will build our faith, as far as our knowledge of facts go. We will then add to our knowledge *faith in the written Word, which miraculously presents things which lie beyond, not the realm of facts, but beyond the realm of our knowledge of facts.*

We are not called upon to act as credulous ones dominated

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by superstition. We are called upon first to verify that *the Bible does present to us facts which were not known in the usual way of human knowledge* WHEN THE RECORDS WERE WRITTEN but which have since become matters of general knowledge.

We present the fact that there has been miraculous power brought to bear in the preparation of the Book, which fact we are able to verify and to demonstrate by fulfilment of prophecy, and otherwise, especially in fulfilment of Israel prophecy in Israel-Britain. This supplies for us a *ground of assurance*, when we approach statements which concern things still, in point of time, beyond the ordinary realm of human knowledge, and concerning other things which transcend our knowledge. In every case, where demonstration of truth or error has come through the process of time, the Word so spoken by other than human knowledge has been found to be correct, and perhaps nine-tenths of such statements have matured and been demonstrated. Therefore, we have good ground for faith that the remaining margin which yet remains to be verified is also correct. The great volume of prophecy already translated into history is abundant to demonstrate superhuman knowledge inspiring the writers of the Book. This demonstrates miracle in the highest degree. So we have a firm footing for our faith, whereas the Modernist has no basis of fact upon which to build his unfaith.

We have then, as Bible believers, the advantage of the so-called Modernist Movement. They accept negations. We accept and present ascertained facts.

Now, we are not going to set up a new order to teach the old truths of the verities of the sacred Scriptures. *We are going to recover the great organisations which our fathers built on faith, and which the Modernists have captured for the propagation of their negations and unfaith.*

Thus the struggle for the possession of the Churches is on.

Shall the Churches be the home of negations and unfaith? Or, shall the Church regain its position as the home of faith in the Miraculous Lord, the Miraculous Saviour and King, the Miraculous Book, and in the Miraculous experience of the child of God; that is to say, an experience transcending the common experience of the natural man?

To this end, as a triumphant demonstration we present God's foretellings regarding His Kingdom-nation Israel, and continued and proceeding to ultimate fulfilment in modern Israel; viz., the Celto-Saxon race.

The watchword of our Movement might be:—

"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."

Every act here mentioned is an accomplished fact, each is a *personal act of* JEHOVAH. Every act here mentioned is *outside the ordinary experience of men and nations*, and constitutes what is meant by "Miracle."

The succeeding experiences of Israel, such as might fall to the lot of any people, *are under Divine direction and control*, and *the "miracle" element is present at every point*. Thus it is declared, "When thou passest through the waters I WILL BE WITH THEE; and through the rivers THEY SHALL NOT OVERFLOW THEE; when thou walkest through the fire THOU SHALT NOT BE BURNED; neither shall the flame kindle upon thee."

In ordinary international affairs Jehovah has been present in the past and will still be present in the future.

"For I AM JEHOVAH YOUR GOD, THE HOLY ONE OF ISRAEL THY SAVIOUR. I GAVE EGYPT FOR THY RANSOM, ETHIOPIA AND SEBA FOR THEE."

"Since thou wast precious in my sight, thou hast been honourable and I have loved thee; THEREFORE WILL I GIVE MEN FOR THEE, AND PEOPLE FOR THY LIFE."

"FEAR NOT, FOR I AM WITH THEE, I will bring thy seed from the east and gather thee from the west;

"I will say to the north give up, and to the south keep not back; bring my sons from far, and my daughters from the ends of the earth;

"Even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him."

This is one comparatively short quotation of the Message of Jehovah to Israel Britain. It breathes *the Personality, the Personal activity*, and the *Personal presence* of Jehovah in the nation. It shouts aloud triumphantly of the perpetual activity of Jehovah in the affairs of His nation. He uses, directs and controls the laws of nature; He sweeps aside the power of nations; when they lie athwart the appointed path of the nation of Jehovah, all must ultimately make way for the nation which is Created, Redeemed, Formed, Called by name and claimed as a personal heritage by the Almighty God.

If there is no miracle, then all these and all such statements are untrue or are but so much meaningless jargon; having, indeed, the form of majestic poetic beauty, but having no truth or meaning. But as miracle is the order of the day in Israel, every sentence and line is filled with meaning for our race and nation, and indicates the Infinite Power which dwells among the people of His nation, and which leads forward in the path of history that formation which is the work of His hands, namely, Israel, His Kingdom-nation. This is the true clarion call to our race and nation. The Modernist negation of it all is tragic beyond telling.

Obviously, we must demonstrate the miracle element in the Bible, that is to say, the inspiration of this Book, if our cause and work is to stand.

But how shall we demonstrate this great fact?

We will do so as the scientist demonstrates any law of nature, by reference to and presentation of facts.

Let us consider the phenomena of the prophecies. They are before us, and cannot be denied as a present series of existing facts.

Let us remember that the prophecies relating to Israel in the Old Testament, pre-writing history from the time of writing forward till the end of the Christian dispensation, were *written in Asia during the time Asiatic civilisation and learning were at their height*.

Not to mention the pre-Davidic literature which found its place in the Bible, we see that the later prophecies were spoken and also written before Asiatic civilisation fell, and before European civilisation and learning arose.

Too much cannot be made of this great fault in the strata of world history, between Asiatic and European civilisation and literature.

Isaiah we find covering the ground of *the fall of ten-tribed*

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Israel, and *the rise to its zenith of Assyria*. He wrote from the standpoint of Jerusalem and the Temple. His writings consisted of tracts each dealing with a separate and distinct House or people; something as follows:—

To Judah and Jerusalem: chapters 1 to 6.
To the House of David: chapters 7 to 12;
and so on through the Book.

Each tract contained a prophecy regarding the House or people addressed, and many of these prophecies stretched in vision on *to the end of Asiatic civilisation; on to the beginning of European, and even of British nationhood, and western civilisation;* and especially from Chapter 40 to the end of the Book, on to the rise and development of the British Empire. Every line of prophecy was a hazard. If it arose from human genius, it had scarcely a chance in a million of making good. And yet taken thread by thread, it has stood the test of history to the present day.

Jeremiah also wrote from the standpoint of Jerusalem. He covered the time of *the rise of Babylon* to power *upon the ruins* of Assyria, and of *the fall of Judah and Jerusalem*. He prophesied as to *the return of the captivity*. He prophesied of *the final removal of the House of David*, not to return with the captivity. He recorded in full *the New Covenant to be entered into with the House of Israel;* and *the renewal of the Covenant with the House of David*, which House was then in the agony of being plucked up and removed from Judah and Jerusalem by the Babylon power.

Ezekiel wrote from the standpoint of the Captivity of Israel. He wrote of *the experience of Israel to the time of the end of the prophetic period of two thousand five hundred and twenty years*, which period was at once the time of Israel's punishment, and the time of the Continental Empires' opportunity. He pre-wrote *the restoration of Israel at the end of that period*, and the time of violence which should mark the passing of the Continental system and the re-establishment of Israel. He also pre-wrote the New Civilisation to be established by our returning Lord.

Daniel wrote from the standpoint of Babylon. *He pre-wrote the whole of the course of Continental Empires down to the end of the seven times of prophecy;* and *then foreshowed the restoration* to rule of the "saints of the Most High."

Each of the other prophets made a contribution to this great story. They exposed their works to a million dangers by their pre-writing in outline and detail of European history, *before European civilisation had arisen.*

In every instance the Word thus *strangely produced in a former civilisation* has *been fulfilled to date in the present civilisation.*

All schools will grant that IF THE STATEMENTS HERE MADE ARE TRUE, THEN THE BIBLE LITERATURE IS THE PRODUCT OF MORE THAN HUMAN MINDS; and that it must be taken to be what indeed it is, miraculous literature inspired of God.

Now then, in addition to proving that Britain is Israel, *it is our duty to prove that the prophecies of the Bible are really pre-writings of the history of Britain* and of the Continental Empires.

Thank God, we have succeeded in that proof, as the minds of scholarly men without number have been constrained to admit, to their exceeding joy, hard as they at first fought against the truth.

Therefore "Miracle" is established for the Book, and for Israel-Britain, and for every Christian who enlists under the Banner of our Saviour and King.

These things and more being so, *what shall be said of the schools which strive with might and main to rob our people of this their priceless heritage?* This is a question which, fortunately for us all, is reserved for Our Lord's own judgment, and with it we have nothing to do.

What shall be said of those who are striving with might and main to make this Gospel known to all our race, and to the nations of the world, so that the former may rejoice in their heritage, and the latter may not be found to be, in fighting against Israel-Britain, fighting against Jehovah, the Holy One of Israel?

What, indeed, shall be said of those who are thus labouring, but that *they have striven to do their duty without counting the immediate cost*, and that they are still "unprofitable servants"?

Let us join in the struggle to make manifest these things, that at the end we may hear "Well done, good and faithful servant" from the lips of Our Lord. For even the "unprofitable" servant may be a faithful servant; and so enter into the Joy of his Lord.

THE NIGHT WATCHERS.

BY DR. W. GORNOLD.

STUDENTS of the Word are apt to leave out of consideration the important week of Creation which occupied "seven days." It does not signify greatly whether these were cycles of 360 years, covering a period of 2,520 years, or whether they were prophetic days of a year each in duration, but what is, indeed, significant is the fact that by the inclusion of these seven year-days, we have an epoch which was exactly 2,520 years prior to the Exodus, which I have shown to be the central feature of the field of battle defined by the Great Circle of the Pyramid. The Exodus defines the "crossing" or transit, which is the equivalent of the name *Pasach* or Passover, from which we derive our word Pascal. In strict agreement with this idea we find the Exodus epoch to be defined in the Pyramid by the "crossing" of the Descending and Ascending Passages. At the head of the former we find the star *Alpha Draconis*—the Dragon Star—bearing downwards all the way towards the Pit; while at the head of the Ascending Passage (hidden with God until the revelation of the Exodus) we find the star *Regulus*, the Ruler, Regulator or King, bearing upwards all the way to the Gate or Granite Leaf. The distance from the Exodus crossing to the Pit below or the Gate above is 3,487½ inches and correctly defines the year 2001½ as terminating the dispensation of six thousand years, which in the Pyramid is central on the vertical of the Granite Leaf. This measure of 3,487½ is confirmed in the synthetic feature of the Antechamber, the contained circle being 365.24 inches in circumference, with a radius of 58.13 inches. These inches taken on the lunar scale of 30 days to the month, or 360 to the year-circle, yield 3,487½ days, as compared with 3,487½ years on the solar measure already defined. Measured from the end

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of the first Low Passage, November 11th, 1918, they bring us to May 29/30th, 1928, which is, therefore, the date defined by the entrance to the last Low Passage in the present lunar cycle.

It has already been shown that the solar axis was in line with the star *Antares* (pro-martial) in the year 1914. This star is otherwise anciently known as the Heart of the Scorpion (*Cor Scorpii*). In the course of the 360-year cycle the axis passed to the star *Frons Scorpii*, in the Head of the Scorpion, defining the year 1924, the extension of the Italian sphere of influence in northern Africa, and exactly coinciding with the important General Election by which the Conservative Government was displaced by the Labour Government for just 286 days, as Mr. Davidson aptly points out in his "Talks on the Great Pyramid" No. 3, "exclusive of the days of handing over the portfolios." Including these two days, we have 288, which is exactly half the number of Sabbatical years from the Creation date—4006—to the beginning of the Ministry of Christ. In the course of the meridian precession in the cycle of 360 years, we come to the star *Beta Libra*, which holds the central point in the beam of the Balance, where all things come to rest. This star is anciently associated with the letter Heth, the figure 8, and the idea of Restitution. It measures to the year 1932, at the vernal equinox. This happens to be a Full Moon, and according to the Hebrew Calendar is the 15th day of the 7th month. It falls on March 22nd. In this connection it is important to note that the intercalary month *Ve-adar* is modernly made to follow *Adar* and to precede *Nisan*. But anciently and originally it came at the end of the year after the month *Elul* and before *Tishri*. If we define *Nisan* as the seventh month, we must identify it with the Full Moon in Aries, so that the Pascal Full Moon always follows and never precedes the equinox. This is the symbolism of the institution and accords with the historical fact of the Exodus.

The 15th day of the 7th month has a prominent position in the Sacred Calendar. On this day Abraham left the city of Ur in obedience to the word of God. On the same day Israel left the land of Egypt. On the same day Isaac was offered as a sacrifice, the supreme testing of Abraham's faith, and the promise that "God will provide Himself a lamb" was fulfilled on the 15th day of the 7th month in the year A.D. 30, when Christ offered Himself "once for all" as a sacrifice for sin. Needless, therefore, is it further to emphasise the great significance of this sacred date. In the year 1932 it will confirm this import. The Great Step date of 1909 affords a luni-solar cycle of 19 years to the last Low Passage. I have observed that in 1909 there is a New Moon at the equinox and this is repeated, of course, in 1928.

We have already defined the dating of the Last low Passage entrance as derived from the Antechamber length of 116.28 inches as May 29th, 1928. Now 229.43 inches × 30 days to the inch, gives 6,883 days, which being set off from the Low Passage entrance, takes us back to the Great Step at August 5th, 6th, 1909. This date has already been given as exactly 19 years from August 6th, 1928, otherwise astronomically derived as one of the 1928 significant dates. If we are justified in following the guidance of the astral indicators, we may measure the same passage length by a somewhat different standard and from a different epoch. This latter is the New Moon of the vernal equinox in 1909, and the standard astronomical lunation of 29.53 days will be equal to the inch measure. In effect we get 229.43 inches × 29.53, which is equal to 6,775 days, and gives the date October 8th, 1927, when measured from vernal equinox 1909, and February 23rd, 1928, when measured from August 6th, 1909. But there are astronomical reasons for regarding the date August 6th, 1928, as being of special importance in connection with the Tribulation period, and this is just 235 lunations or 19 years from the Great Step dating. Whatever we may conjecture in regard to the time of the Tribulation, we certainly know that it is limited to 1,335 days, and that of this period the Sea Beast has power from the Dragon to continue for 3½ years or forty-two months. The whole period from 1909 onwards is under the influence of the Moon as distinguished from the solar influence and the onward and upward progress of Israel from the Exodus. The Great War began on August 4th, so far as Great Britain was concerned, and this is the 216th day of the year 1914. May 29th, 1928, will be the 216th day from the end of that year. This number 216 is highly significant, being the cube of 6 or 666, *i.e.*, 6 × 6 × 6. It is certainly remarkable that the 216th day from the beginning and the end of these respective years should be marked by the Pyramid feature of entrance upon the first and second Low Passages in what we know to be the lunar track, while the 216th day from either end of the year overlaps a period of 66.6 days. Thus while we are assured that the lunar measure will be absorbed after we have passed through the last Low Passage, we must not blind ourselves to the fact that what stands for modern progress in science, art, literature, sociology, and even religion, is all to the bad from the point of view of the spiritual life. "Vox populi est vox Dei" is probably the most erroneous statement ever foisted upon a credulous world. Public sanction is the pit into which every nation of the world tips its rubbish. Sabbath-breaking, promiscuity, self-indulgence of every kind is commonly justified by appeal to public sanction. The expressed Will of God went by the board when that insidious device of Satan known as Eschatology began its deadly work of undermining the authority of the Scriptures.

But God has not abandoned us, albeit the issue must be fought out in this our age and on this our earth, but He will send us a man, even Elias the prophet, who must first come and restore all things, and once again and for all time the will of Heaven shall be made known unto all men, for the Spirit of Truth will work mightily for the healing of the nations and the abolishing of the fruits of sin. At first the Parousia or restoration of the Shekinah and the subjugation of the mind of men by the revelation of the Presence, and finally, the Pleroma or fulness of that Presence when Christ Our Lord will dwell with us bodily. "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. 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." This is that Dawn for which the watchers of the night are waiting.

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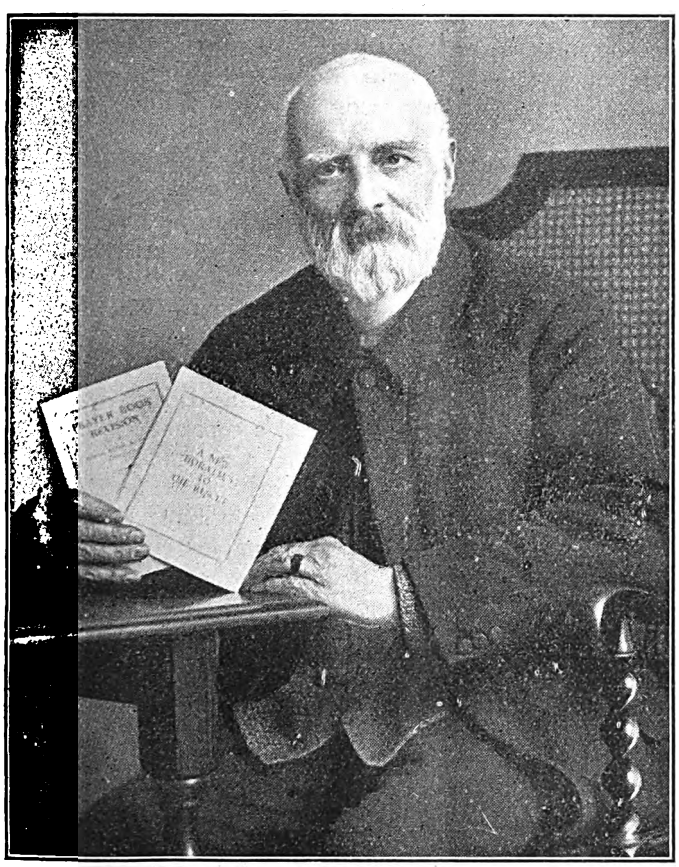
REMINISCENCES.

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

"OXONIAN" GREETING.

GREATLY honoured does "Oxonian" feel to have received from our Secretary-General an invitation to tell you all, new friends as well as the dear old comrades, how the God of Israel led me into, and has guided me, through the blessed revelation of British-Israel Truth.

It was in the month of June, 1879, when I was just turned



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

twenty, that I first heard of "Anglo-Israel," as the phrase then ran. A dear old school and college chum, son of a Canon of Salisbury, said to me as we were walking along the High at Oxford, where I was then established at Queen's College in my second year as undergraduate, "Have you ever heard about the English being the 'Lost Ten Tribes'?" I replied, "Nonsense, aren't the English 'Aryan,' and the Jews 'Semitic'? It cannot be." You see, Professor Sayce was a Queen's man, and my tutor in "Philology." I was mad on philology, from Farrar's time at Marlborough—he *did* make that dry subject interesting—and it was in philology and Latin prose that I passed highest and got my First in Mods. And *then* I knew no better than to believe that all mankind was divided into three, with no race connection uniting them—"Aryan," "Semitic" and "Turanian." However, which of these three was "Shem-itic," which "Japhet-ic," and which "Ham-itic," did not exactly appear! Presently came along Sir Henry Maine, who laid down the dictum (which everybody ought to have known before) that these terms "Aryan," etc., only defined types of Language, and that *Language* is no criterion of *Race*, but only of *Social Contact*. This would be in August of that same year, and no doubt unconsciously prepared the way for the, to me, happy and memorable change of view which took place by Providential leading in the following month.

I had been abroad, and returned home (travelling the last lap of the long journey through the night) to my father's Rectory at Middleton-in-Teesdale. Forgive all these details, but it all helps to explain what happened. My train arrived at the Teesdale terminus at 7.30 a.m. Before 8 a.m. I was in my father's "den." On the table was nothing except one pamphlet, which, being the only thing obvious for whiling away the time, I picked up and read. My father was not yet down. So I had ample time. This was the title of the pamphlet:

"THE COMING COLLISION BETWEEN ENGLAND AND RUSSIA.

Foretold by Ezekiel.

By an M.A. of Cambridge."

I did not then know who this was, but subsequently found out that he was the son of the Vicar of Laithkirk, the adjoining parish on the Yorkshire side of the Tees. Both father and son became my firm friends.

The gist of his exposition was that in those two "Russian" chapters of Ezekiel (xxxviii, xxxix) Russia, with all its subordinate, tributary, and allied nationalities, was depicted as striking a deadly blow at Israel in the latter days. Historically, Russia's enemy was England. Therefore, England and Israel were identical. The logic of this gripped my mind at once. From that moment, of the early morning of September 27th, 1879, I never doubted, and thank God, I never have doubted, but have had increasingly happy and happier conviction of the truth of the "Identity" of the British-Saxon Peoples with the "Israel" of History *and* of Prophecy.

Having specialised at Marlborough, under Farrar, in Geography (which always carries History with it—*his* great ambition was that a Marlborough boy should win the medal which the Royal Geographical Society offered for competition to the Public Schools—which medal I eventually won, and I *did* learn a lot in the process)—I at once set about studying

(1) The Bible,

(2) The Atlases,

(3) All Ancient History,

and this is what I discovered. This was still the year 1879, and I was only an Oxford Undergraduate—namely, that the Map, in the Historical Atlases, of the Wanderings of the Nations in the seventh and subsequent centuries B.C. gave a clue as to the movements of the "Ten Tribes." But the

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Bible was *the best of all.* The Bible told us three distinct facts :—

I.—THE BIBLE EVIDENCE.

(1) The Ten Tribes were all bodily deported.

(2) The Time of their Captivity preceded that of Judah (the Jews) by a century and a quarter.

(3) The Scene of their Captivity was remote from that of Judah.

II.—THE EVIDENCE OF GEOGRAPHY.

(4) All the places named in Kings and Chronicles as receiving the deported Israelites can be found in Maps of Persia to-day.

(5) Three Mountain Ranges and two mighty Rivers impeded their return to their own country, had they desired to go back.

(6) Their only natural outlets were E. and N.W.

(7) The route to the N.W. agrees with the only two records extant of what the Ten Tribes did when they were free.

III.—THE EVIDENCE OF HISTORY.

(8) The Apocrypha states how and whither they journeyed—into Central Europe.

(9) Herodotus shows how our Saxon and Scandinavian forefathers followed the same route at the same time, and arrived—in Central Europe.

(So do two Independent Witnesses agree in what John Wilson called "Israel's Grave the Saxon's Birthplace.")

(10) Josephus said that in his day they were "Beyond Euphrates still," the line of Euphrates prolonged making all Central Europe "beyond."

* * *

Having ascertained all these facts during the *last three days* of September, 1879, October saw them all put into orderly shape ready for the first opportunity of making them known. This came January 1st, 1880.

Thenceforward, "Oxonian" has spent a delightful (and he hopes useful also) 47/48 years to present date—"still going strong!" Dates and events may be tabulated as follows :—

1. "Oxonian" took shares in the British-Israel Identity Corporation, Limited—January, 1880.

2. His Articles and Maps on "The Geography and History of Israel's Wanderings" were published in their weekly broadsheet, "British Israel and Judah's Prophetic Messenger and Universal News"—January, 1880, to June, 1881.

3. Occasional articles also written for the "Nation's Glory Leader."

4. Collection and revision of the "Prophetic Messenger" Articles, and publication in book form under the title of "Israel's Wanderings," June, 1881.

5. Correspondence with "Philo-Israel," and occasional Articles in the "Banner of Israel," 1882.

6. Friendship with "C. M." (W. J. Cockburn-Muir).

7. Correspondence with the Rev. F. R. A. Glover.

8. Break-up of the B.-I. Identity Corporation, Ltd., and demise of the "Prophetic Messenger," January, 1885.

9. "Oxonian's" Editorship of the "Messenger" (for a little while as assistant to "C. M."), May, 1886.

10. Close friendship with my dear Richard Folkard, who devoted himself to the B.-I. Cause (and since till now with his very dear wife who survived him always his fellow-worker), 1886 to 1924, and onwards.

11. Meetings in St. Martin's Lane, of the Metropolitan "Anglo-Israel" Association—Presidents, the Right Honourable the Viscount Folkestone, and his wife, still happily spared to us—"Helen, Countess of Radnor."

12. From 1882 and onwards it was also "Oxonian's" great privilege to form an intimate acquaintance with that very exact and careful Pyramid student, Mr. James Simpson. Already since 1879, we (my wife and I) had enjoyed close counsel together (we were only then dear friends, subsequently engaged, our courtship had grown on B.-I. and Pyramid, we were married January 1st, 1885) on Piazzi Smyth. It has been our great good fortune also to see our three sons grow up to be more and more close students of these fascinating themes.

13. Touching upon the Pyramid, "Oxonian" possesses 6 vols. of Piazzi Smyth, 1 of Le Grange, 1 Petrie, 1 Davidson, as well as a host of minor writers. Another copy of Davidson's "magnum opus" is in possession of our architect son in S. Africa, at this moment being minutely studied by him out there. That great pioneer, Piazzi Smyth, whose popular work, "Our Inheritance," interested thousands in the Pyramid and made it possible for Davidson's book to circulate.

14. In 1887 and 1888 was formed the British-Israel Conference Association. We held week's conferences at Wolverhampton, Manchester, Edinburgh, Cheltenham, Bath. It was the energetic president of the Cheltenham Association, the late revered Surgeon-General J. M. Grant, who brought "Oxonian" out of his shell. Having for eight years been content with that nom-de-plume by which he had become known, Dr. Grant, wishing to show the world how many B.-I. clergy we already had, announced on the big posters, "The Rev. Oxonian, M.A.!" There were ten or twelve of us who went about together, each with our allotted subject, and it was then that acquaintance was made with the late Douglas Onslow, and a friendship growing as years went on with our surviving stalwart of the old days, the Rev. Commander Roberts, R.N. Nor does "Oxonian" ever forget the friendly co-operation of Mr. H. H. Pain.

15. Out of these Conferences sprang the "Handbook" of "British-Israel Truth," which embodied the substance of our addresses.

16. Negotiations were opened with the older Metropolitan Anglo-Israel Association, the two ultimately amalgamating under the title of "The British-Israel Association," subsequently prefixing the word "Imperial"—the "I.B.I.A."

17. In the summer of 1894, "The Messenger" was adopted as the official magazine, as "The Covenant People, with which is incorporated The Messenger." Mr. Folkard was still the printer, and "Oxonian" the Editor of the new venture. The nine volumes of "The Messenger" had included 840 pages of letterpress, 32 of maps and diagrams, and 29 in verse, from "Oxonian's" own pen. The total number of pages was 3,240, so that 2,400 were filled by other writers, 70 different contributors in all, some of whom were already, and some of whom became, leaders in B.-I. Truth.

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18. These were the years in which "Oxonian" won the confidence and friendship of Denis Hanan and Aldersmith, and received much encouragement from America, notably from "The Heir of the World," and that very interesting writer, Professor Totten.

19. From 1894 to 1916 followed 24 years of still more interesting and varied experience as Editor of the Official Journal of the I.B.I.A.—"The Covenant People."

20. Scotland. Mrs. Fordyce Thompson, the energetic Secretary of the Bath Association, subsequently residing near Dumfries, became our great friend. Mr. Whytlaw, of Kelvinside and Helensburgh, and Mrs. Whytlaw, welcomed us every winter (1892 to 1897), "Oxonian" regularly giving one of the series of six monthly lectures at the Burgh Hall, Hillhead, Glasgow. Mr. J. D. Reid, our Edinburgh Secretary, also arranged lectures for us, and in this connection we were also welcomed by Mr. James Simpson and his wife. "Oxonian" also lectured at Stirling.

21. "Perils" of *Chairmen*. St. Paul faced many "perils," but not this one. Once, at Edinburgh, a Major-General occupied the chair, *and* monopolised the attention of the audience for the greater part of an hour over a hobby of his own, so that "Oxonian" who had travelled 77 miles to give the lecture, which the audience had come to hear, had no time to deal with his subject, and was compelled, after a very brief exposition, to leave for the station, to travel the 77 miles back home. It is not the business of the Chairman to do more than introduce the Lecturer!

22. From Scotland, in 1898, we transferred our residence to the Crown living of "Sunk Island," on the Yorkshire bank of the Humber. Here, on the Sunday immediately following the anniversary of Queen Victoria's Coronation, we held a special B.-I. service, every year. All the people came, tea was provided on the Vicarage lawn, a strong deputation landed down from the Hull B.-I. Association, held an open-air meeting, we had to keep the Church bell for Evensong back for half-an-hour. Of the Hull members, Mr. and Mrs. A. Fooks, and Miss Lottie Atkinson, have remained our steadfast friends.

23. The damp soil of the Humber Bank having induced an aggravated attack of "rheumatic neuralgia," the Archbishop of York granted leave of absence, which led to a very happy year (November, 1903, to October, 1904) in the Chaplaincy at Lugano, Switzerland. Here Roman Catholic English friends threw their houses open to "Oxonian's" Lectures! These they remember to this day. Mrs. Ashworth-Edwards, the Miss Freres and Miss Edwards, Countess Mannini and her good daughters, Cineora and Gjorgina, hold undying memories for us for their kindness.

24. In 1902 Queen Victoria died, and King Edward and Queen Alexandra succeeded to the Throne. My old friend, Mr. Folkard, suggested that I should reissue in the columns of "The Covenant People" Mr. Grimaldi's genealogy (based upon Mr. Glover's discoveries) of Queen Victoria from David. But we went one better. The descent of our Royal Family from the Bible kings, through Ireland, Scotland and the Stuarts, was already on record. We now come to

25. The "Great Discovery" of 1902. It seems well at this point to reissue what is already on record in my "Royal House."

How the matter stands in the Twentieth Century.

The New Century had but barely risen above the horizon when the good Queen died. Hardly had the new Reign commenced before fresh evidence was forthcoming of the Davidic origin of our Royal House.

In the first place it was noted that in Mr. Grimaldi's leaflet it was stated that "The descent of our Royal family from the royal line of Judah is, however, only a re-discovery. The Saxon kings traced themselves back to Odin, who was traced back to his descent from David, as may be seen in a very ancient MS. in the Heralds' College, London."

Desiring to verify this, we wrote to Heralds' College and received the positive assurance that "There is a very valuable MS. here, deducing our Saxon kings from Adam and through David." This MS. we have inspected. It is called on the back of the binding, "Pedigree of the Saxon Kings." Odin is there, and David is there, but one in one line apparently and the other in another, unconnected, *unless the notes*, written in a very difficult script, indicate such connections. We were, however, assured that *the impression* in the Heralds' College *had always been* that the MS. traced the Saxon line through David. The idea is a strange one, *if it has no foundation*. Meanwhile, strange though it may seem, the investigation of this MS. led to a very important communication from York Herald—now Garter King of Arms—which has opened up a whole world of discovery, with the result that the New Century may realise, with very much more assurance than ever did the old, the absolute literal fact that the Royal House of Britain *is* of the august origin claimed for it by Mr. Glover.

The Great Discovery.

Professor Rhys (Celtic Professor in the University of Oxford) and Mr. D. Brynmor Jones, LL.B., K.C., in their exhaustive work on "The Welsh People," issued by Mr. Fisher Unwin in 1900, introduce at p. 38 (with a detailed investigation of his family relationships) the very important name in the history of British Christianity of Brân the Blessed (heir through his father of the famous line of British princes descended from Brutus of Troy—the significance of this connection will be seen presently), father of Carádoc (Caractacus) and so grandfather of Gladys who, as Claudia, wife of Pudens, was with her husband so instrumental in establishing the churches both of Rome and Britain.

In passing it may be noted that the strongest and most detailed evidence has been before the public for now nearly fifty years, in the Rev. R. W. Morgan's invaluable work entitled, "St. Paul in Britain; or, the origin of British as opposed to Papal Christianity," of the early coming of the Gospel to these Islands, and the share in this glorious work to be attributed to the Rulers of Britain at that time.

This genealogy of Owen up to Anna is incorporated in the *Annales Cambriae*, edited by the Rev. J. W. Ab Ithel, M.A., Rector of Llanymowddy, Merionethshire, and published by the authority of the Lords Commissioners of H.M. Treasury

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(Longmans, 1860), under the direction of the Master of the Rolls. In the same place is recorded the pedigree of Owen's *mother*, Elen, up to Constantine the Great and his Royal British mother, the Empress Helena ; who, on further research, proves to have been eighth in descent from Brân the Blessed, son of Lear—and Penardim, sister of Beli, whose mother was Anna, "cousin of the Virgin Mary."

The Tudor ancestors of our present Royal Family are thus by two lines descended from the Davidic princess Anna. King Owain, on his mother's side, was forty-first from her ; on his father's, thirty-fifth. Owen Tudor was fourteenth in descent from Owain, and from him fifteen generations bring us to our present Sovereign. King Edward is thus sixty-third or seventieth in descent from Anna the cousin of the Virgin Mary.

26. From this discovery sprang the work which has gone through so many editions, entitled, THE ROYAL HOUSE OF BRITAIN AN ENDURING DYNASTY.

Originally issued as a Coronation offering to their Majesties the King and Queen of all the Britains, by W. M. H. Milner, M.A., F.R.G.S., A.V.I., Vicar of Helston, Cornwall, and son of the Chaplain to H.R.H. the late Duke of Saxe-Coburg. Illustrated by a tabular pedigree of over 700 names, showing all the descents of the Royal House from David and from Aaron.

27. The first two copies (in separate form, after appearance in the special Coronation Number of "The Covenant People") were the Royal copies (beautifully bound in gold-chased royal blue cloth with the illustrations in purple on satin) which were accepted by their Majesties after their Coronation. To these was prefixed the following Dedication :—

> "TO THE KING'S MOST EXCELLENT MAJESTY, AND OUR GRACIOUS QUEEN ALEXANDRA. *SIRE, and Gracious QUEEN, —May it please Your Majesties to accept a labour of love from one of the humblest of your subjects, who from boyhood has treasured reminiscences handed down from his father of acts of kindly and gracious courtesy received from the Royal Pair whom we learnt to love as 'Prince' and 'Princess' of 'Wales.' He trusts that the investigations made public in these pages may be acceptable to Your Majesties and to the many millions loyal to your Crown, as establishing on a sure foundation the Most Illustrious Lineage of the Royal House of Britain.*"

King Edward's illness postponed the Coronation, but copies in pamphlet form were printed off, and he had one of these with him on the Royal yacht when he was convalescing, which, by his direction, was most graciously acknowledged.

Needless to tell those who know anything of what our Royal Family are like, never omitting any courtesy, that all the copies of different editions of "The Royal House" have been graciously acknowledged.

28. "The Royal House of Britain an Enduring Dynasty," with its accompanying Chart, thus born in 1902, "still" (1927) "going strong." Nothing will be added to it, nor anything subtracted, without the author's knowledge and assent.

29. In 1910 was produced by the collaboration of "Oxonian" and his artist son, J. S. Milner, "History is on Our Side," with 60 illustrations. This was produced exclusively by the author, who retains all the rights in it. Recently, when there was an urgent call for copies, six were discovered in America.

30. Lantern slides of the illustrations were prepared at the same time, and shown in the form of a lecture in London, Bristol, Helston, Liskeard, Torcross, Plymouth, Buckminster Park, and Saxby Parish Church. It appears that two hours of it do not tire an audience out.

31. Forgive, dear readers, these lengthy reminiscences, but they do give a record of B.-I. growth as well. I will now take you once more to Switzerland. At Zurich in 1919, 1920, we gathered a small but very interested Bible Class in our room at the hotel, which got to be so famous that the ladies of the English community vied with one another in throwing their drawing-rooms open for our subject, the result (owing to the kindness and unremitting labour of one of our young friends of our Bible Class, who acted as Secretary in the British Consulate-General) being the typed copies of my "Zurich Lectures."

32. In 1923 came our active friendship with Lord Dysart and the ladies of Buckminster Park. B.-I. was there in the ascendant.

33. At date of writing, "Oxonian" occupies the proud position of President of the High Wycombe Branch of the B.-I.-W.F.

34. You do not need that I should tell you of the manifold activities of the B.-I.-W.F. Mr. Garrison you know, Mr. Goard you know, Mr. Leech you know—time would fail us to tell of all the Gideons, and Jepthahs, and Samsons, and Samuels, of the present B.-I. Age. But I would like to pay a tribute to the Americans who were such interested visitors to the first Congress of seven years ago, and to dear old Bishop Allen. May British-Israel Truth prosper in our hands, and may an ever-increasing multitude of students be blessed in this most entrancing and God-honouring study.

"OXONIAN."

ULTIMA THUEL.

BY A. R. CRAWFORD.

WHAT difference does it make in the first chapter of Acts, whether it says in "the Uttermost *Parts* of the earth," or "the Uttermost *Part* of the earth." In the first place, it says one thing and not the other. But there may be another reason.

In that day—the time of Christ—the world was highly civilised. There was plenty of education—many of the most learned men lived in that time. At that date the Mediterranean Sea was as a Roman lake, and ships plied regularly between ports on one side and ports on the other. Commerce was carried on among all nations, much as it is to-day. Cities were built in all those countries bordering on the Mediterranean Sea, with regular, constant intercourse with Rome and with each other. Schools and colleges were to be found in all the leading cities, whether in Greece, Palestine, Egypt, France, Spain, on the African Continent, or in Rome itself. One of

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the greatest libraries in the world was at Alexandria. The wealthier citizens—of all countries—educated their sons in all the learning of the ancients. Paul was born and reared in Tarsus, but went to Jerusalem to complete his college education.

Among other things, in those days, they taught geography. A commercial nation like Rome taught all its sons that science. The Jews, then as now, eminently a commercial people, scattered in every city of the world, knew geography. Then, as now, they had maps of the known world. And on those old Roman maps they showed all countries by the names by which they were then known, Roma, Gallia, Hispania, Germania, Africa, and away up in the north-west corner of the map of the world—as they knew it—was mapped a little known country bearing on their maps the name of Ultima Thule. Now go to the unabridged dictionary and look up Ultima Thule. It means translated "Uttermost Part of the Earth." And the dictionary will tell you it was the uttermost part of the world as known to the ancients, and embraced Norway, Sweden, the Shetland Islands, northern Scotland and Ireland.

Now, you know, I presume, that our people locate a tribe of Danites in these very countries, ruled over by a king of the Zarah line of Judah. In fact, all over Northern Ireland and Scotland you find Dans, Dens, Dins, Dons and Duns. You find it in Scotch-Irish names like Danley, Dennison, Dinsmore, McDonald, Donaho, Donaldson, Duncan, and a hundred other forms of names in which you find the "Name of their father Dan," all of them from this very country which the ancients designated Ultima Thule, or the "Uttermost Part of the Earth."

The ancients were not as exact in these matters as we have become, and this distant region was vaguely understood, and indefinitely located on their maps. But it was as definite a country as to-day the common expression "The Near East." Let anyone speak of "The Near East," and you know at once what country he is talking about, although the term is by no means definite. So in ancient days every educated man knew just what you meant when you said Ultima Thule, or, in English, the "Uttermost Part of the Earth."

This country so designated was the home of a branch of the descendants of Abraham, Isaac, and Jacob, mainly of Dan, with members of other Hebrew tribes among them. Norway, Sweden, Denmark, Northern Ireland, Scotland, which countries to-day are furnishing the world with its best citizens.

Now, when Christ led His disciples out on that memorable morning to the Mount of Ascension, they were talking of matters of vast importance, and the most important matters were those recorded. They asked Him, "Wilt Thou at this time restore the kingdom unto Israel?" Note four words—"Thou"—they realised that it would be He that would do this. "Restore"—Israel had long ago existed as a kingdom, but had lost its national existence, while the prophets had all foretold a time when it should be restored. "Kingdom"—yes, ruled over by a king, as in days of old, and if He were to restore the Kingdom, it naturally implied that He should be the King of the Restored Kingdom. "Unto Israel"—not Judah, for Judah had just officially, acting in her organised capacity, offered up her King to judgment, and had officially executed Him—bearing the official charge on His Cross, in the three civilised languages, so that all the world might read, "This is the King of the Jews." Executed, officially dead. Their King, the King of Judah, officially executed.

But the disciples asked, Wilt THOU at this time RESTORE the KINGDOM unto ISRAEL?

And what did He say? Tell them they were mistaken? No. He told them it was not for them to know what things the Father had in His own power. But

"Ye"
"Shall be witnesses"
"Unto ME"
"in Jerusalem (1)"
"and ALL Judea (2)"
"and in Samaria" (3),
"and unto the Uttermost Part of the Earth" (4).

"Jerusalem," where was the centre of Hebrew hopes and aspirations.

"Judea," where lived the Jews, admittedly the descendants of Abraham.

"Samaria," the old home of the Ten Northern Tribes, the old home of Israel.

And am I right in saying, "unto the children of Dan" in Scotland, Northern Ireland, Norway, Sweden, and Denmark, called on the ancient maps "the Uttermost Part of the Earth"?

Note that He told them that they should be "Witnesses unto Me" in these four places, and that in this commission He did not send them as "Missionaries into all the world to preach' teach, baptize." as in the other commissions.

"Witnesses."

And why this word "Unto"? When do you need witnesses, and for what purpose?

Witness. One who gives testimony. And in a case that is on trial; both sides are presented. A witness comes forward with testimony.

And Christ said, "Ye shall be witnesses unto Me" in four different localities. And they had just been talking about the Restoration of the Kingdom, in which obviously He was to be the King.

He was to restore the Kingdom unto ISRAEL—He did not dispute the statement. He is to RESTORE—that is, He is some time to assume the crown that is rightfully His. His claims are Scriptural, and He must prove by good legal evidence that He is the rightful heir to the throne of ISRAEL, then His disciples are to be His witnesses.

Suppose a condition should arise that the throne of Russia is to be restored to the scions of the beheaded Czar. Here is a man claiming to be descended properly from the Czar. And the throne is waiting. He needs witnesses. He must have witnesses. But to whom will these witnesses go? To China? To Central Africa? To Patagonia? Not at all. These witnesses will have to go to Russia, and there present their testimony. They will not be missionaries. They will not be preachers. They will not be teachers. They will not be baptizers. They may be all these things in fact, but when they come to presenting the claims of their Royal Master, they will have to be WITNESSES. What else?

So Christ is claiming the throne of His Father David, over Israel, and He needs witnesses. "And ye shall be witnesses." Where? Before Esquimaux, or Hottentots, or Red Indians?

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No, and again, no. But witnesses to the people of Israel. Witnesses in Jerusalem, Judea, Samaria, Ultima Thule.

And we know that out of these same countries came the great Christian missionaries that carried the light of Christ's Gospel into all the earth. Among the very earliest Christian missionaries were those of Northern Ireland and Scotland. And to-day, who is carrying the Message all over the world? Who but the people descended from the people who inhabited those countries shown on the ancient maps as Ultima Thule, or being interpreted in English "The Uttermost Part of the Earth."

CORRESPONDENCE.

THE REV. R. G. F. WADDINGTON, M.A., TO THE EDITOR.

STILL they come. Yet will we give them welcome, inasmuch as they give us opportunity for making our case more sure and more clear.

This latest is a pamphlet by Mr. Avary H. Forbes, M.A., and it is entitled, "British-Israel under New Searchlights." And it has a foreword by the Rev. S. H. Wilkinson.

He begins by saying :—

"There are four avenues of evidence by which the subject can be approached :—

(1) Scripture.
(2) Ethnology.
(3) Tradition and Legend.
(4) Secular History.

That is a very excellent start, and it has the great advantage of being correct.

But, he proceeds, "I have not studied (1), (2) or (3), because on advancing along avenue (4) I at length found myself up against a stone wall which I could neither climb over, nor break through. If this wall cannot be negotiated, the *other avenues cannot be reached.*"

Let me then deal with this first argument, before I go on to deal with certain specific points in the rest of the pamphlet, which seem to call for criticism.

In the first place, this argument is a self-contradictory one, for if avenues (1), (2) and (3) may not be approached till the wall of avenue (4) is negotiated, then they are not avenues of approach, but merely branch roads *beyond* the wall.

I set out for a village and come to a place where several roads meet, and I know not which to take. I choose one, and find that it leads to a *cul-de-sac*. How foolish should I be if I sat down, declaring that until this barrier be removed I cannot reach my destination.

In the second place, if there be four avenues of approach to this subject, and I find what appears to be insuperable difficulties along one avenue, there is nothing whatever to prevent me following up the other avenues. It may well be that the evidences discovered on any of the other avenues will solve the difficulties, or tend to solve them, found on the one avenue I travelled in my studies.

If Mr. Forbes has not studied avenues (1), (2) and (3) surely he is treading on very treacherous ground when he judges our whole case from the point of view of the difficulties he has found in avenue (4). Surely a wise man, sincerely anxious to get at the truth, and a man who claims to "have no prejudices whatever on this subject," would be willing to explore *every* avenue. Nay, he would undoubtedly do so in his own interests.

I am very anxious to express myself only in the kindest way, but at the same time I want to be quite frank, and it seems to me that when a man has failed to do what is a plain duty in such a scientific matter as this, that is to say, pursue *every* avenue open to him, he should not claim to be without prejudice, much less should he venture into print, circulating an antagonistic pamphlet which seeks to overthrow a Cause which on his own confession he has most inadequately studied.

And I must confess my astonishment that so devout a Christian minister as the Rev. S. H. Wilkinson should give his consent to such a pamphlet, and allow himself to speak of our case as based upon "superficial and flimsy plausibilities."

Does he not thereby lay himself open to a deserved rebuke? For surely nothing can be so superficial and flimsy as an argument put forward by inadequate study?

I would ask both Mr. Wilkinson and Mr. Forbes to consider my rebuke in brotherly kindness, and to withdraw the pamphlet until such time as the studies have been completed.

And while I am speaking thus, may I ask them both why they, like so many other opponents of British-Israel teaching, are so ready to suggest that we are of "the devil"? I will not press the point of courtesy in argument, for I believe that they are both very sincere in their opinions.

But I would ask them to consider for a moment. We British-Israelites have a most profound regard for Holy Scripture. I think I may quite justly claim that there are no exponents of Scripture who believe so absolutely and definitely that God is truth, and that God always means what He says. And there are no exponents who interpret Scripture in a plainer way, or in a way more agreeable to the text. We are most anxious to uphold at all times the honour of the Covenant-keeping God, and the sanctity of His Word. How then can we be of the devil?

Surely the devil's work is to discredit Scripture, to interpret it in ways that rob it of its meaning, and God of His honour?

Now it is just because men have studied the Scriptures that they have been led to consider the possibility of an identity between Britain and Israel as an adequate explanation of those Scriptures. Mr. Forbes, by his argument, makes secular history the all-important ground, for he implies that the difficulties found in secular history are insuperable, and he declares that they bar the way to a study of Scripture.

But with us the Scriptural ground is the all-important one, and I am confident that Mr. Wilkinson will share our view, and will agree that if Scripture history and secular history differ, Scripture history should be followed and secular history disallowed.

I shall be astonished indeed then if Mr. Wilkinson, with his known regard for Scripture, agrees with the view expressed in this pamphlet, as appears from his foreword. Now a study of Scripture makes it plain :—

(1) That there is a clear distinction between Israel and Judah.
(2) That there are specific prophecies and promises concerning Israel, as distinct from Judah, *e.g.*, Hosea i and ii ; Isaiah liv.

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(3) That these prophecies and promises cannot be fulfilled upon either the Jews or the Christian Church if God be true.

It is also quite clear to the unprejudiced mind that Britain and her Empire are seen to-day fulfilling the destiny and rôle foretold of God for Israel.

If, then, what the prophets wrote concerning Israel is seen fulfilled upon Britain, we are surely justified in concluding that Britain is Israel, notwithstanding any difficulties that secular history may present.

For if the secular historical difficulties be declared to be an insuperable difficulty in the way of an *identity*, we are forced logically to one of two conclusions :—

(1) That Britain's comparison with Israel is merely a string of coincidences ; or

(2) That God's Word has been broken.

The second conclusion is one that no Christian could accept, for his *faith* would hold him fast to God, as well as his *trust*.

The first could not be accepted by the scientific mind, for coincidences multiplied attest certainty.

So we are driven back, both by faith and science, upon the Identity.

Let me propose a parallel.

"Jesus is Messiah." Amongst the avenues of evidence by which this question may be approached are Scripture, tradition, secular history. But what has secular history to say that is either relevant or trustworthy ?

Would anyone dare to say that the Scriptural account cannot be studied till all the secular historical difficulties be removed ? I am not in the least surprised that Mr. Forbes finds difficulties in proceeding along the avenue of secular history. In the history of every people there are (1) many missing links, especially of early periods ; (2) many conflicting statements ; (3) many variant opinions of different historians.

Consequently any argument based *purely* on grounds of secular history, as is that of Mr. Forbes, is bound to be weak, and a verdict attempted from such evidence as secular history affords is bound to be open to the easiest of attacks. Mr. Forbes' pamphlet, then, is completely broken at the very outset, and I might well leave the case there as hopelessly discredited already. But it may be worth while to deal with certain specific statements in the rest of his pamphlet, so that British-Israelites may realise how "superficial and flimsy" (if I may charitably borrow Mr. Wilkinson's phrase) are the arguments arranged against us.

(1) Mr. Forbes quotes the statement of Esdras that God made a way for the Israelites, and declares :—

"In the passage cited above, the author gives himself away by saying that God made a dry passage for them to cross the Euphrates." Why "gives himself away" ? Is it suggested that God did not, or could not make a dry passage, and that consequently this reference to the miraculous stamps the story as untrue ? I can well understand a secular historian making such a statement, but I cannot understand a minister of the Gospel of the strong evangelistic type of Mr. Wilkinson giving countenance to such a suggestion. Yet by writing his foreword he has so given countenance to the suggestion.

(2) Another statement :—

"These were the Jutes, Angles, Saxons and Danes from whom the British people are descended." Is that word "British" a slip of the pen, or is it a seriously meant statement ?

I had always understood from the many secular historians that I have read, such as Ransome, Green, Meiklejohn, that the British were here in these islands centuries before the Angles and their fellows came along.

(3) "May not the Hindus of India be the lost tribes ?"

If Mr. Forbes had taken the trouble to sift out the evidence of Scripture *first*, he would never have asked this question, and one of his "difficulties"—a very big brick in his "wall"—would have been missing.

For Scripture gives us many marks by which Israel may be recognised, and the Hindus possess NOT ONE of them.

(4) "It is morally certain that only a fraction of the Jutes, Angles and Danes came over to this country. In the case of the Saxons, our principal ancestors, the matter is one of historical certainty."

I notice that Mr. Forbes is content with this dogmatic statement. He quotes *no authority whatever*. He refers to Bede, who states the contrary, and dismisses Bede as an ignoramus with an "absurd notion."

But I would remind Mr. Forbes :—

(*a*) That dogmatic statements of his carry no weight. The question of authority ever comes as a challenge, and demands an answer.

(*b*) That, presuming he is correct, and that the Saxons left most of their number behind, this in no way invalidates British-Israel teaching. As well may one argue that our colonists in many lands are not British, because the majority have been left behind.

(*c*) That we British-Israelites do not contend that all Israel found the way to Britain, without loss, or without leaving a remnant behind. On the contrary we contend that many of the peoples of the Continent are of Israelite descent, being remnants that dropped away on the line of march, failing to attain the haven of the "appointed place," either through lack of faith or courage.

(*d*) That Amos ventured to prophesy that Israel should be sifted as in a corn sieve, yet without the least "grain" falling to the ground. I personally am content to rest my confidence upon the power of God Almighty to carry out His promise, and consequently I believe that however much "chaff" remained behind in Europe the "grain" came to Britain.

(5) "The arguments from Scripture are open to different interpretations."

This is not strictly correct. It is a half-truth which is very dangerous in its implications.

There are, I am aware, numerous "interpretations" of Scripture, but many of these will not bear serious investigation.

The only safe rule of interpretation is to keep to the literal wherever possible, and where the literal will not stand, to keep to the simplest and plainest. Moreover, we must not so interpret one passage of Scripture as to make it conflict with another passage.

The trouble about the many different "interpretations" which seek a meaning in Scripture beyond that of the plain word ; interpretations, that is, that are the result of what is

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called "spiritualising," is that they *do* make the Scriptures contradictory, and consequently they *do* open the way to many opinions which claim to be Scriptural, but which fail to agree with the *whole body* of Scripture teaching.

(6) And finally, for I have dealt, I believe, fully enough with this pamphlet, Mr. Forbes writes: "Legend and tradition are open to doubt and disbelief. But the facts of history are not open to any dispute."

I beg, very humbly, to put a flat denial to this statement. And on two grounds.

(*a*) Almost all that we know of the early history of any nation or people rests upon legend and tradition. What we do not get from legend and tradition we gain from the circumstantial evidence of archæological "finds"; and anyone who has read two or three of the works of Assyriologists or Egyptologists will know how widely these authorities differ in their deductions from circumstantial evidence.

(*b*) The dividing line between tradition and historical "fact" is often so fine as to be indistinguishable.

So much so, that many "facts," accepted by one generation, are refused by the next. Even contemporary historians are not agreed upon the verdict of their own eye-witness and investigations. Consider, for example, the story of Jutland. And if in these days, with all their opportunities, we observe historians failing to agree upon the facts, we should not be too ready to claim the evidence of what appears to our mind as fact, in order to *disprove* a theory that is absolutely sound in every other particular.

Scripture, ethnology, tradition and legend, as well as much in secular history, bear undoubted testimony to the possibility of British-Israel Identity.

In my humble opinion—and I was saved from agnosticism by it—the evidence of Scripture, most plainly interpreted, is altogether paramount. Such difficulties as I have encountered in secular history—and I have met with them as definitely as ever has Mr. Forbes—cannot shake a conviction that is based upon a recognition of God's Eternal Truth and Honour.

I conclude, therefore, that the "stone wall" Mr. Forbes declares "cannot be negotiated" is but a rubble of loose stones which scarcely interferes with one's progress along the fourth avenue, and interferes *not at all* with one's progress along each and all of the other avenues.

TO THE EDITOR.

Pyramid Records and the date of the Nativity.

DEAR SIR,—Concerning Major-General Hadfield's queries on the above in the MESSAGE of August 6th, the builder of the Great Pyramid did know the exact date of Our Lord's Birth. This point is defined by the level of the floor of the Queen's Chamber produced back geometrically to cut the floor of the Ascending Passage. By our method of historical time measurement this is equivalent to October 4th, 4 B.C., on which date fell the Feast of Tabernacles in that year.

Strictly speaking, therefore, we are not at present living in the year of Our Lord 1927, for two reasons: (*a*) there is no such year as A.D. zero (equivalent to saying a child is one year old at birth); and (*b*) Christ was not born on the equivalent of our A.D. 1.

This is due to the fact that the *Anno Domini* form of reckoning was not established till the sixth century by Dionysius, an obscure Scythian monk, who, taking as his starting point the traditional date of the founding of Rome (A.U.C.), placed the year A.D. 1 too late, while the commencement of the A.U.C. reckoning (753 B.C.) is itself uncertain within a few years. This was the reckoning in use in Our Lord's day, till the reformation of the calendar by Julius Cæsar (46 B.C.). The next reformation was that carried out by Pope Gregory (1582), and was not adopted in England till 1751, owing to the intense dislike of accepting even a scientific improvement from Rome.

All this, however, does not in any way affect accepted Pyramid dates, either respecting the late war or what is still future. The builder indicated therein that certain events, symbolised in the first low passage between the Grand Gallery and the Antechamber, would take place *after the lapse of a definite number of years* from Our Lord's Birth. The particular chronology by which *we* define these dates does not affect the Pyramid's chronology in the slightest.

(See pp. 463-471 in Davidson's volume, 1st ed.; or pp. 195-196 in *Witness of the Great Pyramid*.)

Yours faithfully, B. STEWART.

THE REV. JAMES MOUNTAIN, D.D., TO THE EDITOR.

DEAR SIR,—Permit me a word or two concerning Mr Garrison's lecture at Llandrindod Wells on Palestine. It was a delightful surprise to the large audience. I have heard so many lectures on the Holy Land and seen so many pictures of it, that I wondered what new thing could be said even by such an able lecturer, but from the first moment Mr. Garrison captured and captivated his audience. The sketch of the early history of Palestine formed an excellent basis for the pictures, and for the illuminating lecture itself, which was a masterpiece of exposition concerning the significance of the events connected with the sites, the intimate relationships which those sites and events sustained towards Our Blessed Lord, and the chosen people of Israel—our racial ancestors. I am glad to know that this lecture will be given at our Congress in October next, and I have no doubt but that it will be received with acclamation as one of Mr. Garrison's many splendid efforts.—Yours sincerely, JAMES MOUNTAIN.

SABBATH KEEPING.

Following the Convention a crowded demonstration was held in the Wesley Hall, Keswick, to welcome Mr. Norman Shaw, the Argyllshire Lighthouse employee, whose case has lately attracted so much attention in the newspapers. Mr. H. H. Martin (Secretary of the Lord's Day Observance Society) related how Mr. Shaw had been dismissed from his employment and turned out of his cottage, for refusing to do unnecessary wireless work on Sundays. A member of the Lord's Day Observance Society, Mr. R. E. Collins, had however offered Mr. Shaw and his family a cottage rent free for three months. (Applause.) On Mr. Martin's suggestion a collection of over £32 was also taken at the meeting to help meet Mr. Shaw's present needs until suitable employment can be obtained for him. Mr. Shaw, on rising, had an ovation. He said that he did not regret the stand he had made, but he felt as a Christian man that he must obey the Word of God, even if it meant losing his situation. Before the meeting ended a Bible was presented to him as a token of appreciation of his loyalty in honouring the Lord's Day.

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QUESTIONS AND ANSWERS.

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

QUESTION.—I had a book lent to me entitled, "*Were the Ten Tribes of Israel ever lost*," by Brayne of Southampton. Here is a quotation from it, and I should value your opinion, as I should like to write to the friend who lent it to me, confirming our B.-I. belief :—

"See Numbers xxiii, 9, from which it will be seen that the whole nation is always to be in evidence and cannot be lost." The Jews of the present day are descendants of all the tribes of Israel, from the fact established in this book, viz. : that all the tribes of Israel returned from captivity in the time of Ezra (Zech. viii, 13). He also had disclosed that the Ten Tribes would survive and be allowed to return from captivity as Jews (Hos. i, 6, 7 ; Amos ix, 8 ; Ezek. xxxvii, 19). Then he adds, "Thus the bubble that the Ten Tribes were lost after the Captivity is pricked. St. Paul refers to the Ten Tribes as Jews (Rom. iii)." L. E. A. (Croydon).

ANSWER.—It has often been said that you can prove anything from the Bible, and so you can in one sense if you take verses out of their context. For example, "And Judas went and hanged himself . . . go and do thou likewise." By the indiscriminate selection of texts, or by the selection of certain verses out of their context, it would be quite possible to construct a theory which would apparently overthrow British-Israel teaching, and that is what the author of the above book has done. But it is otherwise when you study "the whole counsel of God" and seek a consistent and uniformly persistent interpretation of the Scriptures. There are very many people who still believe that the Jews are all Israel, and it is hard to convince them to the contrary, just as by selecting one or two verses from the Book of Ezra there are numbers of people who believe that the Twelve Tribes returned from captivity and were known by the name of Jews.

But laying aside all prejudice and preconceived ideas, it is quite clear that the Bible divides the seed of Abraham and Isaac into two component parts, the one being Israel and the other Judah. Although after careful study of the first part of the Bible the distinction between Israel and Judah can be seen or foreshadowed before the time of David, the actual division does not appear until the reign of Rehoboam. During the period of the Kings, the two nations of Israel and Judah were quite separate, nor is there a single verse to show that the nation of Israel ever became united with the people or kingdom of Judah in Old Testament days. "So was Israel carried away out of their own land to Assyria unto this day" (2 Kings xvii, 23, etc.). This clearly shows that the people of Northern Israel did not return from their Assyrian exile when the Jews later on returned from the Babylonian exile.

But after all, it must not be forgotten that the word *Israel* is a generic name, and refers to the covenant seed of Abraham, Isaac and Jacob, so that while a large portion of Israel was not Jews the Jews formed a small portion of Israel, and the name Israel, under certain conditions, could be applied to members of either nation. In the time of Ezra the Jews (with whom was linked the tribe of Benjamin) were not unconscious of either their inheritance or their traditions regarding the Twelve Tribes of whom they only formed a small portion. Again, St. Peter (Acts ii, 22) could quite well address the Jews in Jerusalem as "Ye men of Israel," because they *were* men of Israel. But it was more than probable that he was broadcasting as it were a message of Redemption and Salvation to scattered Israel of the northern kingdom, who were known as "All the house of Israel." (Acts ii, 32, 36, 39.)

The above writer is quite correct in stating that the Ten Tribes would survive and be allowed to return from captivity. But he has misunderstood the dispensational aspect of the case. Whereas the Jews were destined to return after their 70 years of exile, the nation of Israel was not destined to return until the "latter days," *i.e.*, the days of the Christian dispensation. Hence when Israel was due to return from exile they could not come back as "Jews," since the latter word only applies to that small (comparatively speaking) nation which went to Babylon for a period of 70 years only. The word "Jew" is a contraction from the word Judah, and since the northern people of Israel were not Judah, and never went to Babylon, it is quite clear that they could never be called Jews. So we are driven to one of two conclusions—*either* Israel never did and never will return from captivity, *or* upon their return they cannot be known as Jews ! But we know that their captivity—though of much longer duration than 70 years—had to cease eventually (Isaiah liv, 7 ; Hos. i, 10, etc.). hence the redemption, restoration, and return of Israel is prophesied in the Bible, and in this, "the time of the end," *i.e.*, the closing epoch of these "latter days," we must expect to find Israel a great and mighty Christian commonwealth of nations, fulfilling in every detail "the sure word of prophecy." (See further, "Questions and Answers," 2nd July, 1927, p. 429.)

We learn from the *East African Standard* that His Highness the Aga Khan on a recent visit to Kenya made "an appeal," in which he said :

"When I was a boy I was impressed by a saying of Lord Curzon, which I have very often quoted since in my own country, that the British Empire is the finest secular institution in the cause of humanity in the world, and in any reference I would wish to make to the racial issue I would make an appeal to both sides to remember that India is not a lost dominion, as one writer recently styled it, but a new born dominion, and its future glory can only depend in all races bringing good will and a spirit of compromise—a live and let live point of view—to the great work of its future development. The foundation of the League of Nations to-day is the British Empire. Settlers out here are mostly of British stock who have come from the governing classes—many of them men whose relations have made the Empire. On them there rests a great moral responsibility. Their political advancement is greater than that of the people of any other portion of the Empire, and I can only make an appeal to them to look upon the Empire as a whole. It would be a very good thing if some of them could visit India and have a heart-to-heart talk with men like Lord Reading, Sir William Birdwood, Sir Leslie Wilson, Lord Goschen, and others. But I do appeal to them," he said in conclusion, "to keep the greater point of view and remember that all are part of the Empire, the only remaining force for good in the world to-day, and it would be a very dreadful thing if that influence for good was dissipated from within."

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

MEETINGS for Intercession for the Nation at this time, and for the Divine blessing on the Congress, will be held on Monday evenings at Headquarters at 7.30 from Monday next, August 29th, onward. We know that many of our friends are on holiday, but we trust that those who are in London will endeavour to attend. A short address will be given each evening.

* * *

We must appeal for help with the great expense *in re* publicity for the Congress gatherings. It will require every effort we can make and all the financial aid we can give to secure audiences to fill the large hall—Central Hall, Westminster. We feel sure that British-Israelites will realise that whatever appeals come under their notice our and their work should take first place, because its success under God depends upon the liberality, the efforts and self-sacrifice of British-Israelites. Other causes can draw upon the millions. We can only look to B.-I. believers. Just here is the great responsibility and the great privilege, and both are *very great*. As has often been said, the time in which to get our message home to the nation is short. The call is very distinct and very urgent. Shall we all do our best, be it great or small?

* * *

It is with deep regret we hear that the Rev. Dr. M. Fowler Ham, who was with us at the Congress last year, has been knocked down by a motor in Oklohama City, U.S.A., and sustained very serious injuries, including a fractured skull. He remained unconscious for many hours. We ask that prayers may be offered for his recovery. Any further news of our good friend's condition shall be given as it comes to hand.

* * *

Mr. W. A. Jordan has given a B.-I. address to the Blackheath United Brotherhood on "British History and Bible Prophecy." It was well received and much appreciated. Copies of the special number of this journal were given to those who asked for further information. Dr. Annis, who presided, urged that all citizens of our wonderful Eempire should recognise their responsibility in helping to fulfil the Divine purpose of being made a blessing to the world.

* * *

Some encouraging results have come from the open-air mission conducted at Blackpool last month by Messrs. Wm. Whitton and S. E. Steele. Several believers were discovered. A well-attended drawing-room meeting was held at the residence of Mr. W. H. Ingham, of St. Annes, when several heard B.-I. Truth expounded for the first time by Mr. Whitton. It was decided to form a branch of the Federation for Blackpool, St. Annes, Ansdell and Lytham. Mr. Ingham was elected president, Mr. Spiller, vice-president, Mrs. Spiller, treasurer, and Mr. Sutcliffe, secretary. We thank Mr. Ingham for his kindness in arranging the meeting, and Miss Barlow for her untiring efforts for the Cause. Mr. Whitton is to be congratulated on his good work.

* * *

The meeting of the Rhymney (South Wales) Branch, held on August 9th, proved to be the largest yet known there. The Rev. W. T. Medhurst lectured on the Jerusalem earthquake, Biblical prophecy, and Pyramid indications, aided by charts and diagrams. He dealt with God's great plan as revealed in the Scriptures and surveyed the history of races and Israel's place among them. He also described the prophecies as to what has yet to come. Some interesting questions were answered. There was a general enquiry for literature. Many had travelled considerable distances.

* * *

The Rev. G. H. Lancaster, M.A., recently preached a B.-I. sermon at a great Military Parade Service in Canterbury Cathedral. The nave was packed with troops in khaki, and the service was accompanied by massed bands.

* * *

Mr. Garrison has just received a number of lantern pictures showing the damage done by the earthquake in Palestine, which turns out to have been much more serious than is generally supposed in this country. These pictures will be exhibited at the lecture on October 5th in Central Hall, Westminster.

* * *

We earnestly appeal to our readers overseas to help us with the fund for our house at Glastonbury. We feel sure they would like to be associated with our work in this sacred spot, sacred to all Christians everywhere. We are most anxious to clear off this matter by the end of the year. Donations will be most gratefully received.

* * *

It is very gratifying to learn by correspondence from widely different parts of the world how much this journal is appreciated. Mr. R. Venning Thomas, J.P., President of the Sydney, Australia, Branch, writes:—"Allow me to congratulate you on THE NATIONAL MESSAGE AND BANNER. It is a weekly storehouse of good things, and a veritable arsenal of weapons for the good fight." Mr. Thomas has given a series of lectures on "The Great Pyramid" to packed audiences. Wonderful interest has been aroused. Leading men of the city have presided, and a distinguished party from Government House attended. Mr. Thomas says that more progress has been made by our branch there during the past two years than for a long time previously.

* * *

Mrs. Chinnery-Brown, Honorary Secretary of our branch at Auckland, New Zealand, writes in encouraging terms of the progress of the work in that beautiful city—the Corinth of the Dominion. Many new enquirers attend the meetings. We send our warmest greetings to the members, and, indeed, to members and friends of all our Overseas branches. We are always very pleased to hear from them.

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A Christian Man Victimised!

Fellow Reader of the *National Message*, have you read in the newspapers of the shameful persecution of one of God's faithful children recently ?

Mr. Norman Shaw, an employee of the Clyde Lighthouse Trustees, has been dismissed from his employment and turned out of his cottage at Toward Point, Argyllshire. Why ? Because as a lover of the *LORD'S* Day he would not do (unnecessary) wireless experimental work on Sundays, work which could be done just as well on week-days. Mr. Shaw was ready on Sundays to answer any emergency call, to do anything for saving human lives, but he was not prepared to trample God's Commandments underfoot by turning God's Day into a *WORKING* Day. The matter has been raised in Parliament through the influence of Sir Thomas Inskip, K.C., M.P. Mr. F. A. Macquisten, M.P. described the case as "a disgraceful piece of oppression."

The Lord's Day Observance Society is befriending Mr. Norman Shaw in his time of need.

A member of the Society has offered him a cottage rent free, and a fund has been started to maintain his wife and four children whilst other employment is being found for him. WE CANNOT SEE MR. SHAW AND HIS FAMILY WANT. You are therefore invited to help this fund. Whatever you may be spending on holidays, will you not resolve to send something for this deserving case to-day ? The Treasurer of the fund is Mr. F. A. Macquisten, K.C., M.P. and you can show your practical Christian sympathy by filling in this form.

NORMAN SHAW FUND

To H. H. MARTIN, Secretary
Lord's Day Observance Society
18, Buckingham St., London, W.C.2.

Rejoicing in Mr. Norman Shaw's faithful witness for the sacredness of the LORD'S Day and his noble championship of the rights of our fellow-men to their Sunday Rest, I gladly give £ : : for the fund to support Mr. Shaw and his family until other employment can be obtained for him.

My Name and Address : .....

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THE NATIONAL

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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 KINGDOM OF GOD.—II.

JEHOVAH OUR GOD AND OUR KING.

By the Rev. W. Pascoe Goard.

THE following article should be read not as simply a theological treatise in which certain opinions are set forth, but as a matter of actual statesmanship, dealing with existing facts of the very first magnitude and importance. What is written may be faulty, and without strength, but the facts concerning which these things are written are not thereby altered. They stand firmer than the everlasting hills, firmer than the foundations of heaven and earth. The latter shall pass away, but the Act of JEHOVAH the Living God, and of His reign in Israel, abides for ever.

Nothing can overthrow that fact. None can overthrow that government.

Not even the sins of Israel can cause the King of Israel to deviate by even the shadow of a shade from the path which He has indicated His government shall follow, nor change the inevitable conclusion which it shall attain at the end of the Adamic period of seven thousand years; and so on to the eternities.

Having found as we saw last week that the Bible is an inspired Book, and that it therefore takes on authority as such in the councils of mankind, we now enquire: "What are the great facts of the universe, and what are the great facts in connection with human experience which the Bible makes known to us?"

This is a question above all others most vital to us. Assured that we have in hand a miraculous—meaning superhuman—Book, which reveals a miraculous Person—that is to say, a superhuman Person—and the fact that that Person is our Creator, Redeemer, Saviour and King, it behoves us to find what is the message of that miraculous Person to ourselves. For without controversy, the Book is addressed to ourselves.

THE SELF REVELATION OF GOD.

This is, of course, the primary lesson, "for he that cometh to God MUST BELIEVE THAT HE IS, and that he is a rewarder of them that diligently seek him."

1. The very first sentence of the Bible reveals to us God as ELOHIM—the Creator.

2. The Bible reveals to us God as JEHOVAH, ELOHIM, the Creator of the heavens and the earth, and the One who formed and gave life to Adam.

3. The Book reveals to us God as JEHOVAH, the Redeemer and the King.

4. The Bible reveals to us God as ELYON EL, Whom all nations worship and of Whom all nations seem to have the "God consciousness."

5. The next great stage of the self revelation of God is as EL SHADDAI, the God-Father of the Abrahamic race as descended through Isaac and Jacob.

6. The next great stage is the revelation of God as JEHOVAH establishing Himself for ever in Israel as God and King.

7. The next great stage is the manifestation of God Incarnate in Jesus Christ Our Lord.

These succeeding manifestations have been, and are a

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process from the infinities down, more and more nearly to our apprehension and comprehension; from the Universal Elohim to the cosmic revelation embracing His relationship to all the human family of Elyon El. From that to the specific relationship to the Abrahamic family, El Shaddai. From that to the revealed Personality made manifest to the whole Israel nation of Jehovah—Israel's God and King. From that to Jesus, born on a certain date, of a certain woman, in a certain well-known village, in a certain land. "Born of a woman; born under the law," Who lived as infant and child in His father's house; who took part in the life of His own community; Who progressed to manhood; Who entered upon and accomplished His ministry; Who suffered and died and was buried; Who rose again from the dead and ascended up into heaven, and Who now sitteth at the right hand of the Majesty on High.

He had a body which was manifest to all the senses. He was subject to the limitations, and required the rest and the nourishment of the body as we do, and enjoyed refreshments and rest.

This is the nadir of Divine manifestation. This is the end of the finished process by which the Deity condescends to us step by step until at last He has taken upon Himself our form, and become Life of our life, even as He enables us to ascend to Him and become "Members of His body, of His flesh, and of His bone."

Thus beginning with the highest, step by step God reveals Himself in this most wonderful of Books, inclining downwards until He enters the plane of our perception.

Having thus condescended to our limitations He addresses Himself to lead us upwards step by step to the higher manifestation, even to the Highest. This is the process now under weigh, that we may ascend from comprehension to comprehension; from faith to faith; until we are indeed "Filled with all the fulness of God."

So let us approach the matter.

We go to the cradle and find that He has outgrown it.

We go to the Cross, and, thank God, we find it empty, and removed for ever; He having finished the tragedy enacted thereon.

We go to the grave and find it tenantless and open, for "He is not here, He is risen"; we accept the invitation, "Come, see the place where the Lord lay"—past tense.

We go to the Mount of Ascension, and with the witnesses assembled we see Him ascend until a cloud receives Him out of our sight.

We are startled to see two men in shining raiment who declare "This same Jesus which is taken up from you into heaven shall so come in like manner."

We take the wonderful Epistle to the Hebrews which bears the signature "God," and we see Him made manifest, seated "On the right hand of the Majesty on High."

We go to the fourth and fifth chapters of Revelation, that post-Ascension manifesto of Our Lord "Which God gave unto Him"; and we are present at the great coronation pageant, wherein "the Lion of the tribe of Judah, the root and offspring of David" is invested with dominion, power, and glory in Israel "WITH HIM THAT SITTETH UPON THE THRONE"—a joint rulership in Israel.

We pass on through the wonderful pages of that Revelation, and we see Him again at the head of the armies of heaven, riding upon white horses, taking up His march earthwards for the purpose of establishing His reign on earth on the throne of His father David. We see the outline of that thousand years' reign; and then, finally, the Kingdom handed to the Father; and the Son becoming subject to the Father, that God may be All in All.

What a wonderful manifestation of God incarnate in the Son of Man.

He is the "miracle" element, ever present in the life of Our Lord.

But the Son has come to reveal God in His higher manifestations. Thus the declaration is made:—

"No man hath seen God at any time. The only begotten Son which is in the bosom of the Father he hath declared him."

We have now reached the crux of this article.

It is, in part, *for the purpose of revealing the Father to us that Our Lord became incarnate*. He came to offer the great sacrifice of Calvary, thereby to work out the Redemption of Israel and the salvation of mankind who would accept and believe on Him. He came, further, to reveal to us the Father . . . Once this conviction enters our mind we shall place ourselves at His feet that this manifestation of the Father may be made unto us.

To show how far this is from the general thought of us, His Church, let me, the writer, point out that he has received letters earnestly protesting against the use of the name Jehovah. This is based upon a Talmudic injunction from using that name. Such injunction is not to be found in the Scriptures, as far as we are able to find. The contrary is to be found in the Scriptures, in the promise that the name Jehovah shall be known by all from the least to the greatest. This is one of the great promises of the New Covenant contained in Jeremiah xxxi, and Hebrews viii.

Let us reverse the thought in our minds, if necessary, and take in the fact that, in part, *it was to reveal to us the Father that Jesus came.*

Jesus is our undoubted leader in this matter. As such He declares, "In the midst of the Church will I sing praises unto thee."

Thus, with the congregation of Israel, our Saviour and Lord stands with us facing the throne of the Eternal Father, and leads the song of the Church in offering praise to God the Father.

This is the attitude we wish to realise to-day. Led by the Son, our Saviour, let us approach and learn to know the manifestation of the Father, as Jehovah the God and King of Israel.

The purpose and benefit of these manifestations is that the phases of the Divine relationship shall be made clear to us, separately, and distinctly.

JEHOVAH: THE GOD AND KING OF ISRAEL.

Let us take this matter in. He is the God of the whole earth. Whose *authority is over all the Kings of the earth.* But HE IS THE KING OF ISRAEL. He is the Chief Administrator of His nation.

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What a danger that these words will fall as a pleasing sound, or as an objective for faith, and yet fail of realisation as a statement of actual fact, well-established over upwards of four thousand years of national experience. "I AM JEHOVAH; I CHANGE NOT, THEREFORE YE SONS OF JACOB ARE NOT CONSUMED."

What do we see then?

The camp of Israel as established in Sinai, and as it has appeared before God from that day to this.

Formed in hollow square. Formed of the twelve tribes of Israel. It is the seat of Jehovah in the nation Israel, and in the earth.

"The city lieth four square." On the face of each square are three tribes of the children of Israel, forming a brigade. Each brigade has its standard. They are:—South—the man "Ecce homo," "Reuben"—carried by the standard-bearer of Reuben, the firstborn, whose name in Hebrew means "Behold the Son"; East—the lion—carried by the standard-bearer of Judah; North—the flying eagle—carried by the standard-bearer Dan; West—the ox—carried by the standard-bearer of Ephraim, the holder of the birthright of the House of Joseph. They are the Man; Lion; Ox; Eagle, of Exodus, Isaiah, Ezekiel, Revelation, etc.

Within that hollow square is camped, in the form of an inner hollow square, the priestly tribe of Levi.

Within the inner square, and, of course, in the heart of the outer square also, is the central Tabernacle of Jehovah; the King of Israel.

Down through the ages the same formation has been in essence. The physical formation may have been broken, but the official formation has stood and still stands, and the great outstanding facts remain unshaken that Israel stands before Jehovah as His nation unchanged, and that JEHOVAH STILL DWELLS IN THE MIDST OF HIS PEOPLE ISRAEL, and carries on the administration of His Kingdom, Modernist denial of these verities notwithstanding.

Local self-government is ours, within limits, under the House of David, the Divinely-appointed representative of Jehovah on the throne of Israel. We go our own way and elect our own paths within limits. But this great Book assures us, *in the affairs of the Kingdom which have a bearing upon God's purpose in the earth, we have not freedom of action,* but follow a path we have not known, being unconsciously led or compelled by the Spirit of our God.

It is of the great facts of the rule of Jehovah in Israel Our Lord undertakes to teach us in His glorious Gospel of the Kingdom.

What a day it will be for our race and nation when it gets back into conscious touch with the Living God again. How triumphant will be our faith. How beneficent and irresistible will be our power to bring the nations to our God. How utterly unbreakable will be the lines of our defence. How triumphant will be our spiritual experience.

Will the nation, both Church and State, awaken anew to this glorious fact? Will they put on this irresistible power? Will they clothe themselves with this impenetrable defence? Shall the morale of the nation be formed on the realisation of this truth? It is for us to say! It is for our Movement to bring in this great revival. Let us take up the ancient prayer incorporated in the sacred Scripture, sung and prayed by Israel for three thousand years in the language of the ninety-fifth Psalm.

O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation.

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

For the Lord is a great God, and a great King above all gods.

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

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

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

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

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

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

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

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

ARMAGEDDON AND AFTER.

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

IN correspondence we have had from T. P. on this subject he evidently assumes that the whole of Israel must be converted before Armageddon. It all depends upon what we mean by conversion. Evidently Ezekiel xxxvi does not pre-suppose such a thing, for he says "I do not this for your sakes, O House of Israel, but for mine holy name's sake." The process of conversion may be gradual, though limited by the actual facts that the portents indicated in God's Word, as making for the great battle whilst opening the eyes of the nation of Israel especially, will, synchronously with the outpouring of God's Holy Spirit, convince us of our privileges and responsibilities, and, finally, as things progress, bring about an insight into the great fact that our nation must be Israel.

We must bear in mind that all this time our own work of the British-Israel Federation will be most effectually operating. It seems clear from Zech. xii that neither the inhabitants of Jerusalem (Israel), nor the House of David, and certainly not the Jew fighting against Jerusalem, are converted truly until they all see His pierced side, hands and feet. (Or what is the meaning of Zech. xiii, 6 with xii, 10?)

Armageddon we take to refer *to the place* where the Lord gathers His "Mighty Ones" (Joel iii, 11), which gathering of God's mighty ones (Rev. xvii, 14; xix, 14) takes place in the very position best adapted for the gathering of such a force, for great shall be the day of Jezreel (Hos. i, 11). It is also called "The Valley of Decision" and "The Valley of Jehoshaphat" (Joel iii, 12–16), and attended by an earthquake.

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Comp. Zech. xiv, 5. Megiddo was the commencement of Judah's punishment (Zech. xii, 11; 2 Chron. xxxv, 22), and Jezreel that of Israel's (Hos. i, 5). But the gathering of the enemy's hosts (Ezek. xxxviii, 7, see context) takes time. If we may conjecture from Rev. xvi, 13–16 and to 21, there is a great deal to take place as the result of Bolshevism in Europe before the ten nations which hate the whore are finally under Russian power (Rev. xvii, 11–14), which is the third woe and quickly follows the extinction of the second or the Turkish power (Rev. xi, 14) and the fall of Babylon.

We are very close upon the resurrection of the Two Witnesses as we have already pointed out.

The conversion of Israel, foretold elsewhere, and also in Acts iii, 19–21, will take place before the restoration of all things. The spirit and power of Elijah will come, we believe, by the resurrection of the Two Witnesses, and as, to our mind, foretold in the BENEDICTUS, speaking of the redemption of Israel, then the child, Luke i, 76 (of whom John Baptist was the type) "shall be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare His ways." Isaiah xxvi deals with this righteous nation which keepeth the truth. All the nations shall acknowledge that we are His people at last.

However, we have said enough to show that if 1928 sees the beginning of the devouring of the nations of Europe under the power of the eighth head of the Beast Assyria (Russia), this process, either by war or compulsion (Isa. xxxii, 15–19), will leave Israel for the time in her "peaceable habitation and her sure dwellings and in quiet resting places," *when it shall hail*, coming down on the forest (Rev. xvi, 21; xi, 19). This notice is before the final conversion of the wife (Israel) (Rev. xix, 7) and will be antecedent to the final Armageddon (Rev. xix, 11–16) which may be in 1934–1936 in Palestine.

It is Israel's appointed place (2 Sam. vii, 10; Rev. xii, 6–14; Luke i, 71–75) where she is to enter into her chambers and shut her doors and wait upon her God (Isa. xxvi, 20, 21; Mic. vii, 7–20; Zeph. iii, 8–10; Isa. xviii, etc., etc.).

At Armageddon Israel and all her young lions, Sheba and Dedan, etc., challenge the hosts of Gog, Magog, etc., and it is God Who "calls for a sword against him throughout all my mountains" . . . "and every man's sword shall be against his brother" (Ezek. xxxviii, 21; Zech. xii, 4), the confusion amongst *the horses and riders* (Ezek. xxxviii, 15) may be imagined when the Lord comes. We shall certainly fight, but it will be with the Lord before us and the God of Israel as our rereward. Those of Israel and Judah who were not before this converted will then thoroughly know the Lord from that day and forward (Ezek. xxxix, 22).

SOME PRE-CREATION FACTS.—I.

By BISHOP J. H. ALLEN (U.S.A.).

THE phrase, pre-creation facts, strictly speaking, can relate only to facts and conditions which existed prior to creation. Yet, in these writings, it must necessarily be used also to include things pre-mundane; which term embraces both creation and pre-creation facts, and which may be used in relation to all data which may be gathered from the revealed Word of God concerning events and environments which took place or obtained prior to the materialisation and formation of things terrestrial. For, when correctly understood, revelation teaches that things were first created and then made.

The first revealed fact is not that of creation, but that of a time period known as "the beginning," and revelation declares that the fact of creation took place during that beginning period. And that this period existed prior to the creation of all things is revealed by personified wisdom, which is given the power of speech and made to say: "The Lord possessed me *in the beginning* of his way, before his works of old. I was set up *from everlasting*, from *the beginning*, or ever the earth was." (Prov. viii, 22, 23.)

All of which shows, first, that the beginning period was an established fact before the work of creation began. Second, that both it and wisdom, the mental cause of all things, were established from everlasting, from the beginning. Thus making wisdom everlasting, and the beginning co-existent and pre-creation facts. For the work of creation took place not *at* the beginning, not *from* everlasting, not *from* the beginning, but "in the beginning"—during the beginning, *i.e.*, after its commencement and before its cessation.

The term beginning is defined as meaning "the first," "the chief," "the head," but which can only mean such as regards its position, place, time, or order. Because, back of the beginning, back of the everlasting is the One, chief head, the Divine mind which conceived and originated all that follows, and Who decreed not only the length of that primal era, but all that should transpire *from* or with its beginning, *in* or during its continuation, and *at* its close.

The length of this period must necessarily have been gauged to meet the requirements of that which the Creator desired to accomplish while its duration lasted, namely, the entire work of the creation of the heavens and the earth. This pre-accomplishment required the conception of a working provision for, together with the mental prearrangement of, a fixed system of unchangeable law. The creation of this unchangeable law involves myriads upon myriads of individual and collective laws for the heaven of heavens He had elected to create. The varied and various fixed and changeable laws must ever move on, not only throughout the ages of the ages allotted to each individual solar system, but throughout the entire periods of each separate unit of the multi-planetary systems of the universe of universes. The existence of these laws are eternal, and must minutely and correctly, with transcendental precision throughout the unnumbered cycles of time, arrange and rearrange, accomplish and reaccomplish cause and recause, without friction, mishap, or inharmonious jarrings. And which must, without the possibility of failure, work out all previously forecast plans and designs, the result of which there can be no possible end. Hence, the reason for the following revelation concerning pre-creation conditions. "The Lord by wisdom hath founded the earth: by understanding he hath established the heavens; by his knowledge the depths are broken up." (Prov. iii, 19.) The phrase, "broken up," as herein used in regard to the depths means divided, separated, laid out, and partitioned off. Hence, a correct translation would be "By his knowledge space is partitioned off." And since it was the wisdom and

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the understanding and the knowledge of God by which these things were founded, established, prepared, and laid out, then the personified wisdom of the above quotation is none other than the conceiving and originating mentality of the Divine Creator of all things. All of which were essentially pre-creation facts and conditions.

But personified wisdom further declares, " I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth." That is, not only when there was no earth but when there was no stellar space upon which to lay out the cycling orbit of the earth. When there were no firmamental depths, no universal deep calling unto deep, in which to swing the myriads upon myriads of cycling solar systems which were yet to come into existence; and for which provision must have previously been made.

Hebrew scholars agree that the prepositional phrase, " In the beginning " necessarily implies a preparatory period—a preparation time. And it is evident that the elemental matter was then prepared out of which the earth and all things in the universe were created during that period which belongs to a dateless past, known in Holy Writ as " The beginning." But that these things were created only, and not *made* until after the mentally originating and designing and creation period was ended. Hence the first clause of Holy Writ is by some translated, " In the beginning by wisdom God created the heavens and the earth."

All forms of matter are but combination of elements, hence the separation, division, portionment, sub-dividing and gathering together of these, is the making, the formation, or the materialisation of things previously created. And it is evident that the earth, its contents, its firmament, and its solar system, were not made or formed until during the period of six days which followed the beginning or creation period, which later period has usually been taken for the creation period and mistakenly called " The six days of creation." But the first declaration of Divine revelation is " In the beginning God created the heavens and the earth." And yet its very next revelation is that the earth was without form and void, *i.e.*, chaos, or, as some translate it, "A wasteless desolation," but created nevertheless.

Consequently the earth and all that in it was, together with its firmamental heavens with all that in them is, was " gathered," " separated," " divided," " set," " formed," and " made," during the post-creation period of six days, which was subsequent to the elementally producing age that preceded it.

The fact that creation was not all accomplished by one act of the Divine will, nor by one single sweep of creative power, is evidenced by the fact that the Lord Jesus Christ Himself declared to the Church of the Laodiceans that He was " The beginning of the creation of God." It follows, therefore, that the first act, the beginning fact of creation, took place *in* the beginning era at a time prior to the creation of all other created things, the creation of which followed the first or beginning act of the creative work of God. Hence, it is also evident that the beginning period had a beginning fact, a first creative act, which must have been followed by a series of such facts and acts until the final act of the creation of the " heavens and the earth " with all that in them was, is, or ever shall be, was an accomplished creative fact. None of which, however, were " *made* " until during the six-day period that followed this creation and pre-creation beginning age.

Proof. " And God saw everything that he had *made*, and behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had *made*; and he rested on the seventh day from all his work which he had *made*. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God *created* and *made*." (Gen. i. 31; ii. 1, 2, 3.) Note it, the heavens and the earth which God had *made*—not created—were *finished* at the end of the six-day period, following the period in which all things were said to have been created. " What things? " The heavens and the earth which God had *created* and *made*. In the marginal reading we have a rendering which makes the facts herein declared much clearer, which is given as follows: " All the works which God *created* to *make*." That is, God created them " in the beginning " or the creative period, but did not *make* them until during the six-day period which followed their creation.

Further proof of which lies in the statement that after the creation of the earth was an accomplished fact, the earth was still without form and empty. Which shows that the elements out of which the Creator was to make and give form to the earth and its contents had been created previous to the six-day period, but that during the six days the matter composing them had been assembled out of the elemental and formless condition in which the creative act and period had left them, one mistake of former exposition being that of confounding the making and formation of things with that of their creation.

This fact that things were first created and then made is further evidenced by the following: " These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field *before it was in the earth*, and every herb of the field *before it grew*." It is well understood by the mere novice in botany that all plant life is in the seed before it is put into the ground and before it grows. And that the living elements of which the seed is composed are in the unmingled pollen before pollenisation takes place; that the individual plant life is not in the pollen until the negative and positive elements come into contact with each other, and that these under certain conditions unite, adhere and cling to each other until the reproductive life power in the two produces the living germ, which, in turn, reproduces the same plant life in kind from which it came. But revelation reveals the fact that the plant life of " every plant " was created in the beginning " before it was in the earth," and that the individual plant producer was not *made* and placed in the ground until in or during the third fractional part of the six-day period which succeeded its creation.

The fact of creation only is given as having taken place in the beginning, but the record of that creation and just how it was accomplished is given in the record of the six days, together with a record of the making and formation of the thing previously created. Take, for instance, the record concerning the

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creation and making of plant life. "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth. And every plant of the field, before it was in the earth and every herb of the field before it grew."

Thus far, in regard to the creation and making of vegetation, we have the recorded revelation of how the creation took place, *i.e.*, "God said, Let there be—and it was so." But later, the record further reads, "And out of the ground *made* the Lord God to grow every tree that is pleasant to the sight, and good for food." To which is supplemented, "And the earth brought forth grass and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind . . . and the evening and the morning were the third day."

Again, it is recorded: "And God said, Let the earth bring forth the living creature after his kind, cattle and creeping things, and beasts of the earth after his kind, and it was so," *i.e.*, the recorded revelation of the creation fact. But note what immediately follows: "And God *made* the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth," *i.e.*, first created by the creative command, "Let there be." Beasts, cattle and creeping things upon the earth, followed by the corresponding fact that God *made* the beasts, cattle and creeping things which He had previously created.

Further, it is also recorded: "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters"—the creation fact. But the record continues, "And God *made* the firmament, and divided the waters which were under the firmament from the waters which were above the firmament. And God called the firmament Heaven. And the evening and the morning were the second day," *i.e.*, first *created* and then *made*—created in the beginning period and made during the second day of the formation or making period. Later, while making a record of the material composition, out of which these beasts, cattle, fowl, creeping things, etc., were made, the historic record declares, "And out of the ground the Lord God *formed* every beast of the field, and every fowl of the air."

This same fact of first created and then made obtains also in regard to the "lights" which were to give light upon the earth. Concerning the creation and subsequent making of which we have the following: "And God said"—the creation decree—"Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs" (one of their uses) "and for seasons, and for days and years. And let them be for lights" (another use) "in the firmament of the heaven to give light upon the earth; and it was so," *i.e.*, the manner of their creation. "And God *made*"—the formation fact—"two great lights; the greater light to rule the day, and the lesser light to rule the night. He *made* the stars also," *i.e.*, in the fourth day of the formation period. "And God *set* them in the firmament of the heaven." This is not, as some incorrectly claim, a double record of the creation of firmamental lights, but the revelation of the creation decree together with their pre-determined uses, for signs and for seasons, for days and for years, for lights in the firmament, and to give light on the earth, which record is followed by that of their being "made" and "set" in their pre-appointed places.

All of which dovetails into the pre-creation facts as revealed by personified wisdom, which is further made to say: "When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet *he had not made*—the earth. When he prepared the heavens, I was there; when he set a compass (mar. a circle) upon the face of the depth. When he *appointed* the foundations of the earth; then I was by him." When we consider the foundations of the earth, the appointing of which was either a creation or a pre-creation decree, we must draw our mentality away from brick and mortar and mud hills, and fix it upon stellar space, where the Lord rideth upon the circle of the earth which He scribed upon the firmamental depths, when He set his scribing compass upon them. For one of the declaredly pre-creation facts of revelation is given in the following: "Thou, Lord, in the beginning hast laid the foundation of the earth." (Heb. i, 10.)

Two facts are herein apparent: First, that the compass, which the Creator declares was His right hand, with which He spanned the heavens, and which was laid on the depths, could not have been thus placed there until those unfathomable depths were a veritable fact. And wisdom has declared that she had knowledge of a period when there were no depths. Hence the creation of those depths must have preceded the laying of "the measuring line" which outlined the circle of the earth. That is, its orbit, which is one of the pre-appointed foundations of the earth. Second, the earth could not have been set or placed on those floating gossamer foundations, which are hung upon nothing, while it was still without form; the form or appearance of which did not take place until during the third day of the six-day period; the duration of which did not begin until after the beginning period was at an end.

The length of this beginning period is unrevealed; hence, unknown and unknowable to earth dwellers. For it cannot be measured by the diurnal motion of the earth on its axis, the cycle of the earth around the sun, nor the lunations of the moon as she travels round the earth, for Adamic time had not then begun. And since time is the record of astronomic motion, and one of the objects of the creation of our firmamental lights was for days and years—time, the age or time duration of that beginning period cannot be estimated by earth's calendar. We can only surmise that it must have been either seven thousand, seventy thousand, seventy times seven thousand, or some other multiple of wisdom's eternal seven, by which the fractions of eternity are computed, if computed at all.

INSPIRATION OF THE BIBLE.

The Bible must be the invention either of good men or angels, bad men or devils, or of God. It could not be the invention of good men or angels; for they neither would nor could make a Book, and tell lies all the time they were writing, saying, Thus saith the Lord, when it was their own invention. It could not be the invention of bad men or devils, for they could not make a Book which commands all duty, forbids all sin, and condemns their souls to all eternity. We therefore draw this conclusion: The Bible must be given by Divine inspiration.—D. SIMPSON.

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"COMFORT YE, COMFORT YE, MY PEOPLE."

By GLADYS E. GOLDSMITH.

IN the "Daily Mail" of the 8th July there was an article by the Earl of Halsbury, K.C., on "The Poison Gas War that is coming." In it he deals with the terrible possibilities that lie in the combined use of the aeroplane and the poison-gas bomb as weapons of war. Hitherto, war, ghastly, brutal, horrible as it always is, has been a conflict between army and army. The next war, say the experts, will be a scientific war, and the forces of destruction will know no bounds, but will as readily drop bombs on to a sleeping town as on to an army corps. We had a foretaste of this in the last war, when English towns were bombarded from sea and air.

"The next war!" Strange how this phrase is now heard on every hand. A few years ago we shouted from the housetops about the "war that was to end war," and the era of universal peace that had set in. We said the world was war-weary, that it would henceforth find another and more peaceful way of settling its differences. War was so futile and so costly; no sane nation would again indulge in it. Yes; but we did not know then that war was a horrible disease which was eating into the very vitals of our civilisation; that, no matter how we loathed it, it would inevitably break out again and again, until the nations were finally healed by the only One powerful enough to put an end to war—the Prince of Peace Himself.

But we are beginning to see these things more clearly now—beginning, at any rate, to realise that war cannot be cast out by war, since war breeds war as hate breeds hate. So now the next war is no longer spoken of with bated breath and behind closed doors, but is faced up to as an imminent danger.

It is sometimes urged that to talk of war is to cause war. One might as well argue that doctors cause diseases by discussing them and probing their origin and cure! So long as the deadly disease we call war is in the world, so long must its possibility be acknowledged. To cease to talk about it does not diminish its virulence. The pilot who, knowing his chart, keeps his eye on the rocks ahead is far more likely to steer his ship through the narrow passage into the safety of the harbour than is the captain who, scorning charts and paying no heed to the warning of the breakers beating against the rocks, pursues his course, only to find his ship dashed against the very rocks whose existence he had proudly ignored.

There are, of course, two ways of talking of war. One way is to extol it as the means whereby empires expand and force their will on the rest of the world. This was Germany's way, when she turned the resources of the nation into a vast war machine. It is not the British way. Deep in the hearts of our people is ingrained a hatred of war and a realisation of the utter futility of it.

The other way is to face boldly the fact that the war clouds are gathering, and to be ourselves prepared. And yet how one hates war! How one prays that even now the nations that are preparing for it may stop in their mad course!

We are told that the next war will be in the air. The Book of Revelation made that clear nearly two thousand years ago. "And the seventh angel poured out his vial into the air." (Rev. xvi, 17.) We are reminded that England is no longer an island, since the air is to be the field of attack, and that London could be wiped out in one night. All this may be horribly true. But there is one factor that has been overlooked, and that is the Divine promise, "No weapon that is formed against thee shall prosper" (Is. liv, 17). "No weapon" neither bow and arrow nor sword, neither cannon nor poison-gas, neither submarine nor aircraft, can be successfully wielded against God's Israel. Does it matter, then, whether we are Israel or not? It matters in that, if we be Israel, we can claim the Divine promise of protection. It matters in that our national life may depend on our identity with Israel.

"No weapon that is formed against thee shall prosper." Has any weapon that has been formed against us prospered? Where are the proud empires of Spain, and of France, and of Germany? When the Armada set sail, backed by the might of Spain, what chance had our little fleet against such a mighty host? But "He blew with His winds, and they were scattered." Where is the navy that was to starve England and bring her to her knees? The waves of the North Sea wash ceaselessly over it. What of the air-fleet sent out to cast bombs of destruction on to the land that no enemy foot could tread? The winds and the clouds played their part, and England was saved. Saved for what—for luxury and ease, for self-seeking and self-aggrandisement? No; saved for service. And soon the "Servant nation" will again be called upon to stand firm against the enemies of civilisation.

In the dark days that are at hand the cry must go forth, "Comfort ye, comfort ye, My people, saith your God." Not with false pledges of security, not with shouts of "peace! peace!" when there is no peace, not with pleas for disarmament; but with the Divine assurance that no "weapon that is formed against thee shall prosper," and that the forces of destruction will be turned back.

This does not mean that we can dwell in a fool's paradise, or, ostrich-like, hide our head in the sand and think we are immune from danger. No one can say exactly what lies ahead of us; danger and destruction threaten on every hand, and the forces of evil are well armed for what we believe to be the final conflict. But they will not triumph. London will not be wiped out, and all attempts to invade our land will be frustrated. Yet to see only the haven ahead of us and to ignore the rocks and whirlpools that lie around were fatal. But with our three-fold chart of the Bible, the Pyramid and the Heavens to guide us, and our Pilot at the helm, our ship can be brought safely through the troubled waters into the haven of the King's reign of peace.

This, then, is the message that must be proclaimed throughout the land, a message of comfort because a message of deliverance; an assurance that, come what may, no weapon that is formed against us can prosper. But, lest we boast of our invincible might or presume to take the Divine protection as the just reward of our virtues, let us remember that "this is the heritage of the servants of the Lord, *and their righteousness is of Me*, saith the Lord." Of our own righteousness we have little wherein to glory; but the fact of the Redemption is all-prevailing, and the ultimate deliverance will be wrought by Him Who paid the price of sin on Calvary. Then, and then only, will lasting peace be attained. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

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OUR TOUR IN THE EAST—Part II.

By Herbert Garrison.

(Photographs by Canon Parfit, M.A.)

We were travelling over or near the actual ground covered by Abraham, Jacob and Joseph to or from Egypt, and probably also by the Holy Family.

It was natural, too, that our thoughts should turn to the brave British soldiers who traversed this ground in 1917 under conditions very different to ours. A few relics of their march remained to be seen. We cannot forget the appalling fact that the making of this railway by which we are travelling cost the lives of 10,000 men. Our train halted for two minutes or so at a station near Ashod, a former strongly fortified town, three miles from the Mediterranean Sea, and about midway between Gaza and Joppa. It was at one time a chief seat of Dagon worship. The town is mentioned under its old name of Azotus in Acts viii, 40. Our attention is divided between maps, handbooks and the fertile plains of Sharon, through which we journey on to Ludd, Lydda of the Bible, where St. Peter healed Æneas, and where the patron Saint of England, St. George, is said to have been born and buried. A church dating from 1150 A.D. has a crypt containing what is called St. George's Tomb. In the district are olives, pomegranates, apricots, almonds, mulberries and sycamores. At Ramlah, near by, there is a church and tower, perhaps the finest memorial of Crusading architecture in Palestine.

At Ludd we had to change. The place was flooded with brilliant sunshine. Our new train was drawn by two powerful engines. Lord Allenby's special coach was next to them. Soon we began a winding climb among the mountains of Judea, and we saw the excavations of Gezer and the land of Samson's exploits. Gezer was associated with Joshua and with one of the Pharaohs. It was the long-lost royal Canaanite city, and afterwards a Levitical city thronged with priests, no doubt. It frequently figures in the Tel-el-Amarna Tablets. For centuries it has been a desolate ruin. The mountains as we proceeded appeared splendid, weird, rugged and impressive by turns.

As we approached Jerusalem the excitement became intense and our joy was great when the outskirts came into view, but it must be said you cannot get a good view of the city itself from the train. Perhaps the three best points from which to get a first impressive view are those in journeying by road from Jaffa, Nazareth and Bethany, next that from Bethlehem.

We reached Jerusalem station at 9.15 a.m. There was some delay in securing motors owing to the demand arising from the arrival of Lord Allenby and the crowds to meet him. The drive to our hotel was very interesting: houses all the way, and passing or meeting numbers of loaded camels and donkeys. Breakfast over, we were eager to begin at once our explorations of the city. That we had had little or no sleep did not matter. The first thing was to enter by the Jaffa Gate, and examine the great walls of the city, and go down David Street to the Wall of Wailing through dense crowds of people of various nationalities. Lest anyone may be misled by the term "street" in this case I had better say at once it is really a lane and a rather steep one. Those who know Clovelly and its one so-called street will get some idea of David Street when I say that though it is not quite so steep it is certainly no wider. Indeed it gives the impression of being narrower because of the crowded shops projecting on either side and the wares of the vendors placed outside. The heat was rather trying to some of us and the odours equally so, and I am ready to confess I was glad that the one donkey to be seen could be commandeered to carry me up.

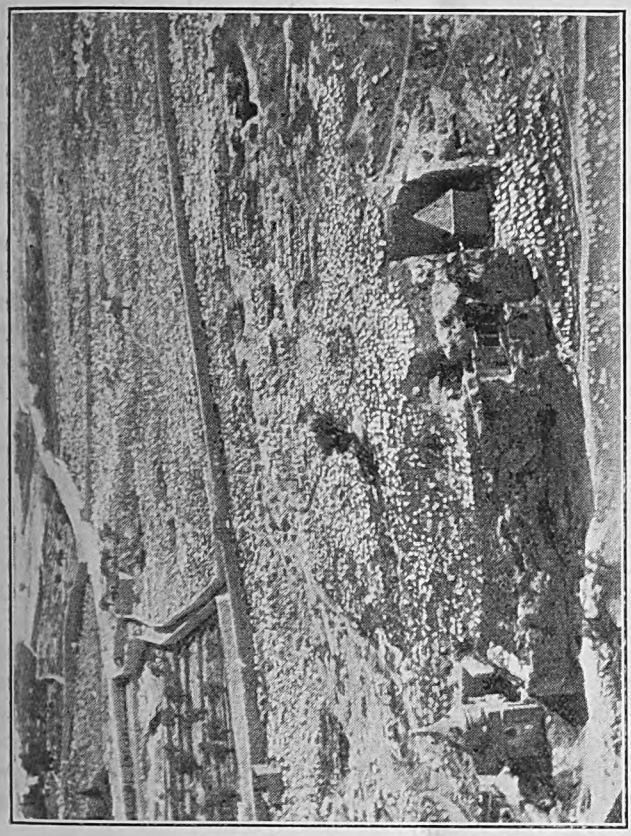
As an antithesis to this experience came the motor drive to Mount Scopus, whence a magnificent view of the city is obtained, the first we had. Here on this fine site is the British War Cemetery with the five thousand graves of the brave and beloved who made the supreme sacrifice for the deliverance of the Holy Land from Gentile domination. Here too is the memorial which was to be unveiled by Lord Allenby the next day. We were privileged to inspect the memorial and to walk round the cemetery and note the names on many of the headstones. How can one describe one's emotions? I will not attempt it. Suffice it to say that it was worth the long journey and more to stand on such holy ground over which Our Lord must have walked, now, nineteen centuries later, covered with the dust of modern Israel's sons of sacrifice. Mothers in Israel whose boys lie here, mourn not for them, but instead ponder and reflect, and through your tears smile up to God Who took them to Himself and gave victory to the Glorious Cause for which they laboured, fought and died; died, no, passed on before, now perhaps understanding better than we who remain yet do, the full meaning of their triumph and that of their comrades who survive.

We next went on to the Mount of Olives, another wonderful and joy-filled experience over which we fondly lingered, feasting our eyes on glorious views, getting vivid impressions and engaging in sacred meditations. To the East we saw the Jordan Valley, the Dead Sea, and, beyond, the mountains of Moab and Transjordania. Below us on the West lay the Garden of Gethsemane, the Valley of Jehoshaphat, the Hill of Calvary, and the Village of Siloam, and beyond Mount Zion, Mount Moriah with the Dome of the Rock or the Mosque of Omar, as it is commonly called, rising majestically over the Holy City, here in full view, and what a view! Who could ever forget it? I know some of the notable views of the world, but no man knows a view like this, where every square yard of ground is sacred, packed with history and some with tragedy; one spot bearing witness to the greatest tragedy and another to the greatest triumph of all time, Our Lord's Crucifixion and His Resurrection.

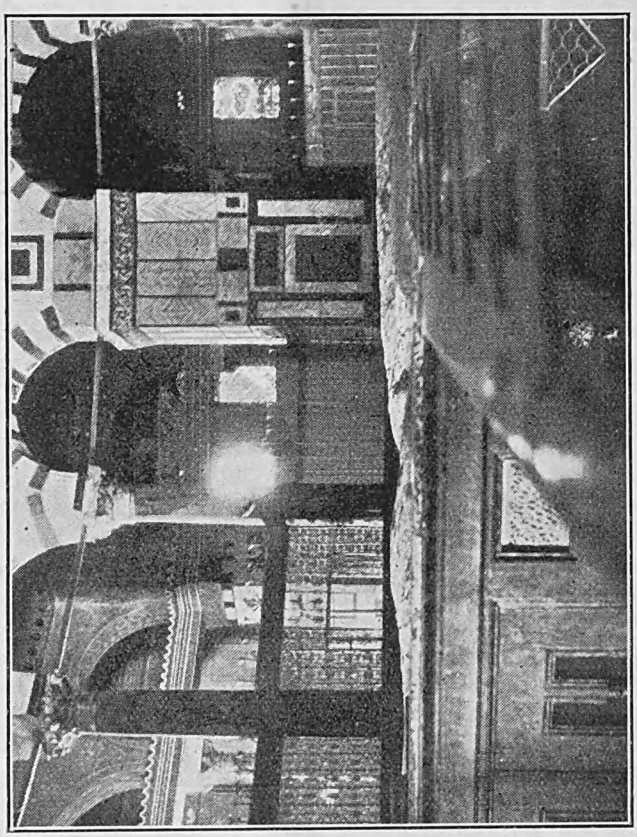
We entered the Church, where the Russian sisters were holding a service. Their singing is very beautiful. We saw also the Dome building which is said to be on the spot of Our Lord's Ascension, though some doubt exists as to whether it is the actual place.

On May 7th some of our party attended the stone-laying ceremony by Lord Allenby of a Scotch Church to be erected as a memorial to the Scotsmen who died in Palestine during the Great War. This was followed by the greater event of the day, namely, the unveiling by Lord Allenby of the War Memorial on Mount Scopus, and the unveiling by Sir James Parr, High Commissioner for New Zealand, of a memorial to the New Zealanders. Appropriate speeches were made

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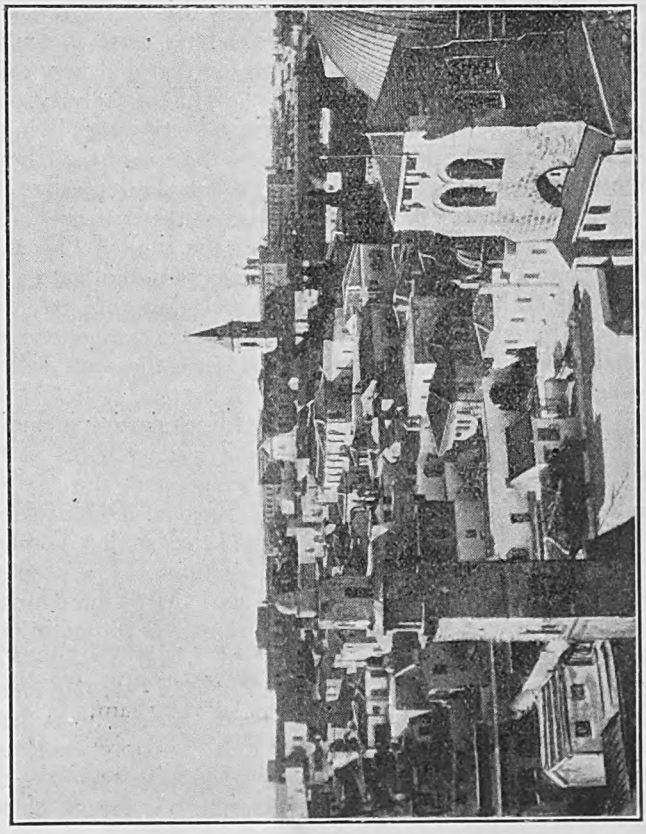
BURIAL GROUND, VALLEY OF JEHOSHAPHAT, JERUSALEM.



INTERIOR OF THE MOSQUE OF OMAR, SHOWING THE ROCK.



GETHSEMANE AND OLIVET FROM TOP OF THE GOLDEN GATE.



VIEW FROM CHURCH OF HOLY SEPULCHRE.

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There was a very great concourse of people present, including a large party who went from Britain specially for the ceremony. The heat was severe, and there were numbers of fainting cases.

After this ceremony the High Commissioner for Palestine, Field-Marshal Lord Plumer, and Lady Plumer, held a reception at Government House. Having received invitations Mrs. Garrison and I attended, and had the privilege of conversation with both Lord Plumer and Lord Allenby, who pointed out to us the paintings of the ex-Kaiser and Kaiserin, also their statues in bronze. The paintings are reported to have been damaged by the earthquake on July 11th. It is sad to see, by photographs just to hand, the wreckage of the rooms occupied by Lord and Lady Plumer. Fortunately they were absent in England at the time, or both might have been killed, or seriously injured. One occupant *was* killed.

On the same day our party visited the Church of the Holy Sepulchre. Here our impressions and feelings were mixed. I do not propose to describe them at present, nor in this brief article to enter into the controversy concerning the authenticity or otherwise of the site, though I think I am entitled to say and indeed ought to say that most British-Israelites who have studied the matter are unable to regard the site as the one where the Crucifixion took place, or where Our Lord's body was laid. In this they are in accord with great numbers of people who do not yet profess to be British-Israelites.

During our stay in Jerusalem I thrice visited the Garden Tomb, not far from the Damascus Gate and quite near St. Stephen's Monastery. Here in a neatly-kept garden there is in the wall a rock-hewn tomb such as Joseph of Arimathea might well have made; the resemblance between this garden with its grave and those described in the Gospels is remarkable. Geographically and topographically this spot agrees with the accounts of the inspired writers. It is close under the "Skull Hill," which the late General Gordon and very many others believe to be identical with the Hill of Calvary. All agree that this is well outside the original city walls. On the other hand it is very difficult to see how the site of the Church of the Holy Sepulchre could have been outside the walls; if it was not, then most certainly the site is not the true one. The discovery of the wall which existed in the time of Our Lord will of course settle the matter. I discussed this with some recognised authorities in Jerusalem, and they told me that, though it might cost half a million sterling, excavations will be made in the hope and the belief that the wall will be revealed.

Several Peers and many distinguished Ecclesiastics, including Archbishops, Bishops and Canons, and leading lights of the Free Churches are among those who support the Garden Tomb site as being most likely to be the true one. Distinguished modern artists have accepted the hill and the Garden Tomb as the most appropriate setting for their pictures. The property was acquired about thirty-three years ago. Mr. John Murray, the well-known publisher, took a leading part in promoting the purchase, and he was supported by my friend the late Rev. Haskett-Smith, M.A., the editor of Murray's *Palestine Handbook*. The late Canon Tristram, D.D., of Durham, considered the Garden Tomb and the enclosure to be "simply priceless." It would require several pages to give the history of the site and the long list of well-known supporters, but several of our readers will be interested to know that among them were the late Prebendary Webb-Peploe, the late Rev. Hugh Price Hughes, M.A., and the late Sir Rider Haggard. The property is maintained by voluntary subscriptions and controlled by a Committee, the Chairman of which is the Rev. Selby Henrey. Mrs. Theodore Bent has been Honorary Secretary for many years. I count it a great privilege and a sacred trust to be a member of the Committee. The Garden is nearly an acre in extent; we have a resident custodian and assistants and a well-built house. Our Trust Deed has in it the following clause: "That the Garden and Tomb be kept sacred as a quiet spot, and preserved on the one hand from desecration, and on the other hand from superstitious uses."

I hope to be able to present a picture of the Tomb in a future issue of this journal.

WEEK BY WEEK.

By A. R. H.

THE amazing forecast of mechanical warfare set forth in the first eleven verses of JOEL iii has long thrilled the imagination of prophetic students. It arouses, in a special sense, the professional interest of the writer, who, during the late war, personally participated (while flying single-seater fighting scout-aeroplanes) in Tank Contact-Patrols against the enemy. Co-operation between aircraft and mechanised ground forces was a comparatively new form of strategy in 1918. It has now been developed into something of a fine art.

Press reports of the August military manœuvres, when Britain's new MECHANISED FORCE received its

BAPTISM OF FIRE,

form one of the most remarkable commentaries on Biblical prophecy that it has ever been our privilege to read. Strangely enough the military operations have been largely carried out under weather conditions identical with the inspired descriptions of natural phenomena attending the coming DAY of the LORD.

For instance, the *Daily Express* correspondent writes:—"Three thousand of us, members of the mechanised army, are standing by with synchronised watches waiting for the signal. *The sky is black and rainclouds obscure the hilltops.*" Joel's description reads (Ferrar Fenton): "*A day of thick darkness and gloom, a day of black clouds and of blackness, like darkness spread out on the Hills.*"

Just pause a moment and carefully compare those sentences one by one. "The *sky* is *black*"—"A day of *black clouds* and of blackness"—"Rainclouds obscure the *hilltops*"—"Like darkness spread out on the *Hills*." Pure coincidence, some may say? But let us not forget that the operations enacted under such realistic circumstances on SALISBURY PLAIN were an actual dress rehearsal of the scene described by JOEL, which in a few years' time will have become history.

At the outset of our study we must warn that, at first sight, the descriptive verses 3-10 seem to be inseparably identified with the "*great people*" of verse 2. And this "*great people*" seems clearly identical with the invading strong "*nation*" of Joel i, 6 (A.V.) and the "*northern army*" of Joel ii, 20. The

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Russian combination, no doubt! But Ferrar Fenton's translation with his alteration of the first word of verse 11 from "*And*" to "*Thus*," favours the view that the whole passage, from the Call to Arms of verse 1, down to the words of verse 11, ". . . *at the head of His army* . . ." is a description of Brith'ain's Military Forces.

Actually, this detail is not of vital consequence, for combatants on both sides will be using mechanical war machines, and as a general description of the battle of the DAY of the LORD, it would be equally applicable to both armies. If Joel's description were intended to apply specifically to the Lord's forces, however (as Ferrar Fenton's rendering strongly suggests), then the following details are all the more striking.

Let us look at verse 4 to begin with:—

"*What terrible horsemen they seem!*
Like chariots onward fierce rushing."

From these two sentences we see that JOEL is trying to describe something which *seems* like cavalry (terrible horsemen) but is *not* cavalry; something that is *like* a chariot but is *not* a chariot.

Now let us turn to the PRESS for enlightenment. The *Evening Standard* writes:—"Britain's new 'Robot Army'—all machinery and *no horses*—fought a picturesque battle . . . a seven mile procession of *mechanical monsters* was attacked from the air . . . one-man tanks that can be used for reconnoitring purposes *instead of cavalry men*."

This is undoubtedly what the prophet foresaw. Men who do the work of horsemen (cavalry men) *without* horses; driving in swift moving "chariots."

The *Daily Express* has a better name still for these "nimble monsters." It calls them "noisy death-dealing *beasts*." "*Iron steeds*"—is another. Notice in all these terms the attempt to describe a war-instrument which has taken the place of cavalry, but is still grotesquely animal-like in its outward appearance and behaviour. As the A.V. has it:—"*The appearance of them is as the appearance of horses; and as horsemen so shall they run.*" The *Daily Mail* adds:—"Nothing was more noteworthy than the *appearance* of the two-men tanks, fitted with wheels (like chariots?) that have a tractor which permits them to overcome all obstacles."

Noise, speed, mobility—all these characteristics are strikingly enumerated in the prophecy.

"*With a crash on the top of the mountains!*
They crackle like roarings of flame,
Like fire devouring the stubble!
Like a powerful army when charging in war."

Thus we read in Ferrar Fenton. Now note the amazing similarity of the *Daily Express* correspondent's account. In at least two instances he actually employs identical adjectives to convey his idea. "The *roar* of great engines in the tanks and tractors, the sharp *crackle* of machine-gun fire and the *crashing* of 18-pounder quick firers were nerve racking. The thunder of aeroplane engines added to the din." A subsequent report designates the army, The

"CRASHING MECHANICAL ARMY,"

which goes "nowhere without heralding its approach, minutes ahead, even at night."

And now let us turn back to verse 3, for at this stage its significance may be better appreciated:—

"*Before them a fire consumes—*
And after them bright flames are blazing!"

whilst the A.V. puts it:—"*A fire devoureth before them; and behind them a flame burneth.*" We are not surprised, therefore, to find a journalist writing: "*Sharp stabs of flame* lit up the smoke-filled lane . . ."; this as the tanks approached; and, "as they passed *spurts of flame* poured from their exhaust."

"*The land like a garden of Eden before*
And after a desolate desert!"

No one who has followed in the wake of an army of tanks will doubt the appositeness of the foregoing statement!

"*There is no refuge against them!*" Joel continues. And the *Daily Express* echoes:—"'Go there,' says the Staff, expecting fairy tales of transport to come true, and we go, *heedless of obstruction. Nothing stops us.*" The *Evening Standard* adds:—"Tanks . . . that *left the roads without hesitation* and made their way up and down steep hills, on whose sides they were sometimes canted at perilous angles."

"*Like horses they rush on their way—*
They mount up the wall as do warriors."

In other words, neither walls, nor mounds, nor hills, nor other obstacle deters them!

"*The Nations before them all quiver,*
All faces before them are livid!"

Or as the A.V. has it:—"*Before their face the people shall be much pained; all faces shall gather blackness.*" And well might those who have to withstand the approach of a mechanised army be dismayed! As an eye-witness graphically says of the mimic battle: "Nothing comparable to this mechanical brigade has ever been seen in action before, and it presented an astonishing sight."

Now if the mimic action be justly designated an astonishment, will not the real thing be still more alarming when it comes, in the future? But who are the "*Nations*" of the A.V. and the "*People*" of Ferrar Fenton's rendering? Surely they are the "*Heathen*" and the "*People*" of Ps. ii, who "*imagine a vain thing*" against the LORD and His anointed representative occupying the throne of DAVID in the earth. In JOEL, therefore, we have a description of the Lord's army, before which "all faces shall gather blackness."

"*Advancing each one in his rank,*
And who never break out from their line,
Or anyone jostle his fellow!
They boldly march straight on their way."

The *Daily Mail* writes:—"They moved *relentlessly* across the open country, creeping steadily ahead, and *turning neither to the right nor to the left*, no matter what obstacle was in their way."

"*And from artillery shrink not!*" (F. F.).
"When they fall on the sword they shall not be wounded." (A.V.).

"*Heavily armoured beasts*," the *Daily Express* calls them, "as nearly *invulnerable* as can be."

"*They charge to the walls of a town!*
They rush on approaching the buildings!"

"*Agile one-man tanks*" is one Press description. And another speaks of "driving nightmare machinery over the open country *at breakneck speed*."

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"*They shall run to and fro in the city,*" records the A.V. translation. "*They shall run upon the wall; they shall climb up upon the houses; they shall enter in at the windows like a thief.*" Thus are the antics of these new engines of war further described.

In conclusion, this much is certain. The events as outlined by Joel have *not* yet taken place. The battle of the DAY of the LORD therein described lies still in the future, historically. But that day is now nigh at hand, and the demonstration on SALISBURY PLAIN, which opened up "a new era in warfare," gave us "an awe-inspiring glimpse of what the *next* war may be like."

Let us thank GOD for the assurance that what is here predicted to take place at the second and final phase of

THE WAR TO END WAR,

(which war began in 1914) is *never* to be repeated.

"*There hath not been ever the like* (i.e., it represents a new and final era in human warfare), *neither shall be any more after it, even to the years of many generations.*" There is to be no "next" time. So Joel ii, 2 assures us.

For the great WORLD DISARMAMENT CONFERENCE which is to take place (see Isa. ii, 4) following the coming final struggle, will be called and conducted by Our LORD Himself. As a *direct* result of *His* judgment and *His* rebuke, it is written: "*And they* shall beat their swords into ploughshares . . . etc.; neither shall they learn war any more."

To the PRINCE OF PEACE *alone* is reserved the glory of establishing international concord in the earth, and the winning, for a conflict-weary world, respite from war.

"ANOTHER LAND."

BY R. W. K.

NEVER do I pass by a certain kind of river without remembering the opening words of one of Mrs. Margaret Gatty's immortal "Parables from Nature" (The Unknown Land). "It mattered not to the sedge-warbler whether it were night or day!" It continues, "She had built her nest down among the willows and reeds and long herbage that bordered the great river's side, and in her sheltered covert she sang songs of mirth and rejoicing both by day and night."

Her songs were always of migration; of "another land," and their burden, "*This is not your rest.*"

There are also the swallows and house-martins, wondrous birds, nesting under the eaves of our barns and houses.

Keen of eye, and strong of wing, their goal is "another country." Yet they will return. And methinks the deep attraction for us of these particular birds may be a certain age-long memory, a sympathetic instinct, full of promise, divinely implanted in us (as in them) during our race-history.

For, if we look at it, our familiar swallows and sedge-warblers become a parable of the Israel race.

Abraham, first, "when he was called, obeyed . . . and he went out, not knowing whither," and through all their long history Israel has ever been a migratory race, albeit lovers of home; who will return representatively to the original homeland when the right conditions are fulfilled.

In his pamphlet, "Druidism in Britain," the Rev. Com. Roberts shows that "as far back as Deut. xxix, 28, 29, "we see this 'another land' referred to, and the secrecy, and yet its revelation . . ." (p. 7). This passage is most striking. Its connections,—"another land . . . the secret things . . . the things that are revealed . . . and that we may do all the words of this law."

True, Israel was cast out from Palestine because of bitter transgression, yet the age-long migrations which followed were God-guided. (St. John x, 4, R.V.)

Later came the fulfilment of God's promise to David through the mouth of His servant Nathan: "I will appoint a place for My people Israel, and will plant them, that they may dwell in their own place and be moved no more . . ." (2 Sam. vii, 10.) An Unknown Land! After Israel had "renewed her strength" (Is. xli, 1) in her divinely-appointed place of rest in Britain, came again the call to her children to seek another, and yet another country. (America, Canada, Australia, etc.) And it is still heard to-day. Like the birds, sweet as was their Island nesting-place, her young ones have heard the secret warning Voice, and migrated to "far countries" overseas. Nor was their call a delusion. They have built fresh nests there, and returned again and again. Is not the "secret" of Deut. xxix, 28, 29 here in part revealed? And the verses end, "*that we may do all the words of this law.*" And then the following chapter (xxx), full of promised blessing, states, "The Lord thy God will bring thee into the land which *thy fathers* possessed and thou shalt possess it." Did not this begin in December, 1917?

Why do we not wholly endeavour as a People to love and "obey the Voice of the Lord our God and keep all His commandments?" Not for reward, as such, but for the sheer joy of being "at one" through Jesus Christ alone, with Him Who made the beauty of the flowers, Who thought out the marvels of the bird's eye and wing; Who created the prismatic colours in the light, and counted the vibrations of sound and music, with all their complex, harmonising laws! Yet without Him no sparrow falls. "By Whom all things were made," and "without Him"—Jehovah-Jesus—"was not anything made that was made," "In the beginning" when God—Elohim—"created the heavens and the earth." (St. John i, 1–3; Gen. i, 1.) Who, as the Eternal Healer ("I am Jehovah that healeth thee."—Exod. xv, 26) is ever working by day and night towards the health and beauty of the oft-times broken and ill-used human body. Acting ever, until death, in spite of broken laws, adverse conditions, and man's foolish errors. "Shewing mercy unto thousands of them that love Me and keep My commandments." (St. John v, 14–17.)

If as a Nation and People we would "turn unto Him with all our heart and with all our soul" (Deut. xxx) might we not soon hope to "enter into HIS REST,"—His Sabbath—for which "the whole creation groans"?

"For now they desire a better country, that is an heavenly." (Heb. xi, 16.) Surely this "better country" is synonymous with "the kingdom of heaven," where "His Will shall one day be done *on earth* as it is in heaven."

Yet more; herein all homesick longings meet their consolation; for as though in witness to the truth of their desire, and because of their faith and patience, it is written, "Wherefore God is not ashamed to be called their God, for He hath prepared for them a city."

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ADDRESS BY CAPTAIN THE REV. T. E. GROUT.

WE have a great heritage, have we not? Let me say this to you: it is a time of instruction; a great time. Go back in the strength of it all and aim high. Some of you here have taught soldiers how to shoot. I once had a fellow who came from London who could shoot seven or eight rounds of Queen's ammunition; we went up to the hills; the fellow would scamper after every report; someone said, "What are you aiming at?"

"If you please, sir, my rifle kicks and I don't know."

Some people invariably aim at nothing and hit it. Aim high. What does the Book say? "Seek ye first the kingdom of God."

We have to aim high and meet all challenges. "Seek ye first the kingdom of God and all these things" . . . What things? You know the covenant; yea and amen, Christ to fulfil every jot and tittle; "all these things shall be added unto you." Do you claim them?

There are some things you have to fight shy of. Some people you have to fight shy of. Resist the devil. There is a devil in ecclesiastical circles and modernism that seems to mock one's intelligence. These things we have got to fight shy of; we have to resist them. Some things you may be called upon to resist even unto death. The men we have been thinking of to-day resisted unto blood. We are what we are to-night, privileged as we are to-night, because of that resistance. Thank God for it. Aim high; fight shy.

SENSE, REASON AND FAITH.

THERE are three principles by which we apprehend things—Sense, Reason and Faith. These lights have their different objects that must not be confounded: Sense is confined to things material; Reason considers things abstracted from matter; Faith regards the mysteries revealed from heaven; and these must not trangress their order. Sense is an incompetent judge of things about which Reason only is conversant. It can only make a report of those objects which by their natural characters are exposed to it. And Reason can only discourse of things within its sphere; supernatural things, which we derive from revelation, and are purely the objects of Faith, are not within its territories and jurisdiction. Those superlative mysteries exceed all our intellectual abilities. —*Bates.*

THE BIBLE A MIRACLE.

THE Bible itself is a standing and an astonishing miracle. Written fragment by fragment, throughout the course of fifteen centuries, under different states of society and in different languages, by persons of the most opposite tempers, talents, and conditions, learned and unlearned, prince and peasant, bond and free; cast into every form of instructive composition and good writing, history, prophecy, poetry, allegory, emblematical representation, judicious interpretation, literal statement, precept, example, proverbs, disquisition, epistle, sermon, prayer; in short, all rational shapes of human discourse, and treating, moreover, of subjects not obvious, but most difficult. Its authors are not found like other writers, contradicting one another upon the most ordinary matters of fact and opinion, but are at harmony upon the whole of their sublime and momentous scheme.—MACLAGAN.

QUESTIONS AND ANSWERS.

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

QUESTION.—Will you explain the meaning of John xx, 23, where Our Lord said: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." What does this mean? Does it mean that ordained clergy have power to forgive sins, if Our Lord gave this power to the disciples? ANON.

ANSWER.—The power referred to here of remitting and retaining sins was a special spiritual gift bestowed by the risen Lord as He breathed on them, saying "Receive ye the Holy Ghost." This incident took place "the same day at evening," *i.e.*, the day upon which Our Lord rose from the dead, and from the corresponding account in St. Luke's Gospel we gather that Our Lord must have uttered these words on His return from Emmaus.

We see, then, that Our Lord was not speaking to His disciples (Apostles) only, but to others who were gathered together with them (Luke xxiv, 33). One Apostle (St. Thomas) was absent, and other non-Apostles being present it is obvious that Christ did not give this spiritual charge to the ten disciples only. The Commission was, therefore, given to the new Christian society as a whole, and not to the ministry alone. (*Cf.* Matt. v, 13, 14.) The great mystery of the world is that of sin; the mission of Christ was to bring salvation from sin, and the work of His Church is to apply to all that which He has gained. Christ risen was Himself the sign of the completed overthrow of death, the end of sin; and the impartment of His Life necessarily carried with it the fruit of His Conquest. The Christian society never dies (*cf.* verse 21), and thus the Commission carried with it the character of perpetuity. In this respect the promise differs from that made to St. Peter (Matt. xvi, 18), which was distinctly personal.

Thus the Commission was given to the Christian Church of God as a whole, and not merely to those who are ordained in the Church. Nor has this power been revoked to this day. It is a privilege shared by all Christian people to claim the spiritual power of exhorting one another to the confession and forgiveness of sins. (1 John i, 9.)

This supports the teaching that Israel is "a chosen generation, *a royal priesthood*, a holy nation, a peculiar people." (1 Pet. ii, 9; Rev. i, 6.) In fact, redeemed Israel is a "kingdom of priests." (Exod. xix, 6); this at once gives the lie to sacerdotalism.

And yet the teaching of the Church of England is very clear on this point—a fact which should be remembered and studied carefully just at this time, in view of the probable change of doctrine expressed in the Deposited Prayer Book, now shortly coming before Parliament—for our Church claims, in the words of Bishop Lightfoot, that "the Christian minister is God's ambassador to men; he is charged with the ministry of reconciliation; he unfolds the Will of Heaven; he declares, in God's Name, the terms upon which pardon is given; and he pronounces, in God's Name, the absolution of the penitent . . . Again, a Christian minister is the representative of man to God—of the congregation primarily, and of the individual indirectly as a member of the congregation." (*St. Paul's Epistle to the Philippians—Dissertation on the Christian Ministry*, p. 267.)

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE are now within a month of the opening of the Congress, October 3rd, and there will be a busy time for us all at Headquarters during September. Volunteer workers are needed. Posters and circulars are now ready in great numbers, and we invite our readers to do their utmost to secure a wide distribution thereof. Vouchers for cheap railway fares will gladly be sent to all who will send us their applications. We must emphasise that cheap fares can only be obtained by the possession of these vouchers, signed by the Secretary-General, and presented at the railway booking office when the railway ticket is applied for. The cheap tickets are available from October 1st to the 17th. Tickets for the Congress, and for the lantern lecture, are in constant demand, and we would earnestly ask that early application should be made for tickets, so as to avoid congestion towards the end of the month.

* * *

Our South London Branch will resume its meetings on September 6th, at 8 p.m., at 195, Lavender Hill, Battersea, S.W. Mr. W. Pilcher will speak on "Covenants."

* * *

The usual monthly meetings of the Croydon Branch will be held at the Y.M.C.A. (Horniman Hall), North End, Croydon, on Friday, September 9th, at 3 and 8 p.m. Mr. Morey will be the Speaker at both meetings.

* * *

A splendid audience greeted Mr. Herbert Garrison, the Secretary-General, at the Town Hall, St. Helier, Jersey, on August 27th, when he lectured with lantern pictures on "Cameos of Empire." The Governor and Lady Bingham, General Tidswell, Mrs. Tidswell, and many Army officers and members of the leading families were present from every part of the island. We are indebted to the President, Mrs. Tidswell, Mr. and Mrs. Vernon Cooke, Secretary and Treasurer, the Committee and members, for the excellent organisation and publicity, which practically covered the island. A good work is going on in Jersey and Guernsey. Many new believers have joined the B.-I. Movement through the work and many addresses of our Commissioner for the Channel Islands—the Rev. Merton Smith—who lives in that charming spot, Bouley Bay, five miles from St. Helier.

* * *

Mr. W. H. Hesketh, J.P., will be the speaker at the next meeting of the Manchester Branch on September 13th, at 7.45 p.m., in the Church House, Deansgate.

* * *

M. B. P. writes :—" I want to thank the Rev. Pascoe Goard most sincerely for his books. They have opened up a new world to me and many wonders. I specially want to thank him for the book—'Jesus Christ Triumphant.' I can never express the joy I have found. I am one of the authorised workers for the Bishop of ————, and I have much teaching to do. The Bible is now a new Book to me since I have come in contact with British-Israel Truth, and I teach it wherever and whenever I can. I am deeply grateful to our loving Heavenly Father for the inspiration and wisdom He is giving His servants in the explanation of His Holy Word."

A correspondent writes :—" The following incident may be of interest to your readers. I have been for 50 years a believer of the British-Israel truth and have talked to my fellows as occasion offered on this subject. In the ordinary course of my business I was brought into touch with many Jews, and our intercourse was always cordial. I made a practice of introducing the subject of British-Israel to them and in no instance was I repulsed, but much interest was manifested therein. One of them was a near neighbour and we became very friendly. He had one son who, on coming of age (13), was admitted by a special ceremony to membership of the Synagogue, and on the evening of the Monday following the father gave a banquet in his honour, to which 200 guests of the tribe were invited. My wife, and son and I received a pressing invitation to be present on both occasions, and I was particularly requested to respond at the banquet to the toast of the visitors, which I felt loath to do, as we were considered to be Gentiles ; but under pressure of special friendship I accepted the duty, and in the discharge of which I reminded the company of the peculiar history of Judah in some detail, especially of their preservation as a people in spite of the terrible persecutions they had suffered at the hands of many nations for centuries, the marvel being that they had not been exterminated ; their history proved that God's hand therein was the only explanation of their survival, and it was wondrous in the minds of other nations. I then said there was another people whose history was even more marvellous than theirs, who had emerged from obscurity and become to-day the greatest empire by far of all time. This people, whose dominion was in the Isles of the Sea and the uttermost parts of the earth, had given the fullest opportunities to Judah to rise to any position in the Empire, and in one instance a member thereof became the Prime Minister of this nation ; and very many others had risen to positions of eminence in all parts of the Empire. In spite of all opposition which has continued throughout its history it is still growing greater in every way. In this as with the house of Judah the hand of God was most clearly discernible.

"This nation in the judgment of some millions of people, including those of great mental power, and high culture, are considered to be none other than your brethren of the ten-tribed house of Israel. The applause that followed this declaration was prolonged and astounding.

"The Chief Rabbi of Sydney, who occupied the chair, followed me in a speech that was kindly, and said that with a great deal I had said he was fully in accord, but not all. I may say that until I had spoken the guests at the banquet generally exhibited disapproval of the presence of the members of my family and self, evidently being recognised as only Gentiles and therefore intruders, particularly as the banquet was preceded by a special religious service lasting for twenty minutes, but after my remarks a large number of them came to me and warmly expressed their approval and pleasure with what I had said."

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"Comfort the poor, protect and shelter the weak,
and with all thy might right that which is wrong."
ALFRED THE GREAT.

STREETS OF GOLD.
By THOMAS TIPLADY.

A SHORT time ago one of the men in Mr. Sharp's Club came to thank me for giving him a holiday. He was about to go to the seaside for a fortnight. We are paying all his expenses and giving him a shilling a day to spend. He has nothing and he never will have anything after he has paid for his week's keep. He gave all that was best in him to his country during the Great War. The War left him a permanent wreck, and the pension he gets merely helps him to exist. When we take him with us on an outing we have to set our pace by his. He is brave and good and uncomplaining. He thanked me with such gentle warmth and sincerity that I felt humbled. He stood before me with his pale, suffering face and I felt moved by his unconscious greatness. I told him that to help such as he was what I existed for, and that in accepting my help he was honouring both me and those who sent the money. He said that he would try to pay us back for our kindness by rendering service to the Mission. I told him that he was not in our debt, but that we and others were in his. I reminded him that I had been a Chaplain and knew what he had been through. The holiday we were giving him was but an acknowledgment of our indebtedness to him. It is not the rich and great who make me feel humble, it is poor men like this one, for they are great without knowing it. It is such men who keep the soul of the world alive. Themselves broken by sacrifice they replenish the spiritual forces of the nation.

As I left the Mission one day for lunch I found at the gate the covered motor lorry which was taking a number of our girl guides to camp. They were as merry as the heart can be. The Captain came up to thank me for making it possible for some of them to go, and I pass her thanks on to my readers. It was a most happy scene as the lorry moved off.

I wish those who send me money for our Holiday Fund could see the pleasure their money gives. It is wonderful what money can do when it is given away. I greatly admire the courage of St. John. He is such an idealist that, despite the fact that he is a Jew, he dares to pave the streets of heaven with gold. He is right, too. The streets of heaven *may* be paved with gold, and it is time we got to work. When a man is washed in the river that makes glad the City of God he goes in with his clothes on, and the money in his pocket comes out as clean as the man himself. There will be no heavenly streets till we give the gold to make them from. Gold was never meant to be carried. It was meant to be walked on. If we are to walk on gold in heaven we must learn what it is like to have our feet on it here on earth. The heart is not the place for gold. The place for gold is under the feet. When we put our gold there, earth will be like heaven. It will have golden streets and, as St. John says, there will be children playing in the streets.

Alas! our streets to-day are paved with stone and our children are crying in the streets. When we put gold to its right use the children will stop crying and begin to laugh and play.

REV. THOMAS TIPLADY,
Lambeth Mission,
Lambeth Road, London, S.E.1.

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"On April 9, 1927, the total number of persons in England and Wales in receipt of Poor Law relief in their own homes (excluding casuals and persons receiving medical relief only) was approximately 969,000."

Sir Kingsley Wood (Parliamentary Secretary, Ministry of Health) in House of Commons, 27 April, 1927.

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IF SO

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Since January we have been holding, and propose to continue until the next election, three meetings per week in Battersea, to prevent the return of the Communist (Mr. Saklatvala).

We are raising a Special Fund for the above purposes, donations towards which will be gratefully received.

DO NOT HESITATE TO CONTRIBUTE BECAUSE YOU CANNOT AFFORD A BIG AMOUNT.

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REGINALD WILSON,
General Secretary.

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THE NATIONAL

MESSAGE & BANNER

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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 KINGDOM OF GOD.—III.

BY THE REV. W. PASCOE GOARD.

OUR POWERS AND DUTIES UNDER THE RULE OF JEHOVAH.

THE past two articles have been adventurous in the realm of truth. Adventurous in the matter of presentation of facts which will appear to many at first sight to so take on the form of fiction that many will turn away from the statement. We were speaking to a Rev. Professor of a theological college, some time ago, on these lines. He heard with protest in his pose and expression, but with a compelled assent *as to the facts of Bible teaching being as stated.* But he turned away at length with the remark: "Well, it would be utterly useless to teach it, *they would not accept such teaching.*"

This seems to be not the best way to decide as to what shall and what shall not be taught. Truth should be taught for truth's sake, for God's sake, and for the sake of the people of God. Therefore, we have adventured greatly in presentation of the things we have said, and shall continue to adventure. We are sure of the truth. We have passed through all the stages. First doubt and resistance; then opinion fell into line with the teaching; opinion hardened into conviction; and, finally, conviction into knowledge. So it is now with us "Woe is me if I preach not this gospel."

As a matter of statesmanship, then, we say: *Jehovah is still the God and King in Israel.* His rule is the most matter-of-fact thing in Israel-Britain. His authority is the controlling factor and His presence the permanent basis of Israel-Britain; and, of course, of Israel-America and other Israel nations.

This being the case, *how does this truth react upon us as citizens of the Kingdom-nation of Jehovah?*

It puts to the touchstone our rights and powers under the constitution of the Kingdom of Heaven.

We have assumed, as the basic fact of the Constitution, that we have the right to make and amend the law of the land. Is this the case?

Let us pause over this question until somewhat of its import enters into our minds and hearts.

The Bible being demonstrated to be the inspired Word of God, as we have seen that it is;

The Bible revealing Jehovah as the God and King of Israel, as it certainly does;

The Bible presenting to us in outline and detail the constitution of that Kingdom, as it unquestionably does;

Then the Constitution thus presented must be accepted as the law of Israel. And as it is manifest by a thousand tests that the Celto-Saxon nations are the Israel of prophecy in the latter days, then it is certain that the Constitution thus revealed to us is the Constitution of our "nation and company of nations."

Of what does this Constitution consist? The answer in a word would be, that which the Bible calls "THE LAW."

In more specific terms we should say: The Constitution consists, as the Bible again and again informs us, of THE COMMANDMENTS, the STATUTES, and the JUDGMENTS of Jehovah.

The heart of the whole system is the spirit which energises it. This is the spirit of LOVE.

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Like the bull's-eye of the target, Our Lord gives to us this analysis :

" Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength.

" And thy neighbour as thyself. On these two Commandments hang all the law and the prophets."

Now why should one exert all the powers of heart, mind and strength in the Love of Jehovah ? Because love is the medium of contact between us and the Eternal Godhead. The Personality of God is the centre of all power. Love to God relates us to that power, and by means of it that power is transmitted to us His servants and sons. How boundless is that power !

But if love to God be without love to our neighbour, then it would at best be " static " power, accomplishing nothing of blessing through us.

Love to our neighbour, equal to love of self, *forms the distributing connection by which that power is passed on to others.*

Without love to our neighbour our lives would be as the Dead Sea. The Dead Sea is fully connected with and receives the full flood of the Jordan River. But it gives nothing out. It receives all, and seeks to retain all. But Nature has ways of recovering her own, even from a greedy sea. So by evaporation the pure water is raised from the surface of the Dead Sea, and wings its way heavenward once more, to fall in refreshing showers upon the otherwise thirsty land. What the Dead Sea succeeds in retaining are only the impurities the water brings. The result of all this is that the waters of the Dead Sea are no givers of life or blessing.

The Lake of Gennesareth, on the other hand, is not only connected with the same River Jordan, and receives likewise its full flood ; but *it gives out as freely as it receives through its lower connection*, and by so doing it preserves its purity, and is *life-giving* to the fish in its waters, to the birds on its surface, to the vegetation on its borders, and to the lands watered by its flood, to flocks and herds, and to men. It is a source of joy and of life to all.

So love to God bringing us into contact with His Personality and power, love to man enables us to pass the life and blessing on.

This is the power of the law, and this is the life of the Constitution.

Then, applying this power of love, we have the Commandments.

These are the " inner " of the target. The dial is marked from one o'clock to ten, and in each division so marked is a Commandment.

These Commandments regulate our duty to God and to His worship ; our duty to parents and family ; giving protection of life, property, character, reputation ; and, finally, requires the keeping of our own hearts from covetousness, the root of all evil.

The " outer " of the target is taken up with the Statutes. These cover the same ground as the Commandments, only more in detail. The Statutes *illustrate the application* of the principles contained in the Commandments, and the illustrations are sufficiently comprehensive to enable a Judge, instructed in the law, to give judgment in every case which may arise, even in our complex civilisation.

The target space beyond the outer is taken up with the Judgments so given or to be given. These consist of *the application of the Statutes* to each case, old or new, as it may arise and develop. Moses gave Judgments. Jesus gave Judgments. The courts of the land give Judgments from time to time. And as far as the latter are in line with the Commandments, Statutes and Judgments of the Lord, as are the Judgments of Moses and of Jesus, then such Judgments are in very truth the Judgments of Jehovah, handed down in the name of the King of the House of David, even though they have been rendered in the year of grace 1927.

Now that Constitution, with its Commandments and Statutes, was given of God to Israel *perfect*, and will not permit of amendment, addition or repeal.

Judgments in line with these are to be rendered to the end. But the Commandments and Statutes stand even as the laws of Nature ; both are the laws of God.

The great need of the day is that the laws may be mastered once more ; and that Israel-Britain be taught the law. The power assumed, to change the law at will, must be speedily laid at the feet of Our Lord as an offering of the nation. This cannot be done too speedily.

Because of the fact that the Commandments, Statutes and Judgments of the Lord form the basis of British law ; and because the spirit which energises the State in the administration of the law, from His Majesty the King to the meanest of the electors, is that of love of fair play, there will not be such a drastic change as might be supposed when the nation comes to the point of restoring the Divine law as the law of the land. That time cannot now be far off.

We cannot take space to follow this phase of the question further. But we proceed to the next question.

In view of the Kingship of Jehovah in Israel-Britain, what should be the attitude of Britain and the U.S.A. towards the other nations ? We see the phenomenon of our constantly increasing borders. We see the phenomenon of our constantly increasing influence in the conferences of the nations. We see our extending of her boundaries on every hand ; as before the war, so since the war. What shall we say to all these matters? Is it fair that Britain should add land to land and sea to sea while other countries tread themselves into the dust by the excess of population ?

Is it fair that Britain and the U.S.A. should so occupy the vacant territories of the earth that the overflow of the nations must of necessity take place under the British or American flags ?

If there be no other reason than that of the colonising ability of Britain, or of any other form of natural ability of the Celto-Saxon race, then the matter is not justifiable. This question sorely troubled many Pastors of British and Overseas Churches during the war. The question arose, what right has Britain to cry to God, Who is ruler over all, for victory over, for instance, Germany and Austria ? So much were some confused over this that they never prayed such a prayer at all.

But, if it is true, as it is, that Britain and America are the Israel of the prophecies and form the Kingdom-nation of God on the earth ; if it is indeed the throne of Jehovah which is threatened and attacked when nations march against Britain and the overseas Celto-Saxons ; then surely it is the privilege

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of the Kingdom people to cry to the God of the Kingdom to defend it against all such attacks, and to come to its aid when it is so attacked.

Let the nations know of the Kingship of Jehovah in Israel-Britain. Let the nations know that Israel has been of old appointed to be God's Kingdom-nation ; a Kingdom of priests appointed to lead the *worship* and the *service* of the other nations, and *to bring them also into the Kingdom of God* ; then the responsibility and hopeless danger of attacking the Kingdom-nation will be made manifest, and wars will be avoided in the earth. It is not that the Israel-British people claim superiority, but because of the fact that *God has appointed them to be the basis of His Kingdom rule in the earth.*

They pray, and we pray, " Thy kingdom come. Thy will be done on earth as it is in heaven." But they and we forget that the only way the Kingdom of God shall become universal in the earth *is for the Kingdom-nation to succeed in enlisting all other nations under its appointed head and flag.*

Thus the Gospel of the Kingdom is that which must eventually bring in peace and union in the earth.

In view of this fact, what is the scope and form of our duties towards subject races of the earth who have already come and who are so rapidly coming under our flag ?

It is our duty to preach to them salvation through the death and resurrection of Jesus Christ our Saviour. It is our duty also to preach to them that they shall find peace and prosperity under the flag of the Kingdom, and under the rule of the throne of David.

This is manifestly the message the missionary is in duty bound to carry over the seas. It is not preaching the rule of Britain. It is the preaching of the rule of Jehovah through His appointed agency of Britain.

Thus it is our duty to prepare the world for the coming of Our Lord and King, Jesus Christ, the Son of Man. When He shall come it will be to rule the world through the agency of His nation, appointed for the purpose of old ; and the law by which He will rule is that which God gave to our nation through Moses, the first national prophet and king.

SOME PRE-CREATION FACTS.—II.

By Bishop J. H. Allen (U.S.A.).

But this fact of first created and then made is so clearly manifested in the revealed record of the creation and formation of man that there can be no further doubt concerning this being the order of Divine procedure. For concerning the creation of man it is written : " So God created man in his own image, in the image of God created he *him ;* male and female created he *them.*" But concerning the making and formation of each of them separately, it is recorded, first concerning the materialisation of the man as follows : " And the Lord God formed man of the dust of the ground, and breathed (spirited) into his nostrils the breath of life and man became a living soul." Of whom the account further declares : " And the Lord God planted a garden eastward in Eden ; and there he put the man whom he had *formed.*" But the man was " *alone.*" Then God *caused* Adam (the externalised product of His previous creative act) to sleep a deep sleep, " and He (God) took one of his ribs " (a living part) " and closed up the flesh instead thereof. And the rib, which the Lord God had taken from man, *made* (margin, ' builded ') He a woman, and brought her unto the man."

Thus the man and the woman were each separately made, formed or builded. But they by one single act of creative power had previously been created male and female, the Creator of whom had also the power to bring His creative act into the externalised product.

Thus we find that man, together with all other created animal life is, in his visible and material form, composed of the dust of the ground ; and that neither the earth, its contents, its firmament, its solar system nor its super-intelligent dominator —man —were the subjects of a double creation, but that all existing things were pre-conceived, that laws governing their existence and reproduction were pre-arranged, and that a suitable dwelling-place for man and his posterity was provided for, " In " the time cycle known as " the beginning," at which time these, with their firmamental space and foundations, were created. And then, still later in the succeeding six-day period, they were " formed," " made," " divided," " set " and " brought forth."

Therefore, in the foregoing array of creation, pre-creation and post-creation facts, together with the pre-mundane fact of the creation of man followed by the post-mundane fact of his specific formation by the Creator of him, and of the subsequent building of the mother of all mankind out of this selfsame " *Mudman,*" the unscriptural, philosophic theory—falsely called science—of the double creation of man, upon which that modern ism, known as Christian Science, is fundamentally builded, is absolutely blown to the four winds of nothing.

Moreover, since the woman, the mother of us all, was specifically builded, made, formed, constructed, also by the Creator Himself, from a living, throbbing portion of the recently constructed *man,* it follows that Eve could not have been evolved by the way of the million-year, protoplasm, jelly-fish, water-dog process. And irrespective of just how the Creator made Adam, it follows as a self-evident truth that man's " Mother " never was a monkey, for " Father " had arrived before she came, and until SHE arrived HE could have no progeny—could not be " *Father.*" Hence SHE was not his offspring. Therefore, the question for any science dealing with the origin of man to answer is, how " *Isha* "—out of man, " ish "—came to be. For we all know that some of the best specimens of " *the species man* " on this earth are women.

But the most marvellous and eternally glorious and continuously uplifting spiritual fact concerning man is the Divinely authoritative declaration : " *In the image of God created he him,*" the physical constituents of whom were *made* and *formed* of the dust of the ground.

Furthermore, our only authority on this subject, and that which is absolutely the only professed source of light concerning the origin and composite nature of man, declares : " But the tongue can no man tame ; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father ; and therewith curse we men, which (who) are made after the similitude of God." Herein the subject is the tongue and

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mouth, the physical organs of speech, with which some men presumptuously dare to curse a fellow-man who is *made* after the similitude of God. That is, man is not only created in the likeness and image of God, but *made* in the similitude of God. Concerning which similitude the Lord has said: "My servant Moses . . . who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the *Lord* shall he behold." The original Hebrew word herein translated "apparently" is defined as appearance, the act of seeing, a shape, form, the thing seen, visage, etc., while the word that is translated similitude is defined as structure, model, figure, form, likeness, pattern, etc., the corresponding Greek word of which is equally strong as denoting appearance, resemblance, etc. Therefore, there can be no question but that in each of the above quotations the reference is to the form, shape and visible appearance of each, in consequence of which the drastic law laid down to Noah and his sons after the Flood was: "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man."

In connection with the use of the word similitude as meaning likeness, Young's "Concordance" gives the following: "One like the similitude of the sons of men touched my lips," while concerning its use as meaning form is given the following concerning Israel: "They made a calf in Horeb, and worshipped the golden image (form). Thus they changed their glory (God) into the similitude of an ox that eateth grass. They forgat God their Saviour, which (who) had done great things in Egypt." Thus did Israel change the similitude of God into that of one of the beasts of the field, and prostrated themselves before it as worshippers, instead of worshipping their God in Whose likeness and image both ethically and physically they had been created and made.

Moreover, it is also written, "This is the book of the generations of Adam"—the first man.* "In the day" (age: required season) "that God created man, in the *likeness* of God *made* he him . . . And Adam"—man—"lived an hundred and thirty years, and begat a son in his own likeness, after his *image*." (Gen. v, 1, 3.) Herein we find that man is made in the likeness of God and that he begat a son after the likeness in which he was made—*i.e.*, the likeness of God.

Again it is written concerning men: "Ye heard the voice of the words, but saw no similitude," *i.e.*, no form, "only ye heard a voice." Which, together with the quotations above, declare that man is *made*, in his visible appearance, in the image, in the likeness, in the similitude of God, and that he in turn begat sons in his own likeness, in his own image, in his own similitude, and in his own form, which is also the form, likeness, image and similitude of the Creator of him.

Moreover, it is declared of Jesus Christ that He was "God manifest in the flesh," and that "in him dwelleth all the fulness of the Godhead bodily." Which does not mean that he was merely a fleshly manifestation of God, for that human, fleshly body in which the fulness of the Godhead dwelt is emphatically declared to be "the *form of God*" and "the express image of His Person," which same image, which same form, He has also given to man.

But when the Apostle Paul gives his message to the Church at Colosse he says, "Ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him," he refers wholly to the ethical nature. The change involved makes no alteration in the general composite structure of man, the getting rid of the old man, and the putting on of the new man being wholly a grace question, but that of the physical image being a creation proposition, together with that also of the moral image and likeness which is righteousness and true holiness; the last of which men lost through sin, but which he may regain through Christ.

Therefore, the inevitable conclusion is, that God has a form like that with which He has endowed man; for if man is made in the similitude of God, then the similitude of God is like unto that of man. If man is made in the visible image of God, then the visible image of God is that of a man. And if man is made in the likeness of God, then the likeness of God is the likeness of a man. Which image, likeness, similitude, or form, man begets in his posterity.

Therefore, we find the great climacteric fact of this subject recorded in the following words: "A man indeed ought not to cover (hide) his head, forasmuch as *he* is the *image* and glory of God." (1 Cor. xi, 7.)

We find also that the great fact of first created and then made is the teaching of the last-minute, up-to-date, modern scientific light, as evidenced by the following from the pen of Edgar Lucien Larkin (now deceased), Director of the Mount Lowe Observatory, Mount Lowe, California, and writer of seventy scientific works:

"Substitution of the word evolution for creation was disastrous, and must be corrected. Creating is producing; evolution is the orderly succession of things due entirely to the formation of objects from created substance. By looking closely into the problem, it will be seen that substance is the only entity that the Creator † can create. All later things are formed."—"*Within the Mind Maze*"—under sub-title, "*Caused, created, formed.*" (Page 441.)

Therefore, since the claim is now made that the scientifically required order for existing things is, first the *cause*, then the *creation*, and then *made*, or formed, we find that science, so far as creation is concerned, has found her essential level in the Biblical account of the creation and formation of the heavens and the earth and all that in them is.

Finally, Immanuel, God with us, the "Child" of Isaiah's Messianic prophecy, Who was also to be called "The Mighty God, the Everlasting Father" came "In the *form* of God," which form was "In fashion—shape—as a man." (Phil. ii, 6, 8.)

All of which completely overthrows that philosophic theory which for years has passed for profound theology, transcendental scholarship, and veritable truth, known as "Anthrophomorphism," which treats of God as having neither body, parts nor passions, and which assumes that God's own ascription of human form, parts, or attributes to Himself is a concession to man's inability to conceive of Him as other than having an image like unto his own. In other words, this theological fake makes God a liar, so that men may the better understand him, *i.e.*, "Set a liar to catch a liar."

"For if we believe not God we make him a liar."

* The generic name of man—Adam—became the individual name of the first product of the species.

† This writer was willing to call supreme mind the Creator, but unwilling to call that Creator God.

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HOW MUCH MORE ?

By HENRY D. HOUGHTON.

"IF ye then, being evil, know how to give good gifts unto your children ; how much more shall your heavenly Father give the Holy Spirit to them that ask him ? " (Luke xi, 13.)

What a legacy, what a promise ! That great third Person of the Holy Trinity, without Whom all our preaching and teaching are vain, *is here shown to be the willing Guest of every suppliant.*

And, a very singular thing appears, no condition but the asking is mentioned.

Now, here is a source of Power largely neglected, and yet, O ! so greatly needed. And the feeblest among us, the most ignorant among us, *can ask !* And if Christ's words are true, then in answer the Holy Spirit will be given.

If all our British-Israel assemblies were filled with the Spirit, if speaker and hearers alike before they had met had sought this greatly-to-be-desired baptism, what mighty deeds might be done !

In this great enterprise to which we one and all have set our hands this blessed endowment is our greatest need.

It will change our speakers from mere talkers or arguers to living tongues of fire.

It will change our hearers from mere listeners to active and enthusiastic proclaimers of the Word.

It will change and fire the Word spoken in a marvellous way so that the feeblest sentence and the weakest word will become mighty as the sinews of Samson.

It will give a living, burning, unexpected enthusiasm to us all in our self-chosen task.

It will give that light upon the Word which we need who attempt to impart it to others.

It will fill the soul of speakers and hearers alike with the joy of being in the line of God's providence, and endow us all with the right as well as the power to proclaim the message.

Whatever the world may do, and even the professing Church, let us desire above all things this great gift, boldly asking, consistently asking, persistently asking, and then confidently to rely on the fulfilment of this definitely clear promise of the Lord.

Let it be said here, *that this great British-Israel Movement is definitely a spiritual one !* It is not our contention that the British being Israel we are going to remain in our sin and yet claim and receive all the blessings of Israel.

God has got very different plans for us than that ! When her correction is over, Israel is coming back to God redeemed, cleansed, saved, renewed and changed.

The prodigal will arise and say, "*I will go to my Father, and will say unto him, Father, I have sinned.*"

Now, strange to say, this is the very effect which the knowledge of this Truth has brought into some individual minds who have heard it.

The proclaiming of the love and forgiveness of God to obstinate erring Israel through Jesus Christ Our Lord, the news of the Redeeming of the race as set forth in the great Book, has had a most salutary spiritual effect on some hearers.

Let it be repeated, "*Ours is a spiritual Movement.*"

It was not originally thought to be, perhaps (through ignorance) it was not meant to be, but no Movement so closely bound up with God and His Word as this is can help but be.

Knowingly or unknowingly, proclaiming lost Israel found, *we proclaim God's everlasting faithfulness.*

Proclaiming Israel redeemed, we cannot help but proclaim the Redeemer !

Proclaiming Israel repentant, forgiven, restored, we unconsciously reveal the secret of "*who is the prodigal son*" !

Proclaiming the Redeemer as the Redeemer of Israel, is it any wonder that sinners hearing and believing *are* "*saved*" ? Not saved through British-Israel Truth, but saved through Christ, *the One and only Hope of all mankind.*

We have not made any direct evangelical appeal in our lectures and addresses, but for all that *it is there*, and the force of that appeal to some who hear it is astounding and irresistible !

Can we wonder ? Surely not !

God has specifically declared that His word shall not return unto Him void ; that it shall accomplish and shall prosper !

Are we prepared to do the asking ? The old promise still stands unrepealed in the great Book ; "Bring ye all the tithes into the storehouse, that there may be meat in mine house, *and prove me now herewith* saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." (Mal. iii, 10.)

This challenge stands plain and open in the great Book, a challenge *directly addressed to Israel* (see i, 1). And, seeing that God never changes, cannot have been withdrawn even to this day : and Christ's words are a fitting confirmation of the same.

THE NATIONAL BASIS IN HUMAN REDEMPTION.

By CHARLES H. COATES.

IN the second chapter of Ephesians, the Apostle to the Gentiles writing in an epistle which was probably a circular communication to several Churches of his charge, clearly affirms the national basis of all God's redemptive purposes :—

> "Ye being in time past Gentiles in the flesh . . . were without Christ, being aliens from *the commonwealth of Israel*, and strangers from *the covenants of promise* . . . But now in Christ Jesus ye . . . are made nigh by the blood of Christ. For he is our peace, who hath made both one [Israel and the alien believers] . . . For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens. . . ."—Eph. ii, 11-14, 18-19.

Let us further introduce our subject by positing the following propositions :—

1. The ultimate visible basis of redemption in the Divine mind has always been *an elect nation.*
2. The invisible Church is the only real Church.
3. God must fulfil His ultimate promises to a *visible* elect body, if they are ever to be fulfilled evidentially.
4. God ordained that that major part of elect Israel (Britain) which was put in charge with the Gospel should be obscured during long centuries, as to her elect position

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in Christ, in order that the national basis might not hinder the international Gospel.

5. While the ethnical identity of the elect Nation was thus obscured, it was the invisible Church that did all the real work of God in the world; and did it mostly while a fugitive from the visible Church—Rome.

6. God will bring, and incipiently is now bringing, to light the long hidden but perpetual *national* basis of that invisible Church, in the sight of all nations—the full consummation being reserved for the moment of Our Lord's Return.

7. That, knowing this Divine objective, Satanic powers are now marshalling world-forces against the elect Nation—forces national, political, cultural and religious.

8. That finally and wilfully disobedient nationals of the elect Nation, rejectors of Christ the pledge of their birthright, will be purged from her midst.

9. That the obedient of all nations will be joined openly to the elect Nation at Christ's coming, being Divinely recognised in a glorious resurrection.

We are all familiar with the word used throughout the New Testament for the Church, and its meaning—*ecclesia*, "that which is called out." But have we ever noticed that there is no real entity inherent in that lexicon definition? It consists of two pronouns and a verb. The word is indefinite; and it is so because it describes a body which, however real, is invisible, and whose membership is only recorded in the secret archives of heaven. It cannot, therefore, in our dispensation, ever be an open evidence of prophetic fulfilment, in respect of those promises to Abraham which the New Testament everywhere insists upon as the indefeasible foundation of the Gospel.

That the pronouns in the definition of "ecclesia" have fundamental reference to a Nation is evidenced by Stephen's having styled Israel "the church in the wilderness" (Acts vii, 38), as at the time of the Exodus, also by Christ's word, "The kingdom of God shall be taken from you, and given to a *Nation* bringing forth the fruits thereof." The Epistles of James and 1 Peter were addressed to the Dispersion, the former specifically as *twelve*-tribed. Then there are the national symbols of the Revelation, the Olive Trees of Zechariah, Romans and the Revelation, and especially that striking figure, the twelve-starred Woman of Rev. xii, the New Testament pledge of Joseph's inspired dream.

The invisible Church is the only real Church. What of many more modern Churches? Rich, cultured, equipped with seminaries that have garnered the wisdom of the ages, and are feeding it out through super-modern(ist) professors—yes, but there is the verdict of Christ upon the phasic church-age which they represent: "Miserable, poor, blind, naked!"

The Nation must eschew this complacency, and offer from her heart rather the prayer of Daniel: "Lord, we have sinned . . . to us belongeth confusion of face!"

The promises to Abraham must be fulfilled in a *visible* body of the elect. The invisible must become visible by resurrection and rapture. But on what basis shall they be manifested? Shall it be Church or Nation? There is a visible and sinful Church; and there is an invisible and elect Church. The same antithesis applies to the Nation. Which shall it be? You say: "The Nation is sinful, worldly, pleasure-seeking, slumbering." I reply, So too often is the Church, but you say: "Does not St. Paul declare the Church to be the Pillar and Ground of the Truth?" Wait a minute.

One day, in China, I found in my garden a great caterpillar, as big as your finger. Knowing it would develop into a specially fine butterfly, and my boy being home from school, I determined to give him a lesson in natural history. We put the caterpillar into a glass jar, covered with gauze, and fed it daily with the leaves suited to its kind. By and by it spun its cocoon, and went to sleep; and as its chrysalis stage came near expiry, we watched with daily expectation, until one morning we found the cocoon torn and empty, but outside of it—only a bluebottle!

You know what had happened. Some kinds of flies attach their eggs to the integuments of particular caterpillars—fastening the egg by a silken strand to the creature's back, or inserting it in the folds of its body; and when the caterpillar passes to its slumber, the little "mystery of iniquity" shares its cocoon, and then begins to hatch, and bore in, and eat, and gorge upon the body of its host, itself growing and developing the while—until the fair creation destined for glory and beauty was entirely consumed, and in its stead there came forth the deadly, insanitary, corrupt creature—the fly, full-grown!

We grant that the Church was originally a heavenly creation. But St. Paul on several occasions solemnly warned her, by prophetic parable, by plain statement: "The mystery of iniquity doth already work,"—referring to the subtle teaching of human merit and carnal worship discerned by him. Like the caterpillar, when first planted with the ovum of the fly, the Church betrayed but momentary concern, and then went on to feed and sleep—till the whole nature of the original creation, intended to function only for the glory of God and redemption of man, had been completely changed.

God, throughout history, continually put down fresh caterpillars—the Churches of Luther, Calvin and Zwingle, of Wycliffe and Wesley, and others. The invisible heavenly remnant abides, but the modern titular legatees—cocoon vestiges of vanished glory. And so we have the bluebottles of Popery, and pseudo-scientific modernism; and at length the bluebottle—or, say, the scorpion of communism, hatched in seminaries which teach communism, and send their products to the ends of the earth in the interests of world-revolution.

Have not some preachers lived so long in modernistic undergrowth of the ecclesiastical forests that they can't see trees for timber? Men who, standing outside the forests, and taking a detached view, with a long look back to history, see clearly to-morrow's practical corollaries following the betrayals of to-day.

A clergyman writes:—"Your journal is a great help. It not only provides food for thought, but thoughts for sermons"

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THE PRIME MINISTER'S RETURN FROM CANADA.

MR. BALDWIN has returned from Canada. For the first time in the history of our nation the Prime Minister, during his term of office, pays a flying visit to Canada, accompanied by the Prince of Wales an d Prince George, to whom Mr. Baldwin paid a well-deserved tribute of praise when he said, "I could wish no better travelling companions."

Now the Prime Minister's visit to the Dominions is of very special interest to all British-Israel believers. The impressions he received do not surprise us. They are what we expected they would be from the special knowledge of our Empire which we derive from the great Truth we proclaim.

He is reported in the *Morning Post* to have said, when interviewed on his arrival at Southampton:

"The things I saw and learnt are there for all to see and learn.

"For instance, anyone who tries to get a bird's-eye view of Canada in a short time cannot fail to be almost overwhelmed by the sheer vastness and variety of its territory and resources. Its possibilities, agricultural and mineral, are humanly speaking unlimited. You may travel, as I did, in one of those magnificent trans-continental trains at 50 miles an hour for a day and a night and half next day through prairies covered with grain just turning to gold. You may be told by Canadians, and you may see for yourself, that they have only begun to explore the possibilities."

One is forcibly reminded of those passages in Isaiah which read thus: "In days to come shall Jacob take root; *Israel* shall blossom and bud; and they shall fill the face of the world with fruit." (Isa. xxvii, 6.)

"The wilderness and the solitary place shall be glad; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God." (Isa. xxxv, 1-2.)

He is reported further to have said:

"You may learn that in spite of some thickly-populated areas and great manufacturing cities, such as Montreal and Toronto, there are over the whole Dominion only three persons to the square mile. Then you will begin to see why Canada's problems are so different from our own.

"If I may mention one or two striking characteristics of the Canadian people, they are these: The open-hearted welcome they give to a visitor from the Old Country, their keenness to hear, and to hear sympathetically, about our problems and the way we are fighting through them and solving them, and their vigorous optimism about their own future and their confidence in the future and stability of Great Britain and the British Empire."

His confirmation of the stability and endurance of the British Empire, gleaned from first-hand information, is a striking confirmation of the Bible in which God, by His eternal promises, maketh His nation Israel and the throne of David to stand fast for ever.

"The message," he said, "which the Canadian people have me to bring home is one of faith, of hope, and of affection: of faith in our common traditions and methods of government, of hope for the future, economic and political, of the British Empire, of affection for the British people, and for the Throne to which we, Canada, and all members of the British Commonwealth of Nations owe allegiance." Here are two very arresting phrases in that passage:

"Our common traditions and methods of government." What are they? Well, our common traditions go far back into the past, and if I know aught of the matter, link themselves on to our fathers, Abraham, Isaac and Jacob; while our method of government is developed from that method of government which God gave unto His people Israel at Sinai of which the Decalogue is at once the centre and the circumference, the foundation and the chief corner-stone.

"The British Commonwealth of Nations." One has only to remember that striking passage, where God addresses Himself to Jacob saying: "A nation and a company of nations shall be of thee, and kings shall come out of thy loins" (Gen. xxxv, 11), to realise how close home the Prime Minister comes, perhaps with some knowledge of our great Truth, to proclaiming Israel and Great Britain with her Dominions, all over the world, one and indivisible.

If the Prime Minister can come back from such a swift visit (19 days in all) to only one of our Dominions with such a British-Israel message, what could he not come back with were he to tour the Empire, synonymous, almost, with touring the world.

"It is the Lord's doing, and it is marvellous in our eyes.

J. G.

WHILE UNCLE SAM SLEEPS.

"THE only idle nitrate plant in the world is in the United States.

"There are now at Niagara Falls twenty or more electro-chemical companies with invested capital in their operations of nearly $75,000,000. These plants produce electro-chemical products in dozens of varieties and with an estimated annual sales value of some $60,000,000. The War taught us that the products of these plants are indispensable to our country's national defence. About 600,000 horse-power is in service on the American side at Niagara Falls, and of this total approximately 350,000 horse-power is used in the electro-chemical industries, and of the total in electro-chemical service about 160,000 horse-power is imported from Canada. We not only import Canadian power to operate electro-chemical industries in the United States, but Canada is taking the industry away from us.

"The aluminium industry, it is understood, will now be expanded on the Saguenay River in Canada where nearly 1,000,000 horse-power is to be used in producing aluminium and its products. We cannot conscript these electro-chemical industries when war comes. We cannot call these industries into service in time of war like troops.

"The President and Congress must decide whether these electro-chemical industries to serve national defence and agriculture shall be established on the Tennessee River or whether the Power Combine shall defeat their establishment."—*Dearborn Independent.*

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OUR TOUR IN THE EAST—Part III.

By Herbert Garrison.

(*Photographs by Aref Nassar.*)

On Sunday some of our party went to early Communion at St. George's English Cathedral Church, and some to Christ Church; others of us attended the morning service at St. George's, when the Bishop of Ripon was the preacher. Lord and Lady Plumer were among the worshippers. After the service Canon Steer kindly showed us round the church. The two first Anglican Bishops in Jerusalem were avowed British-Israelites—Bishop Alexander, 1841–45; and Bishop Gobat, 1846–79. Bishop Barclay was the third, 1879–81, and Bishop Blyth was the fourth, and he was at least quite friendly to B.-I. teaching. The present holder of the office is Bishop Rennie MacInnes, who was appointed in 1914. The Bishop's Mission, known as the "Jerusalem and the East Mission," is taking a prominent part in the education of young Palestinians, both by means of its own schools and by joint action with other societies in carrying on the English College for young men and the British High School for girls in Jerusalem. Bishop Gobat founded a school in 1853, and it has become well known; former scholars are now holding prominent positions in Palestine; this school and St. George's are well attended by both Christians and Moslems.

Mrs. Garrison and I had invitations to Bishop's Close for the afternoon, and enjoyed interesting conversation with Bishop MacInnes and his wife and daughter, with tea in their beautiful garden. We heard from the Bishop and Miss MacInnes the thrilling story of their experience with bandits three days before, a few miles from the city on the Jerusalem-Nazareth road. The party were travelling in two motors; they were suddenly held up by bandits, who threatened their lives and robbed them of the little they had with them; the muzzle of a rifle was held close to the Bishop's heart, and, as he told me, he thought his last moment had come; he quietly pushed the muzzle aside, when the bandit turned the rifle round and with the butt end of the weapon gave the Bishop a smashing blow on the arm. Meantime one of the drivers started to run, whereupon one of the bandits shot him dead, thinking probably that the driver was running to report to the police. Why more shooting did not take place is not clear. The party certainly had a very narrow escape. I was told at the Governorate later that the authorities were greatly incensed at this outrage, the more so because it was upon the good Bishop, who they said was very much liked. They told me also that there had been immunity from bandit outrages for two years prior to this. The police scoured the district and compelled a village from which they surmised the bandits came to give up the criminals. We have since learned of their trial and sentence. Our party passed the spot during the week following the outrage without any untoward incident, the police being sent out to guard the road. The justice meted out to the criminals is calculated to have such a salutary effect that it is hoped no such outrages will be perpetrated for a long time to come. I wish to make it clear that there have been few outrages of this kind since the British occupation by comparison with those during the former regime.

On Sunday evening, entering by the Damascus Gate, we went to see the Ecce Homo Arch, so called from the tradition that it was here that Pilate placed the Saviour in view of the clamouring multitude, saying "Behold the man!" We proceeded along the Via Dolorosa in which ecclesiastical tradition, not earlier it is said than the fourteenth century, brought together the scenes of the historical or legendary events connected with the Crucifixion; one of the "Stations of the Cross" is now occupied by the "House of Veronica."

We went into the house near by where Christ was supposed to have been imprisoned, and then to Pilate's Judgment Hall and the Prætorium.

Is it not a striking thought that in all probability the Prætorium to which Our Lord was taken to be insulted and condemned and from which He was led forth to the place of Crucifixion was in the quarter now inhabited by Jews? As this spot is some 40 ft. or more below the surface of the city of to-day, it may possibly be the correct site. "The Sisters of Zion" are in charge, and they have schools which are attended not only by the daughters of Jews but also of Moslems, Greeks and others. Many of the "Sisters" are ladies of rank, several being connected with European royalties. The one who acted as our guide was a very refined lady; with great reverence and feeling she pointed out to us the special features, including the marked spot where the Roman soldiers are said to have cast the dice, and the way along which Our Saviour, she said, undoubtedly walked after His condemnation, bearing the Cross to the place where He fell under its weight and where Simon of Cyrene took it up and bore it for Him. It would be sacrilege almost to attempt to describe one's emotions as one walked along this way. Near by, the house in which Lazarus dwelt after being raised from the dead, and the mansion of Dives are pointed out. The Wailing-place presents a pathetic spectacle; here many Jews pray and kiss the stones in the wall, crying out:—

"For the palace that lies desolate,
For the walls that are overthrown,
For our majesty that is departed,
For our great men who lie dead,
For the precious stones that are burned,
For the priests that have stumbled," etc., etc.

After each lament the response is—

"We sit in solitude and mourn."

Sad enough it is to think that this wail should merge into a demand for charity. On Fridays especially the place is crowded with Jews.

We visited also the Pool of Bethesda close to the Church of St. Anne. Here the Latins were holding a service—about 120 of them, all men in training as Roman Catholic priests for North Africa. They sang beautifully.

From there we passed on to look across to the Mount of Olives and down into the Valley of Jehoshaphat, the Garden of Gethsemane and the road to Bethany, and we walked round a portion of the walls of Jerusalem, recalling Psalm xlviii. verses 12 and 13—"Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks." To get an idea of the appearance of the city seen from without

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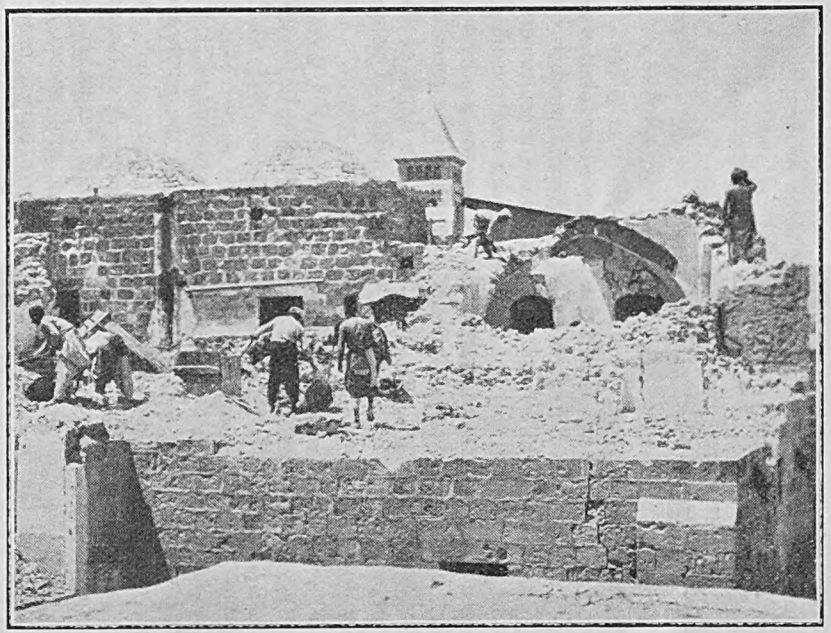
CRACKED WALLS OF A BUILDING NEAR BETHANY.



SERIOUS DAMAGE AT RAMLEH.



THE WINTER PALACE HOTEL AT JERICHO
(where some of us had lemonade and biscuits. Some tourists were killed here by the falling walls and floors.)



DAMAGE NEAR THE WALL OF WAILING, JERUSALEM
(A number of people were buried beneath the wreckage.)

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you must imagine a circuit of nearly two and a half miles of fortifications, yellow with age, their outline broken by salient angles and square towers, surmounted by battlements and pierced with loopholes. In ancient times the walls of the city were a vital necessity, and they constantly figure in the sacred writings.

The walls of the past form a subject of much controversy. We know that the wall of Herod Agrippa was planned on a grand scale, but it was not completed at the time of the siege by Titus, A.D. 70, who destroyed the city and probably the fortifications, with the exception of the three great towers of Herod's palace. Rebuilt and again destroyed and the process repeated again and again (Jerusalem has known twenty-seven sieges), it is a wonder that anything at all can be recognised to-day, and, indeed, in the main, it is only at a depth of 40 to 60 feet you can be really sure of the exact spots. The walls we see to-day are partly those built by Saladin in A.D. 1187, and chiefly those by Sulieman the Magnificent in the sixteenth century, since which they have been little altered. The oldest part is that which is also the enclosing wall of the Haram area.

I am fortunate enough to be able to present this week four photographs showing some of the effects of the earthquake which occurred in Palestine on July 11th last. They were taken by our skilful driver and faithful guide—Aref Nassar; the one representing some of the damage in Jerusalem was taken near the Wailing-place of the Jews, and shows men searching for the bodies of those who were buried beneath the ruins. This earthquake is said to have been the most severe of any in Palestine for 1,200 years. The country is in the earthquake zone. Amos and Zechariah refer to a serious earthquake as having happened in the reign of Uzziah, when the people of Jerusalem were so terrified that they fled to the Mount of Olives. Josephus speaks of one which desolated Judæa in the reign of Herod *circa* 30 B.C., killing 10,000 persons. St. Matthew tells us of one at the time of the Crucifixion when the veil of the Temple was rent from top to bottom, and the tombs were opened, and wonders were wrought. In 1181 the whole of the Hauran, which borders the Jordan, was shaken. The greatest earthquake of modern times in Palestine next to that of July last happened in 1837, when Tiberias and Safed were overthrown with great loss of life. The hot baths at Tiberias rose to such a temperature that thermometers were useless, and in many places the earth opened in great chasms, swallowing up travellers and closing on them in a few seconds, as when of old the ground devoured Korah and his company.

The tremblings extended for 500 miles from north to south, and for 100 miles from east to west. The region of the Lebanon mountains is particularly subject to earthquakes. The line of fault extends from Hebron and Jerusalem to Baalbec and Aleppo from S.W. to N.E., following the central chain of Syria parallel to the Jordan Valley, and terminating in the volcanic slope of Taurus on the north and in the mountains of Arabia Petra on the south. The whole question of earthquakes and the geology of Palestine shall be dealt with in special articles and lectures. Many remarkable pictures, in addition to those now given, will be used on October 5th.

THE HEART OF THE WORLD.

By A. R. Nelson Heaver.

In the public utterances of statesmen and men of affairs one constantly finds the City of London eulogised as "*The Heart of the World.*" This is a wonderful title and one that bears far more than a purely sentimental or oratorical significance.

For London is the Capital of the Brith-ish Empire—the Kingdom-Home of the seed of Abraham. Now Abraham, father of the Brith-ish Race, is declared to be,

Heir of the World," * .

and his Brith-ish seed are inheritors of the earth.

Eventually this Kingdom-domicile must be extended to embrace all "the kingdoms of this world," and they shall be welded into a World-Empire after God's own heart.

In that day, the Capital of the Empire will be re-established in *Jerusalem*, for it is written: "Jerusalem shall be inhabited again in her own place, even in Jerusalem." †

Where, then, has "Jerusalem," the *true* heart of the world, been operating in the meantime?

In a recent newspaper article we find the Dean of St. Paul's criticising "education." On behalf of British scholars he complains (rather pathetically!): "To make them love their country, they learned by heart, not the legends of King Arthur and Shakespeare's historical plays, but *the patriotic literature of the ancient Hebrews*. The City they were never to forget was

Not London, but Jerusalem."

We join with the Dean in regretting that our schools and scholars habitually neglect the study of early British history in favour of Greek and Roman classics. But there is "a destiny that shapes our ends," and in poring over the patriotic deeds of ancient Hebrews, our people have simply been reading Brith-ish history a little further back, that is all! The ancient Hebrews *were* Brith-ish!

"Not London, but Jerusalem," complains the Dean. But perhaps it is just as well in these progressive days that our people have been given the *forward* outlook. For ambiguous though it may seem, to see clearly forward it is often necessary to look back. To see into the future we must first read the story of the past.

Politically, to-day, at any rate, the eyes of all nations begin to turn toward Jerusalem.

Meanwhile the influence of the Kingdom is being directed from *London* (capital of Brith-ain—the Covenant Land and the Empire-heart of the Greater Brith-ains Overseas)—the place of the Throne and centre of National Worship.

But when the World has become one and indivisible—one Brith-ain ‡ (one Land of the Covenant) the centre of gravity will have been moved back to Jerusalem, and the world will enjoy peace. For as with individuals, so with nations and with the world, there can be no true outward peace whilst the heart is not founded *in* peace.§

* Rom. iv. 13. † Zech. xii. 6.

‡ Thus Victor Hugo apostrophised Britain, saying, "*One and indivisible will be the world, and the world will be one Britain.*"

§ Note that in the A.V. Dictionary of Proper Names, the meaning of the name "Jerusalem" is stated to be "*founded in peace.*" Just as the heart of the world must be founded or re-established in Jerusalem, before millennial conditions can appear, so must the individual be found in Christ Jesus, Who *is* our peace (Eph. ii. 14), before finding admittance into the Kingdom of Heaven.

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Not until the heart of the world is once more centred in Jerusalem, the City of Peace, will there be peace on earth for mankind. The inner spiritual condition of humanity can thus be seen reflected in its outward political and geographical environment.

"MAN PROPOSES, GOD DISPOSES."—I.

By G. H. B.

I AM attempting in this and two following articles to show how, in three instances in the course of this "our rough island story," Englishmen have attempted daring and ambitious deeds which were obviously not in accordance with the design of Almighty God in His governance of our world, and how each in its turn has ignominiously failed, also a fourth instance in which God's plan for us was carried out without design or effort on our part, and how "His truth went marching on."

I do not pretend that these series of events by any means exhaust the circumstances under which we can trace His guiding Hand in our history; His care has undoubtedly watched over our people from the earliest times in events both small and great, in which we have been concerned. But the providence of God appears to me so obvious in these particular instances as to deserve special notice.

First Example.—We find the Plantagenet period so particularly interesting as that in which the various elements of which our people are composed were first united to form the new English race. In the middle of the thirteenth century the antagonism between English and Norman had almost completely disappeared, and the two races had become welded into one, with common objectives and with visions of a common destiny. It was during this period and the preceding century that the events occurred of which I wish first to speak.

Christendom had already been deeply stirred by the preaching of zealots, of whom Peter the Hermit was the leader, who, in their love of Christ, felt it a shame and a dishonour that the Christian nations should allow the Holy Places, whence came our faith and our hope of salvation, to be defiled by the feet of semi-barbarous Saracens. All Europe, and not least our own people, were fired with ambition to take part in this holy cause. The result was the series of religious wars known as the Crusades, in which, after prolonged fighting, the kingdom of Jerusalem was temporarily established under Christian rule. It was, however, soon swept away. One cannot but feel sympathy with our Richard, who, after months of fighting and prodigious deeds of valour, at length found himself with a terribly reduced army, within a few miles of the Holy City which had so long been the goal of his ambition. But Jerusalem was guarded by an enormous army of Saracens under the great Saladin; it would only have meant annihilation if Richard with his little army, reduced by fighting and disease, had attempted to give battle. One came to his tent and told him that, if he would ascend a hill near by, he would see the towers of Jerusalem shining in the distance. Richard replied sadly that if he could not enter the city as a conqueror he would not look upon it. On the morrow, with weariness of soul and bitterness of heart, he gave the order for retreat. But it was only his fate to be captured and imprisoned in an Austrian castle, and subsequently to be killed in a paltry fight in France. The stricken forces of Islam recovered themselves rapidly with the cooling of European ardour, and eventually culminated, in early Tudor times, in the establishment of the Ottoman Empire in Eastern Europe, and the Moorish kingdom in Spain. Amongst our own people, the crusading spirit died hard. Edward I intended to have organised an English Crusade during his father's lifetime, but was unable to do so. Henry IV, before the revolution which called him to the throne of England, had a similar ambition.

"As far as to the sepulchre of Christ . . . .
Forthwith a power of English shall we levy . . . .
To chase these pagans from those holy fields
Over whose acres walked those blessed feet,
Which fourteen hundred years ago were nailed
For our advantage to the bitter cross."

But no, the cause was dead, and the Saracen was left triumphant and undisturbed in the Holy Land. The story of the Crusades and their ignominious failure must have made mediæval Christendom ponder. "Has God forsaken us?" "Does God prefer the Paynim to His people?" And many another such question must have perplexed our pious ancestors. It is easy for us to smile at this misguided chivalry to-day; we have since then had the experience of centuries, our ideas are far more enlightened and practical. Yet we should do well to ask ourselves the reason and the true meaning of this gigantic effort and its failure. How did it come to pass that this great and prolonged struggle, carried on under (as they believed) the blessing of Christ and His Church, ultimately ended in the complete triumph of Islam? How was it that the whole resources of the united nations of Europe, with the bravest soldiers of the age, and with men and money poured out without stint, were unable to occupy Palestine and transform it into a Christian State? Bible students to-day, at any rate, can answer the question, even if men were unable to do so in the time of the Crusades. It is because God's time had not come. The Chosen People had been banished from the Promised Land owing to their sin, and the Holy Places were trodden under foot until the time of God's displeasure and their punishment was passed. That time was not in the fourteenth, but the twentieth century; Europe then spent untold treasure, and sacrificed the lives of millions of men in the attempt to drive the Gentile from the Holy Land. All was in vain! That was man's design not God's, and no human power or wealth—though exerted for many generations—could move Almighty God by one hair's breadth from His purpose. God said "No," and it was No: "He that sitteth in the heavens" laughed at man's puny efforts to change His purpose. But when God's time did come the military powers of Europe were unable to prevent the sullen retreat and discomfiture of Ottoman rule from the land promised to Abraham and his seed for ever. An anonymous and unknown person at the time of the Fall of Joppa decorated the statue of Richard I at Westminster, and rightly expressed this fact in the words,

"Not in thy day, O Lion-heart,
In His good time, not thine . . . ."

And almost without a fight, and without firing a shot, General Allenby advanced on Jerusalem and, entering the City humbly on foot, proclaimed Moslem rule to be at an end in the Holy Land. So man failed, and so God fulfilled His Word!

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CORRESPONDENCE.

"ULTIMA THULE."

To the EDITOR,

DEAR SIR,—A valuable characteristic of British-Israel Truth is the emphasis placed by it upon that grand old Protestant principle, the Right of Private Interpretation. Mr. A. R. Crawford's article, entitled *Ultima Thule*, in your issue of August 27th, is welcome as an expression of exegetical opinion. So will be, I am sure, some considerations *per contra* on the same principle.

Touching the scope of British-Israel witness, he says: "To whom will these witnesses go? To China? To Central Africa? To Patagonia? Not at all . . . Before Esquimaux, or Hottentots, or Red Indians? No, and again, no." That is, he finds no vocation for B.-I. in foreign fields.

In reaching this conclusion, he makes Britain and Scandinavia the Ultima Thule of the old Roman maps, and this latter term, apparently, the translation of "the uttermost part of the earth" in Acts i, 8. Thence, by syllogism, he infers that the witness unto Christ as King of Israel is not to be borne to the heathen world, but only to Israel—a large conclusion, which the two premises of the syllogism will not bear, for they are both at fault. Speaking of Ultima Thule, Mr. Crawford admits that "this distant region was vaguely understood, and indefinitely located" on the ancient maps. Very much so. The term is, in fact, applied to North Britain only in the same sense in which it has also been held to apply to the Faroe Islands and the Caucasus, *i.e.*, as to any region beyond the pale of Roman civilisation. Seneca and Virgil would as readily have called China by this term, had they but distantly heard of that country's existence. Hence, as a term, it would support the precise negative of Mr. Crawford's thesis at least as readily as his affirmative.

But, since the term is Latin, and not Greek, being nowhere found in the New Testament, its use as a translation of the expression in Acts i, 8 is arbitrary. Mr. Crawford argues for the translation on the basis of its free and inferential signification in the modern dictionary, and then identifies it with Britain by limiting it to a hypothetical ancient signification.

But as to the main point, the scope of B.-I. testimony, it is sufficient to cite a much more unambiguous statement of Our Lord, in Matt. xxiv, 14: "This *gospel of the kingdom* shall be preached in all the world for a witness *unto all nations*." The *time* when this witness would be due to be made is plainly indicated in the context—the *epoch of Tribulation* in the immediately previous verses 7-13; and, again, in that the whole consummation rests upon its due completion—"and then shall the end come," verse 14.

I want to say, however, that in the last sentence of my article in THE NATIONAL MESSAGE, August 6th, p. 503, I should have said: "*The Church in* the heathen world also must hear God's counsel on these matters" (B.-I. Truth). To the heathen, the specific B.-I. message would be unintelligible. That, doubtless, is why the Kingdom Message is specifically marked by Our Lord as due for delivery in the Tribulation epoch, for not till then would *a Church in the midst of the heathen* be everywhere in evidence—*vide* Mark xiii, 10. That Church, as distinguished from its heathen environment, would alone understand it, and is badly in need of it on every count of spiritual guidance, counsel and comfort in the great days that are upon us.

Is not the Red Dragon of Rev. xii a missionary? Is not his anti-Kingdom message going forth to the whole world at this moment? Can Britain defeat it by declining the battle in the uttermost parts—by refusing the missionary commission? Would she not thereby surrender the world to the enemy? How, then, should she "blossom and bud, and fill the face of the world with fruit?" Is not the Stone Kingdom to fill the earth? How, then, shall British-Israel Truth, the very prophet of expansion, endorse a Little Britain in her spiritual testimony? Must not her vast destiny of empire be born of her co-operation with her Lord?

The first missionary to the Gentile world thought so, when he taught British-Israel Truth (though in provisionally recondite form, preparing for our day of open vision) by a circular letter to non-Israelitish Asiatic Churches in Eph. ii, 11-13, and to a European Church in Rom. ix-xi.

When Israel's failure to teach the nations about the Kingdom first became stereotyped, Jehovah Himself went forth with the Ark of His Presence to teach Philistines that Dagon was not the Lord of the Kingdom (1 Sam. v).

David's royal line trembled for generations because he once momentarily forgot that a Hittite (the national of an empire once interdicted), who had joined Israel's spiritual commonwealth, had the same right as an Israelite to the protection of Jehovah's Law for his home (2 Sam. xi-xii).

The Old Testament abounds in similar instances. How much more the New Covenant of Grace?

Yours sincerely,
C. H. COATES.

Note by the Editor:

Our talented missionary and friend, Rev. C. H. Coates, we think has overlooked the point of Mr. Crawford's ULTIMA THULE. It is not a question as to the Gospel being preached in all the world. This we know was Our Blessed Lord's final message.

But His first message was expressly to His disciples, Matt. x, 5, 6-23. "Go not into the way of the Gentiles, nor into any of the cities of the Samaritans enter ye not, but GO rather (principally) to the Lost Sheep of the House of Israel." This commission lasts right on even to the Jew who to-day is a lost sheep of the completed House of Israel; for they are to come together, and this they shall not have completed *till the Son of Man be come.*

The witness these are to bear to "the uttermost part of the earth" (sing.) is that Christ has restored the Kingdom to Israel; this is a message especially necessary to the Jew to-day to convince him of Matt. xxi, 43, 44.

"The uttermost part of the earth" is that locality spoken of in Isaiah xxiv, 13-16, "*from the uttermost part of the earth* have we heard songs, even glory to the righteous." This part is called אִיִּי־הַיָּם, Isa. xxiv, 15, which admittedly is "Islands of the West," but as they (as Norsemen) possessed all Scandinavia and north-western portions of the coast of Europe.

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at that time this witness of the Restoration of the Kingdom was the message with the Gospel. The prophecies of Isa. xl-lxvi, Jer. xxxi, Hos., Mic. and Zech. certainly bear this out. So it is not what might have been surmised as " the uttermost part " only to the Romans, etc., etc., but what saith the Scripture. Britain first, Isa. xlii, 6 ; xlix, 8, so that the Gospel might go into all the world from that centre. The nations then knowing that the Kingdom of God was given to Israel, Isa. lxi, 6, 9. " By their fruits ye shall know them."

THE GOSPEL OF THE KINGDOM.

By H. E. Turner.

We recognise the deep obligation we are under to that eminent British-Israelite who, in our day, first called attention to the " Gospel of the Kingdom " and urged the immense importance of that truth of Scripture. To my mind, the subject has been obscured by a degree of vagueness which might be dispelled by the Gospel, in concise form, being expressed clearly and distinctly, so that what relates to the Gospel of the Kingdom, which Our Lord first taught separately, could without difficulty be distinguished from the " Gospel of Salvation," the former secular and national and the latter sacred and ecclesiastical. The Gospel of the Kingdom and the Gospel of Salvation together form the Gospel of Scripture, as two sides of a coin, one side depicting the King and the other depicting Britannia, together make one penny. Every individual Christian life has two sides, one national and the other divine ; take the statesman, his duties are secular, but a man's politics cannot be disassociated from his religion, his national duties cannot be properly discharged without loyalty and reverent obedience to God.

The Gospel of the Kingdom is as the Kingdom restored in its integrity, reconstituted as at the beginning. " And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations." (Matt. xxiv, 14.)

The King of kings

reigns supreme, the Heavenly Monarch of the Kingdom on earth.

The earthly monarch sits on the throne of the Lord, as King, instead of David his forefather. (1 Chron. xxix, 23.)

The subject nation is God's people Israel. (2 Sam. vii, 23-24 ; Exod. xix, 5-6.)

The constitution consists of the Divine system of laws, statutes and judgments contained in Holy Scripture.

Administration is by Princes and 70 of the Elders of Israel.

Headings of the law being :—

The Ten Commandments. (Exod. xx.)

Law relating to servants, children and wives ; manslaughter ; man-stealing ; strife ; injury by man or beast. (Exod. xxi.)

Law relating to stealing cattle ; damage to field or farm ; setting on fire ; thieves ; trespass ; custody of live and dead stock ; lending and borrowing ; allurement ; the witch ; vice : false gods ; the stranger and fatherless ; money lending ; security and the pledge ; judge and ruler ; first fruits and first born ; torn flesh. (Exod. xxii.)

Law of the Jubilee, for the restraint of poverty, an antidote to selfish intrigues by Socialists, Communists and Bolshevists. (Levit. xxv, 8-55 ; xxvii, 24.)

Law relating to just weights and measures ; the aged and the stranger ; mercy, justice and righteousness in general. (Levit. xx.)

The law, in short, by the wisdom of the Most High, governs the social, domestic, business and general affairs of the nation.

British courts of justice, by the principles of fair dealing, morality and equal justice between man and man, enact, perhaps more than any other earthly institution, the promulgation of the Gospel of the Kingdom, that Gospel of justice, integrity and righteousness of which the conclusion of the whole matter is to " Fear God and keep His commandments : for this is the whole duty of man." (Eccles. xii, 13.)

WERE THE TEN TRIBES LOST?

The *Jewish Chronicle* gives its testimony.

The *Jewish Chronicle*, in its issue of May 2nd, 1890, writing on the subject, " The Lost Ten Tribes " said : " The fate of the Lost Ten Tribes is a mystery which has a peculiar fascination for some minds. While not a link is missing of the historical chain, so far as the remnant of the House of Judah is concerned, the Israelites who were subjugated by the Assyrian power disappear from the page of history as suddenly and completely as though the land of their captivity had swallowed them up. Beyond some vague reference to them in a passage of Josephus, no mention is made by any authentic writer of their surviving the destruction of their nationality. There has always been, however, an unwillingness to admit that a fate that has befallen so many nations has overtaken the Ten Tribes. Why should they have been less tenacious of life than their brethren of Judah ? Nay, the Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim. The problem, then, is reduced to the simplest form. The Ten Tribes are certainly in existence. All that has to be done is to discover which people represent them."

THE ANTICIPATION OF THE SPIRIT OF PROPHECY.

I know not of any objection to the supposition of the Anglo-Saxons especially being of Israel which has not been anticipated by the spirit of prophecy, and which is not to the advantage of our argument. Thus : Had they, like the prodigal son, wandered into a far country among the fields of swine ? Were they found eating things that are ceremonially unclean ? Such was foretold of Israel. Was it not prophesied of Hosea (Chapter ix, 3) that he would " eat unclean things in the land of Assyria " ? Had they corrupted their religion, so as even to become worshippers of wood and stone and of " new gods which had newly come up " ? Such also was plainly foretold of Israel (Deut. xxii, 17). Had they lost even the name of Israel so as not to be known as the peculiar people of God ? This also was foretold in Hosea i, 9-10. The prodigal son was not only to be lost to his father and to his brother, but even to himself (Luke xv). But the lost son, Ephraim, was at length to " come to himself," and he had already, even when afar off, been found of the Father.

By the late John Wilson.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE are grateful to all who have taken their tickets early for the Congress, and to those who have generously sent donations for publicity. We need many more. It cannot be too strongly emphasised that no effort must be spared to fill the great hall for the week's meetings, October 3rd to 8th. We beg that everyone will help in one way or another. The full column in "The Morning Post" of August 31st is bringing enquiries by almost every mail. We want to advertise on a similar scale in other papers, but we can only do so if funds are forthcoming. All who kindly contribute can feel assured that these advertisements bring good results. Then, we want to get thousands of our circulars posted or delivered systematically. We must remember that while some people will pay no heed, on the other hand there are great numbers who are ready to receive our Message if it can be got to them; how to get it to them is the problem; how to arrest their attention and rouse their interest so that they may be induced to come and hear the addresses. Every reader of this journal can help either by distribution, or by gifts towards advertising —or *both*.

* * *

We invite our Branches to hold prayer meetings for the Divine blessing on the Congress gatherings; such meetings are being held at Headquarters each Monday, at 7.30.

* * *

Our Branch at Stratford, E., is very active and enterprising. They are to hold a Mass Meeting in the Stratford Town Hall on September 12th, when the Rev. Joseph Gay and Mr. J. J. Morey will be the speakers.

* * *

The Rev. Pascoe Goard is this week speaking at the Toronto Conference. He and Mrs. Goard are due to arrive in England about September 24th or 25th. Mr. Goard and Mr. Garrison are announced to speak in the large Victoria Hall, Ealing, on September 29th.

* * *

Erratum:—In our issue of August 27, page 552, Thuel should be Thule. Our proof-reader must be exonerated from blame, the final proof had the correct spelling; the printers explain that the type fell out in the machine room, and in replacing it the machine men made a guess and a bad one.

* * *

We desire to tender to Miss Nellie Harvey, of Stirling, our very best thanks for a very handsome gift—the Encyclopædia Britannica, 34 volumes for our library. It is a most welcome addition and will be of great service to our writers and our members.

* * *

The Secretary-General addressed a very interested company at a Drawing-Room meeting kindly arranged by Mrs. Gyllencreutz at her home in Richmond, on September 1st; the Rev. Commander Roberts presided.

Mr. Garrison also addressed a Brotherhood Meeting in Battersea Town Hall on Sunday afternoon last.

* * *

We are exceedingly glad to hear that the Rev. Maxwell Carnson, our Missionary and Commissioner in South Africa, is meeting with signal success everywhere. He has been travelling thousands of miles and addressing splendid gatherings and making converts.

* * *

We are pleased to report that the book by Mr. W. T. F. Jarrold, J.P., on "Our Great Heritage," is having a large sale, and giving its readers much satisfaction.

* * *

Professor Odlum, M.A., B.Sc., writes:—"The book on THE EPISTLE TO THE ROMANS, by the Rev. Pascoe Goard, has come to hand, and it has given me a great treat in its study. It is the clearest, sanest and most logical presentation of this Epistle I have ever read. The clear-cut explanation of the *Israel versus Jew* phase of St. Paul's writing is most accurate, convincing and illuminating. The Israel aspect alone gives this book by Mr. Goard a value that must long endure, and place this timely product of his labours high among the literature useful to the students of the living Word of God."

* * *

Russia is said to be building aircraft and making poison-gas with the utmost speed. Who for?

* * *

In acknowledging his election as a Life Member of the British-Israel-World Federation, his Honour Judge Corbet Locke, of Canada, writes:—"Forty-seven years ago at Hamilton, Ontario, I first heard of British-Israel in a lecture by the late Rev. Dr. Wild, and from that day on the subject has been of abiding interest to me. What a wonderful thing it is to feel and to know that we are the Almighty's executors on earth. What an inspiration, and what a standard to reach up to. With full consciousness of our national and individual shortcomings we do know that the British people have done more in the spread of God's Word, and in raising the spiritual and moral standard of the world, than any other race on earth."

* * *

Engagements for next week:—Southend-on-Sea, The Kursaal, September 13th and 14th. Speakers: Rev. J. J. Whitehouse, Dr. Gornold and Mr. Morey. Palmer's Green, N., Palmadium, September 15th. Mr. John Leech, K.C., and Rev. Joseph Gay. Blackheath, Y.M.C.A., 23, Montpelier Road, September 16th. Mr. J. J. Morey.

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"Comfort the poor, protect and shelter the weak,
and with all thy might right that which is wrong."
ALFRED THE GREAT.

AN ASS IN THE STRAND.

By THOMAS TIPLADY.

Some time ago I was in the office of Mr. Andrew Melrose, the publisher, and we were talking at large about men and books. Suddenly, he picked up a book from his desk and said, "Here is a poem you will like. I can never read it without feeling moved. It is taken from 'Windlestraws,' by G. A. Macdonald." Then Mr. Melrose read to me, most beautifully, this lovely little poem:

"I met her in the Strand to-day,
Yoked in a costermonger's shay,
The while the roaring traffic stood a moment still,
Heeding and waiting a policeman's will.
She seemed so small and out of place just there,
Hauling a heavy load to anywhere;
Such patient eyes and little, little feet
To beat and tug along a London street;
Such silver coat and long smooth hairy ears,
Which angels might have kissed and stroked with tears,
That I was wondering why such thing can be,
And why a load is laid on such as she,
So weak and slight
To take a part in such a fight.
Then I remembered of a great king sent
To find his father's asses where they went,
And of another ass who, prophets say,
Did speak—and wisely—by a roadside way,
And of that ass who walked a palm-strewn road,
Bearing the one they call the Son of God.
Great honours fall
To creatures small.
And best, I think it, to believe it all.
Oh, little beast so pushed and hauled,
Wronged and bewildered in an unkind world;
I travel by the same rough track,
Take me to Heaven on your back."

Well, thank God for poets, for the seeing eye and the understanding heart. I do not know what the world would be like without them, and I do not think it would be much good taking some men to Heaven unless a few poets went with them to open their eyes to its beauty. Macdonald will see more of heaven walking down the Strand than they will see walking down the streets of Paradise. Truly "the Kingdom of Heaven is within you." We shall never reach Heaven by dying. We shall reach it only when, like blind Bartimeus, we leave our seat of contentment by the dusty wayside and, stretching out our groping hands towards Christ, we call to Him, "Jesus, Thou Son of David, have mercy on me. Touch my blind eyes with Thy life-giving fingers and say to me as once Thou didst say to the earth, waste and void, 'Let there be light.'"

Poor little donkey in the Strand! Men are cruel to you because they have no eyes. They do not see in you what God and the poets see.

Poor little child in Lambeth street and tenement. Men are cruel to you because they have eyes but see not, ears but hear not, hearts but understand not. They are blind in heart and eye. They do not see in you what Jesus sees, and so they do not take you in their arms and bless you as Jesus would. They let you perish in body and mind and soul. Well may you say to the donkey as it threads its way down Lambeth Walk:

"Oh, little beast so pushed and hauled,
Wronged and bewildered in an unkind world;
I travel by the same rough track,
Take me to Heaven on your back."

But, reader, must it always be so? Is there to be no end to the misery of the weak ones of the earth? Are *you* going to do nothing to end it?

REV. THOMAS TIPLADY, LAMBETH MISSION,
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"Alas, for all the evil abominations of the House of Israel!"

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EDITORIAL.

he following should be read in the light of Israel truth, namely, that the Anglo-Saxon nations are the continuation of the Israel nation; e 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 KINGDOM OF GOD.—IV.

BENEFITS OF JEHOVAH RULE RESTORED.

By the Rev. W. Pascoe Goard.

NE feels well nigh helpless in approaching this matter because the false impressions which have been created by later nerations of theologians in regard to the meaning of the tional messages of the Scriptures.

Assuming that the Israel nation is gone, that the Church alone mains, and that the foreknowledge of God realised that such uld be the case when the prophecies were given to inspired en, the theologians of later generations have striven to ake the *national and material messages* to fit an *ecclesiastical d spiritual* condition of affairs. The result has been distrous. The words of Holy Writ have been assumed to ean anything but that which the dictionary would assure us ey do mean. A vague spiritual meaning has been assumed here the most matter-of-fact statements of material fact have en intended.

On the other hand, the modern scholar assuming that IF IERE EVER WERE SUCH AN HISTORICAL ISRAEL AS THE SCRIPTURES ATE: AND IF THAT ISRAEL EVER HAD SUCH AN EXPERIENCE AS IE SCRIPTURE WOULD LEAD US TO BELIEVE, then both rael and the experience narrated as that of Israel have ssed away.

As to *national matters* being transformed into *spiritual essages*, every principle of scholarship would cry out against ch a transformation of plain statements. But as there seems them to be no such Israel as the prophecies foretold, it seems ear to them that the prophecies were never intended to fore- st such a people nor such a set of facts connected with them for modern days. Or if they did, then manifestly, as Dr. Driver has come near saying, these prophecies have never been fulfilled. (See Introduction to Dr. Driver's "Jeremiah.")

So there is a barrier of unwarranted prejudice raised in the minds of both Evangelical and Modernist as to the plain meaning and the obvious truth of the prophecies concerning Israel in the present days.

We must face these matters, however, with courage, knowing that with the sincere in heart the truth will win its place.

Israel is at present to-day a going and powerful organisation, as it ever was in history.

The prophecies referring to Israel in the latter days are matter-of-fact national messages to our race and nations. They are not primarily ecclesiastical: they are messages to the King; his Ministers; the Elders, or Lords; and to the people of Israel-Britain. They deal with national administration; with land titles; with trade and commerce; with finance; with administration of justice; expansion of the boundaries of the Kingdom in the realm of the heathen world and to the uttermost parts of the earth; with taking possession of, and developing the waste heritages of the earth. They deal with ethics and morals in national life and administration. All these things are plain for every reader of the prophecies to see. Only the false assumption that the people of whom the prophets wrote and spoke have disappeared has made possible the egregious comedy of errors into which both schools have fallen. It is, however, a comedy which has been translated to *the*

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tragedy of the age in the manifest results of such fatal systems of error.

Israel exists. The Messages are plain, and are addressed to the Israel of to-day, which is the nation and company of nations, plus the Great People of the Celto-Saxon world, into which Israel has grown, according to the very prophecies of which we are speaking; the nations of the Celto-Saxon people, divided into the Empire and the U.S.A.

Britain and America, awake to the fact that Jehovah is still their King; that the House of David is His appointed representative in Israel for ever; that His constitution still runs in Israel; that disobedience to it brings untold and perpetual suffering in the physical, mental and spiritual departments of individual and national life; but that blessing untold await us when we awaken to the glorious fact, and re-align ourselves nationally and individually under the Divine national rule. What are the benefits of the Jehovah rule?

These have never changed for a moment. What they were at the beginning, they are now, and shall be to the end.

But it is objected, *the benefits are not manifest in our national experience.* Precisely! Because of the fact that *the rule is not manifest in our national life.*

We have become obsessed with the determination to establish self-rule. What a great shout went up from all the best-intentioned of our peoples when President Wilson emphasised with all the strength of the Great People, with the representation of which he was clothed, the doctrine of SELF-DETERMINATION.

It sounded greatly. It let loose a spirit of self-seeking among certain classes which caused great trouble to responsible heads of administrations. But it illustrates the false ideal cherished by the best-intentioned when SELF-DETERMINATION is advanced instead of DIVINE DETERMINATION.

The Divine rule is not manifest among us, but instead we are advocating and setting up self-rule. One is the rule of God; the other is the attempted self-rule of men, and that not of the best of men. For democracy cannot reach higher than the practice of *the majority*, which is at least of necessity fifty per cent. below par; or what we term "the average."

Let us make no mistake. *It is ours to re-establish Divine rule.* And that *according to the written constitution contained in the Bible*, which is the greatest administrative authority in the world; for it is, indeed, THE WORD OF GOD.

What, then, we ask again, are the benefits of Divine rule?

First: *perfect national organisation.*

The organisation consists of:

Jehovah, the King and lawgiver, in the centre.

The priestly ministers of the nation camped around His tabernacle.

The citizens of Israel, by their families, in their tribes, under their tribal standards; organised in four brigades of tribes; each bearing the brigade standard; the whole formed into the square of the Israel camp.

This is our national organisation as registered in the Bible, in the roster of the Kingdom of Heaven. This is the form of the Kingdom of God on earth, having its heart nationally, geographically, and administratively in Israel-Britain, and her extensions during the last centuries.

It is a wonderful fact, if we can catch the reality of it. This is an organisation which exists, and which dominates the affairs of the world to this day, and shall more completely dominate them as the decades pass. We say decades, for we are speeding through the affairs of men and nations more rapidly now in decades and years than our fathers did up to the end of the Victorian era in centuries. And every decade throws Israel-Britain and Israel-America to the fore more than centuries have done in the past.

Now, the nations of the world are invited to join the Kingdom-nation of the Lord, and the alternative is expressed in no uncertain terms:

"THE NATION THAT WILL NOT SERVE WITH THEE SHALL PERISH; IT SHALL BE UTTERLY WASTED."

The time is come when Jehovah the God of Israel Who shall be called "the God of the whole earth" will not permit rival administrations in the earth. The Great Day of God Almighty, now at hand, will settle that matter for ever.

One constitution shall apply among all nations.

It is, we apprehend, of this phase of the matter that Our Lord declared "Elias truly shall first come and restore all things." We are aware of the counter that Elias already came in the person of John the Baptist. This, of course, is the case, as Our Lord declares it to be. But manifestly this is not the coming referred to; for John the Baptist, while he did introduce the Christ, *at that time restored nothing*, but was "wiped out" by the opposition. When he fulfils the coming spoken of by Our Lord *he will "restore all things."*

Till that time then, Heaven must receive or retain Our Lord, as the Holy Ghost declared through the lips of St. Peter at Pentecost; "Whom the heavens must receive until the time of the restitution of all things . . . ." By every sign we know that the era of the restoration is at hand.

We may look then, for a great statesman or political reformer preaching the Kingdom of Heaven, who will lead the nation back to the Divine law as it is written in the Bible.

Let no man say that the law as written in the Bible is a small thing, fit only for a primitive people. Such a person will but show the fact that he is ignorant of the character, scope, and universal applicability of the Divine law. The Divine law as given in the Bible is on a par with the laws of nature. They suit every age and every clime, and every set of circumstance in every kingdom of the world.

This law shall be set up in Israel, and *shall be extended to every nation* which comes into the Israel Kingdom.

Thus "the Law shall go forth from Zion" in very deed and truth.

The world will now present one united Kingdom. *No one nation shall rule over another, but all shall be under the direct rule of Jehovah the God of Israel, under the administration of the House of David.*

In the Kingdom, when the law is established, there shall be abundance of food of all kinds. "THE EARTH SHALL YIELD TO YOU HER STRENGTH."

There is a foreshadowing of this in *Covent Garden Market* and the other markets of London.

To these markets there come from the ends of the earth contributions from every clime of the fruits and flesh of the earth. From far Australia and New Zealand:—mutton, butter, eggs, and so forth. From distant Canada:—wheat, beef, fruits, and so forth. From Palestine, the land of our

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fathers :—oranges, pomegranates, etc. From Arabia :—dates and other fruits. From Algiers :—vegetables, fruits and flowers. From Central America and the South :—citric fruits, bananas, and so on. From Spain :—raisins, nuts, and so forth. From Argentina :—wheat, beef, mutton, and so forth. Thus all the earth contributes to the table of the citizen of the heart of the Kingdom. When the Kingdom is fully established, Jehovah declares " I will lay no reproach of famine upon you." Mark what the Lord says, " The reproach of famine." Famine can only come to those who have thrown off the co-partnership with Jehovah.

" I WILL TAKE ALL SICKNESS FROM AMONG YOU."

Medical research into the biological sources of disease constitutes a splendid field of activity ; and the s elf-sacrifice and industry of the medical profession is beyond praise. But this s to look in the wrong direction.

The theologian should have instructed the nation long ago n the cause and the meaning of sickness of Israel. He would have found it in the national covenant in the twenty-sixth chapter of Leviticus :

> I also will do this unto you ; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart : and ye shall sow your seed in vain, for your enemies shall eat it.
>
> And I will set my face against you, and ye shall be slain before youre nemies : them that hate you shall reign over you ; and ye shall flee when none pursueth you.

Read also the whole of this great chapter.

Sickness in Israel is because of *rebellion in Israel* against the ehovah rule. *Once restore the Jehovah rule*, as a *national* act, nd then comes the promise " *I will take away all sickness from mongst you.*" We have been going quietly along with our inistry, not strongly featuring the doctrine of Kingdom ealing as the privilege of those whose heart is to obey the ord. In connection with that ministry there have been such utstanding examples of those who have tested the Lord in this gard, and have been healed, that there can be no question as the fact that *we have in our hands a principle potent to heal e sick and to remove sickness from amongst us.*

The following may be noted among many cases, and the ader could go and interview those who have been healed. *aralysis agitans* of *twenty-four years' standing* instantly healed t home, alone with God.

Deafness of many years' standing suddenly healed in the resence of a large congregation, where instructional lectures ere being given in a Congregational Church by Clergymen nd Ministers of various denominations.

Pernicious anæmia, as a result of prayer and laying on of hands t home by a Church of England Clergyman and the writer.

Infantile paralysis of many years' standing healed in a public rvice one Sunday morning in the presence of many hundreds f people. The healing is permanent, as years of active life nce have shown.

Restoration of sight, so far gone as to prevent reading even ith the aid of the strongest lenses, and sight steadily passing way. Healed instantly in the presence of the home congreation of a Baptist Church. For years since, the young lady as been doing clerical work without the aid of glasses.

And so on. There is a principle infinitely powerful to heal in our hands, in our Kingdom administration. It is as unknown to the majority of us as electricity was to our fathers. Simply flashes of light, and power appearing at times, which awoke the surprise and dread of our fathers. But we may use it when we will to banish sickness from our homes and land. The condition which shall set in full operation that power must be met by the King, Lords, and Commons ; and the act must be *the restoration of the Jehovah reign in Israel*-Britain and Israel-America.

When the nation acts, God will act, and *sickness will be a memory and an astonishment only.*

Immunity IN *war.*

There can be no immunity FROM war until all nations shall have united to become " the Kingdom of our God and of His Christ."

But there will be immunity IN war.

When, at the beginning of our history, under Joshua, men were killed in battle in our Israel armies, a royal commission immediately was appointed to enquire WHO HAD SINNED. The sin of Achan brought death to the Israel ranks. The sin was rebellion against the direct order of the Jehovah administration. When the people obeyed the voice of the Lord, their wars were bloodless to themselves.

The national Message of Jehovah to Israel is that her wars shall still be bloodless to herself if *she will hear and obey the voice of her God.*

What proof have we ?

In the Boer war, certain villages sent a company in a western Canadian battalion, which bore the brunt with others of the hottest of the fighting. In that battalion the death rate was high.

In a certain company of that battalion went thirty-six men from one congregation.

Special prayer was organised to follow the boys, on the line of the national promises and covenant, which that congregation had been taught to know and believe. The challenge of the faith of the parents followed the boys with prayer to God. *Not one of the thirty-six fell.* The whole contingent from a neighbouring village *in the same company fell.* They fought shoulder to shoulder.

From the church of the same pastor there went sixteen into the first enlistment for the Great War. All were boys from one church. Prayer was organised to follow them. They were in all the branches of the Service and fought to the end of the war. *Not one of them fell.*

During the " flu " epidemic, still more deadly than the war, prayer was organised and the congregation came through *unbroken by death.*

What happened in these cases will happen to the whole nation and race when the actual Kingship of Jehovah is restored.

This is the teaching of Jesus our Saviour. " The only begotten who is in the bosom of the Father. He hath revealed Him." This is the revelation of the Father in His Kingdom relationship to Israel.

Shall we restore His Kingship as a nation ?

Shall we as a nation, led by our gracious King, appoint a day of national humiliation ; and shall we as a people, represented in our Parliament, lay our franchise at His feet ? Yes. We shall eventually. May God grant that time may quickly come.

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"MAN PROPOSES, GOD DISPOSES."—II.

By G. H. B.

Second Example.—Almost concurrently with the failure of the last Crusade, another spirit pervaded the restless and energetic nature of the newly-formed English race. The world suddenly became aware of a new and formidable nation which had arisen out of the chaos following our Norman Conquest. No doubt the frequent and prolonged struggles between England and France are, on our part, to be attributed to the bitter hatred engendered by the tyranny and violence of the Norman over the despised Saxon. Be that how it may, the English people were filled with a hatred of the French and with ambitious designs of an English Empire on the Continent of Europe. This sentiment has prevailed to a lesser extent even up to our own day, and even recent Anglo-French relations have not been able entirely to eradicate it. But in mediæval times it was thought quite the natural thing for the English people to fight the French and annex her provinces, when conquered, to the English Crown. The patriotic songs of that time resounded with the glories of Crecy, Poictiers and Agincourt, with the bravery of the Black Prince, with the exploits of King Harry of Monmouth, and the daring deeds of John of Gaunt, who carried the English standards over the Pyrenees and far into the heart of Spain. The title of "King of Great Britain, France and Ireland" was borne by our Sovereigns as their natural right; they quartered the Lilies of France on the Royal Standard until they were replaced by the White Horse in the time of George III. Even in Stuart times our Kings found it always possible to procure grants of money from Parliament by promising a war with France.

This was man's design, this was England's ambition in the Middle Ages—to hold the fair land of France, and to make her a subject nation. But Almighty God's design was otherwise, and He said "No" to all our schemes. The destiny of our race, as planned by Him, was a far greater and nobler one than a Continental Empire; and it was only when the English marched out of Calais in 1557 that men turned from European conquest to a far more glorious vision of Empire in the New World.

When Mary Tudor died broken-hearted, saying that the word "Calais" would be found written on her heart, she only voiced the bitter humiliation of her people at the loss of the last remnant of the splendid conquests of which England had been so proud. The loss of Calais and the sale of Dunkirk—the one triumph of Cromwell's vigorous foreign policy—by Charles II to France, ended this ambitious, but mistaken dream of the English. Centuries of aggressive warfare on our part could not accomplish it; vain were the millions of lives lost, the vast treasure expended. God said "No," and No it was.

Third Example.—So ended one mistaken vision of Empire, and the dawn of a new and greater one broke before us. In Tudor times the eyes of Englishmen were turned from Europe, and they fixed their gaze on the limitless possibilities of the New World. The providence of God had pointed clearly to us the path of destiny; nor were our people slow to follow, as it seemed, in the path marked out by Him. The slogan "Westward Ho!" was in all men's mouths; and now another dream of Empire rose before us. But alas!

> "Man, proud man . . . .
> Plays such fantastic tricks before high Heaven,
> As makes the angels weep."

We went, indeed, Westward Ho! But it was Central and South America which formed the attraction for our dreams of dominion. Fired by hatred of the Spaniard and lured on by fabulous tales of cities of gold and vast stores of precious stones, we fought the Spaniard and disputed his right to the possession of these rich and fertile lands. It is true that the ultimate result of this prolonged struggle was the exhaustion and breaking of the Spanish Empire. This result was accomplished by the bravery and daring of the Elizabethan heroes; the "old sea-dogs" who "singed the King of Spain's beard, and ploughed the Spanish Main." But what in the end was the territorial gain to England? We were not the heirs of the shattered Spanish Empire; there was no Empire for us in Central and South America. We can only point to British Honduras, British Guiana and the Falkland Islands as our inheritance in that vast Continent. It is evident to us to-day that God did not design South America as a part of our national destiny. And so all the bravery, endurance and godly fervour of our heroes were unable to fulfil the dream of an English South American Empire. In the attempt to create it they fought on sea and land, they burned their ships and wandered into untracked forests, they died of fever, they were slain by Spaniards and by natives, they were tortured in the Inquisition, and hundreds never again saw their homes. "These all died in faith, not having received the promise." "Heaven is as near by sea as it is by land," said Gilbert, encouraging his men in their hopeless quest. This great exploit failed, and to-day we thank God that the world never saw a degenerate and half-caste English race peopling these ruined lands. Once more God said "No," and No it was. It was not until after the Elizabethan heroes had passed away that our people recognised the mistake we had made. Visions of vast wealth to be wrested from the Spaniards had blinded them to the fact that God had bequeathed the Northern Continent, and not the Southern, as a part of the national inheritance of our race. Then at last we turned northward went in and possessed the land.

The Rev. Joseph Gay addressed a good meeting at the Central Library, Holloway Road, on September 1st. Mr. Morey spoke at a meeting at the Y.M.C.A., Walthamstow, on 7th inst. He also addressed two capital meetings for our Croydon Branch on 9th inst. His visit to Portsmouth and Gosport on September 4th, 5th and 6th, aroused much interest. He had good audiences. His subjects were: "Britain's Immediate Need"; "The Great Seven Times of Prophecy"; "What is the Matter with Britain?"; "The Great Pyramid, and its Wonderful Secret." Mr. John Harris and Pastor Grant presided; the latter spoke of the very great importance of the British-Israel method of studying the Scriptures.

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IS THERE ANY CONNECTION BETWEEN THE SAXON OF GERMANY & THE ANGLO-SAXONS?

BY REV. COMMANDER ROBERTS.

IF we were to accept the ethnology as stated by Prof. Latham, "Ethnology of the British Islands," the Old Saxons acting on terra firma may have coalesced with the Angles, Frisians, Scandinavians. In this case, except in Britain, we have little or no Angle history under the name of Saxon; and as there is equally little under the name Angle, we have next to no Angle history at all in Germany. So he argues:—"Throughout the whole length and breadth of Germany there is not one village, hamlet, or family which can show definite signs of descent from the Continental ancestors of the Angles of England." In "The Storming of London," by Major Godsal, who deals especially with the wholesale migration of the Saxon element, makes from various sources the Angles, Frisians, Scandinavians to be the sea-coast or sea-faring portions of these Saxons who being hired by their Saxon kinsmen as pioneers first came over into Britain, and, reporting their success, transplanted the whole race.

He says:—"As a rule the invasion and the invaders generally are spoken of as English; the names Angles, Saxons, Jutes, Frisians, etc., being used when it is desired to particularise that nation or those tribes."

Prof. Keane "Ethnology" (1916) gives interesting comparative tables of cranial capacity. English and Scotch 1,427 grammes; Germans, 1,382. Then Morton's cubic capacity. English, 96 inches; German, 90 inches. Hos. xiii, 13, and common-sense, lead us to expect there would be some lingerers behind, who, if they had partaken of the whole benefit of Abrahamic cerebral purity may have greatly influenced those whom they afterwards found themselves amongst.

Are the wanderings of the separate tribes of Israel traceable? We should not, except in the matter of Dan, Ephraim, Benjamin and Manasseh (and these principally from comparing their present position with that allotted to them in Scripture), be able to trace these; but attempts have been made to show that Simeon and Judah, with Ephraim, came away perhaps before the Exodus, this by names. This we should leave the several writers to tell their own story. However, Prof. Tompkins in "Life and Times of Abraham," gives us a corroboration of I Chron. vii, 21–24, from tablets erected by Thothmes III, near Beirut, whereon is a record of two Hebrew cities taken in his list of nearly 100 tabulated, these names are Jacob-el and Joseph-el (Ps. lxxvii, 15), evidently referring to some things before the Exodus. Then, if we consult Hannay's "European Races" or Roberts's "British History traced from Egypt and Palestine," we have the several names of portions of Israel after they had lost their name of Israel. Consult also Camden's History of Britain, p. 963, as to Jews (*sic*) coming very rarely into Ireland, and Grimaldi, quoted in Roberts' "British Hist., etc." Confirmatory evidence of II Exodus xiii, 39–46, and Sharon Turner's "Anglo-Saxons," also Du Chaillu's Vikings coming from region of Black Sea is to be had from Prof. Chivolson's Epitaphs of 700 monuments of Hebrew graves in and around the Crimea inscribed in Hebrew character of the time of King Hezekiah, though many of these epitaphs date from about the coming of our Lord.

THE APPROACHING WORLD CRISIS.

BY HERBERT GARRISON.

THAT the present chaotic conditions are drifting toward a crisis is the considered opinion of thinking men of different countries.

Dark clouds are high above the horizon. When will they reach the zenith and the storm burst upon us?

The alignment of the nations is now shaping. What will be the combinations?

Where will the clash and the crash take place?

Is it Armageddon?

Does Scripture prophecy throw any light on these questions?

If so, is there anything in the scientific symbolism of the Great Pyramid in confirmation and support?

If there is, can such be regarded as mere coincidences only, or is there really a Divine message?

Where does our Race stand in relation to these matters?

Is Britain safe?

What will be the position of Britain and America in the great crisis?

Will there be a reunion of the whole Celto-Saxon Race? If so, what will be its character?

Who and what is the Beast of the Apocalypse?

Where will the kingdom of the Beast centre?

What is the last phase of the Anti-Christ?

The Rev. Pascoe Goard—one of the keenest Bible students, and one of the best expositors of the day—will deal with some of these most important questions at a series of public meetings in the large Central Hall, Westminster, at the Congress of the British-Israel-World Federation, from October 3rd to the 8th. He has addressed great audiences in Britain, Canada, and the United States, and he has made a profound impression everywhere. No one should miss hearing him. Other speakers include Mr. John Leech, M.A., LL.B., K.C., who has given up his position at the Bar to devote himself to the work of Commissioner-General of the Federation; the Rev. Merton Smith, with forty years' experience; Canons and other Clergy of the Established Church, Ministers of the Nonconformist bodies and laymen of both. Mr. David Davidson, whose books on the Great Pyramid have aroused world-wide interest, will deal with the subject, which he has made peculiarly his own, and in which he is *facile princeps*. Four of the speakers for the Congress, including Mr. Goard, attracted a vast audience at the Royal Albert Hall on March 1st last, when thousands were unable to gain admission.

Large numbers of people will be travelling hundreds of miles, and some thousands of miles, on purpose to attend the meetings in October. For those in the British Islands special

CHEAP RAILWAY FARES

are available.

Was there ever a time when it was more necessary than now that all who are loyal to God, the Bible, King, Country, and Empire, should come together in a great and solid combine for the Commonweal? The British Empire could not have been built up without the Bible.

The empires of the past were not founded on the Bible, and they have gone under. We have only to remember what

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led to their downfall, and then look around us to-day to realise the portents. Let us wake up to the fact that there are Satanic influences at work of an appalling character, both within and without, for the downfall of the British Empire and the destruction of the Christian religion—some open and avowed, some hidden and subtle, and the latter by far the more dangerous. A few realise the danger; the majority are heedless, and many are reckless. All true patriots must be up and doing, and must pull their full weight against the forces of evil.

The Communist Menace

and the conspiracy for red revolution are apparent. They *must* be faced and dealt with, or there will be disaster. What can be done? The speakers at the Congress will answer. They will explain that if the Nation, as such, would realise its birthright and live up thereto, there would be a transformation of the Race, and the ills from which we are suffering would disappear, and the present Babel of tongues, so to speak, would be replaced by an intelligible and logical system based on the laws of God.

Prejudice is an effective barrier to knowledge. It *must* be overcome if the truth is to be reached. It *has been* overcome by millions, who now gladly accept the British-Israel reading of the Bible and of history, and these include leaders of our Race—statesmen, among whom are four Overseas Prime Ministers; Bishops, clergy, ministers, professors, and men and women of affairs.

Believers of the past include Lord Roberts, Lord Fisher, Lord Beresford, Sir Donald Currie, Sir George Grey—the great pro-Consul of the Victorian era, the two first Anglican Bishops in Jerusalem, Professor Piazzi Smyth, Sir Joseph Dimsdale, late Lord Mayor of London, to mention only a few of a very distinguished company.

Some have opposed, but no man has disproved, British-Israel Truth. Let everyone intelligently examine the teaching;

It is All-important.

No one can afford to ignore it. It has brought light, confidence and strength to uncounted numbers. It can do so for all.

The Movement is one of the greatest of our time, and it is making rapid progress among open and fair-minded people.

Abraham Lincoln said, "The man who will not investigate both sides of a question is dishonest."

Daniel Webster said, "More valuable truth in the sacred writings has escaped the attention of commentators than in all other sources of human knowledge combined."

The great Richard Hooker said, "I hold it for a most infallible rule, in exposition of sacred Scripture, wherever a literal construction will stand, the furthest from the letter is generally the worst."

A former Bishop of Rangoon said, "Thousands who have begun by cavilling at B.-I. Truth have ended with conviction, and for the most part, those who have not become convinced have failed only because they were without sufficient patience to go through an examination of the subject carefully."

Lord Fisher said, "I have been a British-Israelite all my life, and I cannot understand any Englishman of common sense being otherwise."

Mr. Massey, late Prime Minister of New Zealand, said, "British-Israel Truth is God's Truth. It is, therefore, bound to win. It is winning now all along the line."

Professor Totten, M.A., of Yale University, said, "I cannot state too strongly that the man who has not seen that Israel of the Scriptures is totally different from the Jewish people is yet in the very infancy—the mere alphabet—of Biblical study."

Professor Odlum, M.A., formerly professor of Tokio University, says, "The proof that the Anglo-Saxon people are the House of Israel in a national and official sense is as clear to my mind as the noonday sun is to the eyes of mortals."

One of London's great preachers to-day says: "I believe that the British-Israel-World Federation has lighted a lamp the golden beauty of which will never be obscured."

A great and scholarly writer says: "*We are Israel* burst upon my mind like the flood of morning light when the sun rises over a shaded landscape, and that light has never left my soul. I have the advantage of all objectors, for I have had fifty years in which to examine the evidence."

Communists have been turned into good citizens, and thousands of agnostics and atheists have been gathered into the ranks of religion by this teaching; surely a good test of its value.

A large body of literature is available on the subject and a weekly journal is devoted to it, and this goes all over the English-speaking world.

Further particulars and free tickets for the Congress, or reserved seat tickets at 2s. for each meeting, and vouchers for cheap fares can be obtained from the Secretary-General at Headquarters—6, Buckingham Gate, London, S.W.1.

(Reprinted from *The Times* and *The Morning Post*.)

A SACRED CITY OF OLD.

By E. Picton-Turbervill.

Long ago, when Rome was still Pagan, when the Saxons were running wild in the woods of Saxony, a sacred city flourished in Glamorgan, with a large Christian college that sent its missionaries to many parts of the world—Llantwit Major, once called Llan Illtyd Fawr, the place of St. Illtyd. But when in the fifth century St. Illtyd did his great work, he came to a city already old, already far-famed, already sacred, for at Caer Wrgan, the original name of Llantwit Major, a Christian school was founded as long ago as A.D. 68 by Eurgain, a Welsh princess.

Tradition tells us that she was the daughter of Brâu, father of Caractacus, and first came in contact with Christianity in Rome, having heard St. Paul preach there. On her return to Britain she founded a Christian college at Llantwit.

Paul himself may well have preached and worked in this fine old city. No student can lightly dismiss the tradition—and the very obstinate tradition—that Paul himself visited this sacred city of ancient days. The longer one lives, the more one learns that what is called "tradition" is not to be dismissed as fable.

Was Paul in Wales?

It is well known that between the years A.D. 62 and 65 St. Paul's career is wrapped in mystery. Professor Ramsay,

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with all his research, has been unable to trace the movements of St. Paul during that period. What are the reasons for the belief that St. Paul was ever in South Wales?

St. Clement, writing in A.D. 75, says that St. Paul travelled "up to the very limit of the West."

Jerome tells us he went to Spain, and "from ocean to ocean."

Chrysostom tells us he travelled from "Illyricum to the very ends of the earth," and, finally,

Theodoret, Bishop of Cyms, the Church historian, writing in the fourth century, says St. Paul "persuaded the Britons to receive the laws of the Crucified."

These writings, coupled with the strong tradition that St. Paul visited South Wales, have much weight. And there we must leave the vexed question as to whether St. Paul was actually in Llantwit Major.

For myself, I think the inhabitants have good reason for believing that somewhere near where the old cross now stands, the intrepid adventurer, who in the cause of the Christian faith had thrice been beaten with rods, who once was stoned, who had suffered shipwreck, having been a night and a day in the sea, who carried on his great campaign in perils of water, in perils in the wilderness, in hunger and thirst, often in cold and nakedness, once trod the paths of Llantwit town, and there proclaimed the glad tidings of Christ's message to the world.

LLANTWIT'S VICISSITUDES.

One fact is certain. Llantwit Major is one of the most sacred spots in Wales, and has the remains of one of the oldest, if not the oldest, Christian university in the world.

The little town has had many vicissitudes. Exposed to the sea coast it was ravaged in quite early days again and again by the Irish, and later on by the Norse and the Danes. The ninth century was one of sheer misery for the Welsh living on this part of the coast on account of the continuous and cruel invasion of the Danes.

In A.D. 322 the Irish, under the King Niall Noigiallach, almost completely destroyed the college formed by the Welsh Princess Eurgain. It was then that a lad of sixteen years, by name Succah, was taken captive. His name was later changed to Patrick and he became the patron saint of Ireland.

The college, after having been destroyed by the Irish, was refounded probably about A.D. 369 by Theodosus and, therefore, when St. Illtyd began his great work in the fifth century, Llantwit was already an ancient city with sacred tradition. Illtyd added further lustre to its history.

ILLTYD'S WORK.

Coming, tradition tells us, from the court of King Arthur at Caerleon, and, abandoning his military life, he became a monk, and settling at Llantwit he restored the university somewhere about A.D. 470. Under his guidance Llantwit reached the very height of its fame and influence. For no less than 90 years St. Illtyd presided over this great centre of learning. For great it was.

The data given of the size of this university is astounding. It was, as someone has expressed it, "Oxford and Cambridge rolled into one." With its 400 houses for students, its seven halls, and 2,000 pupils, the fame and influence of the university spread far and wide. It was a monastic seminary. Youths royal, youths noble and ignoble, ecclesiastics high and low and from all parts of the Continent studied here.

Abbots and bishops of the British Church lectured and taught here as well as at Llancarvan and Marcross near by, where smaller but similar colleges existed. From Llantwit, where they had been to school and gained their inspiration, went forth St. David, Paulinus, Archbishop of Leon, in Spain; Samson, Archbishop of Dol, and a host of others. There are on record the names of no fewer than 500 Celtic missionaries trained at Llantwit who took the "Laws of the Crucified" to all parts of the then known world.

ST. COLUMBA TOO?

Although I hardly dare write it, lest I incur the wrath of a



TWO CELTIC STONES AT LLANTWIT MAJOR.

Scot who reads these lines, there seems reason to believe that St. Columba as well as St. Patrick came from South Wales!

Time has played havoc with the old buildings, but even modern villas cannot rob this place of the atmosphere of bygone ages. Scattered in almost all parts of the little town are the remains of the sacred city of ancient time, and even when the buildings are modern, it needs but little imagination to see once more the days that are gone, for at Llantwit,

"Where'er we tread, 'tis haunted holy ground."

In these early times the interchange of visits between teachers of the Church in Wales, Brittany and Ireland was continuous; so much so, that the Armorican School of Missionaries was formed, Armorica being the ancient name for Brittany. The Welsh, Irish and Bretons formed a bond, the strongest of all

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bonds, of a common missionary enterprise, and left a valuable Celtic literature telling of the Christian Churches of those days.

But we must come to later days. The Norman Conquest no doubt brought with it much that was valuable to Wales, but alas! to the college of Llantwit it gave—not, indeed, its death-blow, but a very serious set-back. Fitzhammon transferred the property to Tewkesbury Abbey, though the college and monastery kept part of its income till the dissolution of the monasteries.

What Remains.

And to-day? To-day, though nearly all the actual buildings of St. Illtyd's day have passed away, yet in one way and another much remains. The church is one of the most remarkable in Wales. This article is not a guide to Llantwit, but it is impossible to make no reference to its glorious old church, and the Celtic stones and crosses to be seen there to-day that tell of its great and romantic history.

There are five stones and crosses elaborately carved with Celtic ornament. A wonderfully ornamented pillar, with a groove, St. Illtyd's cross, on which is carved the name of Samson—who erected it—Samuel, and Ekisar. On the pillar of Samson is an inscription saying he erected it for his own soul and the soul of King Juthael and Artmal. These take you back to Welsh history very great, very glorious, and very long ago.

Shades of the Saints.

Llantwit Major is now a growing seaside resort. When I was there last it was Bank Holiday time. Down by the sea, a mile from the town, on the spot where once landed pirate Danes, were swings and merry-go-rounds, and other such joys. Where once stood the old college buildings lodging-houses are to be found.

I do not lament. Monasticism accomplished its work, and, as a great system, has passed. Every age must serve its generation its own way. We, too, have our colleges. As long as we do not forget the lessons of days gone by, it is well to *contentedly* let the past be the past. No doubt this summer happy people will go to Llantwit with, perhaps, little thought of its great history. Yet if any of these happy folk should choose to find a secluded spot on the headland by the sea above the town, and in the hush of eventide, as the sun sets over the water, ponder on the days of long ago, Princess Eurgain, St. Patrick, St. Illtyd, and St. David will surely appear to them in shadowy forms, for in this old city by the sea,

> "They who live in history only, seem to walk on earth again."

(Reprinted from the *Western Mail*, Cardiff, by the kind permission of the Editor, who has also been good enough to lend us the blocks.)

"PRAY WITHOUT CEASING."

By J. G. Modin.

Our leaders are just now sounding forth an urgent call to prayer that the Divine blessing may rest in all its fulness upon our forthcoming Congress, and they are relying upon the prayers of every National Message reader, and of every friend of the British-Israel Cause.

If we take this truth at all seriously, and if we take ourselves and our responsibility seriously, we shall be asking ourselves the question—"Of what value are my prayers?" And that is, indeed, the all-important question. Of what value are your prayers? Are they to be just an added clause or two nightly offered towards swelling the volume of appeal which will "persuade" a heavenly Father's—apparently unwilling—blessing? or are they the fervent effectual prayer that will avail much? Are they petitions voiced in uncertain and, therefore, half-hearted tones, or are they winged heavenwards with the clear ring of a tremendous faith?

Someone, with a shrewd knowledge of his fellow Christians, and a keen insight into the Christianity they profess, has said that "Prayer is the great business of the Christian life—but most Christians are very unbusinesslike"! Are *we*?

Prayer such as Christ our Master prayed will equip a Christian for anything as it fitted and prepared Him for everything. Yet, how many of our prayers lack prevailing power because of a certain hesitancy of faith that has been born of some previously "unanswered" petitions!

Many a one has even given up praying because God seemingly did not answer their prayers, at all events not by granting their requests. Such have mistaken an all-wise "No" for no answer at all. But we who desire to be businesslike Christians, and as such to prevail in prayer now for the coming Congress, for its leaders and organisers, for its speakers and hearers, for the Federation and Israel-Britain as a whole; how are we to pray with the assurance that we shall obtain the blessing?

David, the man after God's own heart, pierced right to the very heart of the matter when he said "I know that if I regard iniquity in my heart the Lord will not hear me." One wonders then how much "unanswered prayer" has never even reached the Throne of Grace, because it has been offered from uncleansed hearts, and, "therefore, they have not . . . because they ask amiss."

On the other hand, we have the promise that "the effectual fervent prayer of a righteous man availeth much," with the further glorious assurance of Jesus Our Lord that "whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." (John xiv, 13-14.) *Whatsoever . . anything!*

Is not this what we need, and seek, and long for? But who amongst us will presume to approach God as a "righteous man"? For with all our respectability and our church-going, our estimable reputation and our good works, we are painfully aware that "all our righteousnesses are as filthy rags" when brought to the light of His Presence, and will avail not at all. This self-realisation, however, brings us to the place where Jesus alone can meet us with the cheering, comforting message, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled"; "filled with the fulness of Him that filleth all in all." But this cannot be until, regarding the iniquity of our own hearts, we have emptied ourselves of all self-righteousness and self-sufficiency and come to the Lord as empty vessels hungering and thirsting to be filled with the "righteousness of God in him."

Thus, cleansed in heart, and clothed with the spotless robe of Christ's own righteousness, we may with infinite assurance of our acceptance draw near to God with the prayer of faith for the Cause which we believe to be His. Only let us ever be

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watchful against at any time entering the Sacred Presence without the Blood-washed Robe, lest we be met with the gentle rebuke of Him Who ever liveth to intercede for us, saying, "Friend, how camest thou in hither not having on the wedding garment?" and we be turned back ashamed and empty-handed.

But there is another side to prayer if the Congress and all its potentialities are to be realised as God would have them be. It is the obligation which true prayer carries with it to unquestioningly obey the Divine direction, and to abide by the revelation of His Will. For true prayer is not a wrestling with God to prevail upon Him to change His plans, but is a definite seeking after the realisation of what is His plan, in general and for ourselves, that we may fall into line, and set about the doing of it.

Not "Thy Will be changed," but "Thy Will be done."

In regard to the present burden of prayer upon us all, this will probably entail personal service or sacrifice; and in proportion to the sincerity and value of our prayers will be the sincerity and value of our service as we pray "Lord, what wilt Thou have me to do?" Are we prepared for this, or is the true level of *our* prayer-life "Thy Will be done—by someone else's."

Next, we must learn what is His Will, and for general purposes "we have a more sure word of prophecy; whereunto ye do well that ye take heed," and since British-Israel teaching is rooted and grounded in that Word of God, we have very sure ground here on which to pray faithfully for an outpouring of Divine Grace upon the meetings that shall proclaim its message. But for ourselves, we can only learn His Will for us by prayerfully listening to His Word; for the knowledge of our allotted task comes only as we wait in silence before Him to catch the inspiration of His own desire for our service.

Prayer is too often a very one-sided conversation, and that side all our own; as a "Great Thought" in one of our daily papers aptly put the matter:—

> "In olden day men prayed, 'Speak, Lord, for Thy servant heareth.' Nowadays they pray, 'Hear, Lord, for Thy servant speaketh.'"

Let us beware lest we fall into this unworthy trap!

To be in God's presence in silent reliance upon the Holy Spirit will yield far richer results than a repetitious outpouring of wordy requests. For "we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the spirit, because He maketh intercession for the saints according to the will of God" (Rom. viii, 26, 27).

Therefore, we need not fear—nor excuse ourselves—that God's Will for us in sharing the burden and responsibility of the Congress will be more than we can undertake, or more than we can afford. He knows us, our capabilities and resources, our time and talents, far better than we know ourselves, and He can put them to a far better use.

We are wont to sing fervently the well-known lines, "All that I have and am are Thine," forgetting that All includes our bank balance and our leisure as well as our souls and bodies; but we appropriate in its entirety the glorious fulness of the succeeding phrase:

"And Thou, Blessed Saviour, Thou art mine!"

Therefore, let loyalty to apprehended duty be at least one result of our fervent effectual prayers, and another result will then be the opening of the windows of Heaven, and a pouring out of such a blessing upon the Congress and upon all the efforts of the Federation and its branches that we shall not be able to hold it, nor direct it—but He will!

Therefore, let us

"Watch and pray." Matt. xxvi, 41.
"Pray without ceasing." 1 Thess. v, 17.
Pray "with all prayer and supplication." Eph. vi, 18.
"Pray in the Holy Ghost."
"Pray always." 2 Thess. i, 11. "Pray everywhere." 1 Tim. ii, 8.
"Pray one for another." Jas. v, 16. . . "that love may abound." Phil. i, 9.
"Pray with the spirit, and with the understanding also." 1 Cor. xiv, 15.

And "pray ye the Lord of the harvest," for He will "yet be enquired of by the House of Israel to do it for them."

Finally, "Whatsoever He saith unto you DO IT."

N.B.—The substance of this article is adapted from a sermon recently preached by Rev. Dr. Stuart Holden, at St. Paul's, Portman Square, W.1. Though not a B.-I., visitors and strangers will always find there a full church, a warm welcome, and an unadulterated Gospel. Sundays, 11 and 7.

WEEK BY WEEK.

By A. R. H.

KINGDOM-ADMINISTRATION in INDIA is a task of the first magnitude. To achieve unity among a people of such bewildering diversity taxes the wisdom of our statesmen to the utmost. And, numerically, the Indian people represent *more than one half of the total population of the whole EMPIRE!*

"But what are the British doing in INDIA?" is the question on many querulous lips to-day; "What right have we to be there at all?" Let an American in India answer the first part of that question:—"The British job here is *first and foremost Law and Order*. If the British were *not* here the place would be a weltering chaos. Incidentally, I have a very great admiration for the British official. I think that *no Empire has ever done quite what the British have*, or shown such a continued high standard in administration. Upon INDIA depends the

PEACE OF THE WHOLE EAST.

It is the one steady centre. If it ever goes, *the Orient goes up in flame.* That is, *half the world.*" *

This, then, is what the Brith-ish or Covenant Man Race is doing in India! As servants of the Crown, maintaining and

* Mr. Baldwin was recently moved to assert: "Our supreme duty is to further the peace of the whole world. I regard the Empire as an instrument of world peace."

In India, Britain stands as steward for the peace of the Orient. In her native strength as Motherland, supported by her daughter Brith-ains Overseas, she stands chief among the nations as champion for peace in the Occident.

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exercising the good "*Government and Peace*" of ISAIAH (ix, 7), which ministry is the prerogative of the Davidic throne.

And their right to be in INDIA is one of Divine appointment. This is no arrogant claim but a fact recognised by many of the Indians themselves. For instance, the BOMBAY *Indian Social Reformer* writes: "The Indian National Congress was founded on *a deep faith in the beneficence* of the British connection. This was pithily expressed by the oft-repeated declaration that *British rule was a dispensation of Providence.*"

Now, India occupies a peculiar and unique position among her fellow members in the Brith-ish Commonwealth of Nations. She is in a special sense the inheritance of the throne of DAVID.†

"*Ask of Me,*" records the Scripture, "*and I will give thee the Heathen for thine inheritance, and the Uttermost Parts of the Earth for thy possession.*" A wonderful description of the EMPIRE as we know it to-day. For there are two distinct categories indicated here. The one, an inheritance of Peoples; the other, a possession of Territories.

And INDIA, as chief of the former, with its teeming millions, representing numerically *nearly one quarter of the total population of the whole world*, is quite unlike the other nations of the EMPIRE, which are rightly designated "GREATER BRITAINS," or Lands of the Covenant, Overseas. These have been built up by Brith-ish people in the waste and desolate places of the earth.

But INDIA is not a continent fit for white settlement. The British people domiciled there temporarily, number a few hundred thousand only, a mere handful of white men among millions.‡ Truly an inheritance rather than a possession! For what is an inheritance? An inheritance is "*something received by legal succession as the representative of a former possessor.*" A possession, on the other hand, is "*something won or held as one's own.*"

There is a distinction with a difference here. For the former strongly implies a sacred trust. But who is the "former possessor" in this case? It is none other than David's Greater Son—He whom the present earthly occupant of the Davidic throne represents as vicegerent. And He has charged His servants saying: "*Occupy, till I come.*"

"*But why,*" queries the objector, "*should the word 'Heathen' be used in this connection?*" The word "Heathen" is quite legitimate when its significance is properly understood. Unfortunately, it has been abused and distorted so as to have lost its pristine meaning. It was used as a "biological" term to distinguish one race from another and meant originally "*not* Hebrew."

In the prophecy of EMPIRE (Ps. ii, 8) we are clearly shown that the Brith-ish or Hebrew Empire of the future would be of dual political classification. That is to say, composed of Territories colonised by Hebrew stock, together with lands occupied by Peoples of other racial origin; but each and all united in a common allegiance to the Throne.

†This truth is beautifully symbolised by a part of the Royal regalia known as the golden key to India. It was made originally for Queen Victoria when she became Empress of India. "The golden key is the symbol of the idea that the English Sovereign alone possesses the key to India," and it was worn by Prince David of Wales (as the King-Emperor's son and heir) when receiving the seven chief princes of the Indian Empire.

‡In 1921, the British Garrison numbered only 71,357, and the Civil Service 13,000. The population of India meanwhile number 350 million. Besides the Civil Service and Military there are the merchants, engineers, etc., with their families.

There should be no more offence about the word "Heathen," therefore, than there should be regarding the words "Gentile," "Alien" or "Foreigner." It simply means "*not* one of *us*!" To use such words as terms of contempt is quite unwarranted.

Now, the dictionary states the figurative meaning of the word "Heathen" to be "unenlightened." And this again can be accepted without resentment when the relationship implied is properly appreciated. For there are none who know better than the Brith-ish people, that there is "*a* light which lighteth *every* man that cometh into the world!" But the Brith-ish people as a torch-bearing race have been entrusted with a *special* revelation. It is their Divinely-appointed task to take "the Light to lighten the Gentiles" (unenlightened!) to all the families of the earth.

This does not mean that there is *necessarily* any special virtue in the light-bearers themselves. But as a race they have been trained down through the ages for this task. In the Divine wisdom, this special revelation must needs be entrusted to a people of peculiar biological descent. For this service the Saxon descent of Isaac have been consecrated and set apart

But Christ, not Christianity, is the "Light"! And none are quicker at seeing this than many of the so-called *un*enlightened. An outstanding Indian philosopher, a man deeply read in the philosophy of East and West, testifies as follows: "We had high ideals of GOD before JESUS came, But JESUS is the highest expression of GOD that we have seen. He is just conquering us by sheer force of His own Person, even against our wills."

Again a Sadhu says:—"All other religions are passing away or will pass away. JESUS alone will remain." And a Hindu: "There is no one else who is seriously bidding for the heart of the world except JESUS CHRIST. There is no one else in the field." Wonderful signs, surely, that

THE SOUL OF INDIA

is finding CHRIST, the LIGHT of the WORLD, and KING of ISRAEL.

And paradoxical as it may seem, as a result of this awakening, the Indian people are finding it all the harder to understand the behaviour of many of GOD'S PEOPLE. They see but do not understand the two-fold nature of Brith-ain's mission, that of Kingdom-administration and that of the Church.

As a gifted writer to the *Round Table* puts it:—"The Hindu belief, however much it may have been veneered by contact with the West, is, that *the chief end of man is to get into touch with the Infinite, and that everything else is secondary.*

"We, on the contrary, regard the *practical service of humanity as the chief object of man's life* . . . . For his purpose the Hindu finds help in asceticism, and in his heart looks down upon the comforts and facilities of the West.

"Ready enough he often is to adopt those comforts and facilities; but he dismisses them as an incident, whereas we, so it seems to him, make them our chief objective.

"Hence of late, he has never wearied of telling us that *the East is spiritual and the West material*—an assertion which a serious-minded Englishman hears with a touch of resentment.

"The individual Hindu may be anything but spiritual according to our notions; he may be mean in his private life, callous to the suffering of others, arrogant and

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selfish. The individual Englishman, on the other hand, may be generous, humane, single-minded and unselfish. Why should the latter be stigmatised as materialistic merely because he does not, like the former, cogitate upon the Unknowable? § It is the old antithesis of which ST. JAMES waxed eloquent, of faith versus works."

In other words, the average Englishman believes that "*To do justice and judgment is more acceptable to Jehovah than sacrifice.*" That, indeed, is the bedrock faith of the Jacob element in the Brith-ish Nation. It is much akin to the spirit of ISAIAH (lviii, 1-7), who says in effect:—"*It is all very well to spend your time in churches, praying and mourning over your sins, but I would far rather have you out into the Empire and the World relieving the oppressed, freeing the slaves!*"

That is why, as a nation, we put the ideal of the practical service of humanity before the individual contemplation of the things of the spirit. The former is a service, so we imagine, in which all can join. The latter we regard as the special consideration of those who have crossed the Brook Jabbok.

But how much greater would be the witness of our Nation if only the Jacob and the Israel element could work as one!

It is for this desirable consummation that the *Bishop of Salisbury* pleads when he says:—"Religious India has had 150 years' experience of British ways, and its verdict is perfectly clear and definite. It judges us to be materialists, and admires our practical capacity, but the soul of India recoils from us.

"Religious India thinks that by our material ways we are snatching away its spiritual treasures, and so some of the best elements in India have turned against us.

"*Yet beneath our capacity for practical things there is truly a soul that hungers after God.* We have something to give the Indians, and we can only give it if, as a Nation, we are willing to open our soul to them.

"Individual missionaries are not enough; for critical Indians look beyond the individual Christian men they meet to the general body of the English in India, and in their eyes we all stand together. It is clearly of vital importance that *some corporate witness* of the

TRUE SOUL OF ENGLAND

shall reach the Indian people.

"*Jesus Christ, Our Lord and King, must be publicly acknowledged, not by the missionaries alone, but by the Army, the Government servants, the commercial agents, and all the host of travellers that visit the land.*

"*Britain's task throughout the World,*" the Bishop concludes, "*can be fulfilled only in close co-operation with Britain's Church.*"

A powerful plea for unity of action between KINDGOM and CHURCH! But how much more effective the appeal had it come reinforced by the full proclamation of the EMPIRE GOSPEL of the KINGDOM! For this evangel the Brith-ish people are just waiting. Their response to it will be electric and an amazement to all.

§ In her much-discussed book, "Mother India," that modest American writer, Miss Katherine Mayo, says: "When it comes to looking for saints you do not need to go to the Indians. Look for them among your own people out there. There are plenty of saints among your medical missionaries and civil servants, men and women who have lived doing the utmost good in their power for years and years without any expectation of reward or even of understanding of their efforts. Yes, there *are* saints among those people."

With CHURCH and KINGDOM working together in unity, who can say but that in the day that JEHOVAH maketh up His jewels (Mal. iii, 17)—INDIA the "Unenlightened," but justly designated "*brightest jewel in the Imperial Crown*"—may not yet be found shining with supernal lustre—a special treasure among many Israel gems divine?

BIBLICAL BIOGRAPHY.—I.

ESAU THE SUPPLANTED.

BY J. G.

THE writer to the Hebrews speaks of Esau as a "profane person," because he sold his birthright to his brother Jacob. Now, if I say nothing about Jacob and his action in this sad story, it is not because I think highly of him for the part he played (we have already dealt with him at some length) but because we have to do exclusively with Esau. A "profane person" was Esau, because he sold his birthright. He came in hungry from the field, was ready, as he says, "to die." What profit was his birthright to him under such circumstances? The immediate need was food. The benefit of his birthright was remote. The future must take care of itself. Present satisfaction was the all-important thing. A life of blessing must go for the gratification of the hour. Now, I for one could forgive Esau this act of selling his birthright under pressure of hunger, if in the calm reflection of a subsequent hour he had seen and repented of the folly. But this is not the case. We read in the next chapter that he followed up the consequence of this lost birthright by marrying two Canaanitish women. That meant that in cold blood he set his own seal to his lost inheritance. God had separated Abraham unto Himself, and made his seed a peculiar people. Observe with what scrupulous care Abraham sent his servant into the fatherland to bring from thence a wife for Isaac. Think again of the way in which Isaac sent Jacob away to his uncle Laban for his wife. You will appreciate at once the seriousness of Esau's action. He condemned himself when he married outside his own people; hence, when he sought repentance, as the writer to the Hebrews suggests, with tears, he could not find it. Esau's life was a lost life as far as the Divine will and purpose were concerned. Though the first-born he stepped outside, by his own act, from the line of that descent through which God had willed His Son should come to bless the world. For the gratification of the moment he sold a priceless privilege and wrecked his own life. And why did he do it? Why was he so easily tempted of his brother? And why did his brother, with a seriousness which is a striking contrast to his levity, tempt him? Because he held the priceless privilege of his birthright with a loose hand, while his brother coveted it beyond all his possessions. "Behold," said he, "I am going to die." "I am only mortal after all. I shall just spend my little day upon the earth and cease to be." "What profit will this birthright be to me?" "I shall never live to see the day of which my father speaks, when this land shall be ours from the length of it to the breadth of it. Why should I consider posterity? I

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live for the present pleasure, present gratification, present desire. Let me have thy pottage, thy red pottage, and take what comfort thou canst out of a birthright which, as far as I can see, will benefit neither thee nor me, but only the remote future." Esau's cardinal mistake was that he had his eyes in the present without any regard to the future, and the future as it affected those who should come after him, and should live upon the earth long after he had slept with his fathers.

Let us consider then, more closely, the nature of this birthright which Esau despised.

The Birthright.

The first-born son of a Jewish family, in days before the tribe of Levi was definitely set apart for the priesthood, was not only the representative man of his family, but the religious man, upon whom devolved the duty of the family sacrifice and worship. Esau and Jacob were twins. But Esau was born first, and so had all the blessings and privileges of the first-born. He possessed the birthright. To him were the spiritual privileges, including the excellency of dignity, and the excellency of power, as well as the double portion. Since they were twins it does not seem so very unreasonable that Jacob should covet what fell to his more fortunate brother, and perhaps covet it all the more since he, to whom it belonged, did not value it. Esau was a mighty hunter who took his enjoyment in the field and cared nothing for the sentiment of the future. Jacob dwelt in the tents of his fathers where he was continually surrounded, as by an atmosphere, with the promises which God had made unto Abraham and Isaac. Those promises were to him more than life. No doubt he had very many conversations with Esau about them, and the inheritance which was his because he had preceded him in life by a second or two. And Esau treated the matter with lightness, and showed to his more thoughtful brother that they were as nothing to him. He was then a profane person.

A Profane Person.

What is it to be a profane person? The root meaning of the word is, "before the temple." In most ancient towns and cities of the East the court or open space before the temple or synagogue was devoted to the common people. There they congregated together for commerce and debate; to transact all manner of business, and no business at all. Everything that pertained unto the common, everyday life of the people centred in this place before the temple. It was the "Profanum." Pro—before; Fanum—temple. Years ago, in this country, the graveyard of the parish church was devoted to a similar use, and even to-day, in some remote places, we are told, the practice still exists of congregating together in the graveyard of the church for the discussion of the affairs pertaining unto the common life. The "profane person" is the man who lives always in the secular and never in the religious. Who is always found before the temple, in the secular things of this life, but never in the temple, his heart and mind taken up with things spiritual and divine.

The birthright of his soul is lightly esteemed by him. The inheritance, which is his by virtue of his manhood, he seems to care very little about. The business of the hour is to him the supreme thing. The present need is the one to be attended to. He revels in the market-place, where he may buy and sell and get gain. Esau is the father of all those who, for the brief gratification of a sensual taste, will barter away a whole heritage of manhood, and suffer a whole future of spendthrift poverty and shame. He was indeed a "profane person"; a common, secular, sense-bound soul. Judged from a purely non-religious and customary standard, he is not wholly without qualities which attract. But how can we thus adequately judge an immortal spirit? Man, made in the likeness of God, shaped into the form of Deity, destined for God's companionship, how can he be judged apart from those divine and spiritual standards which are his birthright and inheritance? The man who makes his soul the market-place of worldly interests and gain, the centre of all secular and sensuous influences, the "profanum," has limited the otherwise infinite scope of his being within this swiftly passing and ever-changing world. Such a thing cannot be done without an incalculable loss, a loss which must continue to influence the whole subsequent life. But it may be said this act of Esau's was so senseless as to be almost incredible. The dearest mess of pottage ever bought. Surely it is not possible for any man in his right mind to do anything so senseless. For a mess of pottage to sell his birthright, to barter away a whole inheritance of privilege, including the double portion of his father's possessions. If only from the worldly point of view what unspeakable folly. It cannot be that men could do such things now. Such foolishness is the fruit, the unripe fruit, of an infant civilisation. Esau can be no fit subject for modern times. Well! Christ deemed it quite possible in His day. He speaks about the possibility of a man exchanging his priceless soul for something worldly and secular. The rich young ruler is the Esau of the New Testament. "Go, sell all that thou hast and give to the poor, and thou shalt have treasure in heaven; and come follow me." He turned away from it sorrowful. He sold his inheritance in Christ Jesus, gave up the treasures of heaven for the riches of earth, he bartered his soul for the present ease and comfort which his present riches could give him. Is that a possible character to-day? I tell you there are thousands of Esaus now; who are selling their souls and all the spiritual inheritance which the birthright of the soul can give for a mess of pottage far worse than the one ancient Esau bought at the hands of his brother Jacob. There are not many things which keep the soul away from Christ. One thing! One thing!! One morsel of meat, that is all, but it is sufficient. It may be the love of pleasure more than the love of God. The selfish desire of a present passionate need. Here is a man who is selling himself—for the soul is the man—for gold. Here is another who is selling himself for the esteem of men, for fame and power, for mere authority and the chance of plunder, for which he will unblushingly surrender truth and honour. Here is another who is bartering every jewel of hope and home for the meretricious displays of dress and equipage. And here are the "fornicators," like Esau, who buy sensual gratification at the price of heaven, and the cost of hell. Tell me not that Esau is dead; I would to God he were. He is alive! alive in many, many homes in this fair land of ours. Over him, as of yore, many hearts are

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breaking. Many fathers and mothers are filled with "grief of mind" and "bitterness of spirit" because of him, while they throw around him the mantle of their loving apology. What does he care so long as his selfish pleasures are gratified. He will do that very thing again, and take to himself another wife from the daughters of Canaan seeing that they are hateful in the eyes of his father. Love, the greatest sentiment of all, is almost entirely wanting in such a nature as Esau's. Neither in love nor hate is he constant. The dupe of a passing emotion he can endure nothing for long together. So long as the moment is filled with pleasant sensations, so long as something new is presented which does not require too much thought or awaken his slumbering conscience, he is happy and contented. Alas! that the world should have in it so many fools of this historic type. This selling of the birthright, this selling of the soul, aye, and selling it invariably for nought, is a very, very common thing.

THE BIRTHRIGHT SOLD FOR NOUGHT.

The mess of red pottage was Esau's valuation of his own birthright. Well writes the historian in those solemn last words of the chapter, "Thus Esau despised his birthright." Invariably when the higher nature is sold to the lower it is sold for nought, but it is after all the valuation which the man puts upon his own soul. What a sad tale the ages reveal in this particular. In many instances a man sells himself, sacrifices his soul upon the altar of mammon and never for one brief moment enjoys the price he paid. Achan sold his birthright, every man's birthright, of truthfulness and honour, integrity and uprightness, faithfulness and loyalty, for a dress he never put on, and gold which lay hid in his tent floor for a few weeks that was all. Ahab sold the birthright of a king, kingly magnanimity, and generous treatment of his subjects, for a vineyard he coveted but which he never entered in peace, from which he turned away in sorrow, for at its threshold the prophet of the Lord met him like a conscience to accuse him. Judas sold his Lord in the avarice of his heart for thirty pieces of silver not one piece of which he ever spent, and all of which he threw down in horror on the temple pavement a few days afterwards. Napoleon well-nigh conquered Europe, but in doing so sold his own soul to an imperial ambition which completely conquered him, while it watered the furrows of Europe with the blood of the slain, and all ended in a lonely island beyond the seas, in solitude to die. "Whatsoever a man soweth that shall he reap." "God is not mocked." If we despise the gifts that are ours, if we esteem lightly the graces which He bestows upon us, then He removes them. God will not permit swine to trample His pearls under their feet. Esau would never have been tempted to have sold his birthright, or, having been tempted, would have been so proof against it that it would have been no temptation to him at all, if he had not in the first place despised it. I do not care how a man may be endowed with natural gifts. Let him despise the gifts, and the Giver will soon see to it that those gifts are withdrawn.

THE BIRTHRIGHT SOLD THOUGHTLESSLY.

"Thus Esau despised his birthright." How did he do it? Thoughtlessly, lightly, flippantly. Many a man is doing that very thing to-day. Sacrificing his best and highest interests with a joke. Men do not mean to go to the devil. They do not intend to make shipwreck of their souls. I have never yet found any man or woman who intended anything but a life of honour. Did the drunkard become such deliberately and with intention? When, as a child, she played about her mother's door, did that Magdalene in cold blood plan for herself the life she led? No, no. It is not thus men take the downward road. It is not with the full consciousness of the result that the birthright is sold. The prodigal did not intend to spend his substance in riotous living when he said "Father, give me the portion of goods which falleth to me." It was not the first time by a good many that Esau had given a thought to his birthright when his brother Jacob asked him to sell it. It was not the first time by a good many that he had said to himself, "What profit will this birthright bring to me?" He saw that it would bring to him responsibilities and serious duties, as the representative man of his tribe. He seemed to feel that as the priest of the family many moral and spiritual duties would devolve upon him for which he had no taste, no liking. But he could see no profit coming to himself from all these things long before he said so in as many words to his brother. Drift! Drift!! Drift!!! That's the word which tells the tale. Thus Esau despised his birthright.

Esau is the father of all those to-day who are born with every advantage and every privilege a Christian home can give them, and yet sacrifice all with utter carelessness and by complete neglect. I have known young men who have despised their birthright of a godly father and a holy mother, and without a pang of regret have turned themselves adrift from the sacred associations of their home. Esau cannot be considered a wicked man. In some comparisons with his brother he shines. He is from first to last "a profane person." He has made merchandise of his soul. He has dwelt among the shallows of the secular, and feasted himself upon the red pottage of a passing emotion. He has drifted into the "Profanum," and there he is content to dwell. Are we content to dwell there, individually and nationally? God forbid. Christ is calling us to enter with Him into the temple itself. He is calling us unto that holiness without which we cannot see God. "They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the rivers of Thy pleasures." O! the Christian's birthright in Jesus Christ Our Lord! What an inheritance of good, what unspeakable privileges! Well might the Apostle exclaim, "The unsearchable riches of Christ." "Bless me, even me also, O my Father!" Listen! "This is My beloved Son, hear ye Him." "I turn, at the bidding of my God to Thee most holy Christ. Bless me, even me also, O my Saviour!" Listen! "I will, be thou clean. Thy sins, which are many, are forgiven thee, go in peace, sin no more." Take back the birthright you so thoughtlessly sold. God is offering it to you to-day through the finished work of the Lord Jesus Christ.

And is not this so also of Britain as a nation? The birthright of Jacob has come down to our nation through Joseph and Ephraim. As a nation we not only disregard it, but disbelieve it, and spiritual atrophy has set in as a result.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

FREE tickets for the Congress Meetings are available for those who may wish to have them to give or send to friends, and we recommend this method of inducing people to attend. We shall be pleased to supply tickets in large or small quantities. They are transferable and are not given up until the end of the Congress.

* * *

The Rev. Pascoe and Mrs. Goard will, it is hoped, reach London by September 24th. A welcome will be given to them on Tuesday, September 27th, at our Headquarters, at the Secretary-General's Round Table Conference and Social, when matters concerning the coming Congress will be considered. Tea will be served from 4 p.m., at 1s. each. Those who intend to take tea are invited to kindly send us a postcard. The President and Mrs. Knowles will voice the welcome to Mr. and Mrs. Goard, at 5.15 p.m.

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Members and Associates are hereby given notice that the adjourned Annual Meeting of the B.I.W.F., for the election of the Council, will be held at Headquarters on Thursday, October 6th, at 5.45 p.m.

* * *

The Morning Sessions for delegates to the Congress will be held at our Headquarters at 11.15, from October 4th to 8th inclusive.

* * *

Prayer Meetings will be held at Headquarters on Mondays, September 19th and 26th, at 7.30 p.m. Those of the past three weeks were conducted by the Rev. Commander Roberts and Mr. John Leech.

* * *

Meetings in the London area next week are as follows:—September 19th—North Finchley, Stephen's Memorial Hall, High Road. September 20th—Anerley, Town Hall; also Herne Hill, St. Jude's Hall. September 21st—Putney, Ravenna Hall. September 22nd—Canonbury, St. Paul's. September 23rd—Stockwell, Hammerton Hall, Lingham Street. All at 8 p.m. Speakers: Mr. John Leech, K.C., Rev. Joseph Gay, and Mr. J. J. Morey.

* * *

Our Herne Bay Branch has two meetings on Tuesday next, September 20th: Wesleyan Hall, High Street, at 3 p.m. Speaker, Lt.-Col. G. F. A. Smythe; Chairman, The Rev. H. H. Ashby. Parochial Institute, Underwood Road, at 8 p.m. Speaker: The Rev. Canon W. Douglas Springett, D.D. Chairman, The Rev. J. E. Woodward, M.A., Vicar of Herne Bay.

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We gratefully acknowledge the following anonymous donations:—Subscriber, 10s.; F. H. C., 10s.; "J. C. C.," £1; Anon., £1; Anon., £3; "A. G.," £2; Mrs. A. E. W., £2; Two Sisters in Israel, £2; I. R. L., £1; Illinois, U.S.A., $25; Illinois, U.S.A., $5; F. G. W., 5s.; P. O. T., £5.

The Rev. T. H. Whitehouse, our Midlands Commissioner, has the following Lecture engagements during this month:—Monday, September 19th, Erdington (Birmingham), at the Folk House; Tuesday, 20th, Y.M.C.A., Coventry. Wednesday, 21st, two at Swannington (Leicester); Thursday, two at Nottingham, Friar's Lane School. Monday, 26th, Ebenezer Church, Birmingham. Tuesday, 27th, Town Hall, Burton-on-Trent. Thursday, 29th, Derby, Cavendish Café. Friday, 30th, Rugby, Campbell Hotel Room.

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Mr. H. A. Marchant is continuing his useful work on Brighton Beach. If any of our readers have old copies of this journal for which they have no further use, we shall be glad to have them for our veteran worker for distribution.

* * *

Mr. John Leech, K.C., and Mr. Garrison addressed a meeting at Chiswick Town Hall on September 8th, where they met with some opposition from a group of Communists and atheists. The Revs. W. H. Stuart-Fox, M.A., and Joseph Gay, A.T.S., had a capital audience at Crouch Hill on the same evening.

* * *

The Annual Report of our Bedford Branch shows gratifying progress and pays tribute to the devotion of the workers and the continued zeal of the members. Twenty addresses were given during the year by speakers from Headquarters and from Bedford and district. The book sales have been good. It is desired to obtain a central place as a library, reading room and hall for meetings. Outstanding events of the year were: a Mission by the Rev. Pascoe Goard and Mr. John Leech; a Garden Party at the residence of Mrs. Pentland, with an address by Mrs. Bloxam; and a Conversazione with an address by Mr. Herbert Garrison.

* * *

With deep regret we have to record the death of Mrs. Dixon, of Bournemouth, *nee* Morrison Bell. She was a Member of the Federation, an ardent worker for our Cause and a generous donor to the fund for the acquisition of our present headquarters. We tender to her husband and her family our sincere sympathy in their bereavement.

* * *

The Rev. Commander Roberts is to give an Address on "Russia" for our Harrow and Wealdstone Branch on Tuesday next, 20th September, at 7.30 p.m., in the Gayton Rooms, Station Road, Harrow. Mr. D. S. Burges is to preside. All are welcome.

* * *

Mr. Griffiths is the speaker for the South London Branch on Tuesday next, September 20th, at 8 p.m., at 195, Lavender Hill, S.W.

* * *

Our Nottingham Branch will meet on Thursday next, September 22nd, at 3 and 7.30, in the Friends' School Hall, Friar Lane, when addresses will be given by the Rev. T. H. Whitehouse.

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"Comfort the poor, protect and shelter the weak, and with all thy might right that which is wrong."

—ALFRED THE GREAT.

"ENGLAND, MY OWN."

By THOMAS TIPLADY.

During the swift journeyings of my holidays, I have heard the church bells ringing in France, Germany, Belgium, and Holland, and they all ring with the same glad sound. In England, our bells have a rather more solemn sound. On the Continent the bells ring with a little of the gladness of our wedding bells. And I think the bells reveal the difference between English and Continental religion. English religion flows deeply, slowly, quietly, like the river Thames. It is stately and solemn. It is as English as our countryside. On the Continent religion flows merrily, like a stream. It is more gladsome, but it is less deep. That, at least, is my impression. Josiah Nix used to have what he called a "Merry Meeting." He felt that English religion needed more merriment in it. English religion received its cast of countenance from the Puritans, and they were deep and solemn men. There was a deep well of joy in them, as some of Milton's poems show, but, as his poems also show, there was a still deeper seriousness in them. This deep seriousness has remained the dominant note in English religion, whether Protestant or Catholic. There is a certain Protestantism even in English Catholicism.

If I needed telling, the ringing of the church bells would tell me that it is Sunday morning. Swifter than by any boat my mind goes back to England, not so much to London as to the quiet countryside, for there, among the villages and country towns, lie the strength and sweetness of English life. I have been wondering why, loving England as I do, I like so much to travel abroad. To analyse one's own motives is a difficult task, but I think I have a glimmering of the truth. I care for all peoples, like to see how they live, and desire to have some fellowship with them. Nothing that is human is beyond me. But there is something else. When I am abroad I stand a little apart from England. I am like a lover separated from his love. I have leisure to think of her, contrast her with others, love and adore her. But England is not so much a place as a spirit. I found her when I travelled the length and breadth of the United States, and I should find her if I went into Canada, Africa, Australia, or even India. There is something that Englishmen have lived for, suffered for, died for, and that something is England. There is a glory that was Greece, a grandeur that was Rome, and there is a spirit of liberty which is England. England might sink into the sea to-morrow, and yet England would live on for ever as ancient Greece, Rome and Jerusalem live on. She is immortal and for ever free. Like ancient Greece, Rome and Jerusalem she will shape men's minds and inspire their spirits to the end of time. As Wordsworth says:

"It is not to be thought of that the flood
Of British freedom, which, to the open sea
Of the world's praise, from dark antiquity
Hath flow'd 'with pomp of waters, unwithstood,'—
Roused though it be full often to a mood
Which spurns the check of salutary bands—
That this most famous stream in bogs and sands
Should perish; and to evil and to good
Be lost for ever. In our halls is hung
Armoury of the invincible Knights of old:
We must be free or die, who speak the tongue
That Shakespeare spake; the faith and morals hold
Which Milton held,—In everything we are sprung
Of Earth's first blood, have titles manifold."

Our poor people at Lambeth cannot see England as I see it by leaving it, but you can give them a new vision of England by letting them enter "England's green and pleasant land." Will you send a gift?

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MESSAGE & BANNER

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EDITORIAL.

'he following should be read in the light of Israel truth, namely, that the Anglo-Saxon nations are the continuation of the Israel nation ; ie 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 KINGDOM OF GOD.—V.

THE REIGN OF JEHOVAH; AND OF THE SON OF MAN.

By the Rev. W. Pascoe Goard.

HERE lies before the writer, in the organ of a great ecclesiasal organisation, an expression of bewilderment, and an tempt to untangle that bewilderment, regarding the question "A Divine Providence."

The writer of that article and his correspondents seem to be difficulty as to how there can be an universe of order, subject law, and at the same time an Omnipotent Providence interring with the working of that Universe, in greater or lesser gree. Would not such interference hopelessly throw the tion of the Universe-under-law out of gear?

A locomotive responds to law ; the law of expansion, water ing expanded into steam, up to such and such an output energy. Yet in the operating of the engine, while there ust be the application of that law, it is best that there should the over-ruling hand of the engineer directing the energy, w forward, now backward, now starting, now stopping, d so on. True, the engine will work without such guidance, ven the presence of the power of steam. But it is very apt do some astonishing things in its blind action.

The Universe is manifestly operating under the impulse natural law. It is better that it should have the controlling nd of the great Engineer, directing, accelerating, retarding, versing, or otherwise, as the case may be. In this "creation" alm, as we have seen, the manifestation is that of Elohim, the eator of the heaven and the earth.

The Providence which is revealed for the world of mankind large is Elyon El ; The Most High God ; but the Providence that is manifested for the control of Israel, and of all things which affect Israel, is Jehovah, the God and King of Israel.

The Bible never mixes these manifestations ; nor assigns to one manifestation the duty carried forward by God in His other manifestations.

Had Wellhausen and his followers seen this fact—which should have been obvious to such critical scholars as he and they have so loudly professed to be—they never would have fallen into the glaring series of errors into which they have fallen, as blind men fall into the ditch. At which errors the coming generation of scholars will stand in wonder and amazement.

The article which occupies such prominent space in the organ before us would have been written in very different strain had this great fact been held in view.

Let us now strive to avoid a similar error, as we ask questions as to *the rule of Jehovah in Israel*, and as to the *reign and Kingship of the Son of man in Israel*. "To the law and to the testimony. If they speak not according to this word it is because there is no light in them." Thus saith the sacred Scriptures.

What we are about to present will be new to many sincere Bible students, as it was at one time new to us. It is generally our impulse to deny that which is new to us, and to begin by saying "Surely, this must be wrong." Will it not be better to ask "Is it possible this may be right?" and then take it to the arbitrament of the sacred Word.

The reign of Jehovah in Israel is not the same thing as the coming reign of Jesus in Israel.

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The rule of Jehovah was established in Israel at the organisation of the nation (1491 B.C.).

The reign of Jesus in Israel is yet to be established.

The rule of Jehovah is on one plane. The rule of Jesus is on another plane. This is set forth by statement, and by illustration, in the sacred Word.

"UNTO HIM THAT SITTETH UPON THE THRONE AND UNTO THE LAMB."

Thus, the homage of "heaven, earth, the sea, and all that in them is," is rendered unto Him . . . and unto the Lamb. It is a dual reign, including the Superior and the less exalted throne.

There is no division in the Godhead. Manifestations to usward there are, in plurality. But in the Godhead there is oneness for evermore. The plurality of manifestation is arranged to suit our need.

Let us consider *the manifestations as divisions to help us in our inability to perfectly comprehend the Godhead.*

Jehovah-Elohim appears to us with Adam.

Jehovah, standing as a name alone, begins with the Redemption movement and the birth of earth's firstborn.

Jehovah is revealed as King in Israel at Sinai.

The Jehovah administration follows the *organisation of the nation and the institution of the Kingdom:* the latter by the bringing together of the nation; the King; and the Law, as recorded in the nineteenth and twentieth chapters of Exodus.

FROM THAT TIME JEHOVAH IS THE KING OF ISRAEL.

Jesus is not the successor of Jehovah upon the throne. This is manifest in all the Scriptures. But *Jesus is the successor of His father David.* "God shall give unto Him the throne of His Father David, and He shall rule over the House of Jacob for ever."

David sat upon the throne of Jehovah, as King, as did Solomon his son. Thus among men, the House of David represented Jehovah in the sphere of mortal life; in the specific kingdom of Israel.

We must look at the relationship of Jesus to the kingdom of Israel from this standpoint of the House of David.

This will help many to lay aside the confusing thought of GOD sitting upon the throne of David in the earthly Kingdom. "When THE SON OF MAN SHALL COME . . . ." Jehovah is to Israel the "Divine Providence" which puzzled the writer of the article above referred to. Jehovah gave the law. He carries forward His rule in accordance to the law. Jesus will bring in *the perfect administration of that law*, by man. It is His glory to obey the law, and to "fulfill all righteousness."

Now let us see certain statements of prophecy which cause us to look for the appearance of obvious facts in History.

1. The *House* of David was established for ever. Therefore it stands to-day.

The *Throne* of David was established for ever. Therefore it exists at this time.

The *Kingdom* of David was established for ever. Therefore it is in being now.

These are three phases of the same statement.

2. The *Nation Israel* is confirmed as a nation before God for ever, in the New Covenant. (See Jeremiah, chapter xxxi).

The *throne of David* is reaffirmed and confirmed for ever ruling over Israel (Jer. xxxiii).

The *seed of David* is confirmed in the occupancy of that throne for ever (Jer. xxxiii).

4. *The throne and kingdom of David* is confirmed, to *continue* and to *increase*, by the direct exercise of the power and activity of the Lord. The "zeal of the Lord of Hosts *shall perform* this." It is a personal "performance" of the Lord of Hosts. (See Isaiah ix, 5–7.)

> 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.

The throne of David, in the House of Israel, is *confirmed to our Lord Jesus Christ in the Gospels.* It is the first assurance given in connection with the birth of our Lord. See the annunciation by the Angel Gabriel, and other passages at the birth of our Lord.

The coronation of our Lord took place before the throne in heaven, as we see in Revelation, chapters iv and v.

As yet, our Lord has not taken His seat upon the throne of David. That is a fact to be revealed in due time. Meantime the House of David carries on, awaiting that glad event.

Now, in thus following the chain of the throne of David which had its beginning *a thousand years before the birth of Christ, we have a guide as to the plane upon which we must look for the Son of man to come;* and of the relationship He will hold to Israel on the one hand, and the reign of Jehovah, the "one" Who "sat upon the throne" of Rev., chapter iv, on the other hand.

The matter seems to be sufficiently plain. Our Lord is Jehovah *incarnate*. Jehovah is Himself *not incarnate*. As the Son of man our Lord Jesus Christ succeeds His father David. But *Jehovah is "the Ancient of Days."* He declares "I AM THE FIRST AND WITH THE LAST." He is without successor.

It is to "the Ancient of Days" that the Son of man comes and from Him He receives the Kingdom; as Daniel declares "The Ancient of Days" is He Who sat upon the throne shown us in the fourth chapter of Revelation. Daniel declares "The Ancient of Days did sit."

The reign is a dual one. Jehovah occupies the throne established in the heaven, as we see set forth in Psalm ciii. Angels which excel in strength minister before Him. (See Ps. ciii, 19–22).

> The Lord hath prepared his throne in the heavens and his Kingdom ruleth over all.
>
> Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of His word.
>
> Bless ye the Lord all *ye* his hosts; *ye* ministers of His, that do His pleasure.

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Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.

Jesus occupies the throne of David; and we are His Ministers, by the grace of God. (See Ps. ii, verses 6–12.)

Yet have I set my king upon 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 thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Be wise now therefore, O ye kings; be instructed, ye judges of the earth.

Serve the Lord with fear, and rejoice with trembling.

Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Let us now pass to the time of the establishment of the reign of our Lord upon the throne of His father David.

It is manifest that the throne of David will still be over the House of Israel. It has been, and shall be, throughout the prophetic period.

It is manifest that the nation and company of nations of Israel will still be the basis, and the administrative agency, of the kingdom of Jehovah.

It is manifest that when our Lord shall come, *to the Kingdom of Israel there shall have been added, or shall speedily be added, all nations which shall survive in the coming of our Lord.*

The reign of our Lord, if not at the very commencement, will speedily become *universal in the earth.*

The administration of the Lord will be according to the *national constitution given by Jehovah to Moses.* This does not include the ceremonial law, such as deals with the offerings in the Temple. It is the law contained in the "commandments, statutes, and judgments of the Lord," which are national in scope and application.

All other systems will pass. All man-made laws will be repealed. All the laws which have emanated from the mind of God will be put into effect in the Kingdom of our Lord.

Involved in the activities of that kingdom will be *all the generations of the redeemed* from the beginning to the present day. That the life of the resurrected and translated will be limited to earth as the scope of its activities, we are, perhaps, not directed to believe. The scope and range of resurrection activity may well embrace a much larger range in the solar system, perhaps we might say in the universe, than this earth in supply. There are passages which seem to indicate something of the kind. But we are not now exercising ourselves in speculative theology: we are treading the safe path of the written revelation contained in the prophetic Word.

However the matter of wider activities may be, it is certain that the resurrected will have a share in the activities of the earth, in the millennial reign of our Lord.

That the activities of our Lord, during the millennial reign, will be restricted to this earth and its affairs, we are not assured. But that He will take the control of earthly affairs we know.

If, by the grace of God, we have a part in the first resurrection or the translation experience, *we shall have a part to play and an experience to gain in that millennial reign.* Of this we may be assured and the assurance should bring us great delight. The condition is that we be "in Christ."

That which the various schools are labouring to produce by human striving, or hope for by the process of natural evolution, we may be assured will be brought about by the Divine process of *the resurrection of the dead in Christ, the translation of the living in Christ,* and by the reunion of all these in the great host of the redeemed, whose duty it shall be to carry out on earth the perfect and holy service of the Kingdom of God.

It takes the full time of our natural life, granted to us as at present, *to prepare for entrance into the millennial reign of our Lord* under the guidance of the Holy Ghost, as resurrected or translated sons of God.

It will take the full thousand years of millennial experience and learning under the direct tuition of our Lord to enable us to prepare, or to be prepared, for admission into the immediate presence of Our God in Heaven, as foreshown in the last two chapters of the Bible.

Thereafter all eternity will be too short to sound the depth of all the experiences of holiness, immortality, joy abounding, and service incalculable, in the presence of the Father for evermore.

To this great and final victory it will be the mission of our returning Lord to lead us, and this He will accomplish in due time. * * *

The Church for many years has been well engaged in presenting to us, and to the world, Jesus Christ the Saviour of the world. This is as it should be. "These things ought ye to have done."

Some have taken up and specialised in the preaching of The Holy Ghost, His Person, Office, and Ministry. These things also ought ye to have done.

To these studies we add what has been more or less neglected, namely, the Person, Office, and Ministry of The Father, Who to us is revealed as Jehovah, the God and King of Israel.

Thus we strive to be well-balanced Trinitarians gladly joining in the confession of faith, as we shall now do:—

I believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ His only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; the third day He rose again from the dead, He ascended into heaven, and sitteth on the right hand of God the Father Almighty: From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the Forgiveness of sins; the Resurrection of the body, and the life everlasting. AMEN.

Let me not pray to be sheltered from dangers, but to be fearless in facing them.

Let me not beg for the stilling of my pain, but for the heart to conquer it.

We are very thankful to be able to report that we have a letter from Mrs. Fowler Ham saying that her husband is so far making a marvellous recovery.

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OUR TOUR IN THE EAST—Part IV.

By HERBERT GARRISON.

OUR motor-drive to the valley of the Jordan, Jericho, and the Dead Sea was decidedly a hot one. We started in three cars at 7 a.m. Passing by the Garden of Gethsemane, we soon reached the bend in the road from which you get a fine view of Jerusalem, the spot where our Lord wept over the city, coming as He did from Bethany. Very few European travellers are privileged to make their first approach from the east; those who are can never forget this spot and the most impressive sight of the Holy City that suddenly breaks upon them. It thrills one's whole being. In an instant the whole city bursts into view with the early morning sun from a cloudless sky shining brilliantly on its towers and domes. You are held spellbound. You want no one to speak. Only silence and meditation are appropriate here, for a time at least. For long years you have wanted to stand on this spot. At last you are actually here, and you try to picture the scene our Lord saw and which caused the tears to rush forth. As now the dome of the great Mosque of Omar rises before you, so then must have risen before Him the Temple tower; as now the vast enclosure of the Mosque, so then must have spread the Temple courts; as now the present city, so then the magnificent city, with its background of gardens and suburbs on the western plateau. Immediately below, the valley of the Kedron, here seen in its greatest depth as it joins the valley of Hinnom, giving effect to the peculiarity of Jerusalem seen only on its eastern side—its situation as of a city rising out of an abyss. This is the one point where the city and the Temple would suddenly come into view, producing the affecting impression described in the Gospel narrative, and it is the traditional route of our Lord's triumphal entry into the city.

We remember the fact that according to the Sacred History it was only during the last days of our Lord on earth that He appears for any continuous period in Jerusalem and its neighbourhood and that His home during this period was at Bethany, a very sacred spot to all Christians. To it we now proceed. It is only a short distance down the road on the left-hand side, on the south-east slope of the Mount of Olives, a mile from the summit, and 400 ft. below, and two miles from Jerusalem. To-day it has, alas, only a few dilapidated and neglected houses. In our Lord's time it was a sequestered spot, on the edge of the wilderness, surrounded immediately by olives and blossoming trees and a green hollow, with the reddish-brown slopes of the Mount of Olives behind, and in front the long winding descent of nearly 3,000 ft. to the Jordan valley, the flat top of the Frank Mountain, and the pink hills of Quarantania far down; beyond the Dead Sea, the pink and grey hills of Moab. Up that long ascent came our Lord watched for by Mary and Martha, and welcomed by them just outside the village. Up from that great depth came the joyous multitude of Galilean pilgrims, journeying to the Feast, accompanying the Saviour on His last ascent to Jerusalem. Bethany must ever be precious to us as being associated with the closing days of the Lord Jesus, and the home of the family He loved, and His dwelling place for the six nights preceding His betrayal, and where He raised Lazarus from the dead, and where at the house of Simon the leper He was anointed by Mary, and near which He was met by two vast streams of people on the day of His triumphal entry into Jerusalem, the one stream pouring out from the city, the other from Bethany where they had assembled on the previous night testifying to the great event at the sepulchre of Lazarus. Along the road the multitudes threw down the branches which they had cut as they went along, or unwrapped their loose cloaks and stretched them on the path for a carpet as He approached.

They were filled with joy and exultation and burst forth into that hymn of triumph, the earliest hymn of Christian devotion, "Hosanna to the Son of David." But our Lord knew what He had to pass through and what a change would come over the multitude, and how He would be betrayed. In the day-time He could turn the money changers out of the Temple, but at night He was exposed to stratagem; so the very first night that He did not retire to Bethany, but remained in Jerusalem, He was seized. Too well we know what followed. After the awful tragedy and His Resurrection it was from the vicinity of Bethany He ascended into heaven, carried up from the steadfast gaze of His disciples, blessing them with uplifted hands.

We are shown a house as being that of Mary and Martha, and we descend by twenty-six steps to the alleged tomb of Lazarus, nine feet square down in the rock; but there is grave doubt as to either being correct.

Continuing our journey down the winding road between barren hills we come to the Apostle's Fountain, a photograph of which appeared in our issue of August 13th last. Our Lord and His disciples must often have passed here and refreshed themselves, as it is the last spring until the Jordan Valley is reached.

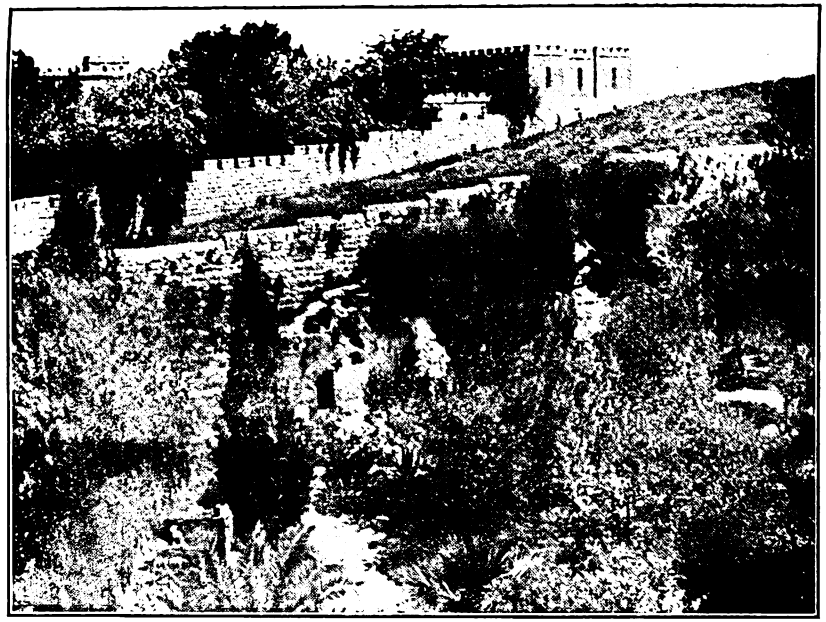
We halt next at the Good Samaritan Inn. It is quite possible that on this spot stood the khan to which the good Samaritan took the wounded Jew, and it is touching to think that here our Lord rested for the last time when on His way to the Holy City, on the Friday before His crucifixion; so are we brought into contact with verities and actualities of Holy Writ, and the scenes and incidents connected with the earthly life of the Son of God. How can cold print describe ones feelings. Impossible.

We speed away down the zig-zag road between high hills absolutely desolate, and with no sign of human habitation until we emerge on to the plains of the Jordan. Low down the defile are two ruined castle-like buildings marking perhaps the sites of the ancient castles of Thrax and Tauros, which once defended the Pass, and of the towers of the later times of the Khalifs, or of the Christian kings of Jerusalem, when the plains under their protection enjoyed a rich prosperity and when the first-fruits needed for the Temple altar at the Passover could be obtained therefrom.

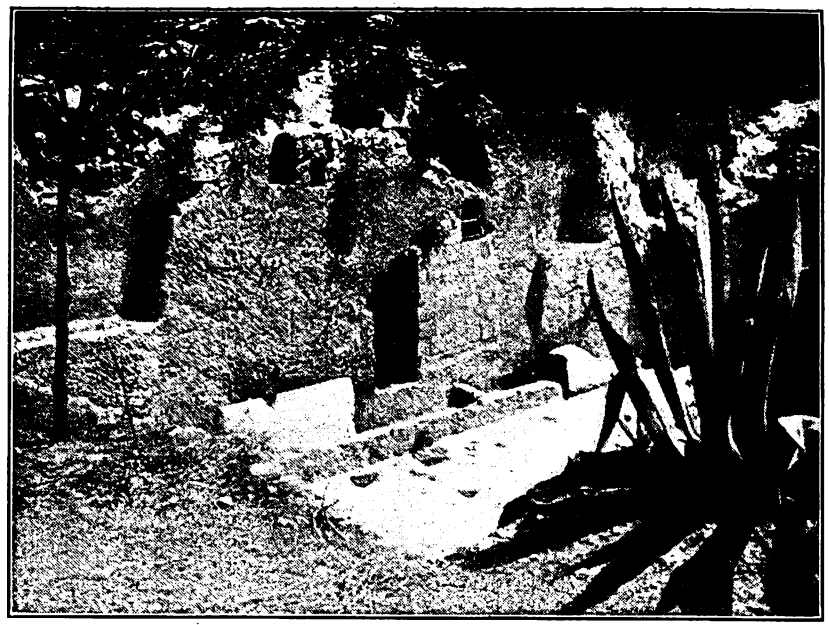
A change in the flora is now noticeable, the plants are new and strange; the same change is remarked in the fauna. Almost every creature has the tawny colour of the soil, except a few parti-coloured birds and beetles.

Some of our party brave the heat and go straight on to the shore of the Dead Sea; some go at once to Jericho, across the plain famous for balsams. The modern village stands on the

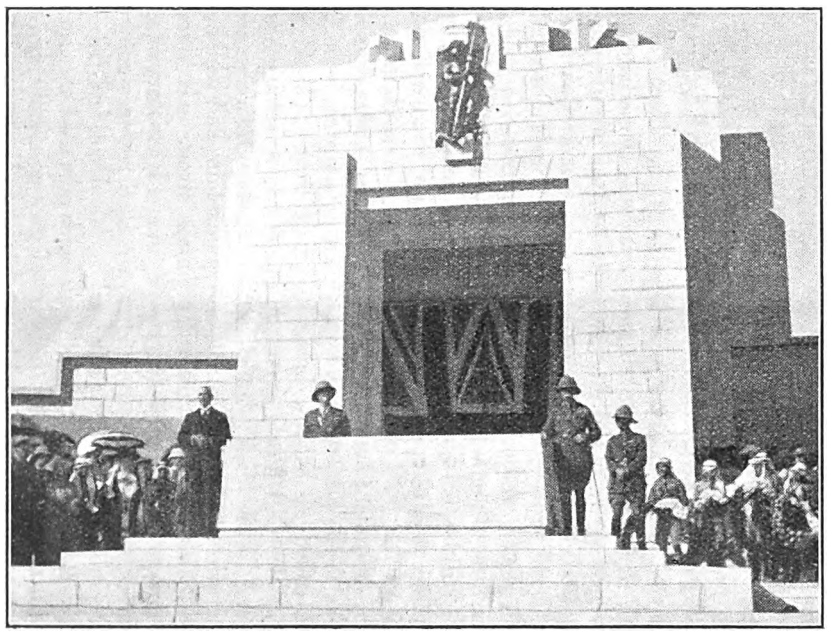
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A PORTION OF THE GARDEN TOMB PROPERTY.
The Large Building in the background is St. Stephen's Monastery.



A NEAR VIEW OF THE GARDEN TOMB, SHOWING THE ENTRANCE.



THE MONUMENT AT THE BRITISH SOLDIERS' CEMETERY. *On left*—Field-Marshal Lord Allenby—head and shoulders only. *On right*—Field-Marshal Lord Plumer in uniform



PART OF THE BRITISH SOLDIERS' CEMETERY ON MOUNT SCOPUS.

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site of the Crusading city. The old site is a little nearer the hills. We drive through wonderful gardens and orchards of tropical plants and fruits in rich profusion to Elisha's fountain, a photograph of which was shown in our issue of August 13th. Near here was the college of prophets for whom Elisha healed the poisonous waters. Jericho was the first Canaanite city to be attacked by the victorious Israelites, and being the strategical key to the land Joshua destroyed it. It was rebuilt by Ahab, destroyed by Vespasian and rebuilt by Hadrian. After the Captivity it increased in prosperity, and was given by Mark Antony to Cleopatra, who in turn sold it to Herod the Great, who built a palace for himself and here died in terrible agony.

The importance of Jericho as a site in the time of Joshua lay in the fact that it stood at the entrance of the two main passes from the Jordan valley into the interior of Palestine; one leading to the south-west towards Olivet, which commanded the approach to Jerusalem; the other to the north-west, towards Michmash, which commanded the approach to Ai and Bethel. It enjoyed the benefit of the streams to which may be attributed the fertility of the plains around. It was called the "City of Palms"; on its eastern side there was a forest of majestic palms three miles wide and eight miles long. It was one of the most important cities of the country, and it was the capital of the valley of the Jordan and the most important city in the whole course of that river. It was the contemporary of the doomed Cities of the Plain, and whatever doubt may hang over *their* exact position, no doubt exists as to the Jericho of the prophets. Being the lowest city of the earth's surface, it was unbearably hot in summer, although its winter climate was pleasant; and covered as it was with palaces, villas and gardens of the wealthy, it made a charming place of winter residence, having the best products of tropical climes.

"MAN PROPOSES, GOD DISPOSES."—III.

Fourthly.—In taking Australia as the object of my fourth and last example one perceives immediately the difference between the modern expansion of our people and the mistaken ideals of mediæval times. But in this instance I think the Providence of God is seen in a much more marked degree than in the others which I have quoted.

The first thing which strikes one in the story of Australia is the curious paradox that she is a people only of comparatively recent development, dwelling in one of the most ancient lands on the face of the earth. That the land is ancient there is abundant evidence to prove; and one naturally speculates as to the history of this vast Continent (for it is too large to be called an Island) during the past thousands of years. But in the Old-World sense of the word, Australia has no history. While Central and South America furnish records of centuries of ancient peoples and civilisation, and while even New Zealand and Hawaii still maintain strong and vigorous native races of a somewhat high type, and with a history of some centuries, this vast Continent has remained for ages comparatively empty and unknown, peopled only by a few tribes of wandering natives. To all intents and purposes the history of Australia begins with the end of the eighteenth century. Now this fact is so remarkable as to make us believe that it was of Divine origin and design.

It is well known that to-day China and Japan look with longing and covetous eyes upon Australia as an outlet for their surplus population; and it is obvious that a strong and wealthy yellow race settled in this land would go far to settle in their favour the question of the mastery of the Pacific Ocean. They would like it now certainly, but why, then, did they not occupy it any time during the last two or three thousand years? No one in Europe would then have cared or been any the wiser, and it lay invitingly open to them for centuries. Their traders certainly knew of the existence of "Java le Grande," and the Chinese could, if they wished, even have floated across on rafts. But no, the land was hidden away in the hollow of God's Hand until the appointed hour of her destiny. Again, in the awakening of Europe in the sixteenth century, the Dutch, Portuguese and Spaniards never discovered this land, notwithstanding that the last-mentioned had practically a monopoly of the Pacific Ocean and trading ports on the South American Pacific Coasts.

In 1557–8 Drake sailed round the world and passed to the north through the Archipelago; he never saw Australia. Tasman, the explorer, in 1642, performed the extraordinary feat of completely circumnavigating Australia without sighting its shores; he found the southern end of Tasmania, however, and believed it to be an extremity of the mainland.

The Dutch were intrepid explorers, but they never seem to have seriously attempted to settle in Australia, and merely contented themselves with writing the name of "New Holland" over contemporary maps of Australia. Now herein we must assuredly recognise the Hand of God, Who designedly kept this fair land concealed during so many centuries not only from Europe, but also from her near neighbours of Asia.

Had Drake discovered Australia in the sixteenth century it probably would not have been for the benefit of England; for at that time none of our adventurous spirits would have thought of undertaking so long and perilous a journey to settle in an unknown land. For those who wished to emigrate North America lay ready and open to them, and they took full advantage of this fact in Stuart times. His discovery would probably have had the effect of opening up the land to Chinese or other Asiatics, who could have occupied the best part of the country in a few years. Had the Spaniards done so, and especially if they had discovered gold, the miserable story of South America might have been repeated here. Whilst had the Dutch made their "New Holland" a reality, we might to-day have had an Anglo-Dutch antagonism, even more acute than that in South Africa. But no, God kept this land closely guarded from all outsiders until the nineteenth century. Then Almighty God threw the land open as an inheritance to us and our children—a free gift of His grace and favour! And our statesmen of that day said "What a splendid dumping-ground for our convicts and criminals! Our prisons are full and overflowing, and this newly-discovered land will give us great relief." So they sent on the sweepings of our prisons and galleys. Such was God's way, and such was man's way. But very soon we recognised that this land was as fair and rich—perhaps more so—than any other of our Dominions. And now in increasing numbers our people are flocking in, and Australia is being prepared by God for the important and unknown destiny for which He has intended her. "Advance, Australia."

G. H. B.

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GIVING AND TAKING.

By P. W. THOMPSON, M.A.

Author of "The Whole Tithe"; "Thine Increase," etc.

"*Honour the Lord with thy substance; so shall thy barns be filled with plenty.*"

"Bring ye the Whole Tithe into the storehouse, that there may be meat in mine house, and PROVE ME now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

Some months ago, while taking a walk in the Lake district, I happened to get into conversation with a smart, alert young Scotsman. Something about him led me to infer that in some way or another he was interested in church work. I had a copy of Professor Snape's valuable little booklet, "*These Ought Ye to Have Done*," in my pocket, and handing it to my new acquaintance, I asked him to do me the courtesy of accepting it and perusing it at his leisure.

Glancing at the sub-title, he thanked me for the trifling gift, but asked me what "systematic giving" was, as he had never heard of it before. "I will certainly read the book, but can you tell me in a sentence or two just what it's all about?"

"Well, to put it as shortly as possible, you are a subject of King George V, and I take it you pay taxes levied upon you to meet the expenses of the Imperial Government?" "Yes, we all do."

"Very good. You are also a subject of King Jesus. Some of us are seeing very clearly that the expenses of His Kingdom can never be met until we similarly consent to levy a voluntary tax on our incomes, and hand over the amount of the tax to the Sacred Treasury. Do you see the idea?"

"Yes, the idea's simple enough, and a first-rate idea, too. But how would you make it work out in actual practice? Is the Sacred Treasury a receiving Society?"

"No, it is a convenient name given by the late Dr. Lansdell, the author of *The Sacred Tenth*, to all moneys consecrated to God's service. As to the practical working out of the scheme, if you adopted it this is what you would do:—

"(1) Decide on that proportion of your income which you were going to give, say, for purposes of argument, one-tenth, or, as it is called in the Bible, 'The Whole Tithe.'

"(2) Get a cheap account book, with two cash columns in it. It needn't cost more than a few coppers, and the cost is the first charge on your Tithe, as it is bought for God's service, not for yours.

"(3) Enter in the *right*-hand column one-tenth of all you get. If your wages are fifty shillings each week, after you have got them, an entry for five shillings goes into that column. If your employer gives you a five-pound note at Christmas, an entry for ten shillings goes into the same column. And so for each item of income.

"(4) Enter in the *left*-hand column all the money which you give to God. If you give a shilling to the church collection, put down one shilling in that column. If you give threepence to a beggar in the street, enter the amount in that column. And so for each item you give.

"(5) It is perfectly obvious that by adding up the two columns, you can at any time find out how much money you owe to the Sacred Treasury. In the case of a young and inexperienced tither it is not wise to let this balance become too large. Therefore, at any rate when starting, and for some time after, see that your gifts each month balance your tithe for that month. When the habit is thoroughly formed, you may defer the settlement and do it quarterly, which will enable you to give larger sums to such causes as may appear most worthy of them.

"(6) Remember that this tithing money is God's, not yours. Don't lose it. Don't spend it on yourself. Ask God's acceptance of it, and His guidance in the disposal of it. This guidance will usually be given through the use of your own plain commonsense. But sometimes through the definite leading of God's Spirit.

"(7) Don't be afraid to start this scheme because you can't afford to. *The Bible assumes that you can't afford to.* It therefore promises definite material blessing to those who pay their tithe, and this blessing will definitely come in answer to prayer and tithing. It will come at God's time, not yours, but that will prove in the result to have been the best time. Speaking from twenty-three years' experience of tithing, I say that every promise of God to the tithe-payer comes true, and abundantly true. Therefore don't be afraid to tackle the problem boldly.

"(8) Don't pay your tithe as if you were having a tooth drawn. It isn't reverent, and in the light of what I have just said, it isn't necessary. Remember, 'God loves a cheerful giver.' Which means that if you pay your tithe with a good heart, you will, as a matter of fact, have an experience of the love of God towards you such as a man, however religious, who does not give cheerfully to God's treasury, cannot experience."

"Well, this is all absolutely new to me, but it greatly interests me. I will read Dr. Snape's book, tell my friends about it, and bring it before the notice of my minister."

And so, as Wesley said about the prize-fighter, "we parted in much love."

The conversation had given me much pleasure, and just a little pain. Pleasure, because a keen young fellow with a certain sphere of influence had had his interest aroused in a vital manner about a vital matter. Pain, because I knew his minister by repute, knew in what very good repute he was as a real live man with a big following of young people—and yet I found that he had never preached to those young people on "systematic giving." They didn't know the phrase!

The whole subject seems in some unaccountable way to have been dropped by the pulpit. Perhaps ministers cherish the utter illusion that when a man is converted his pocket is converted. Perhaps they think that the teaching of tithing savours of "legalism."

But if they teach us to keep one-seventh of our days holy unto the Lord, why not one-tenth of our money also? I know that we are under grace, not fully under the old law, but if (as is the case) we can have the blessings of the law for obeying the law, why should we be deprived of those blessings? Is it not sometimes an act savouring of deep grace to place oneself voluntarily under law?

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Some people seem to think that a man ought to be taught that the whole of his money belongs to God, and that if you tell him that only one-tenth is to be given to the Sacred Treasury, he will be under the impression that the remaining nine-tenths can be fooled away in any way he likes. Very good; let us take the argument a little further. We are commanded to keep one day in seven holy. Having done this, do we as a matter of fact fool away the other six in any way we like? Of course not. The mere fact of having observed the Sunday tends in itself to keep a man straight for the rest of the week. And so with money. Give God "The Whole Tithe," and you will be blessed and guided in the use of the remainder. Moreover, you will get more real joy out of life if you put God first and amusements second. Your heavenly Father will see to it that you have amusement, and that you enjoy it.

I may incidentally mention that I have occasionally come across those good people who regard "all their money as belonging to God," and have found that, with a few laudable exceptions, they are persons who actually give to God one shilling in the pound of their incomes, in place of the honest tithe-payer's two shillings in the pound. Don't be like the Irishman who exclaimed that one-tenth was far too little, and that he personally was going to give one-twentieth!

It may be added that when a good Jew had paid his "Whole Tithe" (2s.), it was promised that he should be so prosperous that he would not only be able to pay his "tithes and offerings" (3s. 4d.), but his tithes, offerings and freewill offerings (4s.). Which means that a Jew who started by habitually giving two shillings in the pound of his income to God would eventually find himself able, and one hopes willing, to give to God four shillings in the pound of all his gains. Now God is no respecter of persons, and what He did for the Jew He is abundantly able and willing to do for the Christian. The offer is before you. Are you ready to accept it? Think of how the giving of this money would add to your usefulness in the world. In honouring God you would bless man.

It is the lack of giving amongst Christians which accounts for the low spiritual tone of the whole Church at the present hour. Having been unfaithful in the unrighteous mammon, we cannot be entrusted with the true riches. What are you personally going to do about it? For things will only come right as each individual gets right. Start yourself and get your friends interested.

And just have a quiet word with your cleric, as my Scotch friend did with his, and let him know that some of his congregation would welcome a sermon on that little-known subject, systematic giving, or, as it might be termed, having regard to its aftermath, Giving and Taking.

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NOTE.—The above article has been published in tract form for free distribution. Will all our readers who desire to collaborate in this most necessary work write to the Rev. E. T. Jaye, 18, Slater Street, Bold Street, Liverpool, stating how many copies (25, 50 or 100) they can utilise. There will be no charge for postage.

"Knowledge always desires increase: it is like fire, which must be first kindled by some external agent, but which will afterward propagate itself."—Dr. Johnson.

WEEK BY WEEK.

By A. R. H.

DISARMAMENT and world peace problems are exercising the minds of international statesmen to-day, as never before. Above all things the nations of the earth (with few exceptions) desire security—an extension of the breathing space granted by the eleventh hour armistice of 1918—with time to recover from the moral shock of witnessing a world at war.

For the fact that such a conflict should have been possible in these so-called enlightened days, added to the fact that humanity has, as yet, by no means found a guarantee against the repetition of such a universal tragedy, has profoundly disturbed the faith of mankind in the stability and permanence of twentieth-century civilisation.

In the meantime, the hopes of international idealists centre around the COVENANT of the LEAGUE of NATIONS.

But this COVENANT will be broken. The LEAGUE of NATIONS, built upon the sand of human idealism, will be betrayed from within in the hour of supreme crisis.

The multiplication of sanctions and the written bond will avail little. For in the days that are coming, only those Leagues and Nations and Institutions which are founded upon the rock of CHRIST will remain unshaken.* Only a COVENANT which has been made, and stands, by divine appointment will remain unbroken.

And in the BRITH-ISH (or COVENANT-MAN) FAMILY OF NATIONS we have such a LEAGUE founded on such a covenant. The BRITH-ISH

LEAGUE OF COVENANT NATIONS

is founded upon *better* promises than those pledged (though never so sincerely) at GENEVA. It is founded upon the COVENANT made with ABRAHAM, which finds confirmation in the *new* Covenant (of Jer. xxxi, 31, 40) made with his Brith-ish seed.

It is interesting, therefore, to find the Italian publicist, *Don Luigi Sturzo*, writing: "The formation of huge inter-statal units by the ANGLO-SAXON PEOPLES (*Ephraim and Manasseh*) has two functions: that of securing immunity against war in their interior, and that of polarising external forces.

"The UNITED STATES of AMERICA have achieved a vast federation of STATES, eliminating internal war. At the same time they have extended their powerful influence over the rest of the AMERICAS through the PAN-AMERICAN CONGRESS, which, all things considered, is a means for avoiding war between the various States.

"When MEXICO and CENTRAL AMERICA become better permeated by the spirit of order and liberty, the inevitable disputes between the American peoples will have a firmer pacific basis.

"The BRITISH EMPIRE is of another type. It is an Empire *sui generis*, unlike any other of ancient or modern history.

"*On the Continent people cannot understand how all these nations are held together by a bond, moral rather than political, without the exercise of any legal or forcible dominion*, and the people talk of the end of the BRITISH EMPIRE and the descending curve of the British hegemony.

* See Heb. xii, 26-27; Joel iii, 16; and Haggai ii, 6-7.

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"*But the great experiment of the* BRITISH COMMONWEALTH *in the method of liberty and moral co-operation opens*

A NEW HORIZON

to the life of peoples. As an achievement it will be as historically important as the abolition of feudalism or the Declaration of the Rights of Man."

BRITH-AIN, the LAND of the COVENANT is thus seen to be the nucleus of the organisation around which all nations will ultimately rally, for it is the birthplace of the ANGLO-SAXON RACE, which alone can exercise this unifying function.

As a *Daily Express* editorial, speaking of CANADA and the UNITED STATES, puts it: "Both nations have highly distinctive individualities, lead separate lives, own different allegiances, and are committed to and content with different forms of government.

"The peace between them, while immensely contributing to an identity of economic interests, has not changed their respective characters or emasculated in any way their divergent loyalties.

"*How long will it be before* EUROPE, *bristling with armaments and jealousies, learns the lesson that* CANADA and the UNITED STATES *have joined in teaching the world?*"

That CANADA and her southern neighbour can live together in peace, with an undefended frontier line of over three thousand miles, is certainly an object lesson to the whole world. But it is an example that the European nations, however willing, can never imitate *unless they build on the same foundation.*

For the foundation upon which this desirable phenomena is based is biological in nature. The ANGLO-SAXONS are modern representatives of the miracle race which was born in ISAAC.

How significant, then, was the stand made by *Sir Austen Chamberlain* at Geneva (10.9.27) against proposals advanced by the LEAGUE, which if put in effect would, in his own words, mean nothing less than "*the disruption of the* BRITISH EMPIRE."

"I would beg you to bear in mind the special conditions of the BRITISH EMPIRE" he continued. "Ours is *not a unitary system* of Government such as prevails in *your* countries.

"We are a great community of free and equal nations each autonomous, united in the

OLDEST LEAGUE OF PEACE

in the world. It is *not* easy for an EMPIRE so constituted, always to accept obligations that can be readily undertaken by a STATE, homogeneous, compact, and speaking by the voice of but *a single* Government.

"It would not be right (to accept obligations) unless we know we have the power to fulfil them. You do not know what you ask us.

"I yield to no one in my devotion to this great League of Nations, but not even for this League of Nations will I destroy that *smaller but older*† LEAGUE of which my own country was the birthplace and of which it remains the centre."

Britain's representative then gave a significant warning when continuing, he said: "We talk about organising work for peace. Does it not sometimes occur to you that the organisation for peace singularly resembles the older preparations for war?

"I am a little afraid of the use of metaphors like '*filling up the gaps*' and '*blocking the cracks and fissures*' in the building. There are openings in every building. There are openings which give us power to breathe. There are passages which give us power to move. *It is just these openings which make the difference between a habitation and a tomb.*

"Beware how you so draw tight the bonds, how you so pile obligation upon obligation, *lest at last you find you are not living nations but dead States.*

"Who has more authority to speak about the Protocol than *M. Politis*? Who contributed more to its formation? Yet he came to this tribune to tell us that *our work will never be complete until we make this association, not what it is now*—an assembly of sovereign states meeting in council—but

A SUPER STATE

giving orders to us all, not only for the conduct of our external affairs, but as to how we must behave and what we must do within our own boundaries and among our own people.‡ *That way danger lies.*"

The thin edge of the wedge (long perceived by critical observers) at last exposed and revealed to the eyes of all men! A WORLD STATE? An international control?

As the *Morning Post* reminds us: Just "such an encroachment was long ago attempted by a A CONTINENTAL POWER in the name of religion, and it is no less obnoxious to Englishmen when it masquerades under the cloak of peace."

It is a fact that 80 per cent. of the members of the WORLD COURT and 70 per cent. of the members of the LEAGUE COUNCIL are Roman Catholics, whilst in the LEAGUE ASSEMBLY, the Roman Catholics outnumber the Protestants by 192 to 94.

This mystery is further enlightened by an extract from the Fascist *Tevere*, which, commenting upon Papal Nuncio discourses (on the occasion of official New Year visits to PARIS and BERLIN, when *Mgr. Maglione* lauded French foreign policy efforts to pacify the world, and *Mgr. Parcelli* congratulated GERMANY on entering the LEAGUE) says: "*Cardinal Gasparri, Papal Secretary of State,* is making the HOLY SEE the victim of a great trick of plutocratic freemasons, aimed to damage the people. It is well known that the LEAGUE is purely a *masonic institution,*§ and the new year will be filled with in-

† "It is not those organisms which come most quickly to maturity which reach the greatest strength or last the longest" claimed Sir Austen. And then continuing, he used an illustration strongly reminiscent of the Kingdom Parable of the Mustard Seed, when he said: "Think of the League as an acorn, that some man of good will planted less than 10 years ago, which, we know not how, is now a sturdy sapling, though at no particular moment could we mark its growth. I think of it as ever *growing and expanding until it becomes a mighty oak under which all the nations of the world shall find their secure and constant shelter.*" This *counterfeit* League is thus seen to be competing for the destiny which has been reserved for the Kingdom. But its days are numbered. As a Gentile organisation it has been "weighed in the balance and found wanting."

‡ A deputation of British Farmers recently approached the Ministry of Agriculture with certain proposals. To their surprise they were informed that since these proposals ran contrary to resolutions passed at the Economic Conference of the League of Nations, they could not be considered. Such a situation constitutes a danger to the sovereign rights of Parliament. As the *Morning Post* puts it: "*Parliament should be jealous of the growth of a system which tends to encroach on its rightful authority. It should take heed lest Geneva encroach upon Westminster.*"

§ Continental Judæo-freemasonry is purely subversive in nature and not connected with the British Lodges in any way.

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comparable surprises if Nuncios are enabled to announce that

CHRIST'S VICAR ON EARTH

is collaborating with the peace policy of atheists and French masons."

All of which forcibly recalls to our mind *Israel Zangwill's* message (reported in *The Jewish World*, 11.6.26) referring to the League of Nations as "*that essentially Jewish aspiration.*"

At any rate, Sir Austen Chamberlain's further declaration: "*The judgment of the* LEAGUE *is the judgment of the highest tribunal to which here on earth any nation can appeal,*" gives strong food for thought.

Time, however, must inevitably show that the increase of "Government and Peace" in the world can emanate from but one source, that of the throne of DAVID. And when we speak of the BRITH-ISH COMMONWEALTH OF FREE NATIONS, united by a common allegiance to the CROWN, let us realise that we actually have in this political phenomena a working demonstration of that influence.

For the CROWN represents the THRONE. And when we speak of the *Throne*, let us not forget HIM whom the present earthly occupant of that *throne* represents as *Chief Governor.*

This, then, is the tribunal to which all nations eventually must come. For of the coming KING of Kings 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."

The BRITH-ISH (not the European) LEAGUE of NATIONS is thus destined to be the highest tribunal in the earth. For it is to this BRITH-ISH KINGDOM-EMPIRE that HE shall come to "*judge among the nations.*" And this judgment will be exercised at the great WORLD DISARMAMENT CONFERENCE (Isaiah ii, 4) marking the close of the coming final phase of world hostilities.

Meanwhile, the ordering and establishment of Government and Peace in the earth "*with judgment and with justice*" (Isaiah ix, 7) is the prerogative of the throne of David.

THE FOOTSTEPS ON THE MOUNTAINS.

BY THE REV. C. H. PRICHARD, M.A.—I.

"How beautiful upon the mountains are the feet of him that bringeth good tidings."

We are apt to think of St. Paul and his companions as the first missionaries of Christianity. But were they so? Perhaps to the Gentiles they were. But there was a most important mission in the life-time of Our Lord, to which sufficient attention has not been directed. He is represented as sending the twelve apostles, immediately after their selection, on a journey to preach and to heal. Matt. x, 5—"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.*" Now it has generally been supposed that the apostles were sent to the Jews who were scattered in Gentile cities. It is true that many of the Jews had migrated at various times from their native city after the return from the Captivity at Babylon. We know, for example, that there was a considerable number at Alexandria, the city built in honour of Alexander, who had treated the Jews with great kindness. Jewish settlements had penetrated even as far as Cyrene on the North Coast of Africa. But these would hardly be called the lost tribes of the House of Israel. Their nationality and place of settlement were well known.

Thus in order to understand accurately the objective of the apostolic mission, the House of Israel must not be confounded, as it usually is, with the Jews or the House of Judah. The two Kingdoms had been separated irrevocably in the reign of Rehoboam. After that, the two Kingdoms or Houses were always spoken of in the Prophets and subsequent writers as two distinct entities. The fate of the Jews is well known from the Canonical Scriptures and other writings. They were allowed to leave Babylon, the place of their captivity, and return to their native land. With the tribe of Judah were associated temporarily Benjamin and possibly Levi. The destiny of the remaining nine tribes is veiled in obscurity. It has generally been supposed that, since their idolatry had been grosser and their exile and punishment earlier, they were lost in the heathen population by whom they were taken into captivity.

There is much, however, to contradict this almost universally accepted theory.

(i) The distinct allocation of the birthright to Joseph. 1 Chron. v, 1, 2—"Reuben was the first-born, but for his sin the birthright was given unto the son of Joseph, the son of Israel, and the genealogy is not to be reckoned after the birthright. Judah prevailed above his brethren and of him came the leader, but the birthright was Joseph's." Jeremiah xxxi, 9—"I am a father to Israel and Ephraim is my first-born."

(ii) The special blessings pronounced by Jacob on Ephraim and Manasseh (the younger being preferred to the elder) in Genesis xlviii, 5-19—"Ephraim's seed shall become a multitude of nations." In the next chapter (Gen. xlix) Judah's destiny is foretold as distinct from that of Joseph. Gen. xlix, 10—"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Of Joseph it was predicted: Gen. xlix, 26—"The blessings of thy father have prevailed above the blessings of the ancient mountains, the desire of the everlasting hills. They shall be on the head of him that is a prince among his brethren." (Rev. Version Margin.)

(iii) The same distinction is observed in the blessing of Moses on the twelve tribes. This is the blessing of Judah: Deut. xxxiii, 7—"Hear, Lord, the voice of Judah and bring him unto his people."

Of Joseph it was foretold: Deut. xxxiii, 13—"Blessed of the Lord be his land for the precious things of heaven ... and for the chief things of the ancient mountains and for the precious things of the lasting hills. Let the blessing come upon the head of Joseph and upon the top of the head of him that was separated from his brethren."

Some of the words used in the two passages are identical.

(iv) The two leading tribes of Joseph and Judah are always kept distinct from earliest times in the historical books and in the Prophets, *e.g.*:

1 Sam. xi, 8—"When Saul numbered them in Bezek, the children of Israel were 300,000 and the men of Judah 30,000."

2 Sam. xxiv, 9—Joab gave up the sum of the number of

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people unto the King. "There were in Israel 800,000 valiant men that drew the sword, and the men of Judah were 500.000 men."

(v) The records of the two Kingdoms run in parallel columns till the kingdom of Israel was taken into captivity by the Assyrians under Sargon.

2 Kings xviii, 11—"The king of Assyria did carry away Israel unto Assyria and put them in Halah and in Habor by the river of Gozan, and in the cities of Medes; because they obeyed not the voice of the Lord their God but transgressed his covenant."

The Kingdom of Judah lasted more than 130 years after the Captivity of Israel. Their transgression, in turn, brought its punishment. This time it was Nebuchadnezzar, King of Babylon, who was the instrument of the Divine vengeance, and he carried away the most serviceable of the inhabitants—most of the remainder were put to the sword shortly afterwards. 2 Chron. xxxvi, 11-20—"Them that had escaped from the sword carried he away to Babylon, where they were servants to him and his sons until the reign of the kingdom of Persia."

Seventy years later Cyrus, king of the Persians, took Babylon by diverting the channel of the Euphrates. Ezra i, 3, 4—He allowed all that wished of the tribes of Judah, Benjamin and Levi to return to their native land, and rebuild the Temple at Jerusalem.

Some of the House of Israel evidently joined the returning exiles. Ezra vi, 21—"The children of Israel which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the land to seek the Lord God of Israel, kept the feast of unleavened bread with joy."

Ezra x, 9—"Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem."

Neh. xi, 4—"At Jerusalem dwelt certain of the children of Judah and of the children of Benjamim." Neh. xi, 20—"And the *residue of Israel*, of the priests and the Levites were in all the cities of Judah, every one in his inheritance." This could not have been *all* Israel.

Now the subsequent history of the House of Judah which returned under permission from Cyrus is known. The Government was in the hands first of a Council, then of the High Priests. The heroic chapter of the Maccabean rule is succeeded by the influence of Rome. (63 B.C.)—Pompey takes Jerusalem and confirms Hyrcanus on the throne of Judea. Aristobulus, the latter's younger brother and rival, escapes with his son Alexander from the Romans (49 B.C.), and causes insurrections in Judea, which are suppressed. On the death of these two, Antipater, the father of Herod the Great, is made Procurator of Judea and appoints the latter Governor of Galilee. Herod finds a rival in Antigonus, whom he conquers. (40 B.C.) The Parthians now take Jerusalem, make Hyrcanus prisoner, and place Antigonus on the throne of that city. Herod flees to Rome, where he is appointed King of Judea. He besieges and takes Jerusalem and establishes himself on the throne. (22 B.C.) He subsequently received from Augustus the provinces of Trachonitis, Auranitis and Batanea, and later from Agrippa a confirmation of the privileges granted to the Jews.

Judea is then governed from Rome by a Roman Procurator, and the sons of Herod on his death are given the title of Tetrarchs (or rulers of a fourth part). Such is, briefly, the history of Judea until the birth, ministry and crucifixion of Our Lord. A.D. 70.—The measure of her iniquity was filled up, and the capture of Jerusalem by Titus presents one of the most terrible tragedies of national history.

Since then Jerusalem has been trodden down by the Gentiles, and the Jews scattered among all nations. The prophecy to Judah has been fulfilled.

What about the House of Israel? Its history after the Captivity in Assyria is, as has been said, veiled in obscurity. There has been no return of the Tribes of Israel to their home. Yet there are innumerable prophecies that Israel should one day return. Ephraim is the first-born and God's promises and covenant cannot be ignored.

Among numerous passages in the Canonical Scriptures, as well as in the Apocrypha, the continued existence of Israel as distinct from Judah is prophesied. Thus: Jer. iii, 8—"I saw when for this very cause that I had put backsliding Israel away and given her a bill of divorcement, yet treacherous Judah her sister feared not, but she also went and played the harlot" (this is in reference to idolatry). v, 11—"And the Lord said unto me, backsliding Israel hath shown herself more righteous than treacherous Judah. Go and proclaim these words toward the North and say: 'Return thou backsliding Israel saith the Lord, I will not look in anger upon you for I am merciful saith the Lord, I will not keep anger for ever.'"

Jer. xxx. 10, 11—"Therefore fear thou not, O my servant Jacob, neither be dismayed, O Israel; for lo, I will save thee from afar and thy seed from the land of their captivity and Jacob shall return and shall be at rest, for I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee, but I will correct thee in measure, and will not leave thee altogether unpunished."

God is to be spoken of in the coming days as (Jer. xxiii, 8) "The Lord liveth, which brought up and which led the seed of the house of Israel out of the North Country, and from all the countries whither I had driven them, and they shall dwell in their own land."

During the captivity of Judah in the land of Babylon the Jewish exiles regarded themselves as the only representatives of God's people remaining, and imagined that He had cast away the other tribes which were no more to be part of His inheritance.

Ezekiel, the prophet of the Captivity, was sent to them with the message: Ezek. xi, 14—"Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel, all of them are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto *us* is this land given for a possession, therefore say, Thus saith the Lord God, whereas I have removed them far off among the nations, and whereas I have scattered them among the countries, yet will I be to them a sanctuary for a little while in the countries where they are come. Therefore say, Thus saith the Lord, I will gather you from the peoples and assemble you from the countries where ye have been scattered and I will give you the land of Israel."

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THE BRITISH-ISRAEL "THEORY."

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

THIS is the name of a small tractate reprinted from "The Friend of Israel." The title should have been *The Friend of Judah*, for in his oversight he omits to see that Israel and Judah are two distinct and separate peoples as Scripture calls them, two nations, *two families*.—Jer. xxxiii, distinct in Jer. xxxi. 31, 33.

The separation took place under Rehoboam, 1 Kings xi. 31, 34–36, and God asserts in xii. 15, 24, "the cause was from the Lord," "This thing is from Me." It was God's original intention that they should be two—Ps. cxiv. 1–2. They are not to be again united until Christ comes, Ezek. xxxvii. 22.

Israel's idolatry and disobedience caused God to cast them out of Palestine between B.C. 741–676, and they were to become as if they were Gentiles for seven times, *i.e.*, 7 × 360 years= 2,520 years. These times are the Times of the Gentiles—Hos. viii. 8; Lev. xxvi. 18, 21, 24, 28. Judah also sinned worse than Israel (Jer. iii. 11), and Israel was to return to God first (vv. 12–14; see also Deut. xxx. 1–6). The Jew of Judah is not to be converted until the Lord comes (Zech. xii. 6–7); they are converted by seeing God's salvation of Israel (v. 1) then defending Jerusalem.

"THE GREATNESS OF THE BRITISH EMPIRE"

is entirely by Grace and did not commence until the Reformation was complete and we began to bring forth the fruit of the Kingdom. But the Stone Kingdom spoken of in Dan. ii. 44, as set up by the God of Heaven, was to commence its growth as a Kingdom in the days of the four Kings.

Babylon, B.C. 747, Medo-Persia, B.C. 710, Greece, B.C. 771, Rome, B.C. 753, these are the dates, approximately, which saw the origin of these nations. Babylon ceased its dominion in B.C. 536. Before this, when Nebuchadnezzar had besieged Tyre, David's throne was set up (Ezek. xxix. 21). This was in B.C. 583, when Ireland was visited by Jeremiah and the daughter of Zedekiah, Tea Tephi, who married Æochiad, King of Ulster, and thus transplanted David's throne to Ireland (Ezek. xvii. 22–24).

The Stone (Kingdom) was (in Gen. xlix. 22, 24–26) Joseph's, for he was the Shepherd or KEEPER of the Stone of Israel, as such was a type of our Lord, Who is the Stone, the Corner Stone laid in Zion; to Whom this Stone (Rock) wherever spoken of always signified the Presence of Christ with His people. God never left them, *i.e.* His 7,000, it is the ideal Israel who constantly with God's people Israel grow, but this growth did not significantly develop until the Redeemer had come to Zion (Luke i. 68–75). "Blessed be the Lord God of Israel for He HATH visited and redeemed His people and HATH raised up an horn of salvation for us in the house of His servant David," etc., etc.

Read through this Song of Zacharias and ask yourself what people or nation this applies to. Test the nations and then come to Britain.

In this matter we dwell alone and are not reckoned among the nations; Judah is separate from Israel (Deut. xxxiii. 7 and 28, 29). Here we have the feature of this very period. "A people saved in the Lord, the Shield of thy help."—Song of Zacharias.

Britain has broken some powers of the past, and will, under Christ, break the power of Russia. We have always acknowledged it is God Who fighteth for us. It is a malicious libel to say that we are arrogant or presumptive. There never yet has been this failing in us since Britain existed.

The world dominion is not promised to come suddenly at the first. The word "break in pieces" signifies also clapping (of hands), quick successional blows at first as in our battles with France and Spain.

It can be shown from the very first that Israel under one form or another has had a part right along in overthrowing and curtailing the subsequent advance of the great Gentile world-power headed up under Nebuchadnezzar. The world-power's final doom is very close upon us, and the final fall of the image of Daniel will be when Christ comes to fight for us as in the day of battle (Zech. xiv. 3) at Armageddon.

The Times of the Gentiles, though synchronous with "the fulness of the Gentiles," is not the same. This fulness of the Gentiles is what is promised to Ephraim (Gen. xlviii. 19) rendered "a multitude of nations." These same words, *mello-ha-goiim*, are the Hebrew rendering in the New Testament for "fullness of the Gentiles" in Rom. xi. 25.

When this "fullness of the nations" comes to Ephraim, then Judah will see it and come in to their Messiah, and in that day of manifestation (Zech. xii. 1–7) the Lord will save the tents of Judah first, and Judah's voice will have been heard (Deut. xxxiii. 7).

The blindness in part (or partial blindness) is explained first, that Judah is blind to her Messiah, and, secondly, that Israel is blind to her calling (Isa. xlii. 19–21, then xliii. 8–12) when we are acknowledged to be God's Witnesses.

The wonderful deliverance of Palestine from the hand of the Turk is the completion of Luke xxi. 24. We did not enter Jerusalem as conquerors, but rather as peace restorers. This, in 1917, was exactly seven times=2,520 years after Nebuchadnezzar's first attack on Jerusalem. We expect the completion of this deliverance from all the world-power's enmity seven times, or 2,520 years after Nebuchadnezzar burnt the Temple and carried all the Jews captive, say about 1934–1936. The Deliverer shall then a second time come out of Zion and turn away ungodliness from Jacob, and so All Israel shall be saved. To come *to Zion* (as to Israel, Luke i, 68) is not the same as to come *out of Zion*, i.e., from Israel unto Jacob, Judah (Rom. xi, 26, *comp.* Isa. xl, 9). Judah, whereas Zion was to know God's name at the first preaching of the Gospel. This is Israel (see Isa. lii, 1-4, 6-7; Isa. lix, 20).

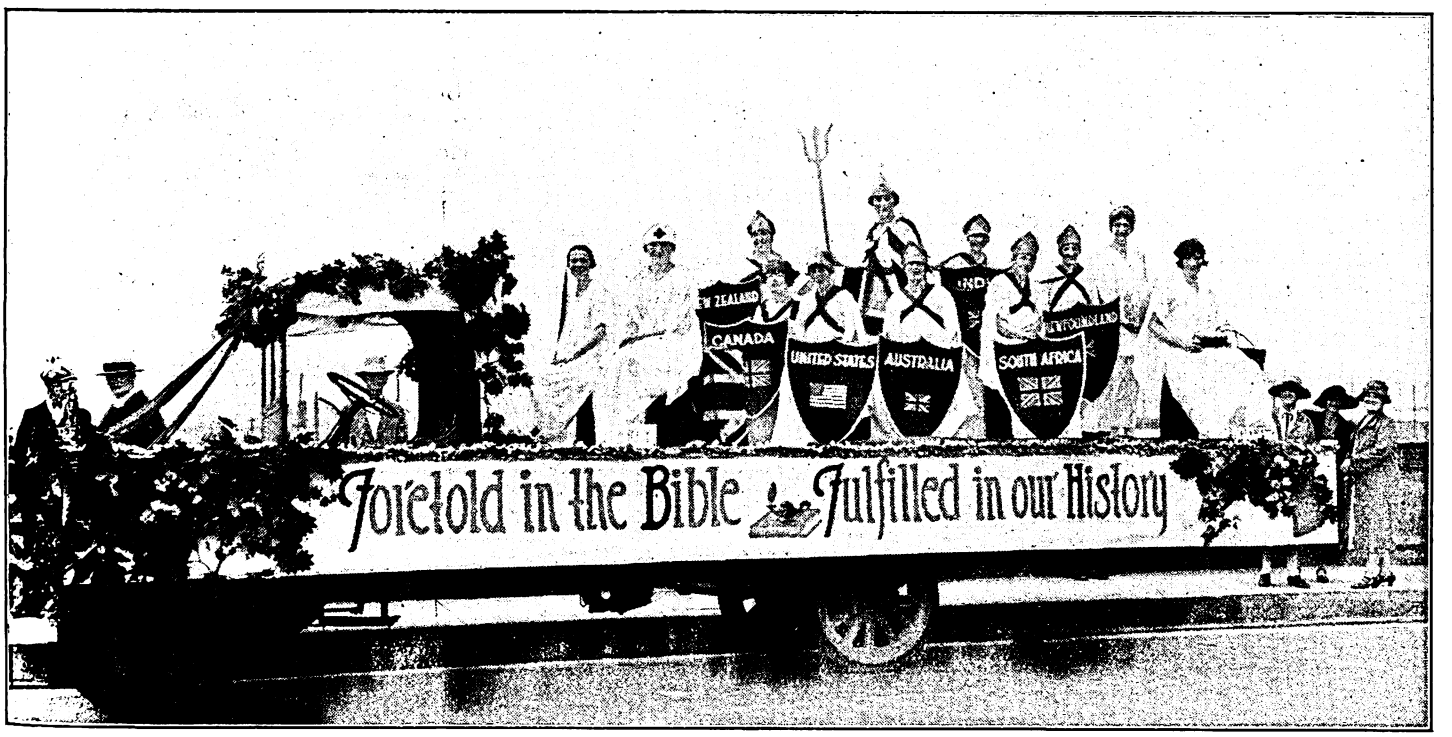
MAN MADE FOR ACTION.

ACTION is at once the destiny and the lot of man. All the conditions of his existence are framed upon the supposition of his activity. It is so in man's physical frame. The elastic foot is for speed; the firm lithe limb for endurance; the arm, at once supple and sinewy, for toil; the eye and the ear are for their respective revelries in sight and sound. It is so in our mental constitution. By the active exercise of the powers which

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God has given us we classify objects and understand truths; we discriminate, we invent, we analyse, we compare, we combine. We have a memory that can inherit the past; we have a regal imagination which can colonise, and almost enact, the future. It is so in our moral nature. The power by which we distinguish between right and wrong; an instinct of worship, which, however we may brutalise, we cannot wholly stifle; yearnings after a nobler life, which no debauchery can extinguish nor murder absolutely kill—these are all implanted within us by the Giver of every good and perfect gift. Alike, then, in the realm of hand, and brain, and heart, God has made the health and vigour of the faculties contingent upon their exercise, stamping activity as an irreversible law on man. The muscle will shrink if it be not strung; the moveless arm will stiffen into hopeless catalepsy; the athlete worsted in the Olympian games, at least gets strength for life. Every faculty will attenuate if it be not exerted. The moral nature will grow weak if it be not roused to resistance; feeble in its faith unless it be constantly exercised, languid and hopeless in its struggle against evil if the conscience do only indolently strive against the incursions and aggressions of sin. Man was not made to live merely for the possible reception of external impressions, a harp upon which every fitful wind might blow; he was made to act, to will, to influence, to become a power, and the living centre of ever-radiating impressions It were strange, indeed, if in a laborious universe man should be the only idler among the works of the Creator's hands. While all around are working, from the wavelet's tiniest ripple and from the rosebud's heart, ever glowing into deeper crimson, to the tireless ocean and the menial and monarch sun; whilst unwearied labour was the condition of Paradise, and angels cease not in their ministry, and there is no faltering in the march of the heavens and the Son went about doing good, and the Eternal Father, the Watchman of Israel, neither slumbereth nor sleepeth, you will not wonder that, by a law as benign as it is authoritative, God has impressed activity upon His favourite creature, man, and has provided that his shall not be a zoophite existence, clinging in blind helplessness as a parasite to its guardian rock, but a life beautiful and holy, a life of quickened pulses, and an activity and an energy of which insensate matter knows not; and finding in the rapturous doing of everyday life its very soul and essence of joy. There is a necessity in man, then, for activity. Act he must and will, and it is the province of religion to direct and control this tendency, so that his doing may be according to that which is right.—Rev. W. MORLEY PUNSHON.

"Sincerity does not consist of speaking your mind on all occasions, but in doing it when silence would be censurable, and falsehood inexcusable."



THE Canadian Jubilee of Confederation, which drew such distinguished visitors as H.R.H. The Prince of Wales and the Prime Minister of Great Britain across the Atlantic, was celebrated with much enthusiasm in Vancouver.

The large Association of British-Israel people in that city seized the opportunity to include in the monster parade a beautiful float showing the Company of Nations of Israel-Britain. The inscriptions, "A Company of Nations and a Great People"; "Foretold in the Bible: Fulfilled in Our History"; and "Ye are My Witnesses" carried the message of the Israel ancestry of our race to thousands of spectators.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

STRENUOUS efforts have been made to promote the success of the coming Congress in so far as making it widely known is concerned. Posters are being displayed by the thousand, and circulars have been sent out by the hundred thousand. The article on "The Approaching World Crisis" appeared as a full column in a good position in *The Times*, *The Daily Telegraph*, *The Morning Post*, *The Westminster Gazette*, and several London suburban papers. It appeared in an abbreviated form in a number of weekly journals. It has also been read and discussed at meetings. As a result hundreds of enquiries have reached us from all over the country and from the Continent. We hear that British-Israel Truth is being talked about everywhere.

There has been an altogether unprecedented demand for tickets for the Congress gatherings. We want, however, to remind our friends that to fill a hall with nearly 3,000 people twice daily for a week on such a subject as ours, amid all the attractions and distractions of modern life in London, is by no means an easy thing to do even with wide and costly publicity. We would urge, therefore, that there should be no relaxing of effort until the last moment. We have only a few days remaining before October 3rd. Every precious hour should be used to the utmost. Let us remember that the message we have to give through the Congress period, if of any importance at all, is of SUPREME IMPORTANCE. Let everyone ask himself and herself, "Have I done my best?"

* * *

We have received a cablegram from the Rev. Pascoe Goard stating that he and Mrs. Goard were sailing that day—September 16th—on the *Montrose* for Liverpool, which they should reach, D.V., on the 23rd inst. We are not yet sure whether they will arrive in time to come on to London the same day. If not we shall look for them on the 24th. Their many friends are reminded of the WELCOME to be tendered to them on Tuesday next, September 27th, as announced in our last issue. To assist the Women's Auxiliary, we shall be glad if those who intend to join us for tea will kindly send us a post-card.

* * *

Mr. J. J. Morey is to address a meeting at the Brotherhood Hall, Knight's Hill, West Norwood, on Wednesday next at 8 p.m.

* * *

The Rev. Pascoe Goard and Mr. Garrison are announced to speak on Thursday next, September 29th, at 8 p.m., in the Victoria Hall, Ealing.

* * *

In view of the Church Congress at Ipswich, October 4th-7th, the Rev. J. W. Blanch, M.A., vicar of St. Mary-Quay, and the Rev. T. H. Whitehouse are joining in a week-end campaign, designed to lay the elements of B.I. teaching and its implications before the people of Ipswich, and such attendants at the Congress as may respond to hear it. Mr. Whitehouse will preach at St. Mary-Quay twice on Sunday, October 2nd. On Monday, October 3rd, he will give in the Church two addresses—in the afternoon at 3, and in the evening at 7.30. It is hoped very many may be led to see the Bible, Church, and Empire in a new light.

* * *

By the kind invitation of Mrs. G. H. Hitchon a very enjoyable Garden Meeting was held at Ben Rhydding, Ilkley, Yorkshire, last month. The Rev. G. W. Plasting presided, and the Rev. R. G. F. Waddington, M.A., gave an illuminating address. The company included many new enquirers.

Refreshments were served in the house.

* * *

The London Campaign in the interest of the coming Congress in October is going strong. A series of most successful meetings were held at Southend-on-Sea, splendidly organised by our Mr. Jubb, the secretary of the Southend Branch, ably supported by his willing band of workers under the leadership of the Rev. J. J. Whitehouse, M.A., vicar of Southend.

These meetings were held on Tuesday and Wednesday, September 13th and 14th, in the afternoons in the St. John's Hall, and in the evenings at the large Kursaal Hall, which will accommodate over a thousand people.

The halls were filled at each meeting. The Mayor of Southend presided over the Tuesday evening meeting and congratulated the Federation on the success of their Movement.

The Rev. Jos. Gay, A.T.S., Mr. J. J. Morey and Dr. Gornold were the speakers. The growth of our Movement in Southend is very remarkable, and very significant, when one remembers the hundreds of City business men who reside in that popular seaside resort.

We confidently anticipate that the result of these meetings will be that many of these City gentlemen will put in an appearance at our Congress.

On Thursday, September 15th, a good meeting was held at the Palmadium, Palmers Green, N., with Mr. J. Leech, K.C., in the chair. The Rev. Jos. Gay, A.T.S., delivered his new popular lecture on "The Projected Nation of the Bible, and its discovery in Great Britain."

As a result of these meetings in the North of London several new branches of the Federation will spring up.

* * *

Mr. John Leech, K.C., lectured at Gravesend on the 14th inst. to a very appreciative audience on "The Great Pyramid and its Message to the British Nation To-day." On the 16th he presided at a meeting at Blackheath, when Mr. Morey lectured to a gathering which followed his arguments with manifest pleasure.

* * *

ERRATA.—On page 597 of our last issue, first column, ninth line from foot, should be early not rarely; fifth line from foot should be Prof. Chwolson's, not Chivolson's.

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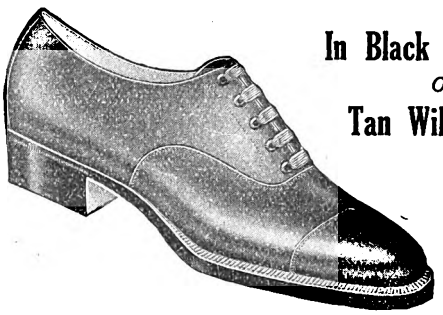
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SPEAKERS:— Rev. J. RUSSELL HOWDEN, B.D.
Mr. JOHN A. KENSIT

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Further Meetings will be held at:—

MANCHESTER	MON., SEPT. 26th, FREE TRADE HALL.
IPSWICH	WED., OCT. 12th, PUBLIC HALL.
NOTTINGHAM	THURS., OCT. 20th, ALBERT HALL.
BELFAST	MON., OCT. 24th, ASSOCIATION HALL.
LIVERPOOL	TUES., NOV. 1st, SUN HALL.
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THE NATIONAL

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EDITORIAL.

e following should be read in the light of Israel truth, namely, that the Anglo-Saxon nations are the continuation of the Israel nation ; 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 KINGDOM OF GOD.—VI.

By the Rev. W. Pascoe Goard.

IE following is an attempt to answer questions which are dently exercising the minds of many sincere enquirers.

The ground to be traversed is Holy Ground. We approach with reverence, and endeavour to give an impression rather in a didactic statement.

"JEHOVAH HATH PREPARED HIS THRONE IN THE HEAVENS, D HIS KINGDOM RULETH OVER ALL."

Mark, first of all, that this statement—and the Bible is most reful in making such statements—is that the Lord hath epared His throne in *the Heavens*. This takes up the term ed in *the second phase of the Creation story*, the activities ring rise to which are carried forward under the name hovah-Elohim, in distinction to the activities of the first apter, carried forward under the Name Elohim.

The Elohim activity produced "the Heaven, and the rth." In other words, "the Universe." The Jehovah-ohim activity relates to "the earth and the heavens"; or we see the Cosmos within our own astronomical system.

Jehovah hath accordingly prepared His throne in "the avens." *

The rule of Jehovah in Israel is the exalted heavenly rule. ot the rule of Elohim, the same Person as Jehovah, but in ider manifestation, related to universal rule; but the rule Jehovah in the restricted Kingdom of the Solar system, id especially of the earth, and the Sons of Adam upon it.

How shall we state these things to *avoid the thought of plurality of Persons*, in speaking of *plurality of offices*?

Even so, His Majesty King George V has many separate and distinct *dignities* and offices within the scope of his kingship; as Duke of this, and the Earl of that, and so forth; and such as the ecclesiastical offices as head of the Church of England, Defender of the Faith; Chief administrator of Justice; or, rather, THE ADMINISTRATOR of Justice; and so on. But with all these dignities, offices and manifestations, he is only one *person*. So "the Lord our God is one Lord" notwithstanding many manifestations.

We are to look at His *Jehovah Manifestation* in Israel, which is broader in its scope and authority and higher in its plane of activity than is the throne of David, but which is not as broad as is the Elohim Manifestation, and in looking at these we remember that in all His self-revelations He is the same Person of Infinite Majesty.

The Lord appeared in Israel as Jehovah its King at Sinai 1491 B.C.

What a wonderful historic event is here presented. That it is historic the whole course of history bears witness. It is of no avail that scholars of a certain type shall say, "We have examined the documents from which the Holy Scriptures have come to us, and we do not see sufficient evidence of historicity in them to warrant the statement that the nineteenth and twentieth chapters of Exodus are true history: nor that the books of the Pentateuch are historic. We reply,

* See "The Names of God in the Bible," Rev. W. Pascoe Goard, Covenant blishing Co., 6, Buckingham Gate, London, S.W.1.

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Such statement probably is true as to their impression. But have they examined all the facts? If such documents were the only remains of the history of the tremendous times when the chosen nation met its God in the wilderness, and received Him among them as King for ever, we might accept their opinion, and even their conclusion. But while it is true "God has caused all Holy Scripture to be written for our learning," He has also caused the *facts contained in Holy Scripture to be established in the earth.*

The world is here to be accounted for, and the course of history to be explained. The Pentateuch, and the facts related in the Pentateuch, mutually support each other.

Some of the facts are immovable, such as the geography of the countries involved. The geography of the Book is assured as correct.

Historic facts are sequent; and *later facts were made possible only because the earlier facts were.* For instance, *there never could have been Abrahamic races without the historic person Abraham.* Let any man or school declare that Abraham was not an historic person, and *his family consisting of Arab, Turk, or Edomite, Jew, and Israelite will tell that school that they have erred through reading only a small fragment of the facts, and will* PRESENT THE EXISTENT ABRAHAMIC RACES *as evidence of the historicity of the person from whom they have had,* and still have, a common descent. The descendants of Abraham are living proof of the historicity of the person Abraham.

Let any school say that the books of Exodus, Leviticus, Numbers and Deuteronomy are non-historic; and the whole system of modern national government; the whole system of common law; the whole later history of the Abrahamic races which is surely built upon the preceding history; the whole of the nationhood of Israel in the past, of Judah past and present, and of the Anglo-Saxon peoples, the Israel of modern days, will *present their systems* which are indestructible as thousands of years of known history show, *and will present themselves,* both being continuing entities as demonstration to the contrary. *The great realities of the present could not have been built upon airy fictions of the past.* The unshakable verities of the present are built upon as unshakable verities of the past, and to state otherwise is not good scholarship.

Thus we go back to the establishment of Jehovah as God and King in Israel, and to *the establishment of His rule as the most permanent of all facts in history.* How clear this makes the history of the past; and how the present position of affairs in the world stand out as clearly defined as the mountain tops at sunset.

Get the fact well in mind, that *the coming of Jehovah into Israel was not merely of the nature of a visit.* It was an establishment never to be broken down. He Himself declares of Israel "I AM THE FIRST AND WITH THE LAST." That is to say: He is the first Israelite, and will be with the last Israelite still, when that Israelite shall be born into the world.

Read as part of this article the nineteenth and twentieth chapters of Exodus, paragraph by paragraph. Three great sections will be found in those short chapters; the first dealing with *the nation* and its appointment to be the Kingdom of priests o Jehovah. The second records *the coming of Jehovah* and he establishment of Himself in Israel as King. The third section presents *the underlying principles of the law* of th Kingdom.

Now let us pass on and see that the Lord proceeds to organise the activities of *the soul life* of the people. His tabernacle is planned and provided. The Holy of Holies is set up. The Altar is erected. The Priesthood is set apart. The sacrifices are ordained. The spiritual significance of all this is made clear. The worship is organised. And the whole of the spiritual life of the people is made to revolve around *communion with the living and present God and King.*

Out from the desert came that system of worship, many of the hymns of praise and the teachings of holy things which have continued to this very day.

Here the highest possible spiritual instruction, incentive, excitement were organised among the people to constantly cal them to the footstool of their God.

Follow the sweep of these things forward to the time o David and of Solomon. Join with the ancients of our rac and name in the dedication of the temple; and worshi with them in the splendid ritual as provided in the Bible simple and absolutely free from idolatry. They needed n idol; they chose no symbol; *for was not the Shekinah burnin over the Mercy Seat demonstrating the fact of the constant an immediate presence of God?*

The religion which requires a symbol of the Presenc confesses to having lost the reality, and to have fallen awa from the triumphant simplicity of faith which recognise *the evident fact of the immediate presence of God.*

Again, let us see that the Lord proceeded to give forth in clearest statement of principle and application, *the law o the land.*

Let the reader pause over this statement. In Jehovah, th past and present King, is to be found *the source of all law an authority.* The law-making bodies elected to represent th people are very, very poor substitutes for that Divine centr of authority. With returning wisdom and faith we shall g back to the fountain-head of the law, which is Jehovah, "th Ancient of Days."

The House of David, as we shall see, is the next authorit to that of Jehovah, and it is the function of the House o David to ADMINISTER the law of the LORD, but without authorit in any way to change it.

Thus in Church and State the Lord exercises His Kingship

Connected with that Kingship is the HOVERING, BROODIN PRESENCE of Jehovah the King; over the nation at large, an over every individual in it. "O Jerusalem, Jerusalem . . how often would I have gathered you as a hen gathereth he chickens under her wing . . ."

Go into other lands and find that the God-consciousnes which is the personal experience of the Celto-Saxon, an the experience of his contemporaries of common descen in other lands, is lacking *to a great degree* in such other lands but that consciousness comes to warm the heart when th feet again tread the soil of the land which is under the rul of the Israel peoples among whom Jehovah dwells.

This is a matter of degree. The consciousness, we migh say the Paleontological God-consciousness, is with nearl all races. Very few have gone down so far in the path o devolution as to have lost it wholly. But with the Israe

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people it is a persistent and all-pervading consciousness of God. Some have this in higher degree than others. Yet all have it, as the heart cry or exclamation under stress of surprise will inevitably show.

The cry is universally upon heaven, and God, when the heart cries out in the sudden crisis which gives the mind no time to function.

This is true nationally and it is true individually.

In the administration of the law of the land the appeal in the oath " to tell the truth, the whole truth and nothing but the truth " is " So help me God." And to this day an oath for confirmation among us " is the end of all strife."

This is a very wonderful thing. Let us dwell upon it in our thought. It is the shining forth upon us of the presence of Jehovah our God and King.

In line with this thought is the inevitable uplift which must come to the race, nation and individual through *the drawing power of the hovering presence of God.* Individuals may break away, and may quench the striving of the spirit towards uplift in ideals and realisations of life. But the general tendency, the irresistible tendency, taken as a whole, is to raise the ideals, aspirations and attainments of the people amongst whom Jehovah dwells, to more and more of His High and Holy level. " Be ye holy, for I am Holy " is a command written in the heart, falling upon the inward perceptions, when the outer ear is deafened.

Thus is the ethical standard of God's " Holy nation " raised unconsciously, and the tendency is for that of the individual, and for that of the succeeding generations, to be raised as well.

Also we see the spiritual vision and the exaltation of worship, raised from day to day and from age to age by the influence of the hovering presence of God.

How this is shown in the progress of the sacred Scriptures, through the centuries which saw their production, to the manifest triumph of the New Testament and the Book of Revelation which closes the vision in it.

But humanity might not be saved by this process. *It required legal action in the court of Divine righteousness.* Achievement of the future could not wipe out the guilt of the past. We have known of cases where a man has led an exemplary and useful life for many years. But it has been discovered that previously to the commencement of that exemplary life, the man had in a moment of frenzy committed murder. The twenty years of exemplary life could not wipe out the crime which preceded them in the eyes of the law, and the law proceeded against him as a criminal. So now! Even though the drawing influence of the adorable King of Israel is raising the ideal and the realisation of the people, yet the sins against God, and the crimes against humanity, must be accounted for. God " will by no means clear the guilty." Therefore there was provided the great Atonement, Jesus, " the Lamb of God which taketh away the sin of the world."

It is the Father Who so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life. He walked all the way of the " via Dolorosa " with the Son of man.

He was with Him at the Incarnation.

He was with Him at the Baptism.

He was with Him at the Mount of Transfiguration.

He was with Him in Gethsemane.

He was with Him to the Cross.

But that the Son of man might taste the bitterness of the cup which must otherwise be the experience of every sinner, in Israel and out of Israel, upon the cross *the hovering presence of Jehovah was withdrawn.*

Thus the Saviour of men, the Redeemer of Israel, *was left to taste that bitter, bitter cup* which must come to the finally impenitent when the soul is finally separated from the consciousness of the hovering presence of God. As the infant awakes to find the arms of the mother withdrawn, and the presence of the mother departed, and cries in bitterness and alarm, so the soul must then cry, when comes the moment of withdrawal of the " everlasting arms." So for a flash, that His spirit might drink also of this cup for sinners, the Father created a vacuum of the Divine presence around the Cross and Person of our Lord; and He then cried out in agony " ELOI ELOI LAMA SABACTHANI—My God, My God, why hast Thou forsaken Me? "

This is what broke the heart of our Lord.

Then came the triumphant cry " It is finished." Doubtless this cry triumphed in the fact that the moment which must have seemed an eternity, of the withdrawal of the hovering presence of Jehovah, had passed. It is certain that it had passed, for immediately thereafter we hear Him saying, " Father, into Thy hands I commend My spirit."

Thus was wrought out for mankind the great Atonement, " For Jesus Christ, by the grace of God, tasted death for every man." And thus was wrought out for Israel the great Redemption of the nation, because of which it shall stand for ever; and, finally, shall include all other nations of the earth which survive.

Thus is the hovering Presence of Jehovah seen in Israel, and the centre of this manifestation of His presence is the Temple. For although the building on Mount Moriah has long been destroyed, it is still true, in an official sense, that " The Lord is in His holy temple."

On the part of the State we have the INVINCIBLE PRESENCE OF JEHOVAH.

Let us dwell in thought upon this great fact. It is the greatest fact of all in connection with the life of our nation and company of nations.

Thus the Lord has spoken to the hostile nations which take counsel against His Kingdom and His kingdom nation—Israel.

> Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.
>
> Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God *is* with us.
>
> For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,
>
> Say ye not, A confederacy, to all *them to* whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.
>
> Sanctify the LORD of hosts himself; and *let* him *be* your fear, and *let* him *be* your dread.

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

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

Bind up the testimony, seal the law among my disciples.

And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.

Behold, I and the children whom the LORD hath given me *are* for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion.

Again in the same series of prophecies concerning the battles which shall be waged against the House of David, ruling in Israel, Jehovah says, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea they may forget, yet will I not forget thee. I have graven thee upon the palms of My hands. Thy walls are continually before me."

Thus does the Lord declare His invincible Love for His nation Israel, and the House of David ruling over it.

The whole of the Israel prophecies are full of such declarations piled one upon the other, of the solicitude of Jehovah for His nation Israel and His invincible power is ever ready for the defence of Israel. There is but one condition. "Nevertheless I will for this be enquired of by the House of Israel, to do it for them."

So in times of peace He is leading His people on to the conquest, not indeed of each other, that has been our mistake from the beginning, but *the conquest of the powers of nature* and *the subduing of the earth*. How wonderful has been our advance on that line since the days of Israel's punishment ran out at the end of the eighteenth century.

And in war, the promises made to Israel through Moses, the promises made to Israel through the prophets, the promises made to Israel through our Lord's own words and through the Apostles are ready to be put into fulfilment. This constitutes the defence provided for God's Kingdom nation against all the forces which shall be arrayed against it.

The invincible presence of Jehovah is amongst us. Shall we call upon Him to protect us at and within our borders? If we do, ours shall be a defence which will startle the world with its manifestly miraculous nature.

So we turn to the record and see the Father seated upon the throne set in Heaven, *handing to the Son the seven-sealed book*, together with the Dominion and the Kingdom. It is the Coronation of Christ by Jehovah the King of Israel. This great pageant will be read in the fourth and fifth chapters of Revelation.

Again, we see Him in the majestic first chapter of the Epistle to the Hebrews, wherein the enthroned and eternal Father pays royal honours to the enthroned and everlasting Son.

We see the everlasting Son seated on the right hand of the Majesty on High "henceforth expecting till His enemies be made His footstool."

And this great event shall be brought about by *the invincible presence of Jehovah the King of Israel.*

JEHOVAH AGAINST HOSTILE NATIONS.

The consideration of the invincible presence of Jehovah in Israel raises the question as to the strange fact, *that Jehovah should have nations for enemies against which He would use His power.* How can this be explained, and He still remain the God of the whole earth?

It is a solemn question.

So many teach to-day that neither God, nor Godly men, should have enemies among men, nor nations. Consider the following facts:—

Jehovah is not by choice the enemy of any man nor nation.

That Jehovah has *set up His Kingdom, based upon a nation, in the* earth. This is a concrete fact, stated most clearly in the same Word which alone reveals to us Jehovah our God and our King.

Jehovah has predestined that Kingdom to become universal in the earth. The first method chosen for the spread of that Kingdom is that of *preaching the Gospel of the Kingdom.*

The last method, adopted as a last resource, is the sword to defend and make way for that Kingdom. Invariably the sword is drawn in defence against attacks from antagonistic organisations.

The purpose, unalterable and sure, is that all surviving nations shall ultimately be gathered into that Kingdom, and shall ultimately enjoy its peace and prosperity.

This is the declared purpose of God.

Against that purpose, men and nations have allied themselves; and will yet ally themselves. They will take every weapon which can be used to destroy life, property and power; and by the use of these will still seek to prevent the spread of the national Kingdom of Jehovah.

These meet Him face to face. *They find His face against them* in their resistance to His declared purpose and will. In their final drive against His Kingdom, and against Him, they will be broken to pieces, and that without remedy.

So we have the spectacle, yet in the earth, of *nations marching at the Divine command, pushing forward the Divine purpose.* They are inviting all to unite in the establishment of the Kingdom of Jehovah in the earth.

But *men and nations are organising for the final opposition.* So Jehovah has enemies whom He meets as such, and His people have enemies, the same enemies, *whom they perforce must meet as such.* If the free will of man is to stand, Jehovah must meet men of free will, *as friends and citizens of His Kingdom*, or *as enemies to Himself and Kingdom.*

We also can do no less.

Universal peace may come, and will come; but *it cannot and will not come until "The kingdoms of this world have become the kingdom of our God and of His Christ."*

Then the Peace of the Kingdom of Jehovah shall cover all the earth. Sufficient has been said to give an impression of the plane of the Kingdom of Jehovah. We shall next turn to the plane of the Kingdom of the House of David to which in due time our Lord shall come, and which He shall receive as a gift from the Father.

IN regard to the article by the Rev. R. G. F. Waddington in our issue of 27th August, Mr. Avary Forbes denies having attributed B.-I. teaching to the devil. We accept his denial, but why did he say it were better that it had never been started?

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THE FOOTSTEPS ON THE MOUNTAINS.

II.

By the Rev. C. H. Prichard, M.A.

What happened to the ten tribes? or, if Levi was with Judah and Benjamin, the nine tribes? They could not return to their own land in the north of Palestine. No edict was published to give them permission to do so. No safe convoy was provided. On the contrary, an Egyptian army was on its way to engage in a campaign on the River Euphrates, before the captivity of Judah. The little kingdom of Judah was unfortunately situated as a buffer state between Egypt and the powerful nations round the Euphrates and Tigris.

2 Chron. xxxv, 20–22—Josiah, the king of Judah, tried to stop the advance of Pharaoh-Neco, king of Egypt. The latter told him that his objective was not Judah, but another house against which he had been sent by Divine command. At the battle of Megiddo Josiah, though disguised, was killed. The army of the Egyptians, four years later, sustained a great defeat at Carchemish on the Euphrates (Jer. xlvi, 2) in a most important battle which decided the fate of West Asia. All the forces of Nineveh would have been required to meet the invading force. This would give the Israelite exiles an opportunity to escape northwards. There is sufficient record in the Apocrypha to show that these exiles had not all been treated as abject slaves, though it is known that some were sold into slavery. They had retained their tribal genealogies. Tobit records that he was of the tribe of Napthali (Tobit i, 4 on.). The worship of their true God was not entirely in abeyance. A few faithful were still left. Tobit himself relates how, in his exile, he kept himself from eating the bread of the Gentiles. He remembered his God. He did many acts of kindness to his own kindred when possible. One practice of his was to bury in private any dead bodies of the Israelites, whom Sennacherib put to death, on his flight from Judea, after the destruction of his army there. This practice brought him into danger. During this reign the highways were troubled. Better times came under the next king, Esarhaddon or Sarchedonus. Tobit's nephew was appointed to an important position in the royal house, next to the king himself. Thus we find that the tribal distinctions were still preserved and that the position of the exiles was no barrier to promotion. Tobit had business relations with a certain Raguel at Rages, in Media, to the east of Nineveh. Though Tobit remained at Nineveh he recommended his son, Tobias, to go to Rages when Nineveh was threatened. The two last chapters of the book of Tobit contain a prayer and a prophecy: "Give thanks unto Him before the Gentiles, ye children of Israel, for He hath scattered us among them. He will scourge us for our iniquities and will again shew mercy and will gather us out of all the nations among whom ye are scattered." The prophecy in the last chapter is, "Go into Media, my child, where there shall rather be peace for a season: I believe that our brethren shall be scattered in the earth from the good land and Jerusalem shall be desolate: until the times of that age be fulfilled: and afterwards they shall return from the places of their captivity and build up Jerusalem with honour" (Tobit xiii, 3).

The second book of Esdras (2 Esdras xiii, 40) contains a series of visions which are supposed to have come to Ezra. "My Son (thou sawest) gathered unto him another multitude that was peaceable: these are the ten tribes which were led away out of their own land in the time of Osea the king, whom Salmanazar, the King of the Assyrians, led away captive and he carried them beyond the river. But they took this counsel among themselves that they would leave the multitude of the heathen and go forth into a further country where never mankind dwelt, that they might there keep their statutes which they had not kept in their own land. And they entered by the narrow passage of the river Euphrates. . . and through that country there was a great way to go, namely, of a year and a half; and the same region is called Arsareth, *i.e.*, another land."

Josephus, the Jewish historian, whose "Antiquities of the Jews,"* dates from the fall of Jerusalem A.D. 70, writes that the ten tribes did not return to Palestine; only two tribes served the Romans after Palestine became a Roman province. Again he says, "the ten tribes are beyond Euphrates until now, and are an immense multitude."

Herodotus,† the earliest Greek historian, tells us of a strange tribe, the Scythians, a nomad race south of the river Araxes, who crossed that river and settled north-west of the Black Sea in the land of the Cimmerians; and thus penetrated into the south of Russia (Crimea).

Without discussing further the exact domicile of the ten tribes, or their ultimate destiny, we may rest assured that they existed in some definite locality at the time of Our Lord's ministry, and that He knew it. One great point of interest is how the mission to the lost sheep of the House of Israel affected and interprets many incidents in the New Testament.

Our Lord calls them specially sheep. He has some significant parables about sheep. John x: He commissioned St. Peter at the end of His life on earth to feed and to tend His sheep. It is interesting to note here that the term "sheep" is applied by the Old Testament prophets exclusively to God's chosen people Israel.

If then we may assume that the nine tribes, though lost, were not annihilated, what light does their continued existence throw on the incidents recorded in the New Testament? First of all, as to the coming of the Magi. It is not known who they were, or from what land they came. The very fact that they followed the Star shows that they must have preserved the prophecy of Balaam (Num. xxiv, 17). If they were of the House of Israel they would be far more likely to undergo a long journey on the strength of a prophetical promise; they would be more inclined to give costly offerings; they would be more ready to worship.

The impression that a great leader was to be born among the Jews had been profoundly stirring the world, and had even reached the authorities at Rome. Suetonius writes: "Percreverat oriente toto vetus et constans opinio esse in fatis ut eo tempore Judaea profecti rerum potirentur" (Suet. Vespasian, *cp.* 4–8).

"An ancient and persistent impression had grown up in the

* Antiquities xi, 5, 2.

† Herod. Rawlinson's, iv, 11.

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whole of the East that it was destined at that date that emissaries from Judea should gain possession of the world."

Also Tacitus ‡: "Pluribus persuasio inerat antiquis sacerdotum literis contineri eo ipso tempore fore ut valesceret oriens profectique Judaea rerum potirentur."

"Many had a conviction that in the ancient writings of the priests it was contained that at that very time the East should become strong—and that emissaries from Judea, etc." This rumour would have had a special significance for the Israelites. If they had become a warlike people their numbers might well have proved a menace to the comparatively small Roman garrison in Palestine. Might not this menace have lent a special point to the temptation which suggested to Our Lord the winning of the Kingdoms of the world and the glory of them without the price of the Agony and the Crucifixion?

The Apostles on their missionary tour may have visited the districts round the Caspian and possibly penetrated to Thrace or at least Bithynia. Their credentials were the miracles of healing which they performed. The return of the Apostles is recorded by St. Mark and St. Luke (Mark vi, 30; Luke ix, 10). We are told that immediately after they had come back to Our Lord He withdrew with them into a desert place to avoid the crowd that was thronging around them. This withdrawal into privacy implies most probably that some special commission or caution was to be imparted. Their journey seems to have been a triumphal progress. Hence the constant allusion to the Kingdom in the latter part of the Ministry. From this came the strife for the highest place, a contention which disturbed the solemn surroundings at the Last Supper. Does it not explain the words addressed to St. Peter (Luke xxii, 31, 32), "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee that thy faith fail not: and when thou are converted, strengthen thy brethren."

The disciple who had so indignantly repudiated the suggestion of the Master's humiliation and now proposes himself ready to accompany Him to prison and to death is still secretly hoping that a sign may be given for rousing the Israelite adherents, who doubtless formed part of the great crowd gathered for the Passover. They had witnessed the triumphal entry into Jerusalem a few days before. Even now it was not too late. A sign would set their patriotic enthusiasm ablaze (Luke xxii, 61). The signal was not given, but only a look. Peter, the impetuous Apostle, who had taken part in the missionary tour; Peter, whose unique confession of faith had evoked such a striking commendation from his Master, cannot be convinced that such an opportunity should be allowed to be lost.

That was Peter's trial, that was the temptation against which the three chosen disciples in Gethsemane had been warned to pray. Judas, the only Apostle of the House of Judah, had already been turned into a traitor by his disappointment and resentment. Peter's denial was not due to cowardice, or to being taken off his guard. If so, he would certainly have disappeared as soon as ever he was recognised. His mortification drove him for a short time into active antagonism to his Master, and accounted for the oaths and curses which are otherwise unaccountable. The sign predicted of the cock-crowing brought him to himself. He realised that it was no earthly monarch whose allegiance he had repudiated. He recognised the infinitely greater glory of the Spiritual Sovereign. "When thou art converted, strengthen thy brethren." So we find Peter afterwards confidently addressing the crowd assembled in Jerusalem at Pentecost.

A mysterious impression of Christ's royal prerogative pervades the minds of all those assembled at the trial. "Art thou a king then?" asks the sceptical Roman Governor. "We have no king but Cæsar" was the reply of the excited multitude. Pilate's inscription on the Cross was, perhaps, not entirely ironical. The repentant robber may have had an emotional experience similar to that of Peter—he may have been one of the Israelites who had, from a mistaken view, joined the rising of Barabbas. He, too, may have been disappointed that Christ did not take the lead of it. Hence his joining with his fellow malefactor in abuse. But the patience and dignity of the Central Figure brings him to the true valuation. "Lord remember me when Thou comest into Thy Kingdom."

The mortification following upon disappointment would account for much. Our Lord's repeated promise, "Blessed is he who is not offended in Me." When He was preparing His Apostles for their missionary work after His departure into heaven, He referred to their previous mission and obtained from them the answer that they had lacked nothing. Now the surroundings would be changed. Luke xxii, 36: "He that hath a purse let him take it and likewise his scrip; and he that hath no sword let him sell his garment and buy one." This evidently was not to be taken literally, as when two swords (probably daggers) were produced Christ said, "It is enough." One of these was possibly used by St. Peter to cut off the ear of Malchus. Our Lord probably intended to prepare His followers for acute opposition in their missionary efforts.

The Jews would be actively hostile. The message of the Resurrection of their Master, which was always the gist of the Apostle's preaching, was to the Jews a stumbling-block, and to the Greeks foolishness, and perhaps to the Israelites a disappointment.

The latter, however, were destined to be collected together into one body when they returned to the Shepherd and Bishop of their Souls, Who has told us that there are other sheep which are not of this (*i.e.*, Jewish) fold, them also I must bring, and they shall hear My voice; and they shall become one fold and one Shepherd (John x, 16).

‡ Tac. Hist. I, 9–13.
"The Evolution of Israel." Capt. B. de W. Weldon.

KINGDOM GOSPEL.*

By H. E. Turner.

We recognise the gospel of Scripture to be of a two-fold nature, with varied characteristics; sacred and ecclesiastical in respect to salvation, concerning man's soul and spirit; secular and material in respect to the kingdom, concerning the throne and the nation; yet one in prayer, praise and service to God.

* Sequel to "The Gospel of the Kingdom."

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It may be that non-Hebrew nations participate and form a trinity in this gospel of Scripture, and perhaps there are exceptions to the rule of characteristics, annulling the diversity and pertaining equally to salvation and the kingdom—all that is outside our subject.

For the purpose of considering whether a particular portion of Scripture is gospel of the Kingdom or belongs to the gospel of salvation, let us select Exodus xx. 8—"Remember the Sabbath day to keep it holy." The Lord's day was a criterion of holiness and commanded to be kept holy; therein man was to find rest and refreshing; its observance was of such eminent consequence that the penalty for violation was death. Equal in importance, among the material blessings conferred on the children of Israel, was the Birthright, on which depended, in the greatest measure, the prosperity of the nation. During the six days of the week, the nation is occupied in realising the fruits of the birthright. Does the momentous Sabbath commandment control, contribute to or retard the full realisation of the birthright? Let us see what the Bible has to say about it; as early as the time of Moses in the wilderness, the Sabbath was polluted by our forefathers; in the days preceding the Captivity its desecration was very gross and a remedial measure was tried by a most gracious offer from God to Israel in the 58th chapter of Isaiah, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins."

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

On the compliance of this offer by the nation to-day, as in the past, depends Divine happiness, earthly aggrandisement, and the birthright heritage of Jacob; all this pre-eminent felicity depends on national obedience to the commandment, "Remember the Sabbath day to keep it holy." Inconceivable as it may appear to be, one single precept is the pivot on which turns the well-being or the adversity of the Israel-Britain nation.

Can it mean that the Sabbath, if honoured in accordance with Isaiah's declaration, would ensure the promised felicity to Israel, when in other respects they were wicked, dishonest, or treacherous? Yes, certainly it does, for the word of the Lord God is true and unalterable; but, let us ask ourselves if such contradictory circumstances would be possible and practicable; surely it must be obvious that human nature could not genuinely fear, honour, obey God and delight in His precepts, on every Sabbath day, and then change and practise evil, deceit and falsity throughout the succeeding week-days. No! the influence of keeping the Sabbath day holy, would, by the grace of God, remain throughout the week and transform the people into a righteous nation, a wise and understanding people.

The decline of British prosperity is the direct result of Sabbath desecration. Compare the state of the Sabbath with British commerce: some of us may remember, nearly seventy years ago, when Sunday was a holy day of rest and church-going, the commercial prosperity of the country was then at its height; since then the decay of national prosperity has kept pace with the decline of Sabbath holiness, until in 1927 Sunday desecration is rampant, national Sabbath holiness has almost ceased to exist; our former supremacy in manufacturing, commerce and agriculture has given place to depression, unemployment and the ineffectual, demoralising dole.

New markets, co-operation and other human measures are advocated, but in the face of the Sabbath commandment nothing can avail but obedience to God.

The Lord's Day Observance Society is doing a noble work, but without realising its full significance; if it were understood that the British are Israel, that the commandment and Isaiah lviii. 13 and 14, are addressed directly to Britain and the United States, how immensely the zeal and assiduity of the society would be enhanced in power and authority, by that Divine knowledge, making known the difference between the gospel of salvation and the gospel of the kingdom, and that the Sabbath is kingdom gospel, that it belongs to the nation and determines the pleasure, dignity, wealth and prosperity of the people.

THE CHRISTIAN ERA AND PYRAMID CHRONOLOGY.

By D. Davidson.

I have been interested in the recent correspondence on this matter. Perhaps if I give the facts as to how and why the present reckoning of years of the Christian Era came to be adopted, your readers may be a step nearer to understanding what seems a complicated matter to many.

The crucial difficulty may be expressed in the following question:—*If our Lord was born in 4 B.C. why does the reckoning of the Christian Era begin in the 4th year after this date, and why was this erroneous beginning called "year one of our Lord," i.e. A.D. 1?* To those who have understood the astronomical and historical evidence the answer is clear. But to those who have not understood the evidence, I will endeavour to give an outline of what the evidence proves.

The Traditional Basis.

In the first place, let us consider the basis of this matter. Biblical prophecy and the Great Pyramid's prophecy both deal with a period of six thousand years for Adamic "working" history. The Great Pyramid divides this into three periods of 2,000 years, and also supplies the central point of the period of 6,000 years. Knowledge of this period and of its three main divisions is seen in many traditions from the ancient East. The Jewish form of the tradition is known as "the tradition of the House of Elias." This refers to the period of 6,000 years as comprising "2,000 years empty; 2,000 years the Law; and 2,000 years the days of the Messiah."

Recollection of this tradition and other traditions to the same effect still influenced Christian Chronologers in the sixth

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century of our Era, when the chronology of the so-called Christian Era was first devised and adopted. This is the chronology we now follow in our every-day reckoning of years. Let us see what ideas led to the framing of this chronological system.

The tradition stated that the days of the Messiah would begin at 4,000 years from the beginning of Adamic history (A.A.). For this reason, the Julian year in which these 4,000 years ended was adopted as "*year one*" of the Messiah, and termed A.D. 1.

THE CAUSE OF CONFUSION.

Now let us suppose that A.D. 1 began precisely at the instant at which the 4,000 years ended. By the reckoning adopted, 4000 A.A. would be A.D. 1; 4000½ A.A. would be A.D. 1½; 4001 A.A. would be A.D. 2; and 4001½ A.A. would be A.D. 2½. Thus to term the first year of a new Era the "*year one*" is a natural thing for the ordinary individual to do, but it unfortunately establishes a reckoning that does not facilitate the counting of years. The year called A.D. 1 was counted as one before its first minute was completed, so that the end of A.D. 1, when *one* year was completed, began A.D. 2. From the beginning of A.D. 1 to the beginning of A.D. 1927 is, therefore, a period of 1926 years. Because of this numerical trouble astronomers and mathematicians always refer to the first year of an Epoch as year 0. An astronomer's year 1½ therefore represents 1½ years from the beginning of the Epoch.

The reader will see that the above explains why the 6,000 years' period ends in A.D. 2001 of our current reckoning.

The period of 4,000 years, however, ended at the Autumnal Equinox of the year adopted as A.D. 1. As our year begins in January, this means that the 4,000 years ended at A.D. 1¾ of our modern reckoning, and, therefore, that the 6,000 years will end at A.D. 2001¾ of our modern reckoning.

A.D. 1 being the designation for the first year of the so-called Christian Era of chronology, the year preceding that was designated 1 B.C.; the year before that 2 B.C., and so on. This is the standard method of dating adopted by historians. The defect in this method is observed when we try to add B.C. and A.D. dates together. From mid 1 B.C. to mid A.D. 1 is one year, but addition of 1 B.C. and A.D. 1 gives two. To get over this defect, modern astronomers have *arbitrarily* agreed to call the year preceding A.D. 1, the year 0 B.C.; the year preceding that 1 B.C., and so on.

The first reckoning, however, is still followed by historians. In their reckoning, 3,999 years of Adamic chronology end in 1 B.C., and, therefore, Adamic chronology began 3,999 years earlier in 4000 B.C. of historical reckoning. I have adopted the historical reckoning in my own works to avoid confusion on the part of the reader in referring to the dates given in current works on history. When I refer to the astronomical reckoning, I mention the fact.

THE EXACT SCIENCE.

Now let us see what date the Great Pyramid gives for the ending of its period of 4,000 years. The date is definitely and conclusively fixed by eight or nine *series* of astronomical values that are indubitably correct and that, moreover, *each give the same precise date independently of the others.* The date for the 4000 years ending is defined as the Autumnal Equinox of A.D. 1—the initial year of our modern chronological reckoning. If any critic is not satisfied with my astronomical demonstrations of this identity, all that he has to do is to point out where the error occurs in any or all of the demonstrations. Many have tried to find an error both in the principles and in the application of the principles. So far no one has succeeded. If the critic cannot check my astronomical work, he is not in a position to criticise. Assertions are valueless.

It is reasonable, however, for the ordinary reader to require proof that is not a mathematical proof. So I will endeavour to satisfy this requirement.

In the first place it is necessary to explain how tradition came to associate the date at which the 4,000 years' period ended with the beginning of "The days of the Messiah."

In all my works I have shown that the year-circle of 365.242 Pyramid inches' circumference is the symbol of the Messiah, and that the fact was known throughout the whole of the ancient world. Now in "The Great Pyramid: Its Divine Message," p. 204, Fig. K, the year-circle is shown based on the point at which the Pyramid's 4,000 years' period is symbolised as ending. On this basis, the year-circle was shown to give the exact point of the beginning of the Grand Gallery as indicating 4028.531789 years from the beginning of Adamic history. At the same time, I pointed out that this gave a date in the Spring of A.D. 30, and that the beginning of the Grand Gallery, which gave this date, was defined by the ancient Egyptians as signifying the Epoch of the Messiah's Passion, and the entrance on "Truth in Light," and "New Birth" or "Second Birth." It was obvious, then, that the connection that the year-circle supplied between the end of the 4,000 years of Adamic history and the date of the Messiah's Passion had led to the date at which the 4,000 years ended being erroneously adopted as the Epoch of the Messiah. The Great Pyramid's astronomical data define *with absolute precision* that the 4,000 years terminated at the Autumnal Equinox of A.D. 1 of our modern chronological reckoning.

CONVICTION.

Now let me explain why I am convinced that I have read the Pyramid's chronology correctly to the day and year. In the first edition of "The Great Pyramid: Its Divine Message," I published the date of the Crucifixion as the late Dr. Aldersmith and myself had derived this from Scripture and from secular history over ten years previously. The Scriptural and secular evidences were shown to prove that the Crucifixion occurred on the day upon which the Hebrew Passover Feast *ended* in A.D. 30. The Pyramid's date was also shown to give the Passion of the Messiah in the Spring of A.D. 30, and as 0.531789 of a year after the preceding Autumnal Equinox. This was shown to give the Passion in early April, but, at the time of the first edition, I had no tables available giving the Julian month date for this Autumnal Equinox.

It was not until the first edition was published that I had freedom to go into this matter. I calculated for the Equinoxes and Solstices over the 6,000 years' period from 4000 B.C. to A.D. 2001. I also ascertained the standard values given by the Danish astronomer Hansen. The two independent sets of calculations were substantially in agreement with no greater

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difference than half an hour. This enabled me to fix the Julian month date for the Autumnal Equinox that preceded the Pyramid's Passion Date. The Pyramid's fraction, 0.531789 of a year, then gave me the Julian month date for the Pyramid's Passion Date. This proved to be the day upon which the Hebrew Passover Feast ended in A.D. 30, the precise day obtained by Dr. Aldersmith and myself from Scriptural and secular sources over ten years previously. The new confirmatory dating for the Passion from the Pyramid was published in the second edition of "The Great Pyramid: Its Divine Message."

OTHER CONVINCING IDENTITIES.

Again, in the third edition of this work, I was able to show another confirmatory dating from the Pyramid. The Autumnal Equinox Tables and the Pyramid's dating for the Birth of the Messiah combined to show that the latter fell upon the Hebrew Feast of Tabernacles in 4 B.C., by the modern historical reckoning. This was the precise date given for our Lord's Birth in the first edition, and had been obtained solely from Scriptural and secular historical sources over ten years previously.

The Pyramid, therefore, gave the same result as we had obtained from our historical study, namely, that our Lord's Life was exactly 33½ lunar years and exactly 32½ solar years. In *The Covenant People* in 1921, I pointed out that this was the Immanuel Cycle and that two such cycles totalled the 65 years during which Ephraim-Israel was to cease to be a people. I also then pointed out that the Last Tribulation ends in the Pyramid on September 16th, 1936, A.D.—on a day that I have since seen to be the day of new moon of the Hebrew Feast of *Trumpets*—another Sacred Feast, and the only Feast upon which a Sacred Event has not yet occurred; and that this date is 65 solar years—the Ephraim-Israel period—before the Feast of Trumpets in 2001 A.D., when the 6,000 years of Adamic history end.

RECENT CONFIRMATIONS.

If I have explained the matter clearly enough, the reader cannot fail to see how I have been convinced that I have read the Pyramid's chronological prophecy correctly. That I spent fifteen years in testing my original discoveries before I committed myself to any definite conclusions, is surely proof that my severest critic was myself. I have given only one or two of the confirmatory identities that give me renewed confidence after my work had been published over three years. There are hundreds of other confirmatory identities that I found to justify the publication of my definite conclusions. I have found hundreds of others since, and the Rev. Charles H. Coates, in THE NATIONAL MESSAGE AND BANNER of August 6th, 1927, outlined, on page 503, certain additional identities confirming the intention of the inch-month scale of chronology in the Final Passages and Chambers beyond the Great Step. I would suggest, however, tentatively, that the recurring intervals observed by Mr. Coates may actually be intended to signify ten solar years less 153 days. This is how it actually applies to the Pyramid datings, and those who have read my work will have no need to have explained to them the significance of 153 in the Pyramid's two Tribulation Periods or within the period of Divine Intervention between these two Tribulation periods.

CANADIAN BRITISH-ISRAEL CONFERENCE.

THERE are many indications that Canada is being prepared for British-Israel Truth in a more comprehensive way than in the past. The fields, indeed, are white unto harvest. The time to institute British-Israel teaching seems to be at hand. This was clearly brought out in a forcible way at the Conference when friends gathered from Nova Scotia in the east to Victoria in the west. These friends in their everyday life have 5,000 miles separating them. And there were those who had motored 800 miles from the United States to be present. There were friends also from Winnipeg, 1,256 miles away to the westward and Montreal 336 miles to the eastward. The province of Ontario was well represented with friends from Peterboro, Stratford, Guelph, Sarnia and Windsor. Delegates from the Winnipeg Association, and from Victoria brought greetings. All the other Associations in the Dominion were represented.

The Conference was in session from September 5th to the 11th. The time of the Canadian National Exhibition was purposely chosen for the Conference, so that friends coming from afar might have the advantage of cheaper travelling facilities. This was secured, and there is every reason to be most grateful for the results. It was good to meet the friends from fields far apart; and, according to the concensus of opinion the Congress was a success from every standpoint.

The members of the Toronto Association "had a mind to work," which they did, and they had their reward. The Conference was well and ably served by the Rev. W. Pascoe Goard, F.R.G.S., and the Rev. George McGinnis, B.Th., L.L.B., Superintendent of the American Saxon Federation, Chicago.

This is the first occasion that Mr. McGinnis presented the subject on British soil. He won the interest of all by his clear presentation of such subjects as: "Anglo-Saxons Preparing the Way for the Coming of the Lord," "The Supremacy of the Bible," "Allenby's Capture of Jerusalem," "The Stone Kingdom," etc.

Never was the Rev. Mr. Goard heard to better advantage as he, in his inimitable way, kept his audiences enthralled as he made ancient history and prophecy live again. Some of his subjects were: "The Books of the Bible, and the Events of World History Coincide," "The Throne of the Lord, and the Throne of David," "A Reply to Judge Rutherford," "The Great Day of God Almighty."

A pleasant and profitable interlude was the excellent address by Judge Du Bois, Chancellor of the Chicago Law School (who had travelled all the preceding night to be present) on "English, the Universal Language." (The address will appear in full later.)

Organisation was carried a step forward at an executive session, when it was decided to adopt the plan of the parent constitution for Dominion organisation; and that for the present we proceed to organise the provinces as the next step; then, later, a Dominion organisation by means of a body of representatives from the Provinces.

On Sunday morning, September 11th, the Conference, by courtesy of the minister and office-bearers, worshipped in the

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Central Presbyterian Church, when Mr. Goard preached on "The Kingdom of God." In the evening the place of worship was Bond Street Church, which was years ago the scene of the gracious ministry of the Rev. Dr. Wild, one of the early expositors of British-Israel teaching. Again Mr. Goard was the preacher, his theme being: "Britain in the New Covenant." At these services the presiding minister extended a cordial and warm invitation to all the British-Israel friends, and also to the Toronto organisation to make Bond Street Church their home. Indeed, the Rev. W. A. McIlroy, Pastor of Bond Street Church, intimated that he heartily believed "this teaching," and that he had himself preached on it at a recent service.

A report, however brief, would not be complete without some kindly and appreciative reference to the acceptable service rendered by Mr. Gladstone Brown (a member of the Toronto Association) and his loyal and efficient fellow-helpers. At every service the Conference enjoyed music of a high order, both vocal and instrumental, all of which contributed in no small way to the enjoyment and inspiration of the gatherings. But best of all, the presence of the Lord was there; and many were helped and encouraged to "go forward" to the greater things in store for those who follow on to know the Lord in His dealings with His people Israel.

A DEFENCE OF PROPHETIC STUDY.

By Henry Proctor, F.R.S.L.

"If the Scripture prophecies are fulfilled," says Dr. Keith, "then the Scriptures must be the Word of God." We have the word of prophecy made more sure whereunto *we do well* to take heed as unto a light shining in a dark place." It is true that some who have made statements as to coming events have covered themselves with ridicule, but this has arisen from an imperfect understanding of a science which is yet in its infancy. Those who for many years have made a profound study of the original languages in which the Bible is handed down to us, could easily discern beforehand the futility of the dates given by some of the popular exponents of prophetic chronology, who were not so fortified. On the other hand, it is not without significance that at the very time selected by these would-be interpreters some event of vast importance did actually occur, though overlooked at the time, even by the interpreters. For, as Grattan Guinness points out, the "Time of the End," or as the Greek has it, "The consummation of the age," is a long period beginning as early as A.D. 1699. This thesis enlarges immensely the scope of prophetic chronology. For it begins with the Era of Nabonassar, which marks the rise of the Babylonian Empire (Feb. 26th, 747 B.C.). This most important era marks the consummation of the Times of the Gentiles. B.C. 587 is the well-known date of the last stage of the fall of Judah under Zedekiah. This gives a prophetic margin of 160 years (747–587), which added to the astronomical margin (called the epact) = the difference between 2,520 lunar and 2,520 solar years = 75 years, it amounts to 235 years, viz., A.D. 1699 to 1934. During the whole of this period to the present, great prophetic events have passed unobserved, because of the neglect of the study of prophetic chronology. This form of study has often been commended as well-pleasing to God, for we find that the prophets themselves "sought and searched diligently, to know *what time*, or what manner of time the Spirit of Christ which was in them did point unto." * Daniel also himself was a student of chronologic prophecy and highly commended for being such, as "a man of desires." It was for this reason because he "set himself to understand," that the greatest revelations of chronologic prophecy were made to him that had ever been given to man. For the duration of the Seventy Years' Captivity was not a matter that could be easily ascertained, seeing that there was a marginal period of nearly twenty years from the first expedition of Nebuchadnezzar against Jehoiakim, to the capture of Zedekiah and the destruction of Jerusalem in 587 B.C. Not until the first year of Darius, therefore, was he enabled to understand by most prayerful study, when the captivity would end.† For this reason Gabriel was sent to say that he was "highly honoured." ‡ So also were Anna and Simeon, for they knew that the "Seventy Weeks," appointed for the coming of the Christ was running out, and they therefore recognised Him when He was brought into the Temple. Simeon even foresaw in a measure the Crucifixion, for he said to Mary: "A sword shall pierce through thine own soul also." These things are written for our encouragement, that we should also believe God and venture out upon His Word, even when there is little outward appearance to justify our faith, even as Peter walked out on the word of Jesus, and found himself sustained, *while he believed*, upon the waters. A merely passive "wait and see" policy is never commended in God's Word, but our attitude should be like that of the prophets of old who "sought and searched diligently to know what time or what manner of time, the Spirit of Christ which was on them did signify." (2 Peter i, 11.)

THE WORLD CRISIS.

A Congress Message from

A. R. Nelson Heaver.

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

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

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

Soul of the World

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

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

And this great battle, known as the Day of Jehovah, is to mean for the world nothing less than a "face to face"

* 1 Pet. i, 12. † Daniel ix, 1. ‡ Ibid v. 23 (F.F.).

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meeting with GOD.[1] For the attempt to take the throne of the world by force will be finally frustrated by the advent of the SOVEREIGN LORD of the UNIVERSE, Himself. Such will be the climax to the struggle of the ages.

As the "*Der Tag*" of the Gentiles, the Day of the LORD will be a day of judgment. As "the day" of GOD'S BRITH-ISH PEOPLE, a Day of Renown and Deliverance.

For just as, at the dawn of our dispensation,[2] *the Prince of this World*, wrestling with the KING of the KINGDOM of HEAVEN for spiritual ascendancy, prevailed not, so, in these twilight "last days," must *the kingdoms of this world* strive with GOD'S KINGDOM NATION in the earth for world supremacy.

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

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

WAR OF KINGDOMS

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

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

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

In the past they crucified the KING. To-day, the children of *the Wicked One*, in their generation, seek to destroy His KINGDOM-EMPIRE in the earth.

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

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

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

CRUCIFIXION OF THE KINGDOM,[8]

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

But it will result in the glorious manifestation of the *sons* of GOD.

For the pressure of world-revolution without, its waves surging furiously around the boundaries of the KINGDOM of GOD[9] upon earth, will cause a revolution after God's own heart within the soul of the NATION.

This is the national conversion (turning toward GOD) experience of ISAIAH (chapters lx-lxvi), heralding the manifestation (*see lxvi*, 8), by resurrection and translation, of the *sons* of GOD.

The *Jacob* element in the nation, wrestling with GOD in prayer will prevail. A NATION will be "*born* of GOD" in *one* day!

Israel and Jacob have become one, in the union of CHURCH and STATE which heralds the coming of the *sons* of GOD to reign (Rev. v, 10). To the world is manifest a people, called out of every nation and kindred and tongue, united in CHRIST to the now regenerated people of the KINGDOM. A KINGDOM of PRIESTS. A *Holy* NATION.

But is this re-born KINGDOM to have no heavenly KING?

By all means, for in Revelation xii, 5, it is written: "The Woman (*Israel*) hastened to bring forth *a Man Child* that should

RULE ALL NATIONS

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

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

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

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

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

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

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

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

THE SOUL OF THE KINGDOM

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

Meanwhile, the travail of the world-soul will have been none the less agonising.[10] As that well-known journalist, James Douglas, with true prevision puts it: "The world soul is reverting to CHRIST as the one unexhausted and inexhaustible fount of spiritual advance and growth." This return to GOD, he shows, involves *the subjection of the will of*

[1] See Ex. xxxviii, 19-23. Note the words, "I will be known in the eyes of many nations" of v. 23, and the words "at My presence" of v. 20.
[2] Matt. iv, 1-11, especially verses 8-9.
[3] Dan. ii, 44. The word "consume" means "to take in." Compare Rev. xi, 15.
[4] John xii, 31.
[5] Luke x, 18.
[6] Rev. xii, 12.
[7] John xii, 31 (Ferrar Fenton).
[8] It is probable that, just as at the crucifixion of the King, His friends all forsook Him and fled, so, at the hour of supreme crisis Britain will be found standing alone. History at Alexandria and Constantinople confirms this possibility. So does Isa. lxiii, 3, addressed to Israel in the Isles. See also verse 5.
[9] The Kingdom of God is the Kingdom set up by God of Dan. ii, 44. The Kingdom of Heaven is the same Kingdom, *i.e.*, the Kingdom that the God of Heaven set up. When all the people of the Kingdom shall have "put on" Christ, Who said "I am *in* heaven," then the Kingdom will have become the Kingdom of Heaven upon earth in very deed.
[10] In the preface to Winston Churchill's history of the World Crisis 1914-18, the great war is styled "The Great Agony." This forms a striking commentary on Ferrar Fenton's translation of Matt. xxiv, 8. "These . . . begin the Agonies."

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mankind to the universal will. "Whether as individuals, or as nations or as groups of nations," *an unconditional surrender of the will represents the only terms upon which we can find rest.*

"Therein lies the explanation of our private as well as *public unrest and unease.* The world-soul is in the same plight as yours or mine. *It is wrestling, and in its agony it is struggling towards the great defeat which is the great victory.*

"This is the drama of life as I see it; *a conflict of the human will with the divine will,* and it is as intense in the world-soul as it is in the little soul of each man or woman.

"The fact that the world-soul is unconscious of the conflict is the heart of the world drama, just as the fact that *most* of the unit-souls are unconscious of it is the heart of our private drama.

"But consciousness *is* upon us in these anxious and careworn times. We are haggard with the pain of it even in our pleasures and our anodynes.

"*Our social and political aches and convulsions are manifestations of* GOD as really as our private despondencies and despairs. *The world is world weary, and each one of us is growing weary of the world.*"

For the world then, the immediate future will be a *Time of great Tribulation.*[11] For the KINGDOM it will be *the Time of Jacob's Trouble.*[12]

But the anguish of a world suffering great tribulation will bring *the Desire of all Nations*[13] to the earth to reign.

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

Because of its ultimate results then, the coming final phase of the great world crisis is not so much to be feared as to be welcomed. As it is written: "When these things begin to come to pass, *lift up your heads,* for your redemption draweth nigh."[14]

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

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

In all our afflictions *He* is afflicted. But "He *shall* see of the travail of *His* soul and be satisfied."[15]

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

"SARGON THE MAGNIFICENT."

BY MRS. SYDNEY BRISTOWE.

(*Author of "The Oldest Letters in the World."*)

IN this truth-seeking book of 160 pages of well-printed and presented reading matter, and 17 pages of illustrations, many of them of recent "finds," Mrs. Bristowe's effort is "to show that in the grey dawn of history man possessed the knowledge of God; that that knowledge, while preserved by the descendants of Seth, was taken by Cain into Babylonia and there corrupted, together with the story of the Garden of Eden; that the mythological literature of that country is full of veiled references to that story and that, therefore, the theory that the first chapters of Genesis were founded upon Babylonian myths may be dismissed as groundless." Her main insistence, springing from a firm conviction, is that "Sargon the Magnificent," king of Babylon, whom she holds, with the scribes of Nabonidas, was reigning 3,200 years ago, is identical with Cain, the first murderer and idolater; and she has the courage to oppose the views of well-known writers on the subject. Her courage is further shown in hypothesising, but not without declared reasons, the existence of a pre-Adamite black population left in the region of Mesopotamia—"the land of Nod"—where Cain built his city, founded a family, and for hundreds of years governed a great Empire, being known as Sar-gon or King Cain as the Babylonian name may signify. For just as Sar has affinity with Czar, shah, sahib, sire and sir, so Gon has with goni, gani, gini and kinu, which is certainly suggestive of Cain, Sarrukinu being one of the spellings of the Babylonian king's name. A still more remarkable resemblance to Cain is in the name China and in the names Chang, Chien, Chuen, Kan, Kieng, etc., for, as shown by quotations from other writers, the original home of the Chinese was in Babylon (hence her emblem, the Dragon), where the Yellow Race is said to owe its origin to a very early blend of Cain's race with a black race. All along she wisely tries to prove her hypotheses by the pens of other writers, and shows her grasp of her subject by so doing.

Accordingly various quotations are given to show how Babylon, through the Devil's use of Cain—"the disgraced spirit and the exiled man," his "staunch ally," became the metropolis of evil in the world, centralising a great conspiracy cunningly devised to draw mankind from the worship of the only God, the priests being the leaders in this idolatry, there being as many as 6,500 gods of Babylon, according to an inscription of King Assur-bani-pal.

And this idolatry with Babylonian civilisation and culture was spread further and further as the Empire extended.

Mrs. Bristowe claims that Crete was an oversea colony of Babylonia; and a remarkable quotation from Prof. Waddell's "Origins of Britons" shows that Sargon's Empire included part of Britain, the monuments indicating that he travelled all over his dominions or, in the words of the Babylonian priests—whether serious or ironical—that "he poured out his glory over the world." And even if this wasn't done *personally,* evidence is produced to show that the Babylonian civilisation poured into Egypt and even right across the land then joining Africa and America to Mexico.

Towards the end of the book the authoress sums up, in fourteen paragraphs, the evidence that Cain was Sargon, and adds that the theory of Cain's presence in Babylonia "explains, as nothing else can do, how the knowledge of God and of His laws was taken into Babylonia in the very earliest times and how that knowledge came to be suppressed or travestied almost beyond recognition." I close this appreciation with a reference from page 54:—

If Cain was Sargon, St. John's suggestive statement that he was "of that wicked one," finds striking support in the Babylonian inscriptions in which "Sargani" is called the son of Bel or the Devil, the "lord of the underworld."

A. P.

[11] Matt. xxiv, 21. [12] Jer. xxx, 7. [13] Hag. ii, 7.
[14] Luke xxi, 28. [15] Isa. liii, 11.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE are now within a few hours of the opening of what we fully believe will prove the largest and most impressive series of Congress gatherings in the history of the British-Israel Movement, and by the Divine blessing the most fraught with power and influence upon the public of the nation and the Empire. We know that thousands have long been praying for a great outpouring of the Holy Spirit, and we know that they will continue to pray, even those precluded by illness from the privilege of being present. In this, the last issue before the commencement of the Congress, we appeal to our readers in Britain to make a point of attending even if something has to be sacrificed. Reading the addresses weeks after is not enough. It is most desirable that all should realise the importance of getting into the atmosphere of the meetings, and of coming into touch with fellow believers, and contributing their influence to the sum total of the power that should radiate from the Central Hall. Let none miss the opportunity to get a blessing for themselves in strengthening the transforming and distributing centre, so that the spiritual current may be carried far and wide, thus making themselves channels of blessing to others in untold thousands. The cumulative effect of the series of gatherings cannot be measured, but we believe it will start a new era.

* * *

Enquiries continue to pour in upon us by every mail showing the widespread interest that is aroused by the publicity given to the subjects to be dealt with at the Congress.

* * *

We remind Members and Associates of the Federation of the adjourned Annual Meeting for the election of the Council to be held at headquarters on Thursday next, October 6th, at 5.45 p.m.

* * *

The Rev. Pascoe Goard and Mrs. Goard reached London on Saturday afternoon last. They had been met at Liverpool by Messrs. Steele and Whitton. They were met at Euston station by the President and Mrs. Knowles, by the Secretary-General, and some members of Council. On Tuesday last they were given a warm welcome by members and friends at headquarters at a social tea arranged by the Women's Auxiliary, followed by the Secretary-General's Round Table Conference.

* * *

A Conference of delegates from branches of the South London and South Coast areas for which Mr. J. J. Morey is the Commissioner, was held at headquarters under the chairmanship of Mr. John Leech, K.C., the Commissioner-General. Important matters were discussed and much business got through. Keenness and enthusiasm characterised the proceedings. Many practical suggestions were made by delegates, and the conference adopted a number of recommendations to the branches. After tea the Secretary-General spoke some encouraging words to the company about the coming Congress and about the Federation work and its prospects.

* * *

Our Dover Branch held the first meeting of this session on September 14th in the hall of the Dover Institute, the former meeting place—the Soldiers' Home—being too small for the audiences which now assemble. The Rev. W. H. Stuart-Fox, M.A., spoke in the afternoon on "The Advents: a comparison," and in the evening on "The Foundations of Empire." He quoted the views of H. G. Wells, Rider Haggard and Dean Inge on the probable condition of the Empire 100 years hence. He affirmed that a key to the world problems was the origin, character and destiny of the British Empire, and he quoted Italian, German and French opinions, all testifying to the character of the British being a blessing to the world. He gave also the opinions of various men on the destiny of our Empire, including Sir Oliver Lodge and the African clergyman who declared that the British were a "Chosen Race"; yet so many people hold their heritage lightly, and would even give it away, witness Heligoland, Egypt, and now Palestine and Mesopotamia. The lecturer pointed out that the British are born colonizers, our missionaries and engineers bringing knowledge of the Gospel, health and comfort to all whom we govern. The chair was taken at both meetings by Lt.-Col. Smythe, supported by Canon T. B. Watkins and the Rev. Simeon.

* * *

The first meeting of the Harrow and Wealdstone Branch was held on September 20th at the Gayton Rooms, Harrow, and it was a great success. The address on "Russia," by the Rev. Commander Roberts, was followed with keen interest by a large audience. Several questions were asked and answered.

* * *

Mr. Wm. Whitton, of Sheffield, addressed appreciative audiences at Liverpool and Southport on September 22nd and 23rd on "The Message for To-day." A return visit was asked for. Meetings for both places for this year will be held on the second and fourth Thursdays and Fridays respectively, and will be addressed by Miss Makin of Liverpool; the Rev. G. W. Plasting of Leeds; Mr. A. W. Dargue of Halifax; Mr. John Leech, M.A., K.C., of London, and Mr. W. H. Hesketh, J.P., of Manchester, the same speakers visiting both branches. Liverpool will not hold a meeting on December 22nd, that day being so near Christmas.

* * *

Mr. Garrison regrets that owing to the pressure of Congress work he is unable to have his article, No. V, on "Our Tour in the East" ready for this week. He presents, however, four pictures on another page.

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—Alfred the Great—

THE FLYING DUTCHMAN

By THOMAS TIPLADY

My neighbour at the table on the Channel boat was a Scout officer. We had sat together and passed the salt but had not spoken. We were English. Even the salt did not melt the ice in us. Yes, we were both English. The fence is the great characteristic of England. There is a green fence of sea round our land, a fence round our gardens and houses, and a fence round our fields. There is also a fence of reserve round every Englishman. He travels more than any man, but always carries his fence with him. That is why he is a great coloniser. He is never absorbed. He absorbs. The other man must learn his language, adapt himself to him, and wait for him. He is self-sufficient. He can look after himself; therefore others come to him to be looked after. He is so well able to look after himself that he can always spare a little thought and energy for others in a crisis. The English are born to rule. And their rule is the easiest in the world, for they rule unconsciously, by the sheer force of their character.

The Scoutmaster, when he went on deck, left a cigarette-box on the table, and, on examining it, I found in it a cigarette card. The card bore the picture of "The Flying Dutchman"—an old sailing ship. The legend is that Vanderdecken, a Dutch sea captain, was condemned, for blasphemy, to sail the stormy waters round the Cape of Good Hope for ever and ever without once reaching port. To sail, and sail, and sail through stormy seas and never land is the sailor's conception of hell. We have a similar conception in Coleridge's "Ancient Mariner," but Coleridge gives us Purgatory rather than hell, for, at last, the "Ancient Mariner" enters the harbour of his native land and sets foot on shore. The legend of the "Wandering Jew" is a landman's view of hell, and is similar. The hero of the legend is condemned to wander century after century without ever finding a resting place or home. Hell is life without hope, labour without wages, love without response, struggle without achievement, a voyage without a port, a journey without a home to reach. The opposite of this hell is well expressed by Spenser:

"Sleep after toyle, port after stormie seas,
Ease after warre, death after life, does greatly please."

Whether alone or in company, I love to wander; but the joy would go out of travel if I had no home to return to when tired of wandering. A journey without an end is intolerable. We hear much of the fear of death, but little of the comfort of it. Yet the thought of death has been a comfort to many, and has sustained them when passing over the difficult places of life. There are sorrows so great and so endless in their seeming that they could not be endured were it not for the knowledge that death will some day put the broken heart to sleep. God is very considerate at such times. He leads the stricken one, not through the longed-for valley of death, but through the "Valley of the Shadow of Death," and by-and-by he comes out again into the sunshine, for he becomes strong enough to bear it. Once more life and its tasks are sweet, and he is glad that both death and its shadow have retired into the distance. Every beginning asks for an ending, and every dawn demands a sunset. "Establish Thou the works of our hands upon us" is an ancient prayer that never dies on human lips. We want to see "something attempted, something done," a harvest sown and a harvest reaped. No man can live without sowing. His sowing is his challenge to the obliterating hand of Time. He fears oblivion. He wants something to stand and bear witness of him when Time has cast him down. A woman leaves a child to bear witness that she has lived. A man leaves his work to bear a like witness. But no-one can sow without hope of a harvest. We live by hope. The farmer hopes to reap, the sailor to bring his ship into harbour, the explorer to bring his knowledge home, the builder to see the roof put on, and the mother to see her boy reach manhood. To sail and sail, like the "Flying Dutchman," and never reach a port is a sorrow not to be borne.

This week we have sent away for a holiday a poor woman of sixty-eight. It is the first holiday she has ever had. After much voyaging she has, at last, reached port. There are others in need of a holiday, and the season is getting late. Will you please send a donation and give them their heart's desire?

Rev. Thomas Tiplady, Lambeth Mission,
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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 KINGDOM OF GOD.—VII.

By the Rev. W. Pascoe Goard.

We have seen that the Kingdom of God in Israel is marked by the brooding presence of Jehovah over His Kingdom.

We have also seen that the Kingdom is marked by the Invincible Presence of Jehovah in the midst of His nation. "God is in the midst of her, she shall not be moved. God shall help her, and that right early."

We now proceed to consider in outline the activities of the Jehovah administration in Israel. For this purpose we shall take the synopsis of these activities as given in Psalm ciii.

The Psalm begins with a personal incitement to memory of all these things. "Bless Jehovah, O my soul: and all that is within me, bless his holy name.

"Bless Jehovah, O my soul, and forget not all his benefits."

Personal Benefits.

1. The exercise of Royal clemency towards the individual. "Who Forgiveth all thine Iniquities."

The government begins with the proclamation of pardon full and free. Without counting the number of our trespasses nor iniquities, but issuing a pardon for them all; subject only to our repentance and faith. Thus we may step out with confidence as we enter into the precincts of the Kingdom of God.

2. "Who Healeth all thy Diseases."

The very first *statute* and *ordinance* the Lord made in Israel was this:—"I am Jehovah that Healeth thee."

Physical healing is made just as free, and just as complete, as is pardon for the sinner. This is the normal position of affairs in the Kingdom of God: that is to say, in Israel.

But one says: "This is not the condition of affairs in Anglo-Saxondom." That is true. The reason is also true. *Anglo-Saxondom has forgotten the actuality of the Kingship of Jehovah*, and has therefore forgotten that He has constituted Himself the Healer of Israel; and of every person in Israel.

Moreover, Israel-Britain has forgotten *the national covenant*, which the nation entered into with Jehovah at Sinai, viz., that the nation would hear and obey the voice of the Lord our God. "All that Jehovah hath spoken we will do" was the definite undertaking of the nation.

We have lost the hearing of His voice in our midst, and we have failed to heed the written Word which has been handed down to us. We have put away His law, and have made our own, founded upon His law. "We have erred and strayed from His ways like lost sheep." To-day, there is to be heard the voice of the Minister ordained to "preach the Word of God" declaring that these ancient covenants and teachings, given to the Fathers, recorded in the Old Testament, and confirmed in the New Testament, have no reference to this day, nor to this our generation.

Such teaching is fatal to the peace and health of Israel.

Because of this, we have chosen to walk under the punishment clauses of the ancient covenant, and there has been "appointed over" us "terror, consumption, the burning ague which consumes the eyes and brings sorrow of heart,"

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with all the succeeding ills which are listed in the punitive clauses of that national covenant. (See Lev. xxvi.)

When we re-establish in our hearts the recognition of the Jehovah rule, and restore the commandments, statutes and judgments of the Lord as the law of our land, then He has declared, as in Deuteronomy v-vii, " I will take away all sickness from among you."

This is a *statute* and an *ordinance* in Israel for ever. A statute is a national law. An ordinance is a law of the Church. So in the administration of both Church and State Divine healing takes a leading place.

When we shall get back to the place of obedience, we also shall testify to the healing power of Jehovah, " Who healeth all thy diseases."

Multitudes can so testify to-day. A great number of cases of Divine healing have been known, and are being known, to the writer. These cases, if written, would fill a large book. If that is true of the knowledge of one, how much more is it true in the experience of the Church and Nation at large ?

The sign of THE GREAT PHYSICIAN—Jehovah Ropheka—is still displayed. The invitation to come to the Great Physician, proclaimed to the individual, and to the Israel nations, is still extended. There is still healing and life for all who seek the Lord. But the pathway to the door of His dispensary is grass-grown ; for we still " seek not to the LORD, but to the physicians," and so " many are sick, and many sleep " in premature death. The medical profession is doing wonders. But the best of human effort falls short of the needs, while Divine power is all-sufficient.

" Who healeth all thy diseases " is the testimony of those whose hearts are right towards the LORD in this matter.

3. " WHO REDEEMETH THY LIFE FROM DESTRUCTION."

This is the great story of the Redemption ; which has been elsewhere told, and will be told again and again. *That Our Lord is in a position to pardon* all our transgressions is brought about by the " redemption of our life from destruction " through the great ordinance of Calvary—by the death there " accomplished " for us by Our Lord and Saviour Jesus Christ.

4. " WHO FILLETH THY MOUTH WITH GOOD THINGS SO THAT THY YOUTH IS RENEWED LIKE THE EAGLE'S."

It is the Lord Who takes upon Himself the responsibility of providing " good things " for the mouth of His beloved, both as to the individual and as to the nation. Were His Majesty King George V to undertake the feeding of every hungry one in his far extended realm, it would be a great undertaking. Indeed, there might come times when even he, with the resources of the Empire behind him, might fail. Thus it was during the period of the war. Alas, there were those among all classes during the war whose deaths came through innutrition. But the LORD is able to fulfill the mighty undertaking. As Our Lord fed five thousand with but five loaves and two small fishes, so our Heavenly Father is able, if necessary, to make bread of stone.

" Thy bread shall be given thee and thy water shall be sure." It is certain that the " table " of Britain was guaranteed for twelve hundred and fifty years after the rise of the Papacy. That period is now passed, and that particular assurance of national provision is expired. But here is a general provision for the individual, and for the nation. " Who satisfieth thy mouth with good things so that thy youth is renewed like the eagle's." The national and racial life is so renewed from age to age, as our history clearly shows. The individual life is also so renewed within the period appointed for man to live, and to the individual and nation there shall come the ultimate renewal of the resurrection or translation morning. Thus was Our Saviour's physical life renewed on Easter morning.

5. " WHO CROWNETH THEE WITH LOVINGKINDNESS AND TENDER MERCY."

Lovingkindness and tender mercy are the attributes of God. In thus crowning us, He makes us like Himself. The crown of lovingkindness and tender mercy is placed upon our head even now, when these qualities are so much needed by the suffering peoples of the world. Thus the personalities of the Lord's people take on more and more of *the grace* of the LORD from day to day, and people are " taking knowledge of them that they have been with Jesus."

So much is listed of God's dealing with the individual.

THE COMMUNITY.

6. " WHO EXECUTETH RIGHTEOUSNESS . . ."

What is this " executeth righteousness " ? The " execution of righteousness " is a very great thing. It is at times a very terrible thing to execute righteousness. Part of that execution of righteousness took place *upon the hill called Calvary*. This is the greatest part of the story.

The execution of righteousness has been carried on in the nation, and among the nations, throughout the ages. There was a terrible execution of righteousness at the Flood. There was a terrible execution of righteousness at the time of the destruction of the cities of the plain. There was a terrible time of the execution of righteousness when the people of Canaan were scattered or slain by the sword of Joshua. These all were actions taken to end a hopeless condition of ultimate pollution and consequent desperate suffering by the sharp remedy of death.

There was a terrible execution of righteousness when Israel went into captivity for her sins under the power of Assyria. There was a terrible execution of righteousness when Judah went into captivity because of her sin at the time and under the power of Nebuchadnezzar's Babylon. These acts were the inauguration of a process of training through suffering which should ultimately mean " life from the dead " to the world.

There was a terrible execution of righteousness when *the black death* ravaged Europe, including England. There was a terrible execution of righteousness when *the great plague* swept its hundreds of thousands away in London and elsewhere in Britain. There was a terrible execution of righteousness when millions passed during the Great War. There was a terrible execution of righteousness when the deadly epidemic of 'flu took on the terrors of the black death.

There will be a final terrible execution of righteousness when, of the forces which league themselves with Russia in the coming attack against Britain, *five out of six of the enemy shall fall.*

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These executions of righteousness are part of the process of bringing all nations under the beneficent rule of the King of kings.

But these are not the only executions of righteousness. The arm of the Lord punishes evil; but *it also rewards good.* It is regarding the rewarding of good that the Psalmist sings in part.

"Who executeth righteousness and judgment . . ." But one inquires, Are not righteousness and judgment synonymous terms? If so, why use both?

No. They may refer to the same events. But there is this difference. *Righteousness is the eternal underlying principle of right. Judgment is the specific application of the principle.* The things of which we have spoken are the specific applications of righteousness by way of judgment. Thus what we have said regarding righteousness may stand also for the execution of judgment. Our reason for mentioning them under righteousness only is, that *it is necessary for us to recognise that it is rather the execution of righteousness which is eternal and infinite, and therefore universally applicable,* than of judgment only, which only makes the application of righteousness to the specific case. The latter might be questioned: the former could never be questioned. Established and eternal righteousness must be the law for all.

Who executeth righteousness UPON THE TRANSGRESSOR? No! No!! No!!! This is not the statement; it is something very different. "Who executeth righteousness and judgment FOR ALL THAT ARE OPPRESSED."

Because of the redemption the Lord does not at this time finally move against the transgressor because of his sin. Let this matter sink into our minds, for it is fundamental to our understanding the practice of the Almighty. The sinner may always, while life lasts, take refuge at the Cross of Christ from the execution of righteousness in a punitive sense.

The practice of the Almighty is to exercise righteousness and judgment FOR . . . all that are oppressed. *Let the sinner repent and trust. Let the* OPPRESSOR *fear and tremble.* Against him the Lord will move in the full panoply of judgment, to exercise righteousness and judgment for . . . all that are oppressed. God grant that He may not so move against ourselves. Let us see to it that we are not oppressors, directly or indirectly, neither individually nor as members of bodies corporate or national. "It is a fearful thing to fall into the hands of the living God."

7. THE REVELATOR.

"WHO MADE KNOWN HIS WAYS UNTO MOSES."

The ways of the LORD are recorded in the written Word, from Moses to Malachi, and from St. Matthew to Revelation. *The ways* of the Lord are according to the underlying principles of the eternal law of righteousness. These are manifested in the activities of the LORD, and are taught us in the sacred Word for our guidance into the same ways of life and action. He made known *His ways* unto Moses. Thus after four or five centuries the Psalmist wrote of *the historic fact of the Divine revelation to Moses, the man of God.*

"*His acts* unto the children of Israel." The acts of God were manifest to the sight, and in the most thrilling experience of the individuals and of the nation Israel.

Let the scholar hesitate how he denies this statement Such a contradiction would constitute *the worst kind of oppression for the people of God.* Against such, righteousness and judgment will be executed. This is the "way" and the "Act" of Jehovah.

8. DIVINE FORBEARANCE.

"He hath not dealt with us after our sins, nor rewarded us according to our iniquities." Thus is marked the wonderful forbearance of the King of Israel.

Let us take into consideration *the centuries of rebellion* in which *we have ignored His Kingship,* and in which *we have turned to our own laws. Rebellion and idolatry have frequently been the mainsprings of our actions.* Never was man so neglected and insulted as Israel has neglected and insulted the Lord; and yet—and yet—"He hath not dealt with us according to our sins, nor rewarded us according to our iniquities." Had He done so, *the modern Babylon forces* would have swept over us in the late war, and as a people we should have been subjugated and scattered. As individuals we should have been cut off from His sight. But it is not so as to the nation and company of nations, nor as to the individual transgressor, and it shall never be so by the grace of God. He still cries, "I AM JEHOVAH. I change not, THEREFORE ye sons of Jacob are not consumed."

9. REMOVAL OF TRANSGRESSION.

"For as the heaven is high above the earth, so great is his mercy toward them that fear him; as far as the east is from the west, so far hath he removed our transgressions from us . . ."

This is a wonderful Book, which never falters in its scientific references. If the Psalmist, writing under the urge of the Holy Ghost, had written "as far as the north is from the south," he would have set definite points which could be, and have been, reached and overtaken. The North Pole and the South Pole, constituting the north and the south, have both been reached. But who has ever overtaken the east, or brought the east and the west together? Travel endlessly eastward, and you are going eastward still. Travel endlessly westward, and you are going westward still. The east is always equally far from the west, and the distance can never be reduced. "So far hath he removed our transgressions from us"; never to come near, or be caught up with again.

10. DIVINE PITY.

"Like as a father pitieth his children, so the Lord pitieth them that fear him, for he considereth our frame; he remembereth that we are dust."

What comment is necessary here?

"As for man, his days are as grass—but the word of the LORD endureth for ever."

And now comes the greatest blessing of them all:

"JEHOVAH HATH PREPARED HIS THRONE IN THE HEAVENS AND HIS KINGDOM RULETH OVER ALL."

This is glorious as a doctrine. It fires the imagination, and warms the heart. But is it not still more glorious as a fact? Is it not the most profound and fundamental truth? *His Kingdom ruleth over all at this time, and at all times, in Israel.*

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The heavens referred to are the heavens related to the earth and the point in the heavens at which His Throne is established is *in the midst of Israel*. Thus the Bible clearly reveals Him.

Thank the Lord! While we have local self-government and self-determination individually, we are all subjects in His Kingdom, and we are all ruled from His Throne; and by Him. He is our light, and our Salvation. He is our defence, we shall not be moved.

11. THE MINISTERS BEFORE HIS THRONE. THE ANGEL HOSTS.

"Bless Jehovah, all ye his angels, which excel in strength . . . ye ministers of his that do his pleasure; hearkening unto the voice of his word. Bless Jehovah, all ye his hosts, in all places of his dominion."

Of the angels which excel in strength we know a little. Egypt—Imperial Egypt—rebelled against the Lord and against Moses, His minister; and an angel was commissioned. Once he smote in Egypt, and in every house and family in Egypt there was one dead. In every family, from the first-born of Pharaoh, and of princes of the blood; of minister, statesman, merchant and freeman to that of the slave; and even of the cattle, the first-born died. The succession of rulers in home and nation was wholly subverted. Thus mighty Egypt—Imperial Egypt—fell before the power of *one* angel.

The victorious armies of Assyria had broken mighty ten-tribed Israel and carried them captive. They had also weakened the strength of Judah terribly. But now *the King of Assyria moved against the House of David*, which latter was supported only by a remnant of Judah. *One angel was instructed to act*. He smote the army of the Assyrian, "and in the morning they were all dead men."

Thus two great world Empires fell before angel interference; each before the power of *one angel, once applied*.

Jesus said, "Thinkest thou that I cannot now pray to my Father and he shall presently give me more than twelve legions of Angels . . ."

Where would the power of Jewry and of Rome combined have been before such an host?

The angels will march to our relief at the next and final war. The prayer which will start them in motion has been prayed. In good time it has been prayed, and has been recorded in the Bible. "Thither cause thy mighty ones to come down, O Lord." *It is a prayer prayed by the Holy Ghost*, and *it is recorded in advance in the Bible* so that the day may not be lost because Israel should fail to call upon God. That prayer is prayed, and has been written in the Bible for ages; and *the orders have been issued to the hosts which do His pleasure*.

Therefore the final victory is assured.

"Certainly there are many thousand events wherein common eyes see nothing but nature, which yet are affected by the ministrations of angels."

—BISHOP HALL.

* * *

"The entire Old Testament is related to the New as the angels are related to the Son."

THE DIVISION OF THE CROSS—I.

BY HENRY D. HOUGHTON.

WE are often told that the book of the Revelation is a book of symbols.

That may be partly true, but it is not all symbol.

Much of it is literal, and even the symbols or signs are put in that we may the more readily understand *the tremendous literal things of which it speaks*.

For instance, take the very first words: "The Revelation of Jesus Christ," (literal) "which God gave unto Him" (literal) "to shew unto his servants things which must shortly come to pass;" (literal). "Blessed is he that readeth," (literal) "and they that hear the words of this prophecy" (literal).

Again in verse 7—"Behold, he cometh with clouds" (literal) "and every eye shall see him," (literal) "And they also which pierced Him:" (literal) "and all kindreds of the earth shall wail because of Him" (literal).

Nearly the whole of the second chapter is literal.

"Unto the angel (or minister) of the church of Ephesus write: . . . I know thy works, and thy labour, and thy patience" (all literal) "and how thou canst not bear them which are evil . . . And hast borne, . . . and for my name's sake hast laboured, and hast not fainted." (All literal.)

And so we might go on through the prophetic portions of the book.

It is a book of literal happenings from beginning to end; though it uses, in many places, symbol or figure to elucidate and make plain, like a picture, the things with which it is dealing.

Take these words from Chapter xxii: "And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they shall see His face" (all literal); "and His Name shall be in their foreheads." Now that may be figure; but not necessarily so. *There may be a name now on the forehead which we cannot read, but God can!*

The name may be there though no mark is seen. That is a most beautiful touch in the Old Testament, where it says of Moses, when he had been with God, "*Moses wist not that the skin of his face shone.*"

Is it possible that the same may be true of the name?

Effulgent light blazed from his face,
As down the mount he trod:
The man of meekness, mildness, grace,
Had been alone with God!
And none could look upon that face
Without a veil between:
The Man was now God's dwelling-place,
For he had been with Him!

And it is quite possible for it to be so even to-day in this rough, workaday world.

Man cannot walk alone with God
Without the fact being noised abroad:
Each facial blemish, wrinkle, line,
Will with the Father's glory shine:
And every fault a radiance be
Reflecting back His ministry.
And flowers will rise from every sod
When man has learnt to walk with God!

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But to proceed.

Take verse 7; "Behold I come quickly; blessed is he that keepeth the sayings of the prophecy of this book. And I, John, saw these things and heard them." (All literal.)

Again, verse 11: "He that is unjust let him be unjust still: and he that is filthy let him be filthy still, and he that is righteous let him be righteous still; and he that is holy, let him be holy still." (All literal.)

"And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." All intensely, vitally literal; and of the greatest importance that we take them so.

Where words cannot be taken literally we may then carefully seek to apply them by figure or symbol, but in no other case.

Scripture has been robbed of its clarity, deprived of its message and its force by the unauthorised altering of its words into signs, figure or symbol; and no other system of interpretation opens up the flood gates of error as this does.

We read in Revelation xii, 7 of war in heaven, and the war is literal.

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, . . . *he was cast out into the earth, and his angels were cast out with him.*"

All that is literal except the names of the Devil, "The great dragon," and "The old serpent." And the war won by Michael and his angels in heaven is carried on and continued by the Devil and his hosts upon the earth. Further, it is carried on not against any spiritual force or power, but against God's children.

The 17th verse reads: "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."

Again, the most part, or the whole of that verse is literal.

It is actual war, not symbolic. In its earlier phases it may be, probably is, spiritual, and that phase is here and now; *but in its ultimate phase it is horrid, merciless, literal, devilish war, with the Devil or Satan himself as the head!*

He gathers all the nations of the earth together to fight; but who with? A spiritual force? Oh, no!

It is no use assembling cavalry and firing cannon into the air at an idea, a spirit, or a spiritual force.

Material forces are gathered together by Satan against material forces.

And yet we find the Devil on one side, and God Almighty on the other!

The Devil, a spiritual force, headed up into and developed into a material one!

The Devil we find in this war, as Ezekiel tells us, has physical forces, men, horses, implements of war, and nearly the whole world under his command.

Who are they, the material forces on the opposite side, God's side? *For they too must be material and literal! And they are!*

The material forces which the Devil's armies meet are not the material forces of the Church. It has none!

We read of this same *war* in Rev. xvi, 13—"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles" (there you have the unseen, spiritual but devilish forces which are behind the scenes, working up to the great climax of their attack) "which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." (This is not the nations with their petty squabbles quarrelling among themselves, *it is the Devil and all his Satanic forces stirring up and exciting all the nations of the earth against God Almighty, and smiting Him and attacking Him through His people!*)

But look what it says next—"And he gathered them together" (who gathered them? The Devil, the Leader of the great revolt) "into a place called in the Hebrew tongue Armageddon."—Rev. xvi, 16.

But who are the material forces against which the Devil brings his followers?

Certainly not Angels: it is no use firing guns at them! Certainly not spirits of any kind: they have no bodies to be smitten or killed.

And certainly he does not fight the air!

Ezekiel in chapters xxxviii and xxxix tells us plainly that it is Israel. The material forces against which the Devil and all his hosts come up are the material forces of a certain nation and people—"*My people Israel.*"

Rev. xii, 17 says very plainly that the war is with the remnant of the woman's seed. And if we are the remainder of the woman's seed there described, as we are, *then we shall not even have the option to choose our side, for the Devil attacks us!* We are the object of the attack: AND THE REASON IS WE ARE THE NATION OF THE CROSS!

And we are on the point of losing, when the Master appears and takes command.

It will be remembered that once before this strange thing happened.

When the hosts of Israel, led by Joshua, had passed over Jordan, it says, "And it came to pass when Joshua was by Jericho that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: And Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, *Nay; but as captain of the host of the Lord am I now come.*"—Joshua v, 13-14.

So again He, who in Joshua's days took the command from Joshua, now assumes command, and the hosts of evil wither at His touch, and vanish in a day. *And the Divine Captain assumes command of the same "Host of the Lord."* THE LORD HAS NOT CHANGED HIS HOST!

Notice it was not Joshua who called Israel's host "The Host of the Lord"! It was the Captain!

And the very next chapter tells us of the taking of Jericho. You have often seen little children playing, and marching, some playing a little tin trumpet, others tinkling a tin pan, and others smiling, too small to do anything else! You would have been surprised if they, like that, were to capture a city.

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Yet that is something like what happened at Jericho, when the new Captain took command! ONLY RAMS' HORNS, AND THE MEN, WOMEN AND CHILDREN SHOUTING!

But says one, "*We are very wicked.*" How true! But was not Israel so then? Most assuredly they were; and yet they were "*The host of the Lord,*" and the Captain came and took command!

And further, since then the Cross has come! SINCE THEN ISRAEL HAS BEEN REDEEMED, AND REDEEMED BY THE ONE GREAT OFFERING UPON THE CROSS!

And we, the Redeemed by the Cross, ARE BECOME THE NATION OF THE CROSS!

It is our boast, it is our joy; it is our delight to spread its fame and its glory.

We sing in all our churches about Him Who died upon the Cross; and we are teaching the nations the same glorious message.

In a thousand churches and homes you may hear hymns like this sung every Sabbath day:—

"When I survey the wondrous Cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

Do you know that we are the Nation of the Cross?

The Cross (X) is our National Flag! Our Union Jack is formed of a triple Cross. The Cross, formerly a Cross of shame, *has in some strange and mysterious way become our National Ensign.*

Chance? Do you say? Oh no! IT IS GOD'S ORDAINING!

That flag flies on every sea! Enters every port! It is the flag which stands for freedom and liberty all the world over.

It allies itself now as ever with the downtrodden and the oppressed.

It is the terror of the tyrant, the hope of the slave. *That flag is a Cross, and it is the flag of the Nation of the Cross!*

Our devotion to Christ and His Cross has brought upon us the offence of the Cross!

This has caused the Devil to foment a revolt upon the earth, *its sole object being to slay the Nation of the Cross.*

Language may divide the nations.
Distance may divide the nations.
The sea may divide the nations.
Opposing interests may divide the nations.
BUT THE GREAT DIVIDE IS THAT OF THE CROSS!

And eventually the last great fight will be between the world and the Nation of the Cross!

We do not know what flag the Anti-Christ will fly, green, red or black; but we do know the flag which *the Nation of the Cross* will carry and follow; it will be, as it has been a thousand times before, *the Flag of the Cross, the Union Jack, the Union of Jacob.*

Therein lies the trouble; that is where we have given mortal offence in some quarters, and aroused the utmost enmity of the Evil One.

This is the offence of the Cross!

We have allied ourselves with it, believed in it, taught it, made it not only our emblem, but our boast and our joy!

And because it is so we have drawn upon ourselves all the concentrated malice and wrath of the whole of the Satanic hosts.

The offence of the Cross has not ceased! It is about to receive a greater and more terrible exemplification than it has ever yet seen: for that is it which brings about the last great conflict, wherein all nations must take part.

The offence of the Cross never will cease till He who hung thereon comes down to vindicate His own cause, slay His enemies, and save that Nation and people, His own people Israel, who have made Him their boast and their song, and whom He has wholly and for ever redeemed by the Cross.

Oh, the Cross is Israel's salvation and also her glory! "A light to lighten the Gentiles, *and the glory of thy people Israel.*"

It is as though across the sky
A blazing trail was shown,
A fiery sign, upreared on high,
That sin would be o'erthrown.
And so it will! For in that Cross
Lies hope for all the Race:
The seeming bitter pain and loss
Are Mercy, Love, and Grace!

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." v, 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." I 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. I Kings i, 12. 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.

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 (I 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 (II 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 (II Kings xxiv-xxv), part of them returning after the

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apse of the 70 years foretold by Jeremiah xxv, 11. Note well—he sheep of the Northern fold never returned, excepting a few individuals, so that during Our Lord's lifetime it was he 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 he 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." I 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 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 (v. 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 (v. 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." Eph. ii, 15.

" Now on each He setteth
His own secret sign,
They that have 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), Judah 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 " (Ezek. 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 (Is. 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—and 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.

WEEK BY WEEK.

By A. R. H.

Darwinism or Redemption! That is the challenge of *Sir Arthur Keith's* address before the British Association.

For, if Darwinism holds the field, then, in the words of a well-known literary critic: " the doctrine survives of '*Nature red in tooth and claw*' driving all things living forward, in fierce conflict, to lengthen their days and strengthen their stakes."

But there is a distinction between a fact and an inference drawn from a fact.

The fact that the microscope reveals a thousand armies fighting desperately for life *is* a fact. But that this *proves that Nature is ordained by law* to be " red in tooth and claw " is *not* a fact, although often taught as such.

It is a legitimate inference drawn from observation, but, so we are pursuaded, a *false* inference.

Science demonstrates the existence of a terrible distress throughout all Creation which eloquently confirms the revelation of the need for Redemption.

Just as God did *not* create the world a desolation in the beginning, so this condition observed in Nature is *not* of *His* doing.

An enemy hath done this.

Even the heavens are not clean in His sight. But they *were* in the beginning, and they are to be in the future.

And so also shall the lawlessness in the animal creation be curbed, as it is written: " *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." (Isa. xi, 6-9.)

These facts are strikingly confirmed by *Mr. Reinheimer's* new book, in which he brings acute and profound biological

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arguments in support of the fact that *mutual service, not selfish ingenuity or natural selection*, is

THE LAW OF LIFE.

"Those organisms that co-operate with *benevolent* NATURE survive," claims this writer. "Those that refuse perish.*

"The perigrine falcon and his mate need a square mile of territory to support themselves by prey. They are merely *destructive*.

"The thrush, which can live in a hedge, is of *service* to Nature. It scatters the seed of the pulpy fruits it eats and helps the trees it borrows from to continue their race.

"The thrush lives and flourishes; the falcon, like the tiger and *the lion*, is on the road to extinction.†

"As for man, 'he tills the fields, he helps and *co-operates* with NATURE, who in turn maintains him, LORD of CREATION.'"

Mr. Reinheimer sees

A MORAL LAW

"working in and through NATURE, a higher conception than the '*accident of an accident*' theory."

When ST. PAUL, moved by the spirit of GOD, declared: "*The whole Creation groaneth and travaileth in pain together until now*," he gave undisputable evidence of the fact that the whole creation is *out of harmony with* the Divine plan.

But this lawlessness, of which the *Prince of this World* is the author, will be overcome.

And this great overcoming, deliverance and redemption, is to be brought about through the *sons* of GOD. Led by CHRIST, the SON of GOD and GREAT EQUATOR, they will bring back creation into harmony with the Divine will and law.

The fact of the coming manifestation of the *sons* of GOD was wonderfully foreshadowed in the controversy arising from the *Bishop of Ripon's* famous sermon at the time of the BRITISH ASSOCIATION meeting.

The BISHOP quotes *Sir G. M. Trevelyan*, who, in the epilogue to his recent "*History of England*," shows that in the first two decades of this century "man's physical powers had far outstripped his mental and moral development," with the result that "to-day, man's command over Nature, so admirably and marvellously won, has become his greatest peril."

And then *Bergson* on "the new disproportion between man's body and soul." How the "long range gun, for instance, but extends the range of his throw, as wireless extends that of his speech and hearing."

"Can we go on enlarging man's body," asks the *Bishop*, "without some sure hope of saving his soul? For the bigger and cleverer a man, the more dangerous he may become to his neighbours. He will be a plus or a minus quantity in social arithmetic, according to his mental, moral and spiritual outlook and capacity.

"*It wants a very high degree of Christianity in both leaders and rank-and-file to make the twentieth century safe to live in.*

"For what we call 'value' depends entirely upon personality. A legacy of £10,000 may be the making of one man and the ruin of another. The issue depends not so much on the filling of his head as on the set of his heart. In other words on his faith, his ideals and his loyalty to them.

"*To-day we are watching our younger generation grow up to receive a legacy of*

LITERALLY MIRACULOUS POWERS,

each one of which may be a blessing or a curse to themselves and the future. How are they shaping for so great a responsibility?"

Now the foregoing testimony is especially noteworthy in view of *St. Paul's* words regarding Christian believers, whom he describes as groaning *within* themselves, "*waiting for the adoption, to wit the redemption of the body.*"

That is to say, waiting for the endowment of a physical body with powers commensurate with their moral and spiritual development. Not that this longing for a perfect physical body is confined to the spiritual man alone. It is shared by natural man, who, in his own way (*though not from the same cause*) instinctively longs for freedom from all limitations of environment.

It is evident that the endowment of physical powers apart from spiritual and moral development constitutes a real danger, just as the possession of moral and spiritual qualities without adequately corresponding physical powers constitutes a severe handicap.

But both these difficulties are solved in the manifestation of the *sons* of GOD. To those, therefore, who cannot reconcile the advancements of applied science with divine revelation, we would say this:

All the powers of science have been anticipated in the construction of the resurrection body. The powers that natural man is trying to secure for himself by adventitious aid, are the natural endowment of the spiritual man's regenerate physical body.

In the world to-day we witness the spectacle of natural man, trying to regain, by external means of mechanical invention, powers he once had, embryonically, within himself, but lost.

Wireless represents the power, independently of all external contrivance, of communication over unlimited spaces.

Television foreshadows the restoration of the power, independently of mechanical contraptions, of vision, unhampered by intervening matter.

Transport foreshadows the restoration of the power, independent of all adventitious aids, of mobility by volition.

These phenomena, now being regained through the medium of mechanical invention, would have been the natural endowment of the human body had not man fallen from his high estate.

That they are so manifest in the resurrection body we know. Jesus was independent of transport, time, speed, distance or obstacle.

All these powers were the heritage of man in his original perfection and will be his again after the resurrection.

It is for the restoration of these lost powers that we groan, waiting for the redemption. And what does redemption mean if not the restoration of something once possessed, but lost?

It is for the manifestation of the sons of God with all these lost powers regained in all their fulness, for which the whole creation waiteth.

* The same principle applies in the Kingdom sphere of operations. See Isa. lx, 12, addressed to Israel in the Brith-ish Isles: "The Nation and the Kingdom that will not serve thee shall perish."

† Extinction? Either that or redemption! Compare Isa. lxv, 25, etc.

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These powers are the attributes in embryo of the Divinity. "Let us make man one of *us*," records GENESIS, "in *our* image."

Television reminds us of the attribute of God described in the words: "*All things are naked and opened unto the eyes of Him with whom we have to do.*" And again: "*The ways of man are before the eyes of the* LORD, *and He pondereth all his goings.*"

The Invisible Ray (power to see in darkness without being seen) is reminiscent of the attribute described in the words: "*Darkness and Light are both alike to Him.*"

During the MILLENNIUM, the perfected fruits of scientific progress will be at the disposal of the nations.

But those who have individually experienced physical redemption (either by translation or resurrection) will have all these powers within.

Regeneration, however, can never come to man by natural development. It is attainable only through spiritual re-birth (or up-lift) in CHRIST. The sons of GOD, through CHRIST, will have won that special and perfect spiritual body by virtue of moral and spiritual regeneration. Having sought *first* the Kingdom of God, they receive all the advantages for which natural man is striving—by miraculous endowment.

The nations of the sons of men, under the direction of the sons of GOD, will proceed in their divinely appointed task of gaining dominion over the forces of nature without fear of wrong or danger.

Thus will they consolidate their victorious beating down of SATAN under their feet.

For the sons of men all the normal relationships and activities of life will proceed under ideal conditions.

As for the sons of GOD, they will have already conquered death, and begun the living of a life everlasting.

DAN IN CORNWALL.

Creasy, in his History of England, says: "We do not know and there are no sure means of ascertaining when it was that the British Isles were first inhabited. The name of the first civilised man who is recorded to have had dealings here is Midacritus. He was most probably a Phœnician sea-captain or merchant, who came to the part now called Cornwall and took thence in his ship, to Tyre or Sidon, a cargo of tin.

The tribe of Dan were the merchant adventurers and carriers; they were also the pioneers of the whole house of Israel, by land and by sea, to the North West of Europe and to the British Isles.

In the genealogies of the tribes contained in I Chronicles, the tribe of Dan is omitted. It is thought, therefore, that this tribe had left Egypt long before the Exodus under Moses, and that they rejoined the rest of the Israelites subsequently. (The Exodus took place 1491 B.C.)

This can be understood from the fact that the Phœnicians were always on the most familiar and friendly terms with the Hebrews and were intermixed with the tribe of Dan. Their earliest maritime commerce was with Egypt, Cyprus and Silicia. Their vessels mounted the navigable branches of the Nile, laid themselves alongside wharves at Zoan and other riverside places, and they were allowed to make a settlement, or fixed home, at Memphis. The Danites in Egypt had therefore every opportunity for throwing in their lot with these people during the period of Bondage.

In 1491 B.C. the camp of Dan were numbered by Moses in the Wilderness of Sinai and showed a strength of 62,700 warriors. They marched on the rearward side of the great square, with Asher and Naphthali. The three tribes together totalled 157,600 warriors.

Forty years later they sent their quota of 1,000 men to fight the Midianites, and in the following year they passed over into the land of Canaan to take possession.

When Joshua divided the land among the tribes, 1445 B.C., Dan's lot was a small one and lay among the Philistines on the coast. H. R. Hall, in his "Ancient History of the Far East," tells us that the Philistines came from Crete to Palestine in 1196 B.C., and that their invasion of the coast territory drove Dan and Asher to the hills. This is not the accepted idea, but if true it would help to account for Dan's early departure on their great trek across Europe.

Thirty years after Joshua's division of the land an event occurred which is given in detail occupying a chapter of the Book of Judges. A body of the Danites took Laish and settled there. This was an act of most far-reaching importance, and the result of precise calculation. They thus established themselves in a country splendid for shipbuilding, amidst the cedars of Lebanon and the oaks of Bashan, with the commerce of Damascus on the one side and their old friends, the enterprising Phœnicians, on the other. On their coast were Tyre and Sidon, the emporiums of trade, a splendid country for shipbuilders and merchants. The rest of the tribe remained in their allotment among the Philistines, as evidenced by the story of Samson, who judged Israel twenty years.

Dan, as a tribe, remained in the land up to so late a period as the time of Ahijah's interview with Jeroboam (984 B.C.). After this they are mentioned no more in the Old Testament, save in connection with the prophetic visions of the latter days (Ezek. xlviii, 1.)

Eldud, a Jewish writer of about the ninth century, tells us that: In Jeroboam's time (975–958 B.C.), the tribe of Dan being unwilling to shed their brethren's blood, took a resolve to leave the country.

The tribe of Dan appears to have been sharply divided into two separate parts.

There were the merchants, the maritime Dan, who scoured the western oceans from Tyre, and of whom Moses prophesied in 1451: Dan shall leap from Bashan.

There were also the body of the tribe from the neighbourhood of the Philistines, of whom Jacob prophesied that they should: bite the horses' heels, or pursue after their enemies. With Samson as a specimen of their strength and valour they were a mighty race. These wrote their name right across Europe, on the rivers, as the Danube, on the towns, as Dantzic, also on Dan or Denmark. The Tuatha de Danaans, or tribe of Dan, from Norway and Denmark, after a while arrived in the north of Scotland, where they continued seven years. They made a descent upon Ireland, and landed in the province of Ulster and took possession of the government and legislation of that country in time to welcome the surviving representative

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of the Royal House of David. The old inhabitants of North Ireland were known as Danonians. Among the kings of Ireland were several Davids, three Solomons, and a Daniel in every house to Dan O'Connell. (Poole.)

Dan, as a tribe, had disappeared before actual national ruin overwhelmed the house of Isaac (722 B.C.).

In the genealogies of the nations in 1 Chronicles there is not one word of the families of Dan, nor in the record of Rev. vii. Dan was not in the country when these records were written.

It is not unreasonable to suppose that the Phœnicians have had more than their due share of credit as merchants trading with the British Isles. There are many reasons for this: Phœnicia gave the name to the trade and the Phœnicians were the original merchants. The principal reason, however, was the blindness of Israel, as prophesied, until the fulness of the Gentiles be come in.

An example of the industry of Dan is shown at the time of Sisera's defeat and death. Deborah in her song alludes only to the tribes lying north of the River Kishon. Why, said she, did Dan remain in ships? She was speaking of the merchant Dan operating from the Sidonian coasts. The answer is provided by historians in these words: Because Dan was looking after the bread question. Dan was, in fact, carrying food for the very people she had conquered.

1,200 years before Christ, Dan had a large fleet in those waters lying between the Baltic, the Mediterranean Sea and Palestine. (Poole.) Coupled with the Phœnicians their colonies were flourishing and extensive, reaching to Britain and the Scilly Isles. When Solomon, about 1000 B.C., formed the two trading fleets, the one from Eziongeber to Ophir and the more distant east, the other westwards as far as Cornwall from the port of Tyre, the Israelites (Dan) participated in the traffic to the west, the British tin mines supplying material for the glorious adornment of Solomon's Temple.

According to Rawlinson, political discontents at Tyre caused the Tyrians, about 850 B.C., to leave their Syrian home for the North African coast, establishing themselves at Carthage with other Mediterranean harbours of refuge—Palermo, Malta and Cadiz. They coasted Spain and Gaul, and crossed from Ushant to the Scilly Islands and the Cornish coast. The Phœnician colonisation and subsequent intercourse with Ireland have been established by language, tradition and external testimony (Cusack's History of the Irish Nation).

Shalmanezer IV. marched an army into Phœnicia, 725 B.C., but he failed to take the island of Tyre. Tyre fell eventually to Alexander in the year 332 B.C., but the Phœnicians having left long before this, it follows that the Danites were the leading merchants there at that time, and that the fall of Tyre influenced their movement towards the far west, that is Cornwall.

We now turn to Cornwall with Devonshire, the ultimate goal of Maritime Dan.

Mr. Polwhele, the historian of 100 years ago, says the first colonists of Britain were the *Danmonii*, who occupied Cornwall and part of Devonshire. Ancient Cornwall included a great part of Devon, if not all. The Cornish were little affected by the military movements of Julius Cæsar. To this Westcote, in 1630, agrees.

Worth, in his History of Devonshire, says: There is no evidence that the Danmonii were ever conquered by the Romans. They retained their nationality under their own native princes. Somerset was thoroughly Romanised. The constitution of Devon is purely Saxon from village to shire. Exeter was a Roman station. Probably Danmonia continuing its trade in metals with the East was one of the last places visited by Saxon or Dane, and it is impossible to credit the assertion that Picts or Scots carried their raids so far west.

The merchants and navigators of Dan will have taken a hand in the most romantic episodes of history connected with the introduction into England of the earliest Christian church in the island of Avalon (which is Glastonbury), due to the fact that the tribe of Dan had a large colony in these parts.

They were a connecting link by sea between Danmonia and Palestine, with intermediate ports of call.

Among the illustrious travellers were probably Joseph of Arimathea and his companions, St. Paul, also Caractacus with members of his household (Dugdale's Monasticum, Poole, Warner Morgan and Greig of Montreal).

There are no doubt in Cornwall many families belonging to the tribe of Dan whose ancestors escaped from the bondage of Egypt, did not take part in the exile to Mesopotamia, and who did not participate in the great trek across Europe, but who continued to sail their fleets on the long sea route, of which the terminal ports were in Cornwall. In many instances we know them by their names. The Anglo-Saxon migrants provided such names as Egbert, Edgar or Ethelred. The Normans, or Benjamites, from their sojourn in France introduced the names of Henry, William, Richard, and so on. But many Cornish families came direct from Palestine, and consequently used their original names, *e.g.*, Daniel, Abraham, Isaac, Bartholomew.

IN MEMORIAM.

The Late Lieutenant-Colonel HUBERT PULTENEY DALZELL-WALTON. Commanding 8th Battalion Royal Inniskilling Fusiliers. Killed 9th September, 1916.

BY COLONEL J. E. PORTEOUS.

THIS gallant officer was born at Kurrachee, India, on the 9th of February, 1866. He was the second son of the late Hubert Izaak Walton, the Director of Telegraphs, Bombay and Persian Gulf, and a great-grandson of Alexander Dalzell, J.P., of the Sciennes, Edinburgh. On both sides, many of his family have served the State, either in the Army or the Civil Services in India, and nearly every member of his family is taking part in the present great war. He was educated at Tonbridge School, Eastman's Royal Naval Academy, Southsea, and H.M.S. *Britannia*. It will thus be seen he was originally destined for the Royal Navy, but, like most boys between the age of thirteen and fourteen, he devoted more time to games than to study, with the result he failed in his first year's examination and had in consequence to leave, according to the rules then in force. He afterwards went to the *Worcester* Training Ship, and there passed all examinations with honour—First Class in all subjects and a First Class (Extra) in Seamanship. With these recommendations he joined the Mercantile

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Marine, but was wrecked in his first voyage. In another ship he went round the world. His father, however, did not consider the prospects of a career in the Merchant Service sufficiently encouraging, and he therefore promised his son that if he would give up all idea of a sea life, he should go up for the Army when he was old enough. Unfortunately the father died when the son became of age for admission to the Royal Military College, Sandhurst. The lad thus thrown upon his own resources, like the best of Britons, migrated to Canada. There he worked at farming and did some sailing on the big lakes. In September, 1884, when he was just over eighteen, he enlisted in the 2nd Battalion of the Royal West Surrey Regiment (The Queen's), but in two months' time was bought out, and, joining Methuen's Horse, he served throughout the Bechuanaland Expedition, 1884-85. In 1885-86 he served with the Bechuanaland Border Police. In May, 1886, when at Mafeking, South Africa, he received a telegram appointing him Assistant District Superintendent of Police, Burma, having been nominated by the late Lord Dufferin and Ava, who was then Viceroy of India. Lower Burma had long been in British possession, but at that time we had just acquired Upper Burma, owing to King Thebaw's wholesale murders and extraordinary conduct. When young Walton arrived in Burma to take up his appointment he was given the choice of Upper or Lower Burma. "Send me where I can use my sword," he said. From the 31st May to 15th June, 1886, he was on special duty with the Hindustani Levy. On the latter date he was posted to the Sagaing district. In June he occupied and commanded our first outpost at Samoon, with a force of sixty untrained men of the hastily-raised Hindustani levies, thirty miles from any supports, in a hostile country. In August, 1886, with only forty-five rifles, he fought an engagement with a large number of rebels headed by a Prince, the Teik-Tin-Hmat. In this action he received two severe wounds. Mr. Walton was thanked by the Chief Commissioner, Burma, for his services and he was granted a gratuity and a wound pension of £50 per annum. When his wounds were healed and his health restored, he went out, as District Superintendent of Police from January to March, 1888, with eight Karens and three or four Burmans and lived in the jungles, adopting the tactics of the rebels and dacoits themselves as the only way of dispersing a strong gang, well armed, and infesting the Sagaing, Mandalay, and Shweto districts. In March, 1888, he was recalled to carry on the work of pacification in the Lower Chindwin district, and to take charge of and organise the police force of that newly-formed district.

For the information of those who do not know, it may be explained that a "District Superintendent of Police" is a gazetted officer and one who has gone through military training, and is equivalent to that of Chief Constable of a county in England, though with far more responsibility and power attached to it. During the war Mr. Walton not only worked with his own Hindustani Levy—Military Police and Civil Police, but with regular European and Indian troops, as occasion arose. He was, in short, a splendid example of how Britons go forth and conquer. He erected forts and buildings, dug wells, made roads, collected intelligence, organised administration, and assisted in the pacification of the country in every way, besides undertaking actual military duties and operations.

For his war services in Burma he received the Burma Medal and two Clasps. The very high opinion formed by all who came in contact with Mr. Walton cannot better be shown than the following extract from a letter written by Colonel Adamson, C.I.E.: "Your personal bravery is well known to all officers under whom you have served, and I have special reasons for knowing your high principles and love of truth and straightforwardness even to your own disadvantage." Lord Dufferin and Ava, after years of experience of Mr. Walton's good services in every way, confirmed what Colonel Adamson wrote. In fact Dalzell-Walton was of a type that no one could help loving and admiring.



THE LATE LIEUT.-COL. HUBERT PULTENEY DALZELL-WALTON.

He was doing good work in Burma when the South African War broke out, and had then twenty-one months and twenty-eight days furlough due him. Yet he begged to be permitted to spend this hard-earned furlough in fighting for King and country. After some hesitation, his request was granted, so we find him on 23rd July, 1900, at Cape Town, South Africa. Lord Roberts appointed Captain Dalzell-Walton as Military Assistant Commissioner at Krugersdorp, under the Military Governor of Johannesburg. His good work was

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soon recognised, and on 23rd October, 1900, he was appointed Captain commanding No. 1 Troop, "A" Division (Western Transvaal) South African Constabulary, on the first formation of that force at Pretoria, for a period of two years. He commanded the Kocksoord Post, W. Transvaal, November-December, 1900; Jackson's Drift Post, W. Transvaal, December, 1900-January, 1901; Van Wyk's Rest Post, W. Transvaal, January-June, 1901. On 21st June he was appointed Local Major with area of command south of Johannesburg to the Vaal River and from Vereeniging-Pretoria Railway on the east to Krugersdorp-Potchefstroom Railway on the west (the Gatsrand country) with a force of nine troops, comprising 900 officers and men. On 11th October, 1901, he was promoted Major (on lower grade) with the same command. In November, 1901, Major Dalzell-Walton's value was better appreciated, and he was posted to special duty under the Provost Marshal and Director of Intelligence, Army Headquarters, Pretoria, and under the direction of His Excellency, the High Commissioner. His furlough was now up, so from 23rd March, 1902, he was seconded by the Government of India for service under the Colonial Office in the S.A.C. for two years.

On the 31st May, 1902, peace was declared and the war ended.

On 26th June, 1902, he was promoted Major (on higher grade) and Sub-Divisional Commandant, Riet River Sub-Division, Orange River Colony (E. Division, S.A.C.), comprising the districts of Edenburg, Fawesmith and Jacobsdal.

For his services in South Africa Major Dalzell-Walton received the Queen's South African Medal and three Clasps, and the King's South African Medal and two Clasps. On the 5th January, 1904, on the expiry of term of S.A.C. service and secondary service, and on the reduction of the establishment, he returned to Burma for duty. As in Burma, so in South Africa, from the High Commissioner downwards all who came in contact with Major Dalzell-Walton had nothing but praise for the man and his work.

In 1908, when home on furlough from Burma, he took up work for the National Service League, acting as Hon. Secretary, Parkstone, Dorset. He thus gave up fourteen years' further service, and took a reduced pension in order to give his life to this work, so convinced was he of the urgency of the cause. Those who had the fortune to know Dalzell-Walton will at once say, "Just like the man—King and country first, self nowhere." Those only who worked for National Service before the war know what fearfully uphill work it was. It was bitterly disappointing to a man so ardent and full of enthusiasm as Major Walton. Hence, when the war came, it was with a sigh of relief this true patriot laid down the pen and once again took up the sword, and, though ten years over military age, appealed to Lord Kitchener for a commission. He was at once made Major of the 8th Battalion Royal Inniskilling Fusiliers. He got his Lieut.-Colonelcy in the field, and the command of his battalion on the 2nd April, 1916. In this very month he was badly gassed, and had never quite recovered from it, but his spirit never failed him and he prayed that he might have strength to do his duty. When he saw this gas cloud coming towards our line he turned towards Jerusalem (2 Chronicles vi, 38-39) and prayed—as he wrote to a great friend and brother officer—that the gas might be blown back on the Germans. In a few minutes the wind changed and the Germans were caught in their own trap and many were asphyxiated and no attack was made. His prayer had been heard and answered. For in this war we are on God's side, the side of righteousness and liberty.

He was killed in action, opposite Ginchy, on 9th September, 1916, instantaneously, by a bullet through the heart, whilst encouraging and steadying his men. Those who saw him in the field in France spoke of him as he was known in Bechuanaland, Burma, and South Africa, absolutely fearless and always thinking of the safety and comfort of his men without giving a thought to self. He was a brave soldier and born leader of men, and nowhere is his death more deplored than in his old battalion, where officers and men simply loved him. They all regret he did not live to see how magnificently the regiment fought that day. He was mentioned in Sir Douglas Haig's dispatches on the battle of the Somme (*Morning Post*, 4th January).

The following are some of the expressions used by officers, clergy, and others, about Dalzell-Walton's death: "He was a man amongst men, brave as a lion, and yet with it all, kindness personified, a thorough Christian and a man who placed God his Creator, his Saviour, before all things." Another writes, "It is the greatest loss we have suffered, beloved as he was by all who knew him, not only those of his battalion, but many others." A third writes, "I have never had more admiration for any man, always cheerful, full of determination and absolutely fearless. He was a born soldier and leader of men, no trouble could be too great for the good of the battalion. He has left a battalion second to none." Yet a fourth writes, "All the officers and men loved and respected him because he was always thinking of their comfort and safety, and because he was such a man and such a soldier. He was one of God's good men."

Now, these expressions, though extremely kind, do not show Dalzell-Walton as he lived; he was a very firm believer in British-Israel Truth, and had made many converts. In leading his regiment he believed he was leading the armies of the Living God. In 1900, when going to the war in South Africa, he wrote to a friend, "Keep up a brave spirit and a lively hope, for this toilsome world is but a stage in which we must play our parts, bravely and humbly, to the best of our ability." In 1905, writing to a friend, he says, "I never work on Sunday, except the matter be really urgent, though, in this country, Sunday is a sort of special work day for certain things; or, a special play day, but seldom a 'Pray Day.'" Here is an instance of his belief in Israel's Covenant, Exodus xxxi, 13, saying, "Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you," Ezek. xx, 12. He was a man of pure and simple faith, great ideals, high courage, and had the heart of a little child. He hated anything base or mean or underhand, and fought against it continually. As an example, see the following extract from a letter, dated November, 1905, to a dear friend:—

"If a man can leave his family nothing else, he may try and

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eave them nothing to be ashamed of, he may try and leave hem the memory of an honest life lived humbly in the knowledge and love of God, honouring the King, serving his country, standing by honour, duty and truth, as essentials. How hard are the simplest things that we may only essay to assert that we will try to maintain them. Virtue must have existed before evil. There would not be untruth but that truth first was. Surely the virtues existed from the beginnings in God, the Alpha and the Omega (Aleph and Tau, first and last letters of the Hebrew alphabet which together gave us our Union Flag ) from Whom are all things, for surely all are to be found in Him, and in Jesus Christ, all truth, all love, all unselfishness, all power, all purity, the essence of all goodness and virtue and truth. If not there, if not set out in human phrase and phraseology in the life, the words, the deeds, the example of the God man, then, where will you find them?

"Both a man himself and his environments may alter his character. In fact, the will, the ego, the spirit power of a man can do much to overcome character I should say, and 'I will take the stony heart out of their flesh and will give them an heart of flesh,' Ezek. xi, 19; 'And shall put My spirit in you,' Ezek. xxxvii, 14.

"This aspect first comes to mind, as it is the greatest educator of character and can cause the greatest changes. But, by his own will, a man must so apply his environment as to do him good or harm I think. We are all here, creatures of a moment acting a part, undergoing a training and selection, and whether one is taken before the other, or one goes to-day instead of to-morrow, is surely not a matter of such overwhelming moment as though this were all, or as though all but one remained for ever, and only one goes for ever."

Then writing to a friend in difficulty, on 30th June, 1906: "Conscience, the desire to play the game for the game's sake, the exhortation to do well what is worth doing at all, these are my mottoes, these propel the machine. There is no external stimulus whatever, rather the opposite. The external associations, instead of encouraging, disgust and clog and dishearten. The 'fear of God,' as it is so simply expressed, is the beginning of true wisdom and happiness. In any case, consider the subject and humble yourself beneath the mighty 'Hand of God,' and 'Hands up' will be a true and an honourable act."

That Lieut.-Colonel Dalzell-Walton met the death, as a leader of men, at the head of his regiment, the very death he most desired, is manifest from the following very beautiful extract of a letter to a dear friend:—

"Apart from necessity, I should be most pleased to get something to do really worth doing, and in a congenial atmosphere. I should like to be able to do something, some spade work, to help my country along the road of time, to help truth and righteousness, honesty and patriotism, loyalty to King and Empire, and above all, in all and through all, to the King of kings. To prevail against the forces of disorder, against the selfish rule of self, against the undisciplined mob of demagogues, against those who seek only personal advantage at the expense of their Empire and Country. I would like to be able to do something for my King and Country, and at the same time something for God. If I am fitted for such great work and have enough faith, I may some day be allowed to bear the burden, to fight the fight, and do something. It may be that the thing I am to do is to do only well and truly the daily round, the common task. I say 'only,' but he who can, as a good Christian and a true Briton, carry on from day to day the daily round and common task well and truly, has done something."

Like a true soldier, he was buried in the country where he so gallantly fell. His was a noble life, and he died giving his life for King and Country, what greater sacrifice can man make.—(From the "Northern British-Israel Review.")

REVIEW.

A Connected History of Early Egypt, Babylonia and Central Asia. *An Original Co-ordination of the Evidences by Modern Methods of Graphical Analysis and Narrative Sequence.* By D. Davidson, M.C., M.Inst.Struct.E. (Published by the Author at 47, Park Square, Leeds. Large Cr. Quarto, Cloth, 15s. net.)

The volume opens with a series of chronological tables, followed by thirty charts, part graphical co-ordination and part statistical abstracting, each chart being accompanied with explanatory text. The result is a narrative of the early history of civilization, which is far more comprehensive and simple, and more easily followed, when once the idea underlying the method of presentation is passed.

This new volume, which, while not precisely a sequel to "The Great Pyramid: Its Divine Message," is, so to speak, the cementing in of the historical foundation of the Pyramid book, much additional information of interest to students of the Great Pyramid. In this connection charts Nos. 23 and 29 may be particularly mentioned. While the conclusions arrived at can be followed and understood by any ordinarily intelligent person who will take the trouble to examine the various charts and diagrams carefully, they also furnish all the necessary proofs which the expert archæologist or historian might demand.

The principles followed are the same as are applied successfully in ordinary business; particularly where problems of a technical nature are involved. A diagram or chart will frequently convey to the lay mind what pages of text would fail to do. By "graphic statics," the engineer himself finds rapidly and accurately the different data necessary for the construction of bridges, roofs and other structures which would otherwise involve much laborious mathematical calculation.

Mr. Davidson has applied similar principles to the problems—many hitherto unsolved—of early ancient history. Each chart embodies the complete story of a particular phase of that history, the accuracy of such being proved by the manner in which the various details, both of individual charts and of one chart with another, are co-related.

Mr. Davidson's reputation, high as it is, will undoubtedly be enhanced by this new volume, which bears ample proof of the painstaking research and close application which is so apparent in all his work, while the originality disclosed in the form in which it is presented is the product of no ordinary mind. As regards the volume itself, the work of compiling and preparing the charts themselves must have been very great, and reflect the highest credit on all concerned in their production.

Basil Stewart.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE Eighth Congress of the B.-I.W.-F. opened on Monday afternoon under auspicious circumstances. The weather was propitious. There was a great audience and the whole proceedings were followed with keen interest. The President of the Federation took the chair and gave an admirable opening address. Prayer was offered by the Rev. Commander Roberts, R.N., the Deputy President. The Scripture was read by the Rev. C. W. Cooper. Impressive addresses were delivered by the Rev. Pascoe Goard, the Rev. W. H. Stuart-Fox, M.A., Mr. John Leech, M.A., K.C., and Mr. Herbert Garrison.

A loyal message to H.M. the King was read by the President to be sent from the assembly.

Another fine audience gathered for the evening meeting, over which Mr. W. T. F. Jarrold, J.P., ex-Sheriff of Norwich, author of "Our Great Heritage," presided. Prayer was offered by the Rev. Osborn Goodchild. The Scripture was read by the Rev. Lionel Calway. Stirring addresses were given by the Rev. Merton Smith, the Rev. Joseph Gay and Mr. John J. Morey. Mr. Harrison Hill presided at the Grand Organ. Delegates and representatives attended from many parts of Britain, Canada, U.S.A., Africa, Australia, New Zealand, West Indies, and other parts. The Congress is proceeding as we go to press. Reports of the addresses will appear in future issues of this journal.

* * *

Congress Continuation meetings will be held next week at Headquarters, 6, Buckingham Gate, S.W., from Monday to Saturday inclusive, at 2.45 and 7.30. Railway vouchers for cheap fares are available for any and every day of the week. The Secretary-General will gladly supply as many as may be required. The list of chairmen and speakers will be found on the back page of the Congress programme. Messrs. David Davidson, Spencer Palmer, and Basil Stewart will deal with the subject of the Great Pyramid.

* * *

Our Commissioner, the Rev. T. H. Whitehouse, will preside at the meeting of the Birmingham Branch on Monday next, when Mr. H. D. Houghton will lecture. On the following four days, 11th-14th October, Mr. Whitehouse will conduct a B.-I. Mission and give eight lectures at the Albert Hall Institute, Nottingham, at 3 and 7.30 each day. The friends at Nottingham are making great preparations and expecting big things.

* * *

Other engagements next week are: Monday, at 7.30, the Rev. Guy Waddington, M.A., Friends' Meeting House, Fountain Street, Bradford; Tuesday, at 3, the Rev. C. H. Coates, Wesleyan Hall, High Street, Herne Bay; Tuesday, at 8, the Rev. C. H. Coates, Parochial Hall, Herne Bay; Wednesday, at 3 and 7.30, Lt.-Col. Smythe, Dover Institute; Thursday, at 7.30, Mr. J. Harrison, U.M. Church, Wellington Road South, Stockport; Thursday, at 3 and 7, the Rev. Guy Waddington, M.A., Masonic Hall, St. Leonards-on-Sea; Friday, at 3 and 7, Mr. Basil Stewart, Hastings (members only).

A Bible Study Class is held by Mr. Jones at 4, Pelham Crescent, Hastings, every Tuesday, at 7.30 p.m. Friday, at 3, the Rev. C. H. Coates, Y.M.C.A. Hall, West Croydon; Friday, at 8, Mr. J. J. Morey, Y.M.C.A. Hall, West Croydon.

* * *

The Rev. Joseph Gay, A.T.S., has addressed meetings at North Finchley, Herne Hill, St. Paul's, Canonbury, and the Islington Branch of the Toc H Association. Attendances were good and much interest was awakened, many new enquiries were made. During last week Mr. Gay conducted a mission in the Guild Hall, High Wycombe, and also spoke at two drawing-room meetings.

* * *

Two successful meetings were held on 26th September in the Y.W.C.A. Hall, Putney. Mr. J. J. Morey spoke in the afternoon on "British-Israel: What good is it?" and in the evening on "The Great Pyramid." The excellent audiences were due largely to the efforts of Mrs. Welcher and her assistants.

* * *

Mr. S. E. Steele addressed the members of the Hull Branch in the Church Institute on 28th September, bringing to light facts which were new to those present on "The Druids and their Religion."

* * *

Mr. Howard B. Rand, of Haverhill, Mass., U.S.A., writes: "It was with great pleasure that we welcomed the Rev. Pascoe Goard for the third time on 13th and 14th September, when he gave two addresses in the largest church in the city. Many of the ministers were present at both meetings and they were greatly impressed; the results have been felt in neighbouring States. We cannot speak too highly of the services Mr. Goard has rendered. The special number of THE NATIONAL MESSAGE has been widely circulated. A flame has been kindled that will spread in many directions, and we pray that Israel will soon awaken to her work and destiny."

* * *

The Hon. Commissioner for the North, the Rev. Guy Waddington, has visited Morecambe and Newcastle. At the first place, the opportunity was found by a visitor, who held a drawing-room meeting in the afternoon, and engaged a room at a café for the evening. This opening will (D.V.) be immediately followed up, and any readers who reside in the district are asked to send their names and addresses to Mr. Waddington. At Newcastle, through the energy of Mr. J. A. Stell, a meeting was held on Thursday evening, and, after an address by Mr. Waddington, it was decided to form a Study Circle at once, and to have a public meeting on Thursday, 20th October, in the Parish Hall, Long Benton, at 7.30 p.m. In both cases the deepest interest was shown, and the outlook for the future is bright. Will readers please remember the work in their prayers?

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This series of appeals for those so piteously unable to plead for themselves has been costly and must now be discontinued, unless some Lover of Righteousness, some "Help of the helpless," some "friend of every friendless beast" will come forward and make it possible to prolong them.

Readers of the "National Message," it is a divine thing to care for the little children, but He who "set a little child in the midst" goes with the little sparrow "all the way" till it flutters to the ground and dies! You will be more "perfect as your Father in heaven is perfect" if you extend your chivalrous pity and protection to His dumb children.

Oh, do your utmost, in His Name, to end this godless, crazy carnival of "Scientific" cruelty that is a travesty and a prostitution of the gracious service of heal ng. There cannot, surely, be one of you so hopelessly selfish as to be willing to spare yourself pain by inflicting it on others!—and those others, helpless dumb creatures! So would not Christ "who

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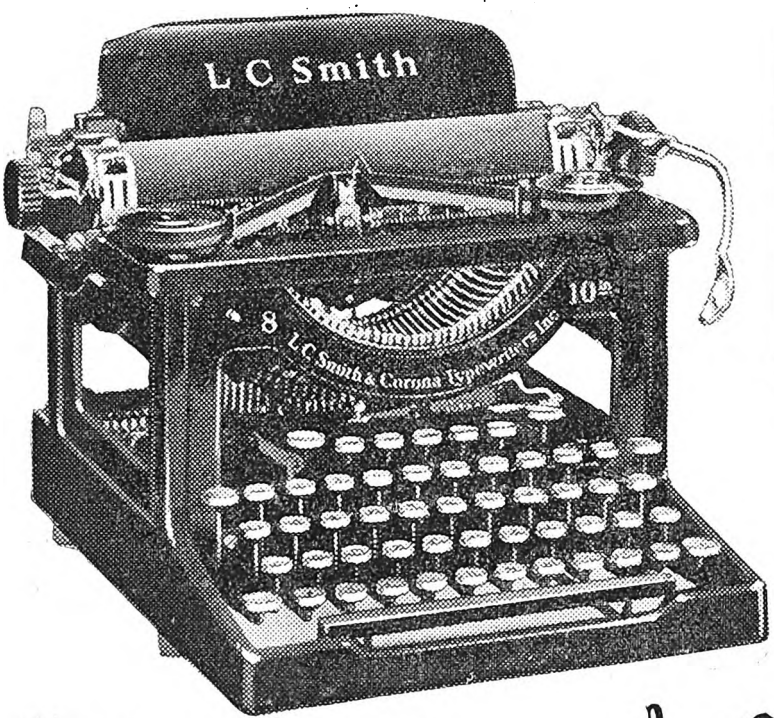
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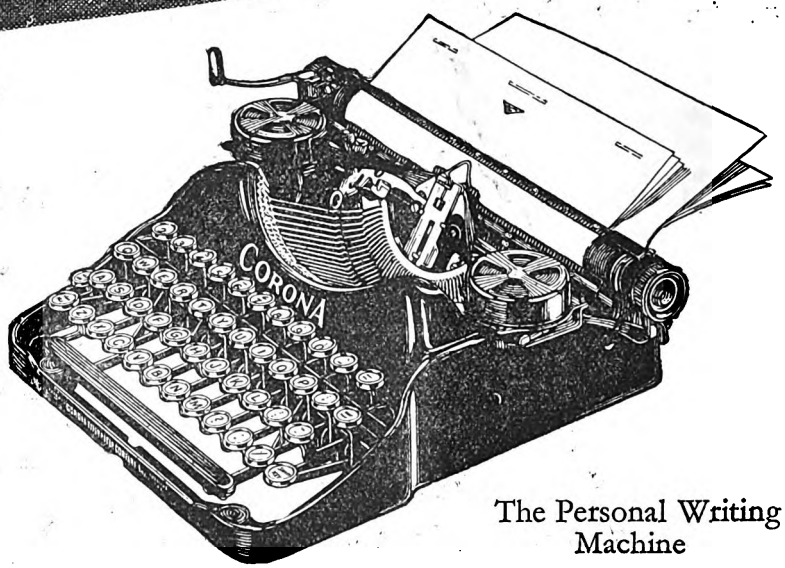
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EDITORIAL.

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 KINGDOM OF GOD.—VIII.

BY THE REV. W. PASCOE GOARD.

THE KINGDOM OF THE HOUSE OF DAVID AND OF OUR LORD.

LET us now proceed to examine the plane of activity in which the occupant of the throne of David moves; that is to say, the national plane.

David was anointed King *ten hundred odd years before Christ.*

This was the beginning of the House of David. David came from the House of Jesse; of the tribe of Judah. But at the date referred to the House of David was established, by Divine appointment, as a separate, distinct, superior organisation to rule over all the tribes of Israel. Thenceforth it equalled and was exalted over "the House of Israel" and "the House of Judah."

David and his seed were made King *for ever.*

The throne of David was established *for ever.*

The House of David was established *for ever.*

Let these *for ever* appointments stand as the basis of the Davidic House and throne.

INTERNATIONAL SITUATION.

When David came to the throne, he found Israel oppressed by the surrounding nations. Saul, and Jonathan, his heir apparent, were slain in battle against the Philistines, and the forces of Israel were scattered.

The main activity of the Davidic House in the lifetime of David was that of *pacification* of the homeland and surrounding territory, by virtue of the power of the sword.

Let this matter be carefully considered. It was the first task of the House of David, and it continued to be the task of the House of David during all the period of history recorded in the Bible. It has been the prime duty of that House down to the present day, and we have the testimony of the prophets that *the very first duty which will confront the returning Son of man*, of the House of David, *will be that of pacification of the earth* by the output of Divine power.

The Army, and its defensive use, was and is a prime factor in the activities of the House of David.

Mark; this is not the expression of an opinion. If it were it would be of little value. It is the exposition of the written statements regarding the activities of the House of David, which none who are informed will be inclined to deny.

Many will feel repugnance at the thought. But that cannot alter the fact. It is well to remark that whereas the House of David has *failed to pacify the earth* up to the present, and the prophecies inform us will have failed to do so when Our Lord shall come, *the first output of the power of the Son of man in commencing His reign will pacify the earth.*

Thereafter there will be no more war on the earth.

Albeit, even then the nations will be compelled to keep the peace by the exercise of authority, drought and pestilence as punitive agents being the agencies by which to enforce obedience.

The earth will be at peace soon after Our Lord shall take to Himself "the throne of His father David," as the Holy Scriptures make abundantly clear.

Peace having been established, at home, and in surrounding territories, David wished to turn his attention to building a

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Temple for the Lord of Hosts, the King of Israel. This, however, was not to be.

We must follow the activities of the House of David into the next reign, when Solomon sat upon the throne of Jehovah as King in the room of David his father.

THE NAVY.

Among other activities, and we shall bring this in here as being the establishment of the kindred Service, the House of David *established the Navy*.

We are told that Solomon had a Navy at sea, of ships of Tarshish; and a Navy yard at Ezion Geber on the Red Sea. (See 1 Kings ix, 26, 27 and x, 11, 22 and 27.)

Thus was established naval activity which covered all the northern hemisphere, east and west.

Time would not permit us to follow out this statement to its development and final conclusion. It is enough to show that the great maritime activities of God's Kingdom-nation were well established east and west under the reign of Solomon the King. Naval matters are foremost, next to military pacification, in the scope of the operation of the House of David.

The probability is that the origin of *the Trinity House* organisation, the beginnings of which are shrouded in the mystery of early days, must be assigned to this time, as indeed tradition does so assign it. There may be found many enlargements of the charters of Trinity House, but not one has found its beginning. Perhaps if there shall be found by the Palestine Exploration Society, or otherwise, the archives of Solomon's reign, the origin of the Trinity House charter will be found among the documents of that reign. We are more intimately connected with the past, back to three thousand years ago, or more, than most people imagine, or will be prepared to admit. This will no doubt become more and more clear as the years go by.

The Army and the Navy were two of the primary agencies of the House of David, and have continued to be so to the present time.

COMMERCE.

We now turn to another of the great activities of the House of David, namely, *the institution and fostering of the commerce of Israel*. (2 Chron. i, 15–17.)

> And the king made silver and gold at Jerusalem *as plenteous* as stones, and cedar trees made he as the sycomore trees that *are* in the vale for abundance.
>
> And Solomon had horses brought out of Egypt, and linen yarn; the king's merchants received the linen yarn at a price.
>
> And they fetched up, and brought forth out of Egypt a chariot for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so brought they out *horses* for all the kings of the Hittites, and for the kings of Syria, by their means.

Solomon covered the seas with his fleets of merchantmen. He entered into treaty relationship with Huram, King of Tyre, for mutual assistance and partnership in home and overseas enterprise.

Much is revealed along this line. But it is sufficient for our purpose to indicate that the House of David early established, and continually fostered, commerce at home and abroad.

COLONISATION.

"He built Tadmor in the wilderness." (2 Chron. viii, 4.)

This was the commencement of the activity of the House of David in setting the pace for *adventurous colonisation*. The building of one city was a matter of no great importance for future generations, and, if that were all, the fact would not have been recorded in the Bible. But *it constituted the beginning of a process of occupying the waste places of the earth, and of planting communities and building cities in the wilderness, which has never departed from the House of David, and has never shown greater enterprise and enthusiasm than is manifest at this day*. Look at the waste places of America, of Canada, of Australia, of New Zealand, of Africa, etc., and see the continuance of the activity under the flag, which was inaugurated when Solomon of the House of David "built Tadmor in the wilderness."

THE ORGANISATION OF INDUSTRY.

Of all the industrial organisations introduced by the King in his far extended Empire we are, of course, not able to tell. There was the organisation of *shipbuilding* upon the Mediterranean and the Red Seas. This could not have been a slight matter, for Solomon had fleets which circumnavigated Africa, from east to west, and from west to east. He had fleets which traversed the stormy waters of the North Atlantic, and of the Mediterranean Sea; of the Red Sea and of the Indian Ocean.

Of the organisation in the essential industries we have not the details, but we know, for instance, that in *brass casting he was able to secure results such as workers in brass have never achieved in modern days*. The pillars for the Temple were of brass. They were hollow tubes, highly ornamented. They weighed seventy or eighty tons each; and *they were cast in one casting*. Perhaps the most up-to-date steelworks could do this with steel. No doubt if the modern engineer were faced with the necessity of doing such a piece of brass casting, he would find a way to do so. But the fact of the matter is, he has not been called upon to do so, and has not accomplished such a task, neither is he sure how he would go about it.

The casting of the laver for the Temple was a piece of work in the same category. Nothing in modern brasswork has equalled it.

The mason work, the gold, silver, iron smithing work, the work of the lapidary, of the textile worker, of the dyer, the wood worker, all these lines of industry were organised. All of them were brought to bear upon one great work, the building of the Temple; and *all of them were taught and carried on throughout the Kingdom at home, and overseas.*

Let us take a glimpse of the magnitude upon which such industrial organisation took place. (2 Chron. ii, 1, 2.)

> And Solomon determined to build an house for the name of the LORD, and an house for his kingdom.
>
> And Solomon told out three-score and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

It will be enlightening to read the whole of this chapter.

What we are now looking upon is the starting of the new industrial organisation in Israel by the House of David on a scale, up to then, undreamed of, and the organisation then

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set on foot on such a scale has never died in Israel, ancient or modern.

ARCHITECTURE AND OTHER FINE ART WORK.

We now come to the building of the masterpiece of Israel architecture: the Temple. The plan of the building was an inspired one. Perhaps this is not an unique matter in the development of the useful and beautiful arts in Israel. We shall take this, not as an isolated piece of inspiration and work, but as the masterpiece of Israel architecture, *which set the standard for the ages which should follow.* (2 Chron. ii, 4-7.)

Behold, I build an house to the name of the LORD my God, to dedicate *it* to him, *and* to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This *is an ordinance* for ever to Israel.

And the house which I build *is* great; for great *is* our God above all gods.

But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who *am* I then, that I should build him an house, save only to burn sacrifice before him?

Send me now therefore a man cunning to work in gold, and in silver and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that *are* with me in Judah and in Jerusalem, whom David my father did provide.

The industry here organised, the architecture and the masonry of Israel, *has never died out*. Wherever the people of Israel have travelled, from that day to this, *they have left monuments of their architectural and masonic ability.*

The Goths were of Israel. The Romans called them "Barbarians." But they built such dreams of beauty wherever they went, in connection with the worship of God chiefly, as showed them to be indeed cultured and skilful to the highest degree. Let the beautiful Gothic architecture of Europe and Britain tell this story. What a triumph for the House of David to start such a great movement as this, and to continue it down through the ages.

ADMINISTRATION OF LAW AND JUSTICE IN ISRAEL.

This is so vast a part of the theme as to make it impossible to deal with it in a paragraph of an article. Sufficient to say that in this activity—the prerogative of the House of David—David, Solomon, and their successors, "sat upon the throne of Jehovah as King," as we read in 1 Chron. xxix.

The theme includes the inculcation of morals and ethics, by precept and example, culminating in the teaching and life of Our Lord.

It includes the suppression of unrighteousness by the right hand of power in administration of law and justice.

The law administered is the law of Jehovah.

The justice meted out is intended to be the justice tempered with mercy of the Lord.

The plane of administration is first national, and then universal. For it is the House of David which provides ultimately "The Lamb of God which taketh away the sin of the world."

We shall leave this for the present and continue next week.

CONGRESS NOTES.

BY THE COMMISSIONERS.

THE Eighth Annual Congress of the British-Israel World Federation opened on Monday afternoon, 3rd October, in the large Central Hall, Westminster.

Major James Knowles, O.B.E., President of the Federation, was in the chair. The proceedings opened with the singing of Parry's "Jerusalem," followed by "O God, our help in ages past." Rev. Commander Roberts offered prayer, and Scripture was read by the Rev. C. W. Cooper, M.A. The area of the large hall was quite full, with a large number in the gallery when the President rose to speak. A telegram of loyal greeting to His Majesty the King was read by the chairman and unanimously approved by the large audience.

The President welcomed all newcomers to our Congress, and especially expressed our joy and satisfaction at the safe return of the Rev. Pascoe Goard and Mrs. Goard. He also voiced our hearty congratulations and thanks due to our esteemed Secretary-General, Mr. Herbert Garrison, and his fellow workers upon the great advance made by the Federation during the past year.

The President then addressed himself to those who were strangers to our teaching and explained various points of evidence, showing that the Anglo-Celto-Saxon people were the descendants of the lost tribes of the House of Israel.

The first speaker was our beloved teacher, the Rev. Wm. Pascoe Goard, who brought messages of brotherly greeting from Victoria, Vancouver, Calgary, Regina, Manitoba, Ontario, Chicago, Boston and other Canadian and American Branches of our Movement. He drew a vivid picture of the immense areas covered by these messages, and assured us of the rapid growth of our teaching overseas.

Mr. Goard proceeded to speak upon "The approaching World Crisis." He preferred to omit the word "approaching" for the crisis was now on. He pointed out that the present period is but an armistice, and warned the British people that just as they refused to heed before 1914 so they refuse to heed to-day, although the second and final phase of the crisis is close upon us. He emphasised the fact that God's kingdom-nation is the Israel kingdom of to-day, and must be the nation at the centre of the last world crisis. He showed that this is not, and cannot be, the Jewish people, but is the Empire of Great Britain. This is the nation of the New Covenant and Jehovah is in the midst of her. Germany failed in the late war because Jehovah was against her, but some of her supporters determined to achieve their object by the doctrine of Communism, and this is proving a more deadly foe than German arms. Nations have been overcome by this doctrine, and the crisis of to-day is but a continuation of the same struggle which began in 1914.

This phase of the crisis must be met, and the simple individual Gospel of salvation will not meet it; only the Gospel of the kingdom will be strong enough to meet this deadly thing.

When the world realises that God is still with His Israel-British kingdom the victory will be won.

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The Rev. W. H. Stuart-Fox, M.A., next took the platform and said that we had two great World Movements at work to-day. One spiritual and the other material. The material nation is the body of the spiritual.

The devil is to-day trying to destroy our faith by perverting our knowledge of our forbears. This Federation exists to show the true connection between those two great phases. The speaker referred to the pessimism which exists in many minds as to the future of our Empire, and told us that we can be optimists when we are able to find our origin in the early ages, and very aptly quoted the prophetic words of the Abrahamic Covenant. He quoted from various great statesmen and leaders of many nations to show that the great men of all ages have seen mighty principles at work in the life of the British Race which must survive and build a great nation.

The speaker showed that the British people have maintained the chief characteristics and religion of the Bible Race, and he therefore has no fears as to the destiny and future of our nation.

If men could prophesy correctly the recent eclipse of the sun, and all men believed them, why should they not believe when God foretold the eclipse and restoration of His Israel people. They know of their eclipse, but refuse to believe in their survival and restoration.

Modern teachers presume to cancel God's prophecy, and we are met in this Congress to proclaim the surety of God's Word and the reliability of its fulfilment.

Mr. John Leech, K.C., gave the final address and stated that when we find men of science and religion making statements about the creation of man it is well we should look at the Word which God, the Maker of man, has left on record. As a lawyer he stated that there is no evidence to support evolution, not a scrap of such evidence as would be accepted by a Court of Law. It is all surmise and supposition. The theory of evolution only applies to the body, and the scientists agree that they have no evidence as to the soul. Until they prove that God's power was limited and was unable to make a special creation of man (and this they cannot prove) we will not believe the empty theories they advance. God placed man in authority over the animal world, then man was of an entirely different order than the animals he was to govern.

"Let us make man," God said, "in our image and after our likeness." God never uses superfluous words. Therefore the Trinity planned to create man to fulfil these two points. The speaker argued that the first was achieved at the creation, but that the second, the likeness, will reach its completion when mankind in Christ has grown up into His likeness. The image by creation, but the likeness through redemption. Before the end the whole purpose of the Creator will be fulfilled, but the scientist has missed the whole purpose of the creation story.

Mr. Herbert Garrison, the Secretary-General, raised his protest at the manner in which the Modernists had recently voiced the bankrupt theory of evolution. He especially objected to the sermon of Bishop Barnes being delivered to a congregation of schoolboys, and characterized the whole business as a revival of paganism in this country.

The speaker proceeded to enforce the importance of our teaching, and emphasized the place of the Gospel of the Kingdom in the teachings of our Lord.

Mr. Garrison was pleased with the large audience at this opening session, and urged all to attend throughout the week.

Truly the Congress has begun splendidly and augurs well for the meetings which are to follow.

MONDAY EVENING.

CHAIRMAN, WM. T. F. JARROLD, ESQ., J.P. The opening hymn, "Praise, my soul, the King of Heaven," was sung, and Scripture was read by Rev. Lionel Calway. Prayer was offered by Rev. Osborne Goodchild.

The chairman referred to his initiation into B.-I. teaching. During the war the vision of the four great world-powers outlined in the second chapter of Daniel was explained to him, and he saw that Germany was bound to fall. He commenced therefrom to study the Israel prophecies, and could not escape the evident fact that the British Empire fulfilled them all. The extent, influence and character of our Empire exactly corresponded to those of the Israel nation of the latter days, and he was bound to admit that the lost Israel people were found in Great Britain. The Chairman quoted several prophecies which were fulfilled in detail during the late war.

Rev. Merton Smith was the first speaker. He compared the teachings of scientists forty years ago with those of to-day, and showed that their ground has always been changeable and unreliable. He announced as his text, "At evening time there shall be light."

Gross darkness shall cover the earth, but it shall disperse, and light shall come at evening time.

We have also a more sure word of prophecy: "If you believe the prophecy of the Bible," asked the speaker, "how would you like to see it fulfilled?" In answer to the question, Mr. Smith referred to the birth of Christ, the life and death of Christ, and showed that the 120 prophecies concerning Christ were literally fulfilled to the letter. They exemplified the "sure word of prophecy." A great conspiracy has been trying for 2,000 years to undermine Scripture prophecy, but it cannot succeed, for the Word of God is sure.

He referred to that conspiracy at the present day, and connected it with the plot of centuries ago. The speaker then quoted various Old Testament prophecies and showed that the fulfilment is literal, or it is no fulfilment at all. "In Isaac shall thy seed be called."

"Manasseh shall become a great people, but Ephraim shall become a multitude (or company) of nations."

"The archers have sorely grieved him (Joseph) but his bow abode in strength."

"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."

These and other great prophetic words were dealt with, and the speaker emphasised the fact that only literal fulfilments are possible, and these can all be found in the British Empire and the U.S.A.

Mr. Smith then dealt with the great menace coming up

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to-day. He quoted the great words of Sir Austen Chamberlain at Geneva recently, and then brought us to some great words of Isaiah assuring us of a safe deliverance from the great tribulation which is upon us to-day.

Mr. J. J. Morey followed, and expressed his belief that our Federation had arisen by the providence of God to do a great work at the proper time.

He believed that the teaching of our Movement would succeed for the following reasons :—

1. *The British people do not want to part with the Bible.*—The modernists and scientists do not represent the masses of our people. They would much rather see it fulfilled than discarded. They will gladly welcome any Movement which will restore it to its proper place in our national life. There is no need to part with it, for God is proving it to be true.

2. *The British people are not satisfied with the present teachers.*—They tell us that the teaching of the Church is unreal, insufficient and incomplete. Millions admit they have never been introduced to large portions of Scripture. It is the Church's own fault the Churches are empty. Though men are discarding the Church they are not discarding the Bible. Because we present a whole Bible our Movement will prosper. The history, prophecy and teaching of the Bible are interwoven, and no one is a true Bible student who neglects any one of the three.

3. *Our people are conscious that Britain has received a great call, a great commission, a tremendous task in the building of a new world.*—Men believe this, but they want the fact explained. Our preachers state the fact but give no reasons. The Bible is a national Book, and contains all the laws and principles required by King and Government, as well as the message for the Church. When the nation sees its place in the Scripture message it will rise to fulfil its task. We meet the demand of the people and relate the Empire to its Book.

4. *The British people do not accept the teaching that the Jews only are God's chosen people.*—We show who the Jews are and give abundant evidence that there must be an Israel nation somewhere containing at least eleven and a half of the twelve tribes of Israel, and we find everywhere an eagerness to have this problem solved.

5. *Our people are loyal to Christ the King.*—They admire Him ; they believe Him ; they want His laws and principles to come into actual operation. Though the Church has failed, Christ has not failed. Men are tired of partial teaching about Him, and are opening their minds to the teaching as to His Kingdom as well as to His Gospel of Salvation.

Men are calling for wise leaders, and are prepared to follow a clear guide to truth. We hope in some measure to meet this demand, and are confident that the nation will rise and build on earth the final phase of the Kingdom, the Kingdom of Jesus Christ Our Lord.

Rev. Joseph Gay then addressed us upon the projected nation of Great Britain. He first discussed the basis of authority and showed that infallibility exists only in God. Because the Bible is the revelation of an infallible God it can be absolutely relied upon. Jesus Christ embodies the infallible personality of God, and he asked that we should all agree to accept Him as our authority. He showed that Christ adopted the whole of the Old Testament, and therefore it bears Divine authority. In the Old Testament there are undoubted references to an Israel nation in the latter days. In Genesis xxxv, 11, we read "A nation and a company of nations shall be of thee "—a projected nation. In Daniel ii, 44, "In the days of these kings," etc. Also in Matthew xxi, 43, "The kingdom of God shall be taken from you and given to a nation," etc. In all these cases a projected nation is clearly indicated. Turning to the British Empire, he saw an exact fulfilment of the passage in Genesis. Dealing with the passage in Daniel ii, the speaker showed that under the figure of the Stone the story of the British Empire is told. He reviewed the story of our early colonists and showed that the brave men of the *Mayflower* built the constitution of their American colony upon the principles of the Bible. He referred to Cromwell, Milton and others, and asserted that these men built the British Constitution also upon the Bible. Our history agrees with the statement made by Daniel. Dealing with Matthew xxi, 43, the speaker stated various plain facts to show that the fruits of the Kingdom, viz., righteousness, peace and joy in the Holy Ghost are forthcoming in the life of our nation. We strive to govern righteously, and are succeeding in the attempt more than any other nation. And we are lovers of joy ; born optimists, full of hope and joy. These are fruits of the Kingdom, and are exemplified in the British race.

The speaker then showed the progress of the Kingdom story of the Bible. Abraham the individual, Isaac the family man, Jacob the tribesman, Israel the nation, Britain the race.

It is time Britain stopped her fooling ; she is losing her head over trifles, and it is time she heard God's call to the nation to prepare herself for the tremendous task she is destined to fulfil.

The first day has been in every sense a great success.

Some 1,700 people at each meeting have listened intently to the addresses, which all admit have been of a very high order.

Great enthusiasm prevailed, and everyone felt that our great Truth is finding its own place in the thought and belief of our nation.

* * *

The Rev. W. M. H. Milner, M.A. (Oxonian), occupied the chair on the Tuesday afternoon. After the singing of hymn 55, the Rev. T. H. Whitehouse offered prayer, and a passage of Holy Writ was read by the Rev. J. H. Satchell, B.A.

The Chairman said : Dear B.-I. friends, old friends and new, it is a great privilege to occupy the chair at this great meeting, and I would like to say something which will encourage old believers, and interest new.

I look back to fifty years of B.-I. work and service, and I find an ever-increasing joy in it. I came to the knowledge of this Truth when I was quite a young man and therefore was saved unlearning much which has to be unlearned by those who come into it later on in life.

He went on to say that he had found B.-I. a great help to him when he had to stand before his people and preach. It

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did not deny the old truths but confirmed one's faith in the old Bible stories. We were not introducing any new religion, but sought to confirm the whole truth of the Bible. He thought that B.-I. was a kind of freemasonry binding all peoples together all over the world.

These big meetings were to him a very wonderful and most encouraging sight. He remembered a little room up a staircase in St. Martin's Lane where they used to meet. He had watched the gradual growth from Fetter Lane and Caxton Hall to the great Albert Hall, and now for a whole week in this spacious hall at Westminster.

The Rev. J. J. Whitehouse, Vicar of Southend, was the first speaker. He reminded us that he was a new-comer to this truth, and thought that, with such an array of speakers as those who would address the assembly during the week, it would not be easy for him to strike a fresh line of thought.

Notwithstanding this choicely-worded preamble, Mr. Whitehouse was able to strike a very fresh line of thought and delivered a masterly address, taking as his subject, "British-Israel Truth and the Modern Mind."

He brought three witnesses to the modern mind: a churchman in the person of Dr. Streeter, Canon of Hereford; a novelist in Mr. H. G. Wells; and the Newspaper Press. He quoted Dr. Streeter at some length in order to show that the intellectual of to-day was simply steeped in pessimism. There was no need for this. Every problem had its solution as every door had its key. All you had to do was to apply the right key. The intellectuals were trying to open doors with wrong keys, and refusing to use the right key. He instanced the case of a clergyman in his town who said that B.-I. assumptions amused him. It seemed likely to grow, and if it did he might feel it his duty to preach against it because it was purely national and did not send out missionaries to preach the Gospel to the whole world. Such was the mistaken notions of those who did not take the trouble to inform their minds. This key they threw on one side without taking the trouble to verify the facts. This seemed to be a common feature in leaders of religious thought. "Critics don't give us a fair deal." The new life which the worthy Canon said was necessary to save civilisation B.-I. could supply. It is the main theme of Holy Scripture, the golden thread running through it from beginning to end. Jesus Christ is the Saviour of all races, and Israel is God's appointed messenger to take that evangel through all the world. The God of righteousness rules the world in righteousness.

Coming to the second witness, Mr. H. G. Wells, the speaker pointed out that what Mr. Wells is after is the religio-political led by a small minority pointed in our direction. "Is Saul," said the speaker, "among the prophets?" This new order he talks about, sees in vision coming, rather misty to him, is quite clear to us. The same presentment exists all over the world. Everybody seems to be looking for a coming ruler, a dictator. There is a strong desire for some one to take hold of the reins and secure for the people sound government. We believe we are on the verge of beholding such an one. This expectation is highly reasonable. The prophets leave us in no doubt about it. The Lord our God shall come to Zion. Christ is the one who will come and rule the world in righteousness.

In dealing with the modern Press, Mr. Whitehouse said that B.-I. sheds not only a wonderful light on Scripture, but makes doubly interesting to us our daily newspapers. "Coming events cast their shadows before," and many of those shadows were being cast to-day in the Press.

"Circumstances and revelation go hand in hand. We must be ever watchful and awake, keeping the real issue before the world. Let us see to it that we, as individuals, have on the wedding garment wherewith to greet our Lord when He shall come again. Let us keep our hands off all men and nations bent on mischief; have nothing to do with them. God never lets either a man or a nation run to ruin without warning."

Mr. Whitehouse held his audience enthralled from start to finish. It was a great deliverance and the prolonged applause which burst forth from the assembly in every part of the building as the speaker resumed his seat, testified to the warmth of its reception.

The Rev. Wm. Pascoe Goard followed with a most timely utterance. He dealt with the application of our truth to the modern theological mind. Wonderful light was pouring in upon us and none of us should stand still. The man who does not keep pace falls back, he becomes a back number. Some have been walking in the light, and some contrary to the light. Those who have been walking contrary to the light are forty years older than those who have been standing still, and have, therefore, earned the title of old fogies.

It would be impossible to do justice to this very fine address in the space at our disposal. Here are some of the most striking passages:

"The fundamental doctrines of the Christian faith stand or fall with the verity and unity of the race, the nation kingdom of Israel."

"The Covenant began in the Garden of Eden, but the first terms were given to Abraham. 'Remember Abraham your father and Sarah that bear you.' 'Abraham our father after the flesh.' If there is no race then there is no covenant, and if there be no covenant, where is your foundation for justification by faith?"

Mr. Goard recited the terms of the covenant as given in Deuteronomy, and stressed the very important fact that if Israel would only obey the Lord God Almighty, He would remove all sickness from among the people.

"Restoration of the Divine law will take away all sickness."

"Where is the covenant if there is no nation to-day?"

"Where is the covenant of the nation which has passed away, what has become of it?"

Referring to the virgin birth, Mr. Goard said, "Do you believe in the virgin birth?" A murmur of approval came from parts of the building. Lifting his voice he said, "If you believe, say 'Amen.'"

"AMEN" came readily from the audience. He was evidently not satisfied, and so called for a louder "AMEN." It was a truly thrilling moment as the audience responded with a loud and fervent "AMEN."

He smiled a smile of intense satisfaction, and then drove home the truth with convincing force upon the people.

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Can you accept the sign and reject the thing signified? The virgin birth is wrapt up in the continuity of the throne of David.

Quoting at length from the ninth chapter of Isaiah, he said: "Missionary advance must keep pace with the advance of the kingdom." It was, indeed, a notable pronouncement.

Two gentlemen from the U.S.A. were then introduced to the audience, and were accorded a very hearty welcome. Dr. Stuart, of Philadelphia, and the Hon. Carl Vrooman, of California. Dr. Stuart said he would go back to America profoundly impressed with that meeting, and he sincerely hoped that our great truth would spread in America. The Hon. Carl Vrooman said he came to listen, not to speak. He thanked them for their warm welcome. He was as yet only in the ABC stage, when he had learned more he hoped to speak, and might then be able to come over again to a future Congress and address them.

We were all very sorry indeed to learn that our esteemed friend and brother, the Rev. James Mountain, D.D., was prevented by sickness from addressing the meeting. The Rev. Ebenezer Fox, of Australia, took his place. Taking I Corinthians x, as his text, he gave a beautiful address on the stone to which St. Paul refers as the rock that followed them.

Major Rigg, O.B.E., occupied the chair at the evening meeting. The Major has a strong and very effective delivery, speaks with profound conviction, and carries his audience with him in the full weight of a very decided personality. He expressed his pleasure in once again being allowed the opportunity of associating himself with the great B.-I. Cause. Nothing, he said, appealed to him so much as this great Cause. To him the whole of our message seemed so clear and so simple that he marvelled at those who said, out of a sincere heart as he believed, that they could not see it. He thought that the reason that they could not see it lay in the fact that they did not realise that Israel and Judah were not interchangeable terms. Israel-Britain had a solemn trust and responsibility. We were chosen for service, to witness to the blessing of the Atonement of our Lord Jesus Christ so essential to salvation. Naturally Israel was responsible for distributing that message to the world.

He rejoiced in the fact that our organisation was not an expensive one. He sometimes marvelled at the amount of work which was done by the Federation at such comparatively little cost. It was founded in self-sacrifice. "I am proud," he said in conclusion, "to identify myself with this Movement, and I hope, as long as I live, to do my bit in this common Christian service."

W. H. Hesketh, Esq., J.P., was then called upon to address the assembly. He received a very warm reception. The northern delegates were specially warm in their welcome, for they have known, by many years' experience, to estimate at its true worth the valued services of the President of our Manchester branch.

Mr. Hesketh based his remarks on the fourteenth verse of Psalm xxv: "The secret of the Lord is with them that fear Him; and He will show them His covenant." God does not distribute His secrets indiscriminately. The first condition was the fear of God. "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do His commandments."

"Be ye mindful always of His covenant; the word which He commanded to a thousand generations; even of the covenant which He made with Abraham and of His oath to Isaac."

"If we have not been always mindful yet God has never forgotten."

"He delivered Israel from Egypt for He was mindful of His covenant."

"For what purpose did Christ come in the greatest period in the world's history? To whom did He come? He came to redeem Israel, to save them from the hands of their enemies that His covenant which He had made with their father Abraham might remain steadfast."

"The one who ignores the Holy Covenant cannot truly expound the doctrine of election."

"Was Isaiah the victim of a fancy when he said, concerning God, 'With great mercies have I drawn thee' (Israel). Was Jeremiah the victim of a fancy when he spoke of the scattered sheep which the Lord would gather? Was Ezekiel the victim of a fancy when he, too, wrote of God turning again the captivity of Israel?"

"Was our Lord Himself the victim of a fancy when He said, 'I am not sent but unto the lost sheep of the house of Israel.'"

Referring to St. Paul before King Agrippa, Mr. Hesketh pointed out that the great Apostle was not unmindful of the covenant.

"And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come."

In a sustained and earnest appeal, Mr. Hesketh urged upon us not to be unmindful of God's covenant.

The Rev. Pascoe Goard now followed, and pointed out that the Book and the people were utterly bound up together and could never be separated. True conclusions could only be drawn from sufficient data. Conclusions were not trustworthy on partial facts. Textual and Higher Criticism were fields well worth investigating, but not exclusively so, there were many other things to be taken into consideration. There was first this Book in its entirety, then world history. The books of the Bible answered to the history of the world. The first eleven chapters of Genesis contained a literature absolutely peerless in the history of the world. There were not three, but only one story of creation. The conclusions which give us two or, perhaps, three descriptions of creation are based on insufficient data. Wellhausen saw a fact in the early pages of this book. He saw that the Divine had a number of names, so he said that there were a number of gods representing a number of religious systems.

Mr. Goard pointed out that someone had been responsible for giving him three names, William, Pascoe, Goard. No one would be so stupid as to argue that because he had three names given to him, therefore he must be three persons. Wellhausen, and those who had fallen with him into the same ditch, had failed to see that the names of God in Holy Writ were a progressive revelation of the attributes and activities of the one great and mighty God.

Mr. Goard now proceeded to show how for forty years this one great Jehovah shut up His kingdom nation in the wilderness

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with Himself until He had established them as a nation and had given to them their kingdom law. When that kingdom emerged, fully equipped by Jehovah, they left their footprints all along the pathway of history. Israel's history is embedded in the history of the world. Such a history shows with absolute certainty the concrete dwelling of Jehovah with Israel.

During the earlier part of the meeting Mr. Garrison read a reply telegram which had been received from Their Majesties King George and Queen Mary, in answer to our loyal message sent to them the previous day. In it the British-Israel World Federation were thanked for their loyal message.

Wednesday Afternoon.

Canon C. J. Hollis, chairman, re-affirmed his belief in B.-I. Truth, and his joy in its progress throughout the Empire, notwithstanding vociferous opposition. Many are reluctantly admitting there is "something in it.' Sad that so many scholars should cross out Divine revelation in favour of a supposed descent from the apes! "Did any of the rulers believe in Him?" The old cry. True, many deeply learned scholars believe in Jesus Christ and the Scriptures of truth. Our chief theme is not merely that interesting secret, the whereabouts of the "lost" ten tribes. We are out for the vindication of the inspired Word. Does British-Israel teaching controvert the Christian faith? Indeed, no, it emphasises it.

Great Britain, small in size, but great in possession of the company of nations; great in doggedness, credit, honour, trustworthiness. Let us as British-Israelites see that our greatness is always of the right kind. Great in our study of and faith in the Word of God, and those qualities which shall best prepare us for the coming of The King, the signs of Whose approach are so clearly seen. So shall we commend our cause in the eyes of men.

The Rev. Arthur Chambers greeted all as fellow Israelites, consciously or sub-consciously, and expressed his satisfaction on these two counts: that the Federation takes its stand on the Word of God, and spreads the Gospel of Jesus Christ. He related how a brother minister once said "We had done with Jacob." "Yes," he agreed, "he is now *Israel*."

God speaks truth and makes truth at the same time. Literalists and spiritualisers may find common ground in our interpretation of the Bible. Manna, for instance, a material thing for physical needs, typified the spiritual food which we find in Christ Jesus.

So there is a literal Israel to-day, although so many would deny it. We are to-day getting too much analysis and too little synthesis. It is easy to pull to pieces, but not less so to harmonise. One little section is not the whole, and so God's purpose has always been to keep one people in the world to prepare for the rule of His Son Jesus Christ for all. Not the "kingdoms," but the kingdom of the world is to be the Kingdom of Christ, and that nation and company of nations God formed He designed to use for that end.

Suggestions that the statements of the prophecies are merely metaphor are disproved by actual discoveries of material things, once standing actually in Zion, and which symbolised the truths we teach in fuller application.

The Rev. Ebenezer Fox, of Australia, referred to the words of Christ, uttered just before His crucifixion, to the Jews: "the Kingdom of God shall be taken from you and given to a nation bringing forth the fruit thereof"—a stone nation, symbolising Himself.

In China the rebels could not strike at anything Christian without striking at Britain. Christ said "Whosoever shall fall on this stone shall be broken." Is it not a suicidal act of any Empire to fall on that stone nation?

Ancient contests with Britain on the part of Portugal and France have left them no relics of their former empires abroad, but they leaned heavily on Britain during the late war—and Germany, falling on the stone, fell! The Kingdom of God taken from Judah was given to a nation, certainly the other house, Israel, whose national characteristics will stand like mountains, challenging all attention.

When Mr. Philip Snowden was Chancellor of the Exchequer, he stated that the Bank of England stabilised Europe and the world.

Characteristic one. A people who fast before God by loosing the bands of wickedness—witness the righteousness of our rule in India, vital to its existence.

Two. "To undo the heavy burdens"—witness Egypt. The deliverance of the fellaheen by Britain—and our nation ever makes the slave a free man.

Three. To let the oppressed go free. Not until Britain, a Christian nation, set out freedom in the world, did man cease to enslave his fellow man, and America has followed suit.

Four. "Thou shalt break every yoke." It is Britain's task to police the world; and no other is attempting it.

Five. "Thou shalt deal thy bread to the hungry." Our work of feeding starving nations shows how we fulfil the rôle.

Six. "Thou shalt bring the poor that are cast out to My house." Belgium, if no other, alone justifies the application to Britain.

Seven. "That thou hide not thyself from thine own flesh." We have spent hundreds of millions at home in feeding our workless peoples.

"Then shall thy light break forth." God for all these things shall Himself be our reward.

The Rev. Wm. Pascoe Goard said the wonder grows every day as to the inexhaustible treasures of the Bible. Every day its teaching has led to the greater love of Jesus our Saviour. He is also Christ our King. Remember how He illustrated the Kingdom of Heaven in His parables. He was a Teacher of the Kingdom of which ultimately He should be King. More, He proclaimed the Father—"the only begotten Son which is in the bosom of the Father, He hath declared Him." The King in His Kingdom—let that be our theme. We have been labouring long and successfully to prove the Identity of Britain with Israel. If Britain is Israel, she is the Kingdom and subject to the Constitution. When this gets into the hearts of the people it will lead to political action, and bring us nearer the throne. This will bring us nearer the law which converteth the soul. New colours were being presented to the household troops by His Majesty the King, and prayer offered that the weapons used under those colours might never be used except for the establishment of the Statutes, Judgments and Laws of the Lord. To-day God, has been leading us to see Himself established in the nation as the King. Examine that as a practical, actual administration.

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Psalm ciii calls on the individual to number his blessings—and they relate to the Divine administration. First, "Who forgiveth all thine iniquities"—none overlooked! which is the story of the Cross.

"Who healeth all thy diseases." Is this in the Divine administration since we are subject to disease? No change Jehovah knows: the day the nation returns to its due relation to the Jehovah Kingship, that day He will take all sickness and disease from among us.

"I am Jehovah that healeth thee."

"Who redeemeth thy life from destruction." Redemption.

"Crowning thee with loving kindness."—What a crown! Have you claimed it? Are you wearing it?

"Who satisfieth thy mouth with good things so that thy youth is renewed like the eagle."

Let the sinner repent and turn to God and all is gone! But let the oppressor fear, for He executeth righteousness and judgment for all that are oppressed.

Is there miracle in the life of the nation? The continuity of His dealing with Moses and Israel? Remember how two mighty empires marched against Israel and perished. So Jesus, "I may pray to My Father and He will give me twelve legions of angels." Where would Rome have been if those legions had moved against them.

When all move against Israel to battle, God will cause His mighty ones to take up the fight.

The veil that covers the throne is being taken away, and it is being revealed in the midst of Britain-Israel to-day—an Imperial throne—representing the throne of Universal Dominion.

The function of the house of David is the administration of the power of the sword—in preserving peace in the earth. Too materialistic? Quarrel with the Lord about that. The establishment of commerce in Israel was the beginning of their going forth on their world mission and the building up of mighty communities. Work in essential industries so enormously developed to-day began then.

Jesus is coming to rule in Israel, but not to supersede the Universal throne. Taking hold of the Kingdom of the House of David, the Lord will lift it higher and higher until it approximates to the Throne of the Eternal. Then it shall be yielded to the Father, and the Son Himself shall be subject to Him Who is all in all.

WEDNESDAY EVENING.

As in former years, the outstanding event of the Congress was the Lantern Lecture by Mr. Herbert Garrison, the Secretary-General of the British-Israel World Federation. The great audience—the largest known for B.-I., next to that at the Royal Albert Hall—bore testimony to the popularity of the Lecturer, and the value of his work. The Rev. Pascoe Goard presided, and in well-chosen words introduced the speaker, whose subject was "Palestine"; the outcome of personal observation and journeys of nearly 1,000 miles through the Holy Land this year. The *motif* was to show how Palestine makes the Bible a living Book, and this was indeed accomplished. The general opinion is that this was one of Mr. Garrison's very best platform efforts, and gratitude for it has been freely expressed. The Lecture was remarkable for dignified diction, fervent eloquence, and skill in the marshalling and presentation of facts. The pictures thrown on the screen were very beautiful and comprehensive. The interest was tense and sustained. Mr. Garrison spoke of the benefits of the British regime in Palestine. His denunciation of the proposal in certain quarters that the Mandate should be given to another nation was received with a tremendous outburst of applause, as also was his description of General Allenby's deliverance of the Holy Land from Gentile domination; while the word-pictures and lantern pictures with which the Lecture ended called forth a great demonstration of appreciation. The impression upon the vast assembly had been most profound. Mr. Garrison closed with a description of the Plain of Esdraelon and other historic spots as viewed from Mount Tabor, and connected with the terrible battles of the past, and with a graphic portrayal of the prophetic contest yet to come in that same region, culminating in Divine intervention and the personal Coming of Our Lord.

This Lecture must certainly be given throughout the country. It is a valuable contribution to the Christian religion.

WEEK BY WEEK.

By A. R. H.

CORRESPONDENCE from Home and Overseas readers of *The National Message* sometimes contain references to "lost faith," in what they call "'*the Throne of David*' teaching."

These good people cannot see how GOD could possibly use the throne *apart from* the perfect spiritual and moral excellence of the individuals occupying it. They quote, for example, the names of certain of the Kings of Israel, and later, the character of certain of the early British kings.

But the THRONE represents the CROWN. And the CROWN is above the king. The CROWN is the invisible—the king the visible—symbol of national unity.

The CROWN is permanent, never changing. The kingly representative may change, but even in the hour of death the proclamation goes forth: "*The King is dead; Long live the King!*"

To those people who imagine that the usefulness of an instrument in the hand of GOD *depends more upon the individual than upon their office*, we would address the following question:

Does GOD use Christian people *apart from* the perfection of the individual, and *can* GOD use the KINGDOM, *apart from* the righteousness of the people composing it? *

It is obvious that the individual Christian, however sanctified and consecrated he may be, can *never* claim to be a fit instrument *by virtue of his own* righteousness.

But GOD *can* use him all the same, and *does* use him.

However worthy the individual believer may be—however exalted, noble and perfect his character—yet, brought under the searching light of the Christ-standard, his "*righteousnesses are as 'filthy rags.'*"

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* Caiaphas does not seem to have been a particularly good man, but God used him in his capacity as High Priest for the utterance of a prophecy concerning Jesus. See John xi, 49–52. Verse 51 makes it clear that it was *not* the individual that God used but his office or official authoritative position as High Priest.

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But he is *not* acceptable to GOD *on account of his* righteousness. He is acceptable and can be used of GOD, only *because*, by faith in CHRIST, he has the righteousness which is *of* CHRIST. *His* righteousness, the *perfect* righteousness which is *of* CHRIST is *imputed to* him.

The more holy the individual Christian, the better the instrument he becomes—the more fully GOD can use him—but his usefulness *does not depend* upon personal devotion or righteousness *but upon faith*.

In the case of the Brith-ish KINGDOM and

THE THRONE OF DAVID

the principle is much the same. The doctrine of the Redemption (disregarding final implications) fulfils for the Kingdom-organisation much the same function, fundamentally, that the doctrine of justification by faith performs for the individual believer.

That is to say: just as GOD can use the individual believer *because* he is justified by faith and has (not his own, but) the righteousness of CHRIST, so GOD can use the KINGDOM, and the THRONE, *because of the fact of national redemption*.

For CHRIST died as REDEEMER OF HIS PEOPLE, and *by* His death they are "brought back" into *covenant relationship* with GOD.

Their usefulness therefore depends, *not* upon their virtue, *but upon their relationship* to GOD.

It would be presumptuous to suggest that they could win for themselves that relationship. It is not theirs by their own effort or on account of their own merit.

The calling and election are both of GOD, only.

And, as Redeemer of His Brith-ish People, CHRIST died for the NATION.† And *because* CHRIST died for the NATION, GOD can use the nation, and indeed the THRONE, in which

THE WHOLE EMPIRE ‡

is mystically united.

The more consecrated the individuals in the NATION, the better GOD can use the nation. The more righteous the earthly occupants of the THRONE, the better GOD can use the throne.

But the usefulness of these instruments *does not depend* upon their individual worth, but upon *the fact of* the redemption.

Does that mean that, in the case of the individual, we may sin that grace may abound? GOD forbid. We cannot sin with impunity.

Does that mean that because the people of the KINGDOM are redeemed therefore they are freed from the consequences of sin? A thousand times, No! A redeemed people need salvation§ with all its benefits, every whit as much as the Gentiles, or, if possible, more so, so much the greater is their responsibility.

GOD is with them, but, *if* they sin, they will by no means go altogether unpunished. (See Jer. xxx, 11, and xlvi, 28, etc.)

Does it mean that the HOUSE OF DAVID is immune from chastisement? What saith the Scripture? "*If* he commit iniquity I will chasten him with the rod of men, and with the stripes of the children of men."‖ At the same time, chastisement by no means abrogates the force of the declaration: "But my mercy shall *not* depart from him," and then in verse 13 (II Sam. vii): "I will establish

THE THRONE OF HIS KINGDOM

for ever."

But to return to our three-fold problem:

The individual believer may be far from sanctified at the time that GOD begins to use him. For sanctification is a *process* which but *begins* at conversion.

But his sanctification is provided for. As it is written: "He which hath begun a good work *in* you will perform (*or finish*) it until the DAY of CHRIST." (Phil. i, 6.)

Again, the people of the KINGDOM may be far from righteous, but their cleansing and eventual sanctification has been provided for. (See Ezekiel xxxvi, 25–38; Isa. lx, 21, etc.)

The individuals occupying the Davidic throne may fall short judged by divine standards, but *a great national revival* of true religion is destined to emanate from this source, and none other. (See Zech. xii, 10.)

Under the terms of the *old* covenant the usefulness of the KINGDOM depended upon the conduct of the individuals concerned.

With their defection the whole scheme breaks down and the KINGDOM is scattered.

But to-day, the restoration of the KINGDOM (the "*Your Kingdom must be being restored*" process of Matt. vi, 10, F.F.) comes into operation under the "better promises" of the *new* covenant.

No longer does the work and future of the Brith-ish KINGDOM depend upon the "IFS" and "BUTS" (See Lev. xxvi) of human fallibility.

The good influences of the KINGDOM are operative as a result of the *un*conditional "I WILL" and "THEY SHALL" clauses of Jer. xxxi, 33–40. And this covenant, which opens up for

GOD'S BRITH-ISH PEOPLE

"a new and living way" of service to all the nations of mankind, depends for its effectiveness upon the fact of *national*

† The full effects of national redemption are foretold in Isaiah's message to *Israel in the Isles* (chapters xl-lxvi). Note the words of Isa. xlix, 16: "I have graven thee upon the palms of My hands; thy walls are continually before Me." Note the reference to the Throne (Zion) in which the whole nation is mystically united (v. 14). From the preface to the Authorised Version of the Bible it will be seen that the Brith-ish Throne is named "*Our Sion*." A reference to the "children of God" of John xi, 52, will be found in Hosea i, 10.

‡ The Brith-ish or Covenant Man Nation has now developed into the Brith-ish Empire or Nation and Company of Nations of Gen. xxxv, 11. It is obvious from Dan. ii, 44, that the Brith-ish Kingdom is an Empire like (and yet unlike) its Gentile contemporaries and predecessors. See also Matt. xxiv, 14. Ferrar Fenton.

§ Every Sabbath Day, throughout the whole world wherever Brith-ish People gather for worship, the stirring words of the great Israel Psalm, the *Te Deum*, are sung. In this Psalm we pray for *the salvation of a redeemed Race*. We pray that God's People, who *have been* redeemed, may individually become numbered amongst the saints, *i.e.*, among those who are in Christ Jesus. It is possible to be a member of a redeemed Race, a race who are in covenant relationship with God, and at the same time be individually unsaved. God can use the "Jacob" element in the nation because of the redemption. But He cannot use the nation as a perfect instrument until the "Jacob" element, having crossed the Brook Jabbok, are promoted into the higher biological scale, and become sons of God.

‖ Was not Cromwell a scourge in the hand of God? True, in mistaken zeal, he would have swept away the Throne as well. But in the Divine plan the Throne was to play an essential part in the constitutional government of the Kingdom. The Throne was therefore preserved.

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redemption. This fact the Epistle to the Hebrews (especially verse 15 of chapter ix) makes abundantly clear.

Now of the things which we have written, this is the sum.

Once the individual is *in* CHRIST, nothing can separate him from His love.

Once the KINGDOM is redeemed, and thus *brought back* into covenant relationship with GOD, it can *never* be destroyed. Moreover, its progressively increasing capacity for usefulness and service is assured.

THE HOUSE and THRONE of DAVID, sharing in that *national* redemption, will continue to function, so long, at any rate, as the moon shines forth, a faithful witness ¶ in the heaven.

NOTES AND QUOTATIONS IN RELATION TO BRITAIN-ISRAEL.

BY PROFESSOR ODLUM, M.A., B.Sc., &c.

[*The following articles should be read with the thought in mind that they are not intended as a glorification of the Empire, nor of the Anglo-Saxon people, but as a recognition that Jehovah, the God and King of Israel, has in the Celto-Saxon people the basis of His Kingdom on earth. The Anglo-Saxon people have been trained for ages to be the Administrators of that Kingdom, and to carry its benefits, its liberty, and its peace to all mankind.*]

(No. 1).

2 *Chron.* xiii, 5: "OUGHT YE NOT TO KNOW THAT THE LORD GOD OF ISRAEL GAVE THE KINGDOM OVER ISRAEL TO DAVID FOR EVER, EVEN TO HIM AND TO HIS SONS BY A COVENANT OF SALT?"

For a long time the writer has been collecting quotations from many historians and authors, bearing upon ancient Israel and the many Israel peoples found in all parts of the world, and especially concerning the Saxons so prominent and powerful among the peoples of the earth to-day.

It is the writer's intention to give THE NATIONAL MESSAGE readers a selection from these quotations to indicate who we are, whence we came, and whither bound.

To this end we will consult the Old and New Testament Scriptures, as well as statements made by many speakers and writers of all ages.

Hear Earl Derby when Ambassador to France: "Don't make any mistake, Great Britain is at the top of the tree abroad. There may be some who do not like us. There are many who do not in the least understand us, but there is not a single one who does not respect us, and I would sooner have that than anything else."

This is a clear, strong, concise expression from an outstanding statesman.

Otto H. Kahn, of New York, referring to London, the world's banking centre, used the following words:—"England's position is the result of geographical, economic, and *psychological factors, of racial qualities*, and the experience and practice of centuries."

¶ Ps. lxxxix, 37.

The French statesman Clemenceau, speaking of Britain during the war, says:—"One renders thanks to the English Fleet because it has been able, without stirring, without firing a gunshot, to annihilate the German menace, to blockade the enemy, to assure supplies for our armies. It is true; though silent, its mounting guard is none the less full of grandeur.

"But the English miracle is not there. The English miracle has not been wrought at sea. Dreadnoughts, cruisers, torpedoes! Well, it is all only the English tradition. But what has made the ancient northern island soar in the esteem and admiration of mankind is that for the first time *in her thousand years of history* she ceased to be an island, ceased to think and act as a mere island. She has embodied herself into the Continent by her fine handsome men who have heroically held the line in the trenches of Flanders, their short pipes in their teeth, by her guns and her convoys, and, above all, the high serenity with which she has accepted, on our ancient soil, a destiny of pain and bitter struggle.

"Yes, that is splendid, because it is not at all the work of an hour, *but the inevitable conclusion of a history of ten centuries.*" He might have said *thirty-five centuries.*

"Other nations have, on these epic battlefields of Europe, shed more blood than England. Others have undergone assaults more violent, have had to develop a more desperate heroism before the onrush of the Barbarians. But no nation has resolved, with more method of decision, to go on to the very end of the task. No nation has experienced so complete a metamorphosis in its manners, in the exercise of its rights and its claims to be independent."

The following from Denmark, through the *Finanstidende*, is striking and very suggestive:—"England is placed at the entrance to Europe and guards the inlet, *but as a foreigner.*

"Five years ago England entered the war, and through masterful propaganda drew the whole of the outside world into the Continental war. Russia, Turkey, France, Italy, not to mention neutrals, have lost their independence through this war. Now we are knocked to fragments, *who shall put them together again?*" Why, the Saxons, led by their coming King!

The Wall Street Journal says: "GREAT BRITAIN RISES."—

"All the seven wonders of the world fade on history's page compared with the spectacle Great Britain presents to-day. A commercial nation of less than 50,000,000 people suddenly summoned to arms where no arms existed, and, in less than thirty months, has a *bigger army than history ever before recorded*, and a war machine in Europe that for wealth of shell, explosives, and war power is the amazement of the Germans.

"Without an English airplane engine that could circle her own island, she has vanquished the Zeppelins and is mistress of her own skies. With submarines by the hundred threatening her coast defences, her food supplies and her commerce, she has swept all oceans, locked the German fleet in harbour, convoyed shipments of gold across the ocean in safety, loads of gold that in former times would have paralysed national financial markets, made the English Channel her multiple track ocean railway to Europe with no loss by Zeppelin or submarine; fought in Africa, at the Canal, at the Dardanelles; grappled with the Turk and the Bulgar; changed generals and admirals in command; changed Cabinets; *fed the armies*

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f France ; given arms to Russia : maintained the armies and he governments of Belgium and Serbia, and altogether advanced 3,000,000,000, or three times the national debt of the United States, to her war allies.

"While the United States has been trying to find out how o build military rifles in quantities, and has unfilled orders or them representing hundreds of millions of dollars, England as been *turning out rifles by the million for herself and her llies*, cannon by the thousand, *boots and coats by the million for erself and her allies*, and, *wonder of wonders, she has done all his, is doing it, is yet to do more, and has now her manufacuring, her trade relations and her overseas commerce unimpaired. Yet she has grabbed the trade of the world*, so that her enemies re struggling on half rations with food, rubber and metal upplies from the outside world practically cut off except as iew territory is taken.

"This is a gigantic physical power, and a trade and war ower combined, *never before dreamed of*. It puts in the shade ll that the world previously knew of Great Britain's financial ower.

"The British Lion was regarded as a money bag of trade nd a whelp of the seas. Great Britain's ability to put 10 er cent. of her population under arms, *to feed and equip her llies*, and at the same time maintain her credit and commerce hroughout the world was something never dreamed of within r without her Empire before this war."

The Rev. Father Bernard Vaughan has a word to say for ngland :—

"Speaking on Saturday afternoon at a garden party at Brighton, Father Bernard Vaughan said that 'there was no eed for Englishmen to be alarmed about their great and glorious Empire. There were splendid vistas opening up efore it. *It could never be down and out*, no matter what ote some alarmists might be striking. It had an extraordinary future before it. An Empire which had built up our Canadian, Australian, South African and Indian Dependencies was made of stuff which *no world-wide disasters could destroy or mar*. An Empire which could come out on top in a world-war, which could rally 8,000,000 sons and daughters to defend the flag, which could rule and command the seas, *which could finance the world*, and could provide for the necesities of 45,000,000 at home, and feed and clothe an Army and Navy for nearly five years with the best that the planet could produce, was not going to pieces now that the life-and-death struggle was done and won.'"

These are strong sayings of men holding high and influential positions. Their words are in accord with fact, and fully in line with Scripture prophecy.

IMPORTANT ANNOUNCEMENT.—Three great meetings will be held in the Church House, Great Smith Street, Westminster, on Thursday Evening, October 27th at 7-30, and Friday Afternoon and Evening, October 28th at 2-45 and 7-30. Our readers are urgently requested to give all possible aid to secure crowded audiences. Admission Free. Seats may be reserved at 2s.

OBITUARY.

THE Manchester Association has suffered a loss in the death of one of its oldest members, Mrs. Dillon, who died on 14th September, in her seventy-fifth year. She was the mother of the present Chairman of the Association, and was a life-long believer in British-Israel Truth. It was first introduced to her notice when she was a girl, and the incident always remained clear in her memory of her mother once returning from a meeting after hearing for the first time the story of this great Truth. The mother's enthusiasm was soon shared by the daughter, who was privileged to watch the progress of the Movement for over sixty years.

As a constant reader of the "Banner of Israel" in its early days she had an intense admiration for the writings of its editor "Philo-Israel," who remained her favourite writer until his death. She was a regular attender at the May meetings of the Imperial British-Israel Association in London, and always considered the object in view worth the special journey from Manchester.

Her taste in literature was based on her love for the Bible, of which she had a remarkable knowledge. A continuous reading of *The Spectator* over a prolonged period gave her an unusual insight into national affairs, which she always discussed from the British-Israel point of view. It was only those who enjoyed her intimate friendship who could appreciate the charm of her retiring nature, but she was never retiring when the validity of British-Israel Truth was questioned. Her Christian outlook on life was exemplified by the fact that her greatest pleasure was to make others happy by what Wordsworth describes as "those little, nameless, unremembered acts of kindness and of love."

NO ANNIHILATION.

WE have no reason to infer, from anything we can discover in creation, the utter annihilation of anything. Death is but the prelude to new life, and decay to reproduction. Destruction is but temporary dissipation—a preparation for reconstruction. Nothing perishes, in the strictest sense of the term ; for dissolution is but the resolution of matter into its elements, as the materials for building up some new form of being. In the fullest of the term matter itself appears to be immortal, or indestructible. Why, then, should we conceive that mind is not ? Why suppose that annihilation should seize upon that which, by reason of its essential unity and incorporeity, seems far more capable of immortality ? And mind must be either immortal, or become annihilated because, though our corporeal frame can and will by dissolution become the material of which another is built up, such cannot be the case with mind, since one person's consciousness can never become another's ; nor can there be any transmigration of the "sense of personality," and the "memory or sense of the sequence of our lives."—T. RAGG.

The South London Branch will meet on Tuesday next at 8 p.m., when Mr. Tester will give an address. Meeting place, 195, Lavender Hill, S.W.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

The first week of the eighth Congress has passed into history. As had been anticipated, it proved a great success. The interest was maintained to the very last and the audiences were by far the largest attracted at any Congress. The speaking was of a high order, and the platform was representative of the interdenominational character of the B.-I. World Federation. The soundness of the Christian doctrines presented was freely and generally admitted. The Gospel of the Kingdom of God was faithfully proclaimed; the warning as to the World Crisis was courageously given; the call to the nation for righteousness was eloquently made; the duties, privileges and responsibilities of our race were effectively enforced; Pyramid prophecy was described, and Divine Creation as taught in the Bible was upheld. The speakers represented Britain, the United States of America, Canada, Australia and Africa; delegates came from widely-separated regions. A gracious message was read from the King and Queen; a cable was received from a life member of the Federation—the Bishop of the Falkland Islands, at Valparaiso, sending his greetings and best wishes, and saying he had given two lectures on B.-I. during the week and hoped to form a branch in that city; a special letter was received from the venerable Bishop Allen in California, who was one of the chief speakers at the first Congress in 1920. Greetings and good wishes were received by the Secretary-General from branches, members and readers of this journal in hundreds from many lands, all wanting to read the speeches when published, and praying for the Divine blessing on the Congress.

* * *

On Thursday afternoon the Secretary-General made an appeal for funds to carry on the great work of the Federation and a handsome response was made. Mr. Garrison himself undertook to raise £2,000; he therefore asks those who were not present to kindly and generously stand by him and enable him to fulfil his undertaking.

A most wonderful manifestation of the spirit of those who have attended the meetings was witnessed on Thursday evening, when the whole vast audience rose at the call of the Rev. Pascoe Goard to thereby testify their determination to consecrate themselves to the service of Christ. Men and women experienced in religious work say they never saw such a scene, nor felt such a highly spiritual influence as that which caused such an assembly to thus rise spontaneously. As one result of this we heard on the following day of two preachers, who had publicly spoken against B.-I. some months ago, going on their knees in contrition and praying for God's forgiveness for what they had done.

The meetings maintained the atmosphere throughout and even on the Saturday morning and afternoon the audiences were remarkable both for numbers and eager interest. The continuation meetings are proceeding as we go to press, and extra chairs have to be requisitioned at Headquarters to seat all who are attending. The closing meeting to-night (Saturday) will, as usual, take the form of a testimony meeting. Mr. Garrison will preside, and many members and others will give brief addresses.

The Morning Sessions for delegates from the Provinces last week proved very interesting and useful. Mr. Spencer Palmer gave an address on the Pyramid which was immensely appreciated. Mr. Morey's speech on Judah called forth high praise. Mr. Mark Levy made a useful contribution on the same subject. Mr. Davidson spoke with his usual force and ability on Pyramid matters and greatly delighted his audience.

* * *

Mr. Herbert Garrison is announced to give his Lantern Lecture on "Our World-Wide Empire" on Tuesday next, 18th October, at 8 p.m., in the King's Hall, Herne Bay, when the Rt. Hon. Lord Fitzwalter is to preside. Tickets, 2s. and 1s., can be obtained from Messrs. Ridout, Stationers, 2, William Street.

* * *

The Rev. Pascoe Goard and Mr. Garrison are to address two meetings on 25th October in St. Peter's Hall, Hinton Road, Bournemouth, afternoon at 3 and evening at 8. Mr. Garrison is to give an address for our Belfast Branch on 31st October, and to deliver three lectures at Londonderry on 1st, 2nd and 3rd November.

* * *

Our Branch at Leicester is making strenuous efforts to awaken the city and district to Israel Truth. A four days' mission is to be conducted by the Rev. T. H. Whitehouse, who will give eight addresses on the Evangel of the Kingdom in the Rechabite Hall, Dover Street, from Monday to Thursday, 17th to 20th October, each day at 3 and 7.30 p.m. The Mayor and other prominent citizens will preside at the several meetings, and organ recitals will precede the evening meetings. Mr. Whitehouse will also address the Rugby Branch on 21st October.

* * *

Other Engagements :—

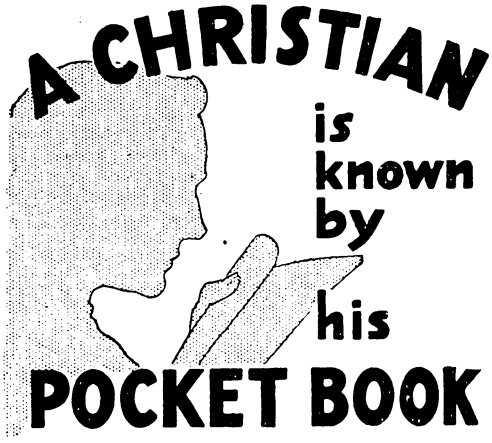
14th October, 7.30.—Southport, St. John's Hall, 20, Scarisbrick Street. Speaker: Miss Makin.
18th October, 7.30.—Harrow, Gayton Rooms, Station Road. The Rev. J. Oliver Vince, B.A., B.D.
Do. do. Stoke-on-Trent, Grand Jury Room. Mr. J. H. Yoxall.
Do. do. —Walsall, Temperance Hall, the Rev. J. T. Childs, A.K.C.
20th October, 8 p.m.—Glasgow, Mission Hall, Shawlands Cross. Mr. R. J. Thomson.
Do. do. Stockport, U.M. Church. The Rev. W. B. Pollock.
Do. do. Ealing, St. George's Hall, Rev. Joseph Gay.
21st October, 8 p.m.—Barking, Municipal Restaurant. Rev. Joseph Gay.

* * *

STOP PRESS NOTICE.

Will all clergymen and ministers who are ready to join in a Forward Movement for the preaching of the Gospel of the Kingdom in parish and circuit, city and hamlet, in connection with their own churches, be prepared to accept an invitation to a clerical and ministerial conference (expenses and entertainment provided) for two days, October 27 and 28. Further particulars next week.

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"Open thy mouth for the Dumb."

This series of appeals for those so piteously unable to plead for themselves has been costly and must now be discontinued, unless some Lover of Righteousness, some "Help of the helpless," some "friend of every friendless beast" will come forward and make it possible to prolong them.

Readers of the "National Message," it is a divine thing to care for the little children, but He who "set a little child in the midst" goes with the little sparrow "all the way" till it flutters to the ground and dies! You will be more "perfect as your Father in heaven is perfect" if you extend your chivalrous pity and protection to His dumb children.

Oh, do your utmost, in His Name, to end this godless, crazy carnival of "Scientific" cruelty that is a travesty and a prostitution of the gracious service of healing. There cannot, surely, be one of you so hopelessly selfish as to be willing to spare yourself pain by inflicting it on others!—and those others, helpless dumb creatures! So would not Christ "who

SUFFERED FOR US, LEAVING US AN EXAMPLE
THAT WE SHOULD FOLLOW HIS STEPS!"

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THE NATIONAL

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

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EDITORIAL.

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

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

THE KINGDOM OF GOD.—IX.

BY THE REV. W. PASCOE GOARD.

THE KINGDOM OF THE HOUSE OF DAVID AND OF OUR LORD.

THE CHURCH.

What we have said may serve to illustrate the plane of the activity of the House of David as related to the State.

THE ACTIVITY OF THE HOUSE OF DAVID AS RELATED TO THE CHURCH.

The House of David received commission from Jehovah, and under that commission *built the Temple.*

We have already glanced at this great work from the standpoint of architecture. Now we present it as a matter of ecclesiastical importance. Not the priesthood of the House of Levi, nor of Aaron, were commissioned to build this sanctuary; it was the House of David.

The House of David accepted and carried out this commission from Jehovah, the God and King of Israel.

MUSIC, PSALMODY, POETRY, PROPHECY.

The House of David *enriched the services of the Temple with sacred song.* Witness the Psalms of David and the writings of Solomon.

The *subject* of these exalted and spiritual songs is Jehovah the Great God and the Great King of Israel.

The *object* of the worship which expresses itself through these songs is Jehovah.

The *Person* to whom the prayers and praises are addressed is Jehovah, the God and King of Israel.

The songs contain narrative, prophecy, prayer, praise, confession, exultation, worship.

How these sacred songs of the House of David have rung down through the centuries, and how they ring out still in the worship of Israel in the House of God.

THE GREAT SACRIFICE.

The House of David provided *the human side* of the Great Sacrifice, "The Lamb of God which taketh away the sin of the world." How clear the Gospels are in this regard. The Angel was sent to Mary, who was *of the House and lineage of David.* Our Lord is acclaimed as "*Jesus, thou son of David.*" The promise in the Annunication is "*God shall give to him the throne of his father David,* and he shall reign over the house of Jacob for ever."

He was born in the city of David, of the line of David.

He entered upon His ministry with the testimony of the Father. "This is my beloved son. Hear him."

He was crucified upon Calvary.

He was buried, and rose again the third day.

He ascended into Heaven, where He sitteth at the right hand of God.

From thence He shall come to judge the quick and the dead.

"God shall give to him the throne of his father David, and he shall rule . . . for ever."

This is the Man "Born of a woman; born under the law."

This Man is "the Lion of the tribe of Judah; the root and offspring of David."

In going away He said to His ten servants, "Occupy till I come." Israel, under the throne of David, has been so "occupying" and is doing so to this day.

To Israel Christ shall come, "upon the throne of David!

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and upon his kingdom, to order it and to establish it from this time forth, even for evermore."

In the great Redemption *the House of David on the female side, through the Virgin Mary, furnished the Person* who could be apprehended and slain. It *furnished the body* upon which men could seize, and nail it to a tree.

It furnished *that mortality* which could be cut off in death.

It furnished *that* " *very man of very man,*" which could be " forsaken " by His God when nailed to the tree. Not all the agony of the scourging; not all the humiliation and shame of the buffeting and spitting; the " plucking off the hair "; not the fiery agony of the nails as they tore their way through the flesh, could bring from Him a cry of pain.

But when the enfolding of the Divine Presence was withdrawn, then in fiercest agony of despair He cried: " My God, my God, why hast thou forsaken me."

And then He died!

These experiences were endured by the Man, the Son of man, for the sin of the world and for the redemption of Israel. He " *accomplished* the death " for the remission of sins. And that Man was chief of the House of David, Whom David the founder of the House called " my Lord."

* * *

Thus far we have glanced at historic things. Now the millennium approaches with the return of Our Lord. And the new activities of the House of David, in the Person of Our Lord, which shall lift the things of the Kingdom to a higher level. The Father will dwell in Israel still. He will still be the object of worship. To Him will be addressed our prayer and our praise. Our Lord Himself promises that in that service of praise He will share. " In the midst of the church will I sing praises unto thee." The Father will still be the God and King of Israel.

With Him will function the House of David, in the person of " the root and offspring of David," Jesus Christ Our Lord.

How the affairs of His Kingdom then will compare with the affairs of His present Kingdom as we have reviewed them the writer cannot judge. But as a matter of comparison, *as the House of David now is* to the reign of Jehovah now present in Israel, that is to say plane for plane, *so will the reign of Our Lord, the Son of man,* be compared with the Kingship of Jehovah then.

Jehovah will be administering eternal values and affairs.

Jesus will be administering the things which shall endure for the thousand years of His reign.

Jehovah will be the centre of the eternal life of His people, people in the spiritual and eternal realms.

Jesus Christ, upon the throne of David, *will be attending to the health of His people.* He will be *directing their activities.* He will be *regulating their wealth.* " Shall receive in this life a hundredfold " . . . " in the regeneration when the Son of man shall sit upon the throne of His glory," and He will still be caring for their religious and social needs.

Thus will the dual administration go forward, in principle as now, but upon an altogether more exalted level.

So *God shall dwell in the midst of His people,* the object of their love and of their worship. And *Jesus shall dwell with His people,* and lead them in their love and worship of the Lord.

May God grant that we may all have an honoured place in the Kingdom of our God and of His Christ.

EVOLUTION *v.* SCIENCE.

By G. Hewett.

For many years past we have constantly heard of a conflict between science and the Bible. At the present moment when this old controversy has been suddenly raised in an acute form, it is surely desirable that the air should be cleared of any misunderstanding, and we should all feel more at ease if this can be done.

The simple fact is that the conflict is not between science and the Bible, but between evolution and science. The latter may be defined as knowledge obtained by research and discovery, whilst the former is purely hypothetical, mere theory unsupported by knowledge. Dr. Barnes committed himself to the statement that *all scientists* now accepted evolution. There is no foundation for such a statement, very much the contrary is the fact.

Stated as simply as possible, the progress of scientific discovery has established the existence of certain laws in Nature that cannot be evaded. One of these is that relating to Reversion to Type, that is, that whenever any cross fertilisation takes place the offspring will not breed true and subsequent generations revert to the original type. There is no instance known where one type of species has in course of time changed into another. Sir Arthur Keith appears to have been aware of this, and now that the " missing link," or the intermediate creature descended from the ape and giving birth to man, which has been anxiously looked for for the last fifty years, has failed him, rather than abandon his pet theory, he announces the common ancestor as the progenitor of both ape and man, a pure invention. Here, again, Sir Arthur Keith is up against the stone wall of science which lays it down that no living thing can transmit to its offspring qualities which it does not itself possess.

Sir Arthur Keith informs us that man has existed in this world for a million years and presumably the ape preceded him. Perhaps he can explain how it comes that, in face of the laws of Nature, the anthropoid ape and man have lived side by side for a million years, each breeding true to his own type, if man was bred from the ape.

If any British-Israelites have felt at all disturbed by the insistence on the theory of evolution, they will derive considerable satisfaction and comfort by reading a little book called " Q.E.D., or New Light on the Doctrine of Creation," by J. MacCready Price, a very eminent scientist and author of many scientific works. Herein the theory of evolution is assigned its proper place and agreement between science and the Bible story of creation is shown to be complete. It is not science which is in conflict with the Bible, but the theory of evolution that is opposed to science, and once this is thoroughly understood, no one will have any cause to worry further about evolution. It will be of the greatest benefit to all British-Israelites if they can concentrate their minds upon the immediate future and the wonderful truths revealed to them, without their thoughts being distracted by false doctrines and attacks upon what they hold sacred.

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NOTES AND QUOTATIONS IN RELATION TO BRITAIN-ISRAEL.

By PROFESSOR ODLUM, M.A., B.Sc., &c.

[The following articles should be read with the thought in mind that they are not intended as a glorification of the Empire, nor of the Anglo-Saxon people, but as a recognition that Jehovah, the God and King of Israel, has in the Celto-Saxon people the basis of His Kingdom on earth. The Anglo-Saxon people have been trained for ages to be the Administrators of that Kingdom, and to carry its benefits, its liberty, and its peace to all mankind.]

No. II.

THE *New York Times* looks upon Britain as the world's bulwark against Bolshevism and anarchy :—

" Whatever may happen in other countries of Europe, we are assured Great Britain never will succumb to Bolshevism. *As she was the defender of civilisation by her navy against the barbarism of German undersea warfare*, so she is now the chief bulwark against the spread of anarchistic doctrines. With an Empire stretching over the world she is the most democratic of nations, and her LABOURING MEN ARE PURSUING A CONSTITUTIONAL COURSE to obtain their share of the benefits arising from the general advance in wages."

It is a fact that the nations of the earth have a deep and an abiding conviction that, in the midst of world chaos and danger, the Saxon commonwealth of free nations promises and even guarantees international salvation at a time when the world in helplessness calls aloud for life and safety.

The *New York Tribune*, referring to the British sacrifices during the late war, says : " Not more than 100,000 persons have marched in the greatest parade that Fifth Avenue has ever known. Our preparedness parade, and possibly the Third Liberty Loan parade, totalled that number of marchers. All day long they marched, and until after sundown. We thrilled at the sight of these living Americans.

" Let us visualise the march of the British dead. At daybreak they start down Fifth Avenue, *twenty abreast*. Their fallen comrades follow a few paces behind, in close marching order. Until sundown these men who have ' gone west ' march down the avenue. The next day there is a similar parade, and the next, and the next. For ten days the British dead pass in review."

What a striking picture of our Empire's sacrifice !

We now turn to the *New York Sun*, and its conviction concerning justice under the British flag : " In the colony over which the British flag is raised, justice and domestic peace are assured. In the colony which flies the British flag, trade prospers. Development of natural resources, encouragement of production, fostering of industry, extension of trade, these are cardinal principles of British colonial policy. Their fruit is honourable profit in which all the Empire shares."

Our Canadian paper, the *St. John Daily Telegraph*, gives us an enlightening statement in the following : " The British Government has just issued figures to show the exact extent of the Empire's contribution to the victory which shattered Germany's ambitions, and made the world safe for democracy. It is pointed out that among other things, the Empire placed 8,054,467 men, including its sea forces, at the disposal of the Allied nations. More than 851,000 men lost their lives, 142,057 were taken prisoners or reported missing, and 2,067,442 were wounded.

" The figures show that during the victorious offensive in 1918 the British armies captured far more prisoners and guns than any other of the Allied armies. For instance, between July 18, 1918, and November 11, of the same year, the British took 201,000 prisoners and 2,540 guns ; the French 135,720 prisoners and 1,880 guns ; the United States forces 43,500 prisoners and 1,421 guns, and the Belgians 14,500 prisoners and 474 guns. This in no way refers to the activity of the 80,000 *British troops employed in Italy*, where they captured 30,000 prisoners, and contributed heavily towards the defeat of the Austrian army ; nor to the spirited campaign in Palestine and Mesopotamia in 1918 where 400,000 British soldiers captured more than 85,000 prisoners."

Our own Lord Balfour has a word, clear and definite, concerning Great Britain : " No nation but ours has produced so great a number of able men endowed with the spirit which makes great rulers, great administrators, inventors, merchants, traders. No nation but ours has applied itself so successfully to the pursuit of all branches of knowledge which gives to a man his mastery over matter. *No nation has taken thought more seriously than we of the higher interests of man. The conscious need of spiritual and intellectual* food is confined to no class or group of classes amongst us."

During the war, the Sudan chief, Sherif Yusef El Mindi, said in a letter to the British Governor of Sudan : " We are, Excellency, witnesses before God and man of the brilliant achievements of the British Government in the Sudan ; of the establishment of tranquillity, justice and progress ; of respect to our Ulema and religious chief ; of support to education. *The sixteen years of your rule in the Sudan are unparalleled in its history.* We, on behalf of all our Mohammedans, offer ourselves to fight side by side with you against Turkey and the Germans."

The *Ax Est*, during the war, expressed its deep conviction concerning the Briton's persistence and tenacity in the following terms ; terms that, coming from an enemy writer in an enemy country, express a very high opinion of our Saxon race :

" When the end of the war may come is no concern of the Briton. He began the business, *he will see it through*. In this strange phase of the English character, there is enormous strength. We may be sure that if all the belligerents are beaten into insensibility he will still hammer away with bleeding fists, tired and exhausted. Britain, in her persistence, will never stop, even if she knows that the longer the war lasts the more she will bleed, even if she knows that all possible gains at the finish will not make good half of what she has lost . . . . . Those Germans who look forward to an early peace in this world with longing hearts, must turn their eyes on England helplessly, for as long as the sun of peace is not rising in the ISLES to the West of us, there is no hope for peace. And England secure in her CITADEL, behind the bulwark of her fleet, can go on, and on and on."

" Secure in her citadel " ! ! yes, secure under the protection of Almighty God, *according to promise*.

Connected with the " Paris Peace Celebrations," when

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soldiers of various countries took part, *Le Matin* said of the British troops :—

"Unstinted cheers were lavished on the British troops. They marched past with slow and cadenced step, calm and impassive, *reflecting the spirit of their great and superb nation.* And the sailors, with their dark collars and flat caps—*these British sailors to whom the world owes it to-day that it is not enslaved ; they are the representatives of the greatest force on the globe's surface—a force that has never yet been conquered throughout history.*"

CONGRESS ADDRESSES.

MONDAY AFTERNOON, OCTOBER 3RD.

MAJOR J. KNOWLES, O.B.E. (President.)

LADIES AND GENTLEMEN

I am going to ask your approval of a telegram which I propose to send to the King's Private Secretary, Lord Stamfordham : "The British-Israel-World Federation Congress now assembled sends respectful and loyal greetings to His Majesty the King and to Her Majesty the Queen." (Unanimous approval was given to this.)

My next duty, ladies and gentlemen, to-day, at the commencement of the Eighth Annual Congress of the British-Israel-World Federation, is to extend a very hearty welcome to all our old friends and workers who have travelled from all parts of the country to attend our meetings here in London this week. We are delighted to see them.

My next duty is to extend a no less hearty welcome to all new-comers and enquirers. We are delighted to see them too, and we hope they will become in due course fellow-workers in the Cause we have so much at heart.

Next, I wish to say to the Rev. Pascoe Goard how very pleased we are to see him safely back in England after his visit to Canada, and I wish to welcome Mrs. Goard, whom we are delighted to see once more amongst us. We hope they will both enjoy their stay here so much that they will not want to go back again.

As I said before, this is our Eighth Annual Congress. Each year our members have increased considerably, but in no previous year have we made such an advance as we have to-day. We must again thank our indefatigable Secretary-General, Mr. Herbert Garrison, and his fellow-workers, for the large amount of work which they have done in order to make this Congress a success. The advertisements in the Press have brought a vast amount of enquiries, and I am sure there must be a large number among the audience to-day who have come to find out what we stand for. It is to these enquirers, therefore, that I will address my few remarks before calling on the speakers for their addresses.

Briefly, then, we believe that the Anglo-Celto-Saxon peoples are the modern representatives of the Israel of the Old and New Testaments. We believe, and we have good ground for our belief, that the prophecies concerning Israel in the Bible are fulfilled in our race. It has been said that all the promises of God to Israel of old were conditional on Israel's obedience. This is not the case. Some promises, notably those to Abraham amd to David, were unconditional ; while others, notably those to Israel in the Wilderness, were conditional on Israel's obedience. The conditions imposed in those promises or covenants were broken both by Israel and by Judah, with the result that both nations suffered the seven times, or 2,520 years, of punishment. Israel's term of punishment ended about the beginning of the nineteenth century. Judah's term of punishment will end within the next decade. In or about the year 1934 we expect a new era in world government to commence, but between now and then we expect a period of disturbance, of which we think we can discern the signs already. The symbolism of the Great Pyramid also confirms us in this view, and you will be given an address on Thursday next by Mr. David Davidson, who has made an exhaustive study of this subject.

It is not possible in the very short time at my disposal to give you more than the very briefest outline of our position, but I am confident that those of you who have sufficient time to attend these meetings this week in this Hall, and next week at our Headquarters at 6, Buckingham Gate, will go away convinced of the Truth we are trying to make known.

If you wish any information on any particular point, please refer, in the first instance, to any of the stewards, who will be pleased either to help you themselves or refer you to someone else who is better able to do so. It is a very big subject which cannot be fully explained or understood by attending one or two lectures. It is one which must be studied carefully at home, and for this purpose there is a very large amount of literature on the bookstall outside.

Before I sit down I would like to remind you that an address on "Palestine—Past, Present and Future," illustrated by lantern slides, will be given on Wednesday next, at 7.30 p.m., in this Hall, by Mr. Herbert Garrison, who has recently paid a visit to that country. Those of you who have heard Mr. Garrison give lantern lectures in the past will know that that lecture is sure to be one of very great interest and well worth coming to hear.

MONDAY AFTERNOON, OCTOBER 3RD.

REV. WM. PASCOE GOARD.

MR. PRESIDENT AND DEAR FRIENDS :

First of all I am a messenger from Overseas, and I think it would be wise on my part to get rid of the responsibility of the messages with which I am charged, to the Officials of the Federation, and to you, from the two great countries that are growing up side by side across the North Atlantic. I am charged with messages of gratitude and kind greetings from the various provinces of the Dominion of Central and Western Canada, not from the farthest east, for the simple reason that I have not had the opportunity of visiting them. From Victoria, the capital of British Columbia, and from Vancouver, the metropolis of the same great Empire province, they send their greetings to you. Calgary, the metropolis of Alberta, wholeheartedly send their greetings from a very hearty conference held as I came through. Regina, the capital of the Province of Saskatchewan—a territory as large as Germany, capable of maintaining just as large a population—sends to you their greetings and their assurance that they are busy covering the whole province with an organisation for the preaching of the Gospel of the Kingdom. Winnipeg—the centre of that wonderful Province of Manitoba, led by that splendid man

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the Rev. E. J. Springett—sends to you their greetings. And then from the Queen City of Toronto, metropolis of the great Province of Ontario, the B.-I.'s gathered in their week's Conference, with delegates from 3,000 miles distant, representing all parts of the Dominion of Canada, I bring their hearty greetings, with the promises that they will send a delegation of their own when you meet again next year.

I bring also from the great people of the United States of America just as warm and hearty greetings from a gathering that assembled at Aurora, Illinois, spending days together in the earnest study of this phase of the word of Divine Truth, and in earnest work for the spreading of the Gospel of the Kingdom through that great land. They send you their greetings by the lips of Dr. McGinnis.

Then in Haverhill, Massachusetts, were met together representatives from the States of Vermont, New Hampshire, Maine and Massachusetts. These unanimously send to you their warm and hearty greetings.

In the great Anglo-Saxon lands there are hundreds of thousands—and I think I am safe in saying millions—whose lives have been touched by the uncovering anew of that glorious theme, instituted by Our Lord Jesus Christ, and preached by Him and His Apostles, namely, the Gospel of the Kingdom.

One of the stalwart, outstanding ministers of the State of New Hampshire, telegraphing greetings to us in our congress in Haverhill, Massachusetts, said as a matter for which to be profoundly thankful: "My congregation know the distinction between the Gospel of the Kingdom and the Gospel of Salvation, and that the one is complementary to the other."

And so I have brought to you their messages from Overseas this afternoon. It means a wonderful thing, for let me say to you there are agencies at work in all the Overseas Dominions, and especially in the Dominion of Canada and through and through the United States, to instil a spirit of separation and hatred between the two great branches of the Anglo-Saxon people. Thank God that this Gospel is going as a unifying influence, a breath from Heaven itself, throughout these great lands, and by the grace of God it will not only bind together, but it will absolutely unify the Anglo-Saxon peoples throughout the world.

* * *

I am to speak to you this afternoon for a few minutes on the question of the approaching World Crisis, and how to meet it. I should, personally, have put my pen through the word "approaching." The crisis is on, and it is not inferior in importance to any crisis-point in the history of our race or nation; or in the history of the world. We celebrate an Armistice only; the day has not yet come when we have celebrated Peace. British armies, French troops, are still on our former enemy's territory. There came an end to the physical struggle, thank God. What a struggle that was; how it fell upon us like a thunderclap in those tremendous days which led up to August 4th, 1914. But it did not fall upon the world like a thunderclap. Germany knew; Germany set the day; Germany began the war.

Chancellor Du Bois, head of a law school in Chicago, and during the war closely associated in this city with Lord Northcliffe, told me this, that in those days immediately preceding the declaration of war he was in Saxony, and that with 15,000 subjects of the King of Saxony he stood before the balcony when the King presented himself to the people and made this declaration. I cannot give the exact words, but in effect it was this:

"For days I and the Kings of South Germany have been pleading with all the influence in our power with the Kaiser to preserve the peace, that there may remain peace in the land and in the world, and we have failed." Those 15,000 knelt and, led by the King, lifted up their voices to God in prayer that peace might be preserved in Germany and in the world; and the testimony of the King of Saxony was that the Kaiser would not heed.

It did not come on the world as a thunderclap; it should not have come on Britain as a thunderclap. God sent you messengers and prophetic voices, and you refused to hear. The crisis is on now, sweeping like a red flood over the pages of contemporary history. But you are not heeding. The day is coming again when the matter will be put to the test of physical conflict, and you know the day, and will not heed. "They have Moses and the prophets; let them hear them. If they will not hear them, they will not believe though one rose from the dead."

What, then, is the truth? First of all, the truth is that in the Celto-Saxon nations of to-day is constituted Israel, God's Kingdom-nation. Now do not let us make a mistake. It is necessary here that we recognise a division, but it is a division made by the Lord. He made it in the year 975 B.C., when He set apart two Kingdoms, the one from the other. The one Kingdom was the House of Judah; the other Kingdom was the House of Israel, clear and distinct from each other. That was God's division.

In the House of Judah there were two tribes, Judah and Benjamin.

In the House of Israel there were ten tribes, Ephraim and his associates.

In the House of Israel so constituted by Almighty God THERE WAS NO TRIBE OF JUDAH. I do not say there were not any Jews, but there was no tribe of Judah; therefore, to call Israel "Jews" is simply nonsense. A school child ought not to make that mistake.

The breach between the two nations has not yet been fully healed. It will not be entirely healed until the Lord shall come. There is still the Kingdom-nation Israel; and there is still a remnant of Judah. The Israel "nation and company of nations" is made up of the Anglo-Saxon peoples of to-day.

Let me put the matter clearly. There is in this Book, the Bible, a New Covenant. How we evangelicals glory in the New Covenant. It is sealed with the blood of Our Lord Jesus Christ; it is administered by Our Lord Jesus Christ. I am going to put this strongly in order to get the message home. That New Covenant is a treaty, a national treaty, made between Jehovah, the God of Israel, and the Anglo-Saxon peoples. Many theological friends will rise in wrath and say, No. We are not concerned about that. Long ago we broke away from all authorities but the authority of this glorious Book. Now then, if it is true that there is a Covenant entered into between Almighty God and our race and nation, we ought to know it. It is there in the Bible! It has three clauses. The first is that *God will restore His*

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own Law in our hearts and in our national life. The second is that *while sun and moon and stars endure, the seed of Israel shall remain a nation before Him for ever.* And the third is that *the new capital of the Kingdom in due time*—Jerusalem—*shall be enlarged and rebuilt to the Name of Jehovah.*

Now then, what further in regard to the New Covenant? The New Covenant of which I am speaking gathers Israel before the throne of Jehovah, the God and King of Israel, and by the Spirit Divine, the invincible power of the ever-present God, makes it absolutely indestructible. It is not in the strength of the Navy; it is not in the strength of the Army; it is not in the wisdom of the diplomatists; it is not in the excellence of the statesmanship, that safety lies. Israel shall be preserved by God, Who is in the midst of her nationally. That is the teaching of this wonderful Book.

Now then, as to the crisis. Four years of terrific physical struggle! What it cost us! The broken homes and the broken bodies; the depleted Treasury, and the overwhelming sorrow. Then came the Armistice. When it became manifest that the physical effort of Germany would fail—mark what I am going to say prayerfully—less than five hundred thousand men said "WHAT GERMANY HAS FAILED TO DO BY THE POWER OF THE SWORD WE WILL ACCOMPLISH BY A DOCTRINE," and they sent two agents to Moscow. They backed them with unlimited wealth and gave to them the wisdom of an organisation that was deadly. What Germany failed to do in four deadly years of *physical struggle* they did in a few years with a *deadly doctrine.* Russia fell! There were five great Empires—China, Turkey, Russia, Austria and Germany. Where are they to-day? GONE DOWN BEFORE THE DOCTRINE OF COMMUNISM. Egypt, India, China, are seething to-day with the doctrine. The Church of Christ in Russia, in Germany, in the Overseas missionary areas outside of Britain and America, has been routed, horse, foot and artillery, by the doctrine. In Britain, in America, in the Overseas Dominions, an under-current of uncertainty, unrest and disaffection is being developed by the doctrine. The universities are seized, the pulpits dominated, and the faith of a generation is being swept away by a doctrine. What arms failed to do, *less than half-a-million men with a doctrine* have accomplished since the Armistice was signed.

No words of mine can give to you the importance of this tremendous thing that is on us—more deadly than the physical conflict.

"Three evil spirits like frogs, which are the spirits of devils working miracles, going out to the kings of the earth and of all the world, to gather them to the battle of the great day of God Almighty."

How are you going to meet that? Your statesmen cannot meet it. Wisdom meets wisdom, and our Lord testified, "The children of this world are wiser than the children of light." I believe with all my soul in "the blood of Jesus Christ His Son which cleanseth us from all sin," but that even that glorious doctrine has not met, and was never intended to meet, the case. How shall it be met? Jesus Christ gave to us the means. "Go not into the way of the Gentiles; into the cities of the Samaritans enter ye not, but go ye rather to the lost sheep of the house of Israel, and as ye go preach saying, the Kingdom of Heaven is at hand."

This great crisis will be met by the teaching of the Gospel of the Kingdom, which was given to us for that very purpose by Jesus Christ our Lord. Strong as are the forces against us; terrible the advantage they have gained because we are late in the field, I am persuaded that so irresistible is the power of Divine grace that if only Anglo-Saxondom will awake and demonstrate the fact that "God is in the midst of her, she shall not be moved, God will help her right early," she will dispel the darkness within her borders like the rising of the sun dispels the darkness of night.

I will just say this in closing. The very first word of the ministry of Jesus Christ, the very first utterance of the Christian dispensation according to St. Mark's Gospel was, "He came into the regions of Galilee crying, 'The time is fulfilled, the Kingdom of Heaven is at hand; repent ye, and believe the gospel." That was the first word. And this was the last. "This gospel of the Kingdom shall be preached in all the world for a testimony unto all nations, and then shall the end come." We are out to win the kingdom for Christ. That is the message, and that is the heart of this Movement.

So the doctrine of the Kingdom is sent out to meet the doctrine of Communism; and the doctrine of the Kingdom will prevail.

MONDAY EVENING, OCTOBER 3rd.

THE FULFILMENT OF PROPHECY.

MR. W. T. F. JARROLD, J.P. (Chairman).

I feel it to be a great privilege and, at the same time, a great responsibility to be asked to preside at this gathering—your eighth Conference here in London—but I do so because I am a firm believer in British-Israel Truth. I believe that when once you have gripped this truth you have a master-key to the Bible, which, guided by God's Holy Spirit, brings new light to bear upon God's Book. For many years before I took any interest in it, I had heard about the lost Ten Tribes. In our native city, a friend for many years spoke about our being the lost Ten Tribes, but at that time it had no interest for me, and there may be some here to-night who have not yet got a grip of this truth. It was in May, 1915, I saw a controversy going on in the Church *Record.* It was about Daniel's image, and it seemed to show that there were to be, according to Daniel's interpretation, four great world powers. And history tells us that the first power was Babylon; then Medo-Persia, Greece and Rome. And, according to Daniel's interpretation, the Stone Kingdom was Israel; and we are to break in pieces all those world powers. Now the German Emperor, in addressing his troops in 1914, claimed that the whole world was against him, and that he was out to found a new empire which would fill the whole world. It seemed to me that in looking at that controversy there was much to say for our country, that we were British-Israel; then there certainly would be no room for Germany as a world power. My interest once roused, I began to study the subject, and I found that Israel, for her sins and her idolatry, was to be cast out, to be scattered among the nations, to be without a name, and without a place, and yet we were told by the prophet Amos that not one grain was to be lost. This punishment of Israel ended in 1799 just about thirty-eight years before our

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great Queen Victoria came to the throne, and during her reign we found the British Empire gradually forming itself—the Colonies: Canada, Australia, New Zealand, South Africa, and our great Indian Empire—all coming under our great and noble Queen. I found also that the word *Brith* meant Covenant People. And in studying God's Word I found that the Israel Covenant with God was that they were to keep the Sabbath, and that it was to be a sign between God and His people for all time. Looking at the British nation and the Colonies we find that we, as a people, are the only people throughout the world who observe God's Day as a Day of Rest. Alas, that we are so failing in this respect at the present time. I also found another promise, that Ephraim was to possess the gates of his enemies. Admiral Colomb, when he was Captain Colomb, wrote a thesis for the Navy on the strategic points held by the British Crown, and he finished up in this way, "I am astonished to find that the strategic points by land and sea are held by Britain." She has command over all the great commercial routes. We go round the world—Dover, Gibraltar, Malta—we find the British nation holding the gates of commerce. We do not hold them selfishly, but for the world. Another point I found. There was a promise made that God would provide a safe place in the Isles of the Sea for His people Israel, and that place was to be north and west of Palestine. In studying history we find that during the days of the Spanish Armada God protected His people Israel here in the Isles by sending the wind to scatter that great fleet. Later on, in the time of Napoleon, his armies were scattered in a similar way. And during the early months of the Great War, coming, as I do, from the East Coast, I can testify that we had the stillest and lightest nights on record, and by that means we were directed from the devastations of the German Navy. Another great promise was that "no weapon that is formed against thee (Israel) shall prosper." We had heard of the poison gas. We had the experience on the East Coast, and I know you had in London, of the Zeppelins, and we were nearly brought to starvation by the submarines. But all these things were set aside by the Hand of God, and here we are as a nation, in this safe place; we are preserved by God's Hand. In March, 1918, we had the darkest and blackest period of that great war. Our Statesmen, our Admirals, our Generals did not know how the war was going to end. But on August 4th, 1918, the nation went on its knees and sought help from God, and from that time on we never had a single reverse, and in the November following the Armistice was signed. We are told that on August 8th, 1918, General Ludendorf was bombarding the Emperor to make peace, showing how God was answering the prayers of this His nation, Israel.

We as a nation to-day find ourselves in charge of that ancient land Palestine, the centre of the world. Why are we there? Why has that responsibility been placed upon us? It is the fulfilment of God's promise to Abraham. We find our nation retaining their ancient rôles. God promised to David three times over in the Bible that he should never want an occupant to his throne. I firmly believe that King George, and our Prince of Wales, are the direct descendants of King David. And God will preserve them, and God will preserve this nation if we acknowledge Him, if we seek our help at His Hand.

CONGRESS NOTES.

By The Commissioners.

Thursday Afternoon.

General Sir Arthur Phayre, K.C.B., presiding, gave as a very solid reason for his joining the B.-I. Movement that he believed in it, and had never had reason shown him why he should not continue to do so.

The Rev. W. Pascoe Goard said that for the perfect understanding of the sacred Scriptures knowledge is required from many quarters; the Bible meaning more to the experts in various spheres of knowledge than it does to those without them. Hopeless chaos arises from inexpert confusing of Israel and Judah. We have taken pains to disentangle this puzzle. Again, there is an ethnological distinction between "the Kingdoms of this world" and "the Kingdom of Heaven." God has established a Kingdom on the earth.

Judge Rutherford's statement in the Albert Hall recently classed the Kingdom that God established on earth with the Beast Kingdom. So many teach that Britain is of the ancient Empire of Rome and is therefore about to be destroyed.

In Daniel we have two pictures between which there is a clear-cut distinction, the first one an image composed of gold, silver, brass, iron and clay, representing "the Kingdoms of this world," overstriding the centuries for two thousand five hundred and twenty years.

Concurrently God established a Kingdom which should never be destroyed, which should not be left to other people, and which should stand for ever.

Here God drops a vertical line between the Kingdoms of earth and the Kingdom which the God of Heaven set up; thus:

The Kingdom of this world. The Kingdom of Heaven.

Our Lord had a temptation thrust on Him to secure the Kingdoms of this world in a moment *by one act of homage to Satan.*

To-day there would be no price too great to willingly pay to exact one act of homage from the head of this nation. The "certain Nobleman," who has gone on a journey to receive for Himself a Kingdom was content to await the time of His return, and He asks us also to await His return.

In Daniel's vision the people of the saints of the Most High are Israel. Pride, arrogance, hatred, strife, mark "the ruler of the Kingdoms of this world"; but read Isaiah liii for a wonderful description of the spirit which distinguishes the King of Israel and of His people.

Arrogant despotism; contrasted with the patient tender love of the Redeemer by Whose stripes we are healed. He who says Britain is of that dark spirit who afflicts humanity with his awful and "perpetual stroke" has not the truth in him. Humbled before God and clad in the righteousness of Christ, Israel-Britain will be acceptable before Him.

Fifty years ago the call came to proclaim the identity of Britain within Israel.

Then we were led on to examine the implications. If we are His people Israel, then we are subject to the constitution and the law of Israel.

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Then we began to realise that Jehovah is in very deed and truth our Lord and King.

Have we not this year come to the point of calling out to Anglo-Saxondom to kneel in loyalty and submission to our Jehovah King? Without waiting for bitter circumstances to drive us to our knees, let us voluntarily yield to Him.

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Mr. Herbert Garrison quoted passages from the writings and utterances of many notable men, challenging objectors to show they had devoted even a small part of the time and effort to studying the theme that had been given by those whose efforts they lightly rejected. We now have to preach the Gospel of the Kingdom and that of Salvation.

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The Rev. Hector Macturk said that his gain of inspiration in these meetings richly repaid his coming. He wanted to speak a word of hope to those who looked with despair upon the condition of the Church of England in these times. He had not had much happy experience in presenting British-Israel Truth to meetings of his fellow clergy. Many objections were offered; one recently was that God, in favouring one nation more than another was actually immoral! The fact that the clergy were for the most part opponents was because of their neglect of the Bible.

A preface to the call to our Church overseas, speaking of our Commonwealth of Nations, asked what is behind it? Chance? Surely not: spiritual reality is behind it. A Divine purpose has made it one of His instruments for the betterment of the human race. Our people need the spiritual uplift of religion. The spiritual vocation of our Commonwealth is to serve the spiritual need of the people.

An experiment in the organisation of the world has included one-fourth of its population, leavened by the "dispersion" of our people, carrying the message of our Church. The most potent factor in the destinies of the people of the world. The British cannot but be a messenger race. If only the Church had the Key to the Word we hold!

THURSDAY EVENING.

Rev. Commander Roberts presided. After the singing of the hymn, "Jesu, the very thought of Thee," prayer was offered by Rev. W. Brown Pollock, M.A., and Scripture read by Rev. Lionel Calway, M.A.

The chairman called our attention to the prophecies related to Judah and the Jews. Israel is admonished to "hear the voice of Judah and to bring him to the Lord." Other prophecies call us to look for the outpouring of the Holy Spirit upon our nation, and then to pray and strive for the salvation of Judah. We are to snatch them as brands from the burning. Our veteran's words were forceful and impressive, and we trust they will have their desired effect.

Dr. Wm. Gornold, F.R.A.S., addressed himself to the question of the "Scripture and Modern Science." He complained that many religious leaders are using the Church for the purpose of preaching anti-Christian doctrine.

Bishop Gore's recent statements were justly criticised. We want a whole Bible, not one only good in parts. The Bible is not at variance with the facts of science, but only with the unfair deductions of science.

The speaker defended the Genesis story of Creation, and said that many of the claims now made are not science, but romance. He dealt with the bearing of astronomy upon the great periods named by Daniel, and showed that the prophet was right. Accepted astronomical science agrees with Scriptural statements. The speaker dealt with facts concerning the solar system and showed their agreement with the Creation story.

He stated that Darwin only taught there was a missing link between the ape and man, and his teaching is being misrepresented by modern exponents of evolution. Darwin admitted that no species had ever been able to combine with another species. We are entitled to demand of science some proof as to the gap between the ape and man.

The Bible is wholly scientific at all points where it touches upon science. The speaker then referred to the fulfilment of prophecy in our day. The evils of our time and the approaching crisis agree with the prophecies of long ago. The clock of time now points to twenty minutes to twelve. The hand of Jehovah is upon the door, and the King is coming to His own. The moving finger writes, and having written, moves on.

God's judgment came upon Babylon of old, and is coming again.

The speaker dealt with the harvest which is near, the gathering of the tares, the cleansing of the Kingdom, and the gathering of the wheat into His barn.

Dr. Gornold's address made a great impression on us all.

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Mr. David Davidson, M.C., the Great Pyramid expert, then took the platform, and dealt with "Pyramid Prophecy: a New Discovery in its Message."

As a scientist he pleaded for tolerance, for he believed the Pyramid taught him something of the breadth of God's mind. The Great Pyramid was the one great co-ordinating factor to-day between all branches of both science and religion. God is there teaching us many wonderful facts which, if known, would unite many who are at variance to-day. After twenty-five years of study the speaker has found many things which he might have known at the beginning if he had had faith, for faith can discover truths which knowledge fails to discover.

In the coming tribulation we shall all find common ground and real unity.

In eight months' time it will be proved whether or not the Pyramid prophecy is correct. The speaker urged all to examine themselves for he believed a tremendous tribulation was upon us. He proceeded to state that he had discovered by working through the ancient prophecies a new fact, viz.:—That the inch-for-a-month scale measurement from 4th August, 1914, to the entrance of the King's Chamber referred to definite instructions given to those who are building the Kingdom represented by the King's Chamber. The time of the tribulation can, however, be again shortened by appealing to God. Britain's message is there. We are to complete our great work before September, 1936, and we should as a nation be up and doing. The King's Chamber is the Hall of Resurrection, and reign of Messiah the King.

During the period from 1936 to 2000 the cleansing of the

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Kingdom, the judgment of the nations, the restoration of God's great Kingdom principles, the readjustment of all things, will take place. The nation having the Pyramid inch is the builder referred to, and that is Britain only. Jesus Christ is the stone apex of God's great building. The nation-builder is associated with Christ the apex and the King. The ancient Egyptian prophecies agree with our reading of the Pyramid.

He believed God has given us the opportunity by prayer to shorten the time of the next phase of Jacob's trouble. We must finish our part of the work, either voluntarily or compulsorily, and he urged the nation to give attention to these great warnings.

The address was learned and powerful, and went home to our hearts.

* * *

Our great teacher, the Rev. Pascoe Goard, then addressed the meeting. In these wonderful days we are hearing the voice of God, through the lips of true scientists by way of the Great Pyramid. The sciences are embodied therein.

A critic in Vancouver recently said the Pyramid could be accounted for by the laws of science. When confronted by the Bible prophecies and their fitness to Pyramid symbolism he had to admit that it "must be the finger of God."

The Pyramid witness to the truth was forthcoming at the proper time to counter the statements of those who are destroying the Bible. For our instruction, comfort and warning in these days God made preparation over 4,000 years ago.

The Bible and the Pyramid are both wonderful, and are the voice of God to this age.

History confirms both, and the message is complete.

There is a more desperate spiritual need to-day than in any previous generation.

The danger is greater than ever before, socially, morally, spiritually, and the message is also more emphatic.

Both these great witnesses tell us that we shall be given the leadership of Jesus Christ Our Lord. "Behold, I come quickly."

Mr. Goard dealt with the story of the coming storm as told by all the prophets, and showed that all see the Coming of Our Captain and Leader.

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

As in 1918, when the nation enquired of God, He at once undertook for us, so again will it be.

Let us not wait, but without delay use the tremendous power of prayer. He suggested that steps should be taken to secure a National Day of Prayer at an early date. The vast audience responded, and unanimously supported this proposal.

The speaker closed on a high note, and a most wonderful manifestation of the spirit of those who attended this evening's meeting was witnessed when the whole vast audience rose at the call of Mr. Goard to thereby testify their determination to consecrate themselves to the service of Christ.

FRIDAY AFTERNOON.

Chairman, the Rev. Canon W. Douglas Springett, M.A., D.D., of Canterbury. After hymn and prayer, Scripture was read by Rev. Hector Macturk, M.A.

The chairman referred to the experiences of a traveller in some of the districts of Armenia, where he found villages in which are a number of people who stated they were of Hebrew origin and had retained Hebrew customs although they had lost the Hebrew language.

This is exactly what we claim has happened in our own case. The Israel people behaved in this manner for over 1,000 years, and the merging of languages does not disprove the Israel origin of a people who have done this.

The chairman related personal experiences in which he had found intense interest among University students and others in our subject. Many of our intellectuals are becoming convinced of the truth of our claims. In clerical circles also he had discussed our teaching, and was delighted to find the wall of ignorance steadily giving way.

Some apt quotations were given from ancient Welsh Chronicles proving the trek of Israel to have come from the East through Greece and Spain.

Reference was made to the prompt action of the British Government recently in the putting down of slavery in West Africa.

The speaker emphasised the great importance of the Great Pyramid, and recommended all to study it closely.

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Rev. Wm. Brown Pollock, M.A., was now called, and took as a text Peter ii, verses 9, 10. The verses speak of doctrine, the foundation truths of our salvation and the discipline of God's people.

Throughout the Epistle the writer refers frequently to the last time, the Coming of Our Lord. Its scope is prospective, and points to the end of the age.

Who are the people to whom the letter was written? Evidently to elect Israel, then strangers scattered abroad. The identity of these people with Israel of old is firmly established in chapter i, verse 16, where Lev. ii, 44 is quoted. The reference in chapter ii, verse 9, is clearly to the same Israel people. The treasure hid in the field in Matthew xiii is Our Lord's way of referring to the same people, the lost tribes whom Peter calls "strangers scattered abroad." Verse 10 in chapter ii was shown to be a reference to Hosea i, 9, and Hosea clearly wrote to the House of Israel. The inference, therefore, is plain. The lost Israel people were in Peter's day situated in Pontus, Galatia, Cappadocia, Asia, and Bithynia, and were on the great trek which terminated in the Isles of the West. Isaiah's repeated references to the Isles where Israel was to dwell were quoted to enforce the argument.

The speaker gave a most impressive account of his own conversion, when God called him "out of darkness into light."

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Mr. John Leech, K.C., began by reading Genesis xv, verses 7-18.

Our wonderful God condescended to bind Himself by covenant promises to His own created children. All His covenants are made with one people, Israel, and our life depends upon His keeping them. A covenant is the most solemn form of promise a person can enter into, always accompanied by formalities, a signature, and seal, making it important and binding. The Bible should really be called the Old Covenant and the New Covenant, for the words testament and testator fall short of the true meaning. The Israelite had

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no such thing as a will or testament. His property always was disposed of according to law, and the person could not will it to anyone outside the prescribed law.

Israel broke her side of the covenant, and God had to step in to redeem her, then promising her a new covenant as in Jer. xxxi.

The speaker reviewed the terms of the new covenant, and pictured the day when it is actually in operation.

Christ is the Mediator of the new covenant, one who comes between two disputants to reconcile them.

Of old the man who made a covenant had to die, in figure, so that he would never be able to break it. An animal was slain, and the man identified himself with it. Fulfilling this figure Christ sealed the New Covenant with His blood. The same idea is worked out in the passage read from Gen. xv. God passed through the pieces (verse 17) thus confirming His covenant with Abraham. The serious words of Jer. xxxiv, 18, 19, refer to the same law. The men who had made covenant with God are condemned because they wilfully broke it. In Hebrews ix, 15-17, the binding of God to the the new covenant by the death of Christ is referred to. It is therefore irrevocable, and must come into force, for it is sealed with the blood of the new covenant in Christ.

The exposition was most illuminating and helpful, and much light was shed upon the whole question of the covenant and the manner of its making.

A cablegram was read by the Secretary-General from the Bishop of the Falkland Islands sending greetings to the Congress, and announcing progress made in Valparaiso.

The Rev. Merton Smith told the meeting that he had evidence of the fact that all the clergymen of the diocese of the Bishop of the Falkland Isles were closely studying our truth.

Rev. Merton Smith led the meeting in prayer that the ministry of our land may be led to see the greatness of our teaching and come into the light.

FRIDAY EVENING.

Rev. Dinsdale T. Young, D.D., presided. After the opening hymn prayer was offered by the Chairman.

Dr. Young was sorry he would be obliged to leave immediately after his address to attend another meeting.

He came to say "Thank you" for many important benefits received from the Federation.

1. For the introduction of so many able and useful speakers. He especially appreciated the work of Rev. Pascoe Goard, for his spoken and written word. We have plenty of Bible critics, but want more real expositors of Mr. Goard's type. He also wished to express his appreciation of the tremendous work of Mr. Garrison. He had known him for thirty years, and he prayed that he may be long spared to carry on his great work.

2. He thanked the Federation for the new light thrown upon Scripture by their work. They faced the fact that while the Bible was our rock of truth, many of our teachers were busy destroying it. Ecclesiastics to-day are doing the work infidels did forty years ago. A new morality surely has come, for ministers subsisting on the Church are striving to upset its structure and truth.

The Federation was doing a great service by defending the Book. He believed in our teaching and defended it. Men say there are missing links in our argument, but he went on to show that there are many more in the teachings of modernism and Darwinism. Higher Criticism is beset with weak points, and is breaking down. He believed the B.-I. case had never yet been overthrown by argument. Laughter and sneering were not argument, and he urged the younger folk not to be dismayed by such empty attacks. He loved our teaching because we accept and teach the Bible from cover to cover.

3. He was thankful for the light we pour upon the British Empire. He believed pure jealousy explained the attitude of Europe towards Britain, and no wonder. All other empires shrivel almost into nothingness in comparison with Great Britain. No trifle or trumpery explanation will suffice, and when he looked on Bible prophecy he was amazed at the correspondence and fitness which exists.

God prophesied, and has ordained such an Empire and race.

4. He was thankful that we were evangelical. He compared the brave evangelicals of the past with the teachers of to-day and was proud of them.

We believed in the Saviour and he was thankful.

5. He also appreciated the enthusiasm and conviction displayed at our gatherings.

Our speakers did not mumble; they were filled with fire, and such enthusiasm is only sustained by Truth.

New Theology is cold and uninspiring, but Truth is warm and progressive, and full of living energy.

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The President, Major Knowles, then took the chair, and after announcements by Mr. Garrison the Rev. Wm. Pascoe Goard was called.

He said our position rests upon fulfilled prophecies, only a very small percentage of prophecy remaining unfulfilled.

Dealing with the things yet to be fulfilled, he said we were able to check off the prophetic periods upon the chronology of the ages. It would be an absurdity if God were not running the world according to plan. Christ often spoke about "the times being fulfilled." Mileposts in the chronology of history assure us that this and that event has transpired as expected. He was not prepared to dogmatise as to the future. The change of reckoning in the Pyramid had taught us that God is revealing His will from day to day, and in every detail He is proving His word. No one knows how God will act, and what He will reveal during coming months, but a further hastening is possible. The certain thing is tht all the events foretold will come duly to pass.

Referring to the march of the Russian army he was satisfied that the great attempt of Russia to buy up the world's horses was an indication that the struggle would be shorter than many expect.

At any rate such a shortening of the trouble is possible, and Israel has the power by prayer to bring that about.

"The day of our redemption draweth nigh." With that assurance we must take comfort and go forward.

"The day of the Lord" is near; the day of expectation on the part of Christ the King, when His great victory will come, is not far off.

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The trouble and loss of the Great War were an investment, and will be talked of throughout the millennium. That was Britain's fight, but the next is God's day, and He must win and overcome.

Have no fear, for we shall come right through.

Because of the national redemption Israel will rest secure. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

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Rev. J. Oliver Vince, B.A., B.D., then addressed the meeting. He first related an incident concerning a lady who had been shut up in a Bolshevist prison cell in Russia. She came into touch with the speaker, and he was able to assure her of the final overthrow of Russia and thus restored her faith. She was present at that meeting rejoicing in our Truth. He proceeded to urge that our message was so important that it must be looked into. Every phase of our teaching was urgent and important. The speaker went on to explain the truth concerning the Jew and his name. The separation of the House of Israel from the House of Judah, the constitution of both Houses, the dispersion of the Northern House among the Gentiles, and other elementary points were aptly referred to and explained. The speaker then brought us to the time of Our Lord and the redemption of the Israel nation, after which it is in due time to be restored.

The early ministry of Our Lord and His messages of love to individuals first were related, and after that the Gospel of the Kingdom. He preached chiefly to the Galileans that these men of Benjamin may become the apostles and founders of the Church. This was why the tribe of Benjamin was lent to Judah many centuries before.

Our teaching emphasises both the individual and the national aspects of the Gospel as Christ Himself did.

Reference was made to the earthquake of July 11th, and a statement was quoted from a Jewish book in which the prophecies of old time were shown to apply to events which then took place.

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The Rev. C. H. Coates, late Principal of the Kuling (China) Bible School, then took the platform. He dealt briefly with the series of chapters in Ezekiel xxxiv to xxxix. Then he expounded in some detail chapters xxxviii and xxxix. He saw the application of these chapters to Palestine in the South and Russia in the North. Rosh, Meshech and Tubal evidently referred to the Russia of to-day.

The three unclean spirits of Rev. xvi were the same red revolutionary forces of Russia. He thought the term "working miracles" in verse 14 meant "working tokens," and this indicates truly the signs going out from Moscow to-day. The one anti-British token in Russia is revolution. Modern Fascism coveting the near East is another token.

We see the great opposing army preparing in many nations in Europe and Asia.

The speaker gave us an interesting account of the progress of the Red Revolutionaries in China. Borodin, he said, was a Jew from Chicago, and most of the Bolshevist leaders are Jews also. Borodin made such tempting offers to Sun Yat Sen that he succeeded in getting his regime and propaganda accepted. The speaker gave us many important facts regarding the methods employed to corrupt the Chinese people and thus spread the Communist revolutionary programme.

The address was most helpful, as it helped us greatly to understand many of the methods employed by Russia in preparation for the great attack which is fast approaching.

SATURDAY MORNING.

Mr. John Leech, K.C., in the chair. After hymn and prayer the Scripture portion was read by Rev. T. H. Whitehouse from Ezekiel, chapter iv.

The chairman called attention to our national sins, and reminded us that the restoration of Israel is not for our sakes, but for God's holy Name's sake. But for His grace we should be like other nations. God is determined to bring us back to Him in spite of our neglect; hence the tribulation in which we are to be cleansed. God has chosen us for service, and it is our duty to return willingly to Him that we may fulfil our great destiny.

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Rev. Arthur Pritchard, M.A., spoke to us on the subject of "Ezekiel's Enigmas," as recorded in chapter iv of Ezekiel. The prophet is called the "son of man" eighty times, and in these incidents is a type of Jesus Christ. Verses 1-5 and 9-15 refer to the captivity of the House of Israel, and indicate that after 390 years of their captivity something important was to happen to them. Verses 6-8 and 16-17 refer to the House of Judah, indicating that after forty years an important event would take place in Judah's history.

Mr. Pritchard discussed in detail various interpretations which have been advanced by other writers, and then proceeded to give his own interpretation.

After forty years the exiles of Judah experienced a marked amelioration of their punishment, thus fulfilling the prophecy contained in verses 6 to 8.

The first 390 years of the House of Israel's bondage was most severe, but in the year 331 B.C., which was 390 years from 721 B.C., a decisive battle was fought by which they broke the worst of the oppressor's yoke. Mr. Pritchard's address will appear in full in THE NATIONAL MESSAGE in due course.

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The Rev. T. H. Whitehouse, of Birmingham, then addressed the meeting. He commended the most scholarly contribution Mr. Pritchard had just made to our teaching.

He also referred to Ezekiel's prophecy concerning the rebuilding of the Temple, and the repatriation of the Tribes in definite tribal sections outlined in the closing chapters of his book. There would seem to be a return of sacrifices and Levitical customs in the millennial age. In chapter xliii, verses 10 and 11, the message of these closing chapters are evidently written to the House of Israel during their captivity.

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Rev. Pascoe Goard announced that a Conference of clergy and ministers would be held shortly to consider how best to conserve the influences set at work during this Congress, and invited any friends to offer the necessary hospitality.

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SATURDAY AFTERNOON.

Chairman, the Rev. Canon E. Sidney Savage, M.A. Rev. C. W. Cooper offered prayer, followed by the Scripture reading by Rev. W. H. Stuart-Fox, M.A.

The chairman congratulated the officials of the Federation upon the great success of the Congress. From Monday to Saturday he had made wonderful progress in our Truth, for the speakers had done their job. Now the auditorium must become the platform and carry the work forward. Many years ago he was convinced of Britain's call to a world task, and in all Israel's history there never was a greater period. He extolled the greatness of our throne and of our present illustrious King. In America he heard great things concerning London, even from those who boasted they had the bulk of the world's gold. They stated that London would still be the clearing-house of the world.

In the Argentine he found that the word of an Englishman was regarded everywhere as inviolable.

Britain's job is being done successfully, and the world knows it and recognises it. The speaker spoke of the great blessing which had come to Palestine through Britain's rule.

He looked forward to the day when our truth will be proclaimed from all the great pulpits of our land. He was tired of the religious rubbish he was obliged to read in the Press of to-day, and he knew that a better day was coming.

The chairman's personal experiences in the East were most interesting, and supplied many spicy items to a very breezy and telling address.

* * *

Rev. Merton Smith dealt first with the subject of Israel's wanderings.

Who is to rule the world? Shall Rome, or the Bolshevist, or the Jew, or Britain?

Taking the parable contained in Ezekiel xvii, the speaker dealt with the removal of the House of David by Nebuchadnezzar, and the planting of the tender twig upon the mountain of the height of Israel.

No theologian has attempted to expound this chapter, but it is a part of one great scheme of prophecy. The speaker dealt with the twins Zarah and Pharez. Zarah was the father of Darda, the founder of Troy, and of Calcol, the founder of the Royal Dynasties of Europe, notably of the ancient Irish line of Kings planted in Ulster 1700 B.C. The tender twig, daughter of Zedekiah, of the Pharez line, was brought to Ireland by Jeremiah about 586 B.C. and married to the King of the Zarah line then existing in Ulster. In this way the two Judah lines were united. This union fulfils the prophecy of Daniel, chapter ii, where it is stated that "in the days of these Kings, God will set up a kingdom that shall never be destroyed." Explaining that the Jews are only a part of Judah, the speaker pointed out that in our British Museum we have evidence that Sennacherib took from Judea 200,150 people to Assyria, over 100 years before there were any Jews. Most of Judah are united with us and have no resemblance to the Jew.

In the coming tribulation who will win out? Will the millionaire powers behind Moscow? Certainly not! Will the Pope? No! The surviving power must be the Kingdom which God set up, which shall never be destroyed, viz., Israel-Britain.

Mr. H. A. Marchant had heard of two householders, one of whom named his house "I don't know," when his neighbour at once named his "I do." Most people fall into these two classes, and we are in the second class, "We do."

He stands weekly on the Brighton beach to show the people that "Britain is what the Bible says Israel should be."

People must know that if the Bible is right, we are right. Some of our opponents, however, will not accept our standpoint as to the inspiration of the Scriptures, and therefore hedge from the true question. He would like to have the opportunity of choosing a text for their next Sunday's sermon, and quoted some striking Israel passages which can only apply to a forgiven, restored Israel nation in the latter days.

He referred to the lifelong work he had done in sowing the seed at Brighton, and referred to some interesting results which had followed. Our truth is not like "the dew of morning which passes away at noon." It is permanent and satisfying, and is a rock upon which to stand.

He dealt in an interesting manner with the teaching of Jeremiah xxxi, more especially the first half of the chapter.

Mr. Marchant's reminiscences of fifty years of work were full of interest, and we are always glad to welcome him for his work's sake.

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Rev. Pascoe Goard wound up the meeting with a short speech. He gave us a skeleton of the address on "The Great Day of God Almighty," and promised to give it in full in the columns of the NATIONAL MESSAGE.

"He shall make His enemies His footstool," when the strife is over and the victory won, then He will rest, and give rest to His own.

God Almighty's day will see the great plan of the Creator consummated, and His great purposes fulfilled.

The enemy's power will be broken for ever. "Hallelujah, for the Lord God omnipotent reigneth."

SATURDAY EVENING.

Mr. Garrison presided at a largely attended meeeting at No. 6, Buckingham Gate.

Commenting upon the Scripture reading, Mr. Garrison hinted at great changes in the East which will be a great fulfilment of prophecy, and clearly point to the near Coming of our Lord.

He was much gratified at the marvellous response which had been exhibited at the Congress. He announced a special campaign during the coming winter by which the Rev. Pascoe Goard will have the opportunity of addressing large provincial audiences.

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Mr. George R. Gair, of Stockport, gave us a lecture on Heraldry, Symbolism and Numismatics. He read a few passages of Scripture showing that ancient Israel originated the custom of forming heraldic symbols. The national or tribal symbology was interwoven with the ecclesiastical. It is found early in the Old Testament and also in the book of Revelation.

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The speaker contended that if Britain is Israel we must possess the Israel symbols.

We start with a "cultured creation," but very soon some sections became degraded. In the customs of the American Indians and others we find ancient symbols in their Totemism, perpetuating their belief in gods or demons. The Chaldeans set up false gods, the symbolism of which was of importance. Always the early symbolism arose out of the religious belief of the races, and has changed as religions have changed.

Contact of races has led to a mingling of symbols, *e.g.*, the winged lion and winged bull combining Hebrew and Babylonian symbols. Israel was the first nation to use the cross as a symbol. The Israel symbols, Ecclesiastical and National, are united in the breastplate of the high priest. Chapters xlviii and xlix of Genesis are the foundation of the National Heraldry of Israel. The lion of Judah, the bullock and unicorn of Joseph, the serpent (or dragon) of Dan, and so on, have come down the ages and are in evidence to-day.

The lecturer gave a host of striking illustrations of the division and sub-division of the tribes, yet retaining the tribal symbol in some form or other.

As Israel came through Europe she planted everywhere her civilisation, and gave some of her symbology to other nations.

He showed how the Israel eagle became the double-headed eagle of Rome, and later of Austria and Germany.

The vine, palm, or oak emblems of Joseph and Levi were taken up by Herod the First and passed on to his successors.

Reference was made to the coinage of many ancient kings containing various Israel emblems. Britannia and her trident were traced back to very early times. From earliest ages Israel marched under the sign of the cross, which is pre-Christian in its origin. When Israel and Judah were at war we find the symbol of the lion and the bull fighting.

The Galatians were Hebrews, and all their coins bear Hebrew symbols. Britannia and the Union Jack are to be found in their heraldry. The three legs of man are traced from Pamphylia and represent the Trinity. It was used at the time Israel passed through that region.

In later times all the old symbols are found in our own land during the Christian era. Detailed references were made to the Scottish, Irish and English Kings and all their symbols were linked up by the lecturer to those of ancient Israel.

THE POWER OF LOVE.

By HENRY PROCTOR, F.R.S.L.

IT is impossible to exaggerate the power of love. It has been defined as the greatest motive power in the universe. There is no stronger sentence in the Bible than the words: God is Love. Neither have we any more powerful weapon in the whole of the Christian's armoury than love. It is this that can soften the hardest heart. That which nothing else can effect can be accomplished by love. When the love of God is poured out in the heart of man it has an astonishing effect; astonishing even to himself, for he finds it easy to forgive unto seventy times seven; to love his enemies, to bless them that curse, and to do good to them that despitefully use him. This has been proved, not once nor twice, but history abounds in the demonstration of the fact.

We might take out of millions such an example as that of James Naylor, one of the early Quakers, who was twice pilloried, and whipped through the streets of London, who was bored through the tongue with a hot iron, and branded on the forehead with the letter "B." Then after public exposure and whipping at Bristol, he was to be imprisoned at the pleasure of Parliament.

After all this suffering for his Master, about two hours before his death, he said: "There is a spirit that I feel, which delights to do no evil, nor to avenge any wrong, but delights to endure all things, in the hope to enjoy its own in the end; its hope is to outlive all wrath and contention, and to weary out all exultation and cruelty, or whatever is of a nature contrary to itself. It sees to the end of all temptations. As it bears no evil in itself, so it conceives none in thought to any other. If it be betrayed it bears it, for its ground and spring is in the mercies and the forgivenesses of God—its crown is meekness. Its life is everlasting love unfeigned, and takes its kingdom with entreaty and not with contention, and keeps it by lowliness of mind; in God alone it can rejoice, though none else regard it, or can own its life. It is conceived in sorrow, and brought forth without any to pity it, nor doth it murmur at grief and oppression. It never rejoiceth but through sufferings; for with the world's joy it is murdered. I found it alone, being forsaken. I have fellowship therein with them who have lived in dens and desolate places of the earth, who through death obtained the resurrection and eternal holy life."

The aged William Dewsbury, also one of George Fox's earliest converts, who underwent imprisonment for 19 years, said on his deathbed, "Friends, be faithful and trust in the Lord God, for this I can say, I never once played the coward, but joyfully entered prisons as if they were palaces, telling my enemies to hold me there as long as they could. And in the prison house I sang praises to my God, and esteemed bolts and locks put upon me as jewels, and in the name of the Eternal God I always got the victory."

It is clear that such expressions could proceed from no human source. The natural man does not love his enemies, neither can he understand why anyone should or could. But who could be so cold-blooded as to doubt the death-bed utterances of the grand old English worthies of whom we have been speaking?

Such sentiments as these can only come from a Divine source, can only be held indeed by those who are partakers of the Divine Nature. And this is intimated in I Cor. xiii, 1, by the use of the word (αγαπη) (agapé) which expresses the Nature of God. The sufferings of these men are matters of history—the Divine effect is proved by their death-bed testimony. Seeing that it is impossible to produce such love in ourselves, the fact of its existence proves the existence of the Divine Nature and that it can be shared by man. "For the spontaneous outpouring of love" the most marked of the Divine attributes, the love that gives everything and asks nothing.

Pure love brought the universe into being, and pure love maintains it. And wherever man pours out love on all who need it, seeking no return, there is the Divine Nature made manifest, there God is to be seen, for "He that dwelleth in love, dwelleth in God, and God in him."

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE hope our readers noticed the important announcement at the foot of the first column on page 669 of our last issue, and that they are doing what they can to make known the three meetings in the Great Hall of the Church House, Great Smith Street, Westminster, on Thursday next, October 27th, at 7.30 p.m., and the following day at 2.45 and 7.30 p.m. The time is short and we must plead for special help to fill the hall, which seats 1,200. Circulars and posters must be got out in large numbers, also free tickets. All may be obtained from our Headquarters where seats may be reserved at 2s. as at the Congress. It must be emphasised that no tickets can be sold at the door of the hall, they MUST be secured in advance in order to comply with the law as affecting this particular hall.

These meetings are being held specially to enable clergy and ministers to bear witness to what British-Israel teaching has meant to them in their lives and in their ministry, and we want to secure large attendances of their brethren to hear them, as well as the general public.

We feel sure all our readers will do what they can to induce their vicars and pastors to come. Circulars of invitation will gladly be sent from Headquarters to all whose names and addresses are sent to us. B.-I. clergy and ministers are entering wholeheartedly into this effort, and many are making long journeys from North, South, East and West in order to take part. They will assemble each day—October 27 and 28—at Headquarters at 11 a.m. for conference together as to the best methods of getting the B.-I. message fully known in their respective parishes, pastorates or districts. This exceedingly important step is an outcome of the Congress and the zeal there engendered, and the profound impression made of the urgent necessity for immediate action in the highest interests of the nation.

* * *

Among the speakers at the Church House are the Revs. Pascoe Goard, Commander Roberts, Canon Aspinall, Canon Hollis, Chas. W. Cooper, F.G.S., Joseph Gay, Dr. Mountain, W. B. Pollock, M.A., Arthur Pritchard, M.A., W. H. Stuart-Fox, M.A., Canon Savage, J. J. Whitehouse, M.A., Major Knowles, O.B.E., Mr. John Leech, M.A., K.C., Major Rigg, O.B.E., Messrs. Garrison, Morey and others.

* * *

A Commander R.N.R. writes:—"I have always taken a keen interest in ancient and modern history, but even the Peruvian history with the reign of the Incas; Grote's History of Greece; Gibbon's Decline and Fall of the Roman Empire, etc., could not compare nor demand more vital attention than the astounding reality of facts so clearly revealing the origin of the English-speaking race and God's purpose as that conveyed in the NATIONAL MESSAGE AND BANNER.

Although I have always believed in British-Israel teaching, I regret that I was not in possession of such complete and inspiring assurance of the accuracy of the teaching until reading your journal together with the interpretation of the Great Pyramid.

It is, indeed, a wonderful work and a wonderful message; may God prosper and accomplish its purpose. There must be thousands of Christian people who are unaware of the definite interpretations of God's promises. Could not this message be made more widely known through the Press?"

* * *

The Women's Auxiliary will conduct the Annual Sale of Work at Headquarters on November 8th and 9th, commencing each day at 3 p.m. Tea will be provided. Those of our readers who are kindly disposed to send articles including comestibles, are invited to send them addressed to the Secretary of the Auxiliary, and oblige by pricing the goods.

* * *

The *Morning Post* is publishing each day this week a series of remarkable articles by Mr. D. Davidson on the Great Pyramid.

* * *

Our Bristol Branch will hold meetings at the Rotary House, Colston Street, on 24th October at 7.30, Speaker Mr. H. D. Houghton; 25th October at 3, Speaker the Rev. Paul Quillet, and at 7.30, Speaker Mr. Houghton.

* * *

Our Stockport Branch will meet on 27th October (evening) in the U.M.C. Church, Wellington Road South, Speaker, Mr. A. E. Dillon.

* * *

Our Southport Branch meets in St. John's Hall, Scarisbrick Street, on 28th October at 7.30, Speaker the Rev. G. W. Plasting.

* * *

The monthly meetings of the Dover Branch were held in the Dover Institute on 12th October when two excellent lectures were given by the President, Lt.-Col. Smythe, on "Ephraim and Manasseh," and "Identification Marks of Israel," respectively. Both subjects were directed especially to help enquirers. The chair was taken on both occasions by the Rev. Simeon, who affirmed his belief in B.I. teaching, and who said that when laughed at for holding such views, he always asked opponents what they knew of the teaching; the reply invariably was, nothing, whereupon he referred them to Proverbs xviii, 13. Canon Watkins supported the chairman.

* * *

The Rev. T. H. Whitehouse will lecture on "Ezekiel's Prophecies" at Ebenezer Church, Steelhouse Lane, Birmingham, on 24th October at 7.45. He will commence a B.-I. Mission on the 25th October in the Guildhall, Northampton, lasting four days, at 3 and 7.30. All local friends are cordially invited to help.

* * *

The Rev. Joseph Gay will address two meetings on the 24th October at 3 and 8 at the Y.W.C.A., 12, Revenna Road, Putney. To-morrow (Sunday) at 9.20 a.m. he will address the Men's Adult School, in Claremont Hall, Islington. On the 10th October Mr. Gay had a well attended meeting in Stratford, E. A number of Socialists voiced their opposition, but they were silenced and left in a body. On the 11th October he addressed two large meetings in Portsmouth, at one of which the Rev. W. M. Yorwerth presided.

* * *

The Watford Branch opened their Winter session with splendidly attended meetings on the 10th and 11th October, when Major Everett, O.B.E., gave lantern lectures on the Great Pyramid, which were followed with rapt attention.

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"Open thy mouth for the Dumb."

This series of appeals for those so piteously unable to plead for themselves has been costly and must now be discontinued, unless some Lover of Righteousness, some "Help of the helpless," some "friend of every friendless beast" will come forward and make it possible to prolong them.

Readers of the "National Message," it is a divine thing to care for the little children, but He who "set a little child in the midst" goes with the little sparrow "all the way" till it flutters to the ground and dies! You will be more "perfect as your Father in heaven is perfect" if you extend your chivalrous pity and protection to His dumb children.

Oh, do your utmost, in His Name, to end this godless, crazy carnival of "Scientific" cruelty that is a travesty and a prostitution of the gracious service of healing. There cannot, surely, be one of you so hopelessly selfish as to be willing to spare yourself pain by inflicting it on others!—and those others, helpless dumb creatures! So would not Christ "who

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THE NATIONAL

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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 KINGDOM OF GOD.—X.

BY THE REV. W. PASCOE GOARD.

"Except a man be born again he cannot see . . . he cannot enter into the kingdom of God."

The Kingdom of Jehovah is an historic and a present fact. The Kingdom of Jehovah is *the basic factor of prophecy*. The Kingdom of Jehovah in Israel is *the permanent factor in history, and the controlling factor in national and international affairs.*

The Kingdom of God is biological. It has its heart and the centre of its organisation in the Semitic people. Its racial foundation within the Semitic people is in Abraham and Sarah. By the triangular organisation of El Shaddai—God Almighty, Abraham and Sarah, who formed the basic family circle of the race, Isaac was born. He was a "mutation" in the genus man, and from him descended that biological strain which forms the basis of the Kingdom. That strain is continued in Jacob and in Israel. The date of the appearance of the Saxon strain is approximately 1896 B.C. Let biologists note that this mutation in the human species came not by evolution, but by Divine interference. Witness Old Testament and New.

The Kingdom of God is ethnological. The national basis of that Kingdom is Israel, and the ethnological divisions of it consist of the nations into which the Israel people have been organised, and shall yet be organised. The Kingdom became an ethnological fact in 1491 B.C. at the national organisation at Sinai, three months after the Exodus. (Ussher.)

The Kingdom of God is geographical, having a central capital, consisting of Zion and Jerusalem. It was organised at Sinai, thence transferred to Palestine, and thence again to "the Isles." From thence it has extended its boundaries to embrace "The heathen for an inheritance, and the uttermost parts of the earth for a possession." It shall still be increased, until it shall finally embrace all nations, and Abraham shall become ethnologically and geographically the "heir of the world." The Kingdom of God has well-defined boundaries. These are declared to be the especial care of the Lord. "Of the increase of his government and peace there shall be no end upon the throne of David and upon his kingdom."

The Kingdom of God is chronological, having a specific date of birth—1896 B.C., when Isaac was born—and specific date of organisation, namely, three months after the Exodus, in 1491 B.C.* Its history has been marked on the calendar from age to age and *the outstanding events of that Kingdom synchronize with the outstanding events of world history.*

In thus speaking we must bear in mind that we are dealing with the Kingdom of Jehovah and the Jehovah manifestation. Careful reading of the sacred Scriptures will show that this manifestation, and the scope of the activities of the Lord so manifested, are *confined to Israel and the nations which impinge upon and affect the life of Israel*, from Sinai forward.

The manifestations of God as :—

God the Creator (Elohim); God the object of the worship of all the earth (Elyon El); God, the God-Father of the Abrahamic, Isaac, Israel race (El Shaddai); each being a varying mani-

* The fact that the Kingdom has a chronology is important as relating it to actual history. The specific dates are not important for present purposes.

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festation of the same All Father, are not included. Each of these is wider in scope than the Jehovah manifestation.†

The Kingdom of Jehovah, as we have seen, and as we read in the nineteenth and twentieth chapters of Exodus and elsewhere, was organised at a very definite date, three months after the Exodus ; viz., at Sinai in Arabia ; a well-known place, and in the heart of a well-known nation ; Israel. That Kingdom has furnished the backbone of world history from that date to this time.

We seem to hear some protests along the line of the statement that the rule of Jehovah has been in the earth from the beginning, as set forth from the fourth verse of the second chapter of Genesis, and forward. Quite right ! But that is *the general statement* of Jehovah activity. He who insists in telling, all the time, *the general*, will never be able to find opportunity to set forth *the specific* statement of the Jehovah manifestation of God. We find that the Bible, from the call of Abraham, builds the revelation of truth upon *the specific* manifestation, and we are following that line, laying the emphasis where the sacred Scriptures lay it. We have before us in the Bible the *specific organisation* of Israel, and a specific revelation concerning it in the heart of *the general organisation* of the earth and the human family in it. As we have seen, for the purposes of the more and more general statement of Divine activity, wider and wider Names of God are used. With apologies for thus defending ourselves from unspoken objections, we return to the consideration before us of *the specific nature of the Kingdom of God*.

Within that Kingdom of God in Israel there was established *the Kingdom of the House of David*. This also is a concrete and historic thing. Not more so indeed than the Kingdom of Jehovah in Israel. But it is more upon our own plane, and is easily grasped as to fact, even though its significance may escape us.

The House of David also is *biological, ethnological, geographical, chronological, historic, contemporary* with ourselves, and still *prophetic*. All tests which can be applied by men of the various sciences can be equally applied to both phases of the Kingdom.

The House of David sprang from the tribe of Judah, of the Children of Israel and of Semitic stock. It was erected in Jerusalem. It was exalted to reign over Israel. It was transferred to " the Isles" with Israel. It still carries forward its office and ministry in Israel-Britain, and shall continue its rule until the Coming of Our Lord, and during His reign it shall be perpetuated to the end of time.

Now let us look for a moment at the planes in which this two-fold Kingdom, this Kingdom, and this Kingdom within a Kingdom, functions.

Psalm ciii denotes the plane of the Kingdom of Jehovah. The Psalmist enumerates the benefits bestowed by the Lord. He cries : " Bless Jehovah, O my soul, and forget not all his benefits." Thence he goes on numbering them, from the lesser to the greater and the greatest. As the crowning benefit he exclaims : " JEHOVAH HATH PREPARED HIS THRONE IN THE HEAVENS AND HIS KINGDOM RULETH OVER ALL . . . " The comfort and assurance flowing from this fact constitutes the greatest " benefit " of all.

Jehovah is ministered to by angels. Thus the Psalmist continues :—

" BLESS JEHOVAH, YE HIS ANGELS, THAT EXCEL IN STRENGTH, THAT DO HIS COMMANDMENTS, HEARKENING UNTO THE VOICE OF HIS WORD." It is a good thing to have " the angels which excel in strength" on our side, "sent forth to minister" for us.

Here we have the superior throne of Jehovah established in and over Israel for ever.

The throne of David is on a lower plane. Psalm ii sets this before us as follows :—

> Yet have I set my king upon 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 *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.
>
> Thou shalt break them with a rod of iron ; thou shalt dash them in pieces like a potter's vessel.
>
> Be wise now therefore, O ye kings : be instructed, ye judges of the earth.
>
> Serve the LORD with fear, and rejoice with trembling.
>
> Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.

Now this Kingdom thus set up on the hill of Zion, which Kingdom is made the heritage of the House of David for ever, stands clearly revealed in the sight of all men. As we have seen in the former articles, it is occupied with national and international affairs. It includes the army, navy, trade and commerce, industry, and so on, and so on.

It has been such a material part of world affairs, and has so taken on the form of ordinary world affairs, that men have ceased to see in it a matter of Divine organisation and appointment.

That the Israel nation still is in being, as a going concern, with the House of David ruling over it, is a necessity, if the sacred Scriptures are to be accepted at their face value. And that the nation Israel is still functioning, and that the House of David is still ruling over it, *is now an ascertained fact* to all those who have taken opportunity of knowing.

The nation Israel, with the House of David ruling over it, is to be found in Britain to-day, and in the overseas extensions we have the extensions of the boundaries of Israel, precisely according to promise and prophecy.

This is all very clear ground to the rapidly-enlarging group of those who are instructed in these matters. Instruction in these matters is to-day *a vital element in education*, and he cannot with justice claim to be a finished scholar who is not instructed in this fundamental line of research.

The throne of David, ruling over the nation Israel, according to the Scriptures, is one of the certainties which has come to enrich our heritage of knowledge.

† See " The Names of God in the Bible" by the writer ; to be obtained from the Covenant Publishing Co., Ltd., whose advertisements are in this paper, and which Company is the Book Department of this British-Israel Movement.

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THE *EVENING NEWS* LEADER AND "INTERVIEW."

ONE wonders what inspired the sudden action of the *Evening News*.

It could hardly have been Mr. Basil Stewart's address. We did not hear the address as it was given at the House of Lord Londonderry. But we did hear the address (as Mr. Stewart assures us) at Central Hall. The object of that address was to show that while the Pyramid does indicate by its structure a period of trouble in exactly the same form as it indicated the time of Britain's entering the Great War from the night of the 4th/5th August, 1914, on to the date of the signing of the Armistice, the probability is that it is *the intensity of the period of the trouble and not the cause of it* (war, for instance) that is indicated. The manuscript of this address was lent to the reporters. According to Mr. Basil Stewart they deliberately changed the whole tenor of the lecture.

This was followed by the descent of a reporter upon 6, Buckingham Gate. The thing which appeared in the *Evening News* and which purported to be the record of the interview was as much like what actually took place as green cheese is like the moon.

It seems the Editor had written an article on "thinking war" and wanted something to direct it against. So he set up what he called "the British Israelites." He clothed his mannikin with the results of the "interview." He then proceeded to demolish it. It was a great success! The leading article in unusually large type looked well and read bravely. Mr. Heaver analyses it in this issue. Well, what is it all about? Let us see.

The work of the British-Israel Federation is to preach the Gospel of the Kingdom.

Perhaps one will ask, "What in the world is 'The Gospel of the Kingdom.'" We should, in that case, reply something like this. First, as you say, *it is "in the world"*—not in heaven.

Next, the basis of the Kingdom is a *Nation* which has long been, and is now in existence; it is *not a Church*. That nation was at first known as Israel for some 500 years; then as the House of Israel for some 250 years; then as the House of Isaac (Saxon) for a period of 2,520 years; then as Israel in the Isles, contemporaneously with the last (2,520 years); and as Israel "in the latter days."

That nation is Britain and the younger nations which have all sprung from her loins. This is proved by a thousand tests, and the consciousness of the fact is becoming so general that extracts from the editorials and articles which have from time to time appeared in the *Evening News* could be assembled which would show that the subconscious knowledge has been with the editors and writers for a long time.

The fact that Britain is Israel is substantiated by ages of FULFILLED prophecy; which has now been written up in British and American history, and has been filed duly away in the archives of the nation and company of nations. Thus Britain, at home and overseas, and the U.S.A. form the national basis of the Kingdom of heaven.

This is the main theme of British-Israel teaching.

This fact, once accepted, makes clear that there have been prophecies uttered regarding modern Israel, which is Britain and America, which are evidently due for fulfilment. We are aware that this is a distasteful matter to the average "daily." It is the function of the "daily" to tell the news of happenings as nearly after the moment of happening as possible. It eschews futurities. It is the conviction of the average journalist that if he can control sufficiently the Press of the day, he can *change the course of history*.

Now the cry of the *Evening News* against the "thinking and the talking of war" savours a little of wanting the monopoly of the talking. If others begin to talk, and to gain the ear of the people, how are the newspapers to direct the people's course?

Well, subject to one condition, we should be glad to leave the monopoly of the talking to the papers. That concession is that they place themselves in line with the Editor-in-Chief of the ages, and say the things which He has given them to say. What are these things?

We should require our editor to be firmly and fully informed of that great field of fact and knowledge which recognises all that is passed of prophecy translated into history. Then we should want the paper to know that the things which have been so written have been written from *the standpoint of foreknowledge* which is infinitely more clear and accurate than

---

The
British-Israel-World Federation

DOES NOT TEACH THAT WAR WILL BREAK OUT IN MAY, 1928,
NOR
THAT WAR WILL LAST EIGHT YEARS.

The Bible shews that this age will end in disturbances in the realms of nature; earthquake, tempest, and so forth. Also in the political, economic and commercial realms; also in wars and rumours of wars. The Bible does not clearly indicate the chronology of these things.

The Pyramid indicates a time of trouble, by present measurement beginning next May. The measure is about 100 inches. But there is the promise, "these days shall be shortened."

Are these two indications referring to the same thing? If so, what is that thing? War? Or a combination of all the foregoing things? We must wait for the event to know. Search the leaders in the message and Mr. Davidson's writings and see that this point has always been carefully guarded. So with Mr. Basil Stewart.

As we have repeatedly said, "Ours is an attitude of expectation—not of knowledge on this matter!"
The correspondent of the "Evening News" desired to put forward for us an extreme position that the paper might have the opportunity of knocking it down. A sensation at our expense.

But what we have said we say: be ready for what may come next year and thereafter.

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the Dailies after knowledge will be. All the intermediate talking, therefore, should be in line with the facts there revealed. Not all the talking of all the writers in all the papers can change the thing foretold, not because it has been fore-ordained to be so, but because *it has been foretold as the result not of foreordination but of a foreknowledge which is just as full and just as final as the world's after knowledge of the facts will be.* No writer would attempt *to change the thing which has been*, and is past, by talking and writing about it. Well, to the intelligence which inspired the forewriting of history in the form of prophecy *the things written of are as though they had already been.*

And the forewriting is that *there shall yet be a war.* That war shall be between Russia and Britain. Rosh, Meshech and Tubal—Rosh of Moscow and Tobolsk, in modern form. That war shall be *in the east.* That war shall proceed *along the line of a pre-written campaign.* That war shall heve *the end foretold.* That war shall be accompanied by *other subsidiary wars*, such being a part of the same great whole. That war shall be *the last war on the earth.*

Let the editors rage, and the reporters imagine a vain thing, namely, that they can prevent these wars by talking peace when there is no peace. They will fail.

When shall that war come? I DO NOT KNOW! I HAVE NEVER KNOWN!

What do you anticipate? I anticipate that it will be soon. I look to the "signs of the times" as the editor does, and it seems to me to be in sight. I look at the Great Pyramid, and wonder if it is coincident with the last low passage. This last we shall know soon now.

Shall one keep quiet as the *Evening News* seems to desire! Let us look at our commission. Here it is: "When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him as their watchman; if when he seeth the sword come upon the land, he bloweth the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon HIM. But he that taketh warning shall deliver his soul.

"But if the watchman see the sword come, AND BLOW NOT THE TRUMPET, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but the blood will I require at thine hand.

"So thou, O son of man, I have set thee a watchman unto the House of Israel; therefore thou shalt hear the word from my mouth, and warn them from me."

There is the commission; applicable to the general tenor of the gospel message; and applicable to such times as were 1910 to 1914; and, alas! as it is again these days.

The *Evening News* Editor would not have found us raising the alarm, however, very strongly had he taken in every address at the late Congress. It would not have found us giving the alarm very strongly had he read every issue of the NATIONAL MESSAGE AND BANNER. He had to send a man to Headquarters; and that man had to give form to the article he wrote in order to set up his manikin in order to knock it down. Now, then, what?

WE HAVE NOT SAID, AND WE DO NOT SAY, THAT WAR WILL BREAK OUT NEXT MAY.

WE HAVE NOT SAID, AND WE DO NOT SAY, THAT WAR WILL LAST EIGHT YEARS.

WE HAVE NOT SAID, AND WE DO NOT SAY, THAT THE PRYAMID GIVES SPECIFIC WARNING OF WAR.

But we do say that:—THE PROPHECIES TELL THAT THE PRESENT AGE WILL END IN A GREAT STRUGGLE BETWEEN TWO GREAT COMBINATIONS OF HUMANITY; ISRAEL-BRITAIN LEADING ON THE ONE SIDE; AND RUSSIA ON THE OTHER. WHAT THE DATE OF THAT STRUGGLE SHALL BE WE DO NOT KNOW FROM THE BIBLE ALONE.

* * *

THE PYRAMID GIVES WARNING THAT ISRAEL-BRITAIN WILL PASS INTO A TIME OF GREAT TROUBLE IN MAY NEXT YEAR; AND THE PASSAGE CONTINUES FOR A HUNDRED INCHES. The Pyramid is at this time measuring events at the rate of an inch to a month. IF IT CONTINUES TO DO SO, WELL, THERE ARE A HUNDRED INCHES OF THE CONSTRAINED PASSAGE.

But there is the definite Promise of our Lord that "FOR THE ELECT'S SAKE THESE DAYS SHALL BE SHORTENED." So we gather the time will not be longer than a hundred months. "For the elect's sake these days shall be shortened"; how much we do not know.

Every intelligent man, who has not a preconceived notion which he is trying to bring about, will give heed to the separate warnings of first the Bible; and after that, say, in tenth place, the Pyramid. He will ask the question, which will be answered soon, "Are these two witnesses testifying of the same event?" If so, then the final struggle is at hand, and the people should be put upon their guard.

In the meantime, the B.-I.W.F. will go on with their main duty, namely, the preaching and demonstration of the Kingdom of God which will march right on through and past the days of history which has yet to come in the age, and into the next stage, the millennial glory.

* * *

In the meantime, while the *Evening News* writes against our talking or thinking war, its companion paper, the *Daily Mail*, in the leader of the 20th instant makes the following statement:—

"With the utmost naivety the Soviet Press complains that the Soviet Government cannot borrow money or obtain credits. That, of course, is the truth, for no sane person is going to lend money to people who repudiate their lawful debts, and who may disappear from power at any moment if the Russian people at last wake up. The Soviet lack of cash is already having its repercussions in Great Britain. We have information to the effect that Communist plotters here are receiving much smaller subventions owing to the depletion of Moscow's reserves.

"Much of its spare cash is being absorbed in the business of getting ready for war upon the British Empire and paying a huge army of spies to provide it with information. British reports from China and India show that Soviet emissaries are more than ever active in those countries, and on the North-west Frontier thay are attempting to goad the hill tribes to action.

"This evidence of Soviet malice should always be kept in mind."

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THINKING WAR?

By A. R. NELSON HEAVER

The *Evening News*,* by publishing a leading article on BRITISH-ISRAEL has given considerable free publicity to our Movement for which we should be truly grateful. But since this publicity was couched in somewhat acrid terms it may have grieved some of our supporters who feel that our Cause must have suffered ill thereby.

For their comfort we propose to dissect this remarkable outburst and show how foolish and harmless it really is.

At the outset we must state that the meeting and address which prompted such vitriolic comment was *not* a meeting organised under the auspices of the BRITISH-ISRAEL WORLD FEDERATION. But since the meeting dealt with the subject of British-Israel it was only natural that the PRESS should imagine it reflected the views of the Federation as a whole, and only right that they should subsequently visit the FEDERATION—as the official authoritative representative of British-Israel in GREAT BRITAIN—for further information.

The leading article in question, entitled "*That 'Next War'*" opens up as follows :—

"*It is said that thoughts are things and that the best way to bring about another war is for people to think war. What odium, then, must attach to those prophets of British-Israel who not only think war, but assure us with the utmost solemnity that the next world war is due to begin next May and to last eight years. In defence they will perhaps repudiate the suggestion that they are thinking war. Facts, they will say, are facts, prophecies are prophecies, pyramids are pyramids.*"

Before we proceed further let us examine carefully that which has been written "up to date." As an example of unadulterated sophistry it would be hard to beat.

Blinding his readers with the happy parrot-cry "*Thoughts are things*," the writer seeks to prove that those who recognise a danger, perform an aggressively provocative act when they communicate their intelligence to the public.

Of course, there are always two ways of looking at any one thing. And it is quite possible to argue that the man who cries "*Look out!*" as he sees his friend walking blindly into danger, is, by virtue of his alarmist tactics, actually endangering the life of the very person he would seek to save.

That is possible! But we think the average man would judge the cry of warning to be justified under the circumstances whether it were heeded or not.

Certainly, had the innocent become a victim of the peril confronting him—and his friend looked on in silent contemplation—public opinion would immediately be aroused in condemnation of a man who had criminally failed in the discharge of a moral obligation to his fellow.

And in these matters the instinct of the people can be better trusted than the individual views of brilliant theorists.

Some of us would call this instinct "common sense."

To sound the note of warning is always an ungrateful task. It is ever unpopular. But this fact alone should tend to witness to disinterestedness of motive. And the unwelcome nature of the task by no means detracts from its obvious justification and necessity.

We do *not* solemnly assure the world that War *must* come, but that every indication, spiritual, prophetic and profane points to the fact that it *will* come.

But let us proceed to answer the questions now put before us: Question 1. "*Are they*," asks the editorial, "*in view of the inevitable and rapidly approaching catastrophe, urging the Government to increase its armaments?*"

No! We are not. But at the same time we would urge the Government to resist the craven policy that would disarm BRITAIN as "a moral gesture" to the world, and so make ineffective an otherwise strong BRITISH NAVY AND ARMY, which are the soundest guarantees for peace that exist to-day.

Question 2. "*Are they beseeching the public to cultivate the Armageddon mind . . . ?*"

Yes! we are. But the Armageddon mind is not a militaristic mind. ARMAGEDDON is the headquarters of the spiritual hosts of the LORD. It is in this direction that we would turn the thoughts of our people—to Armageddon—for the Lord is there. And the LORD of HOSTS will win deliverance for HIS BRITH-ISH PEOPLE.

Question 3. "*Or setting a good example by joining the Territorials?*"

Yes! we certainly have known of young men preparing themselves to serve the KINGDOM in the coming hour of need as a result of British-Israel teaching. And of this we are not ashamed. The day is past when any man can speak contemptuously of TERRITORIALS. They nobly won their spurs in the last great struggle and BRITAIN owes them a debt she can never repay.

Question 4. "*Are the columns of the Press allotted to their prophetic eloquence clogged with appeals to British-Israel to trust in God and keep their powder dry?*"

We make no apology for believing in the doctrine of Preparedness. The Boy Scout Movement bears the motto "BE PREPARED." But no man has ever yet justly accused the Movement of militarist tendencies.

The METROPOLITAN POLICE FORCE protects the lives and property of London's citizens. This force exists, not for purposes of aggression but defence.

"*When* a strong man *armed* keepeth his palace his goods are in peace," said JESUS.* No sane man has yet declared our LORD unworthy of the title "PRINCE OF PEACE." But it is quite certain that Jesus never taught disarmament† or unpreparedness.

JESUS warned His disciples, and through them the whole world, of coming Wars and Rumours of Wars. But what man in his normal senses has yet charged JESUS with teaching Christian people "to *think* war?"

Question 5. "*Have they, finally, as any sane man would do, who really believed that a repetition of* 1914-18 *was imminent, sold out and migrated to Central America, where a state of belligerency is still maintained, if at all, with some decent regard for the amenities of life?*"

It is possible that some may have done as suggested. But we should not regard this action normally to be so much a sign of sanity as of cowardice. It is not traditional for an

* Dated October 18th, 1927.

* See Luke xi, 21 ; the italics above are ours. Note carefully the force of the words so emphasised.

† See "Disarmament: A Divine Condemnation," a pamphlet obtainable from The Covenant Publishing Co., Ltd., 6, Buckingham Gate, London, S.W.1. 1½d. post free.

‡ Matthew xxiv, 6-7, etc.

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Englishman to desert his country or his friends in the hour of supreme need. British-Israel does not breed cowards. It inspires spiritual power, patriotism and courage.

And now comes abrupt descent from irony to magnanimity: "*We must, it seems, acquit the British-Israelites of thinking war.*" Thank you! It is perhaps just as well that we should have this charge withdrawn, unless it be coupled with the name of Him who inspired the warning recorded in Matt. xxiv, 6-7!

To be quickly modified by the counter charge: "*We cannot relieve them of the charge of inviting the public to think war.*" Oh! So the lessons of 1914 are already forgotten, are they? We thought it was generally agreed that Lord Roberts' campaigns had, in the light of recent history, been amply justified, and that BRITAIN, with the whole world, would have profited by paying due heed to his counsel.

Was not GERMANY inspired to strike in the confidence of Britain's unpreparedness and non-participation?

To suggest that Lord Roberts taught the British people to think war, and therefore contributed to the very war he sought to avert, is no less ridiculous and illogical, than to charge those who *to-day* warn the NATION, with the crime of "thinking war."

And those who make this accusation at once open *themselves* to the charge of being betrayers of the People, in crying "Peace, Peace, when there is no Peace." For it is when we say "Peace and Safety," that sudden destruction is apt to come upon us.

It is very true to-day, that some of Britain's deadliest foes are numbered amongst those of her own household.

Let us pray for wisdom, vision, unity of soul and heart and mind and spirit. So shall the Kingdom's foes be turned to friends and BRITAIN rise triumphant over all her enemies.

NOTES AND QUOTATIONS IN RELATION TO BRITAIN-ISRAEL.

By PROFESSOR ODLUM, M.A., B.Sc., &c.

[The following articles should be read with the thought in mind that they are not intended as a glorification of the Empire, nor of the Anglo-Saxon people, but as a recognition that Jehovah, the God and King of Israel, has in the Celto-Saxon people the basis of His Kingdom on earth. The Anglo-Saxon people have been trained for ages to be the Administrators of that Kingdom, and to carry its benefits, its liberty, and its peace to all mankind.]

No. III.

Essad Pasha, when President of Albania, during the war made the following reference to the British peoples:—

"On the occasion of the New Year I beg you to express to the great British nation, classic mother of Right and Liberty, my good wishes for its prosperity and final triumph of the great enterprise in which England has assumed the part which is appropriate to her grandeur."

Dr. Schwaner, editor of the German *Volksericher*, said while the great war was raging:—

"It will not be surprising to find that England is FOUND TO BE IDENTIFIED WITH ISRAEL, and that Germany is a mixture of the Philistines, Assyrians and Romans . . . . . traditional enemies of Israel. Hence," concludes the German philosopher, "the hereditary animosity manifested by the Germans against the Anglo-Saxon races, who in all probability are the descendants of the House of Israel." Strong words these!—E.O.

In the *Daily Telegraph*, April 3rd, 1915, we have the words of Professor Karl Muth:—

"The inhabitants of the British Empire are the people whom the Lord of Heaven has blessed, and these views are shared by the leading intellectuals and aristocrats of the world . . . . A world Empire such as the British is a work of God. The British Empire was not created by human plans; it will dissolve when every section of it is ripe for independence; but no other nation on earth can destroy the British Empire; for it is necessary for the defence of LIBERTY IN THE WORLD."

And in this statement, this German scholar hit the truth.

However, if by the term "Romans," he means the great Roman stock which built up the Roman Empire, he is in error. From such a noble, high visioned race, the Huns did not and could not come.

Like the great Greeks that built up Athens, Sparta, Macedonia, etc., who were Saxon Israelites, so the Roman Empire builders descended from another branch of the same Israel race.

Lloyd George, war-time Premier of England, after a great conference held by the Allies, said:—

"One thing which impressed me at this conference is the increasing extent to which the allied people are looking to Great Britain, trusting her rugged strength, her great resources. She is to them like a great tower in the deep. She is becoming more and more the hope of the oppressed and the despair of the oppressor."

T. P. O'Connor, M.P., while the war was raging expressed himself thus:—

"From the first moment I saw it approaching," he continues, "I was convinced that the Allies were fighting for civilisation against barbarism, for democracy against despotism, and for all other great ideals, religious and political, for which the British democracy and the democracies of the world stand."

And this statesman spoke for all true, loyal, enlightened Irishmen of the Empire.

The outstanding Zionist, Dr. Wise, referring to Britain during and after the war, said:—

"I cannot speak with too much enthusiasm of the part taken by Great Britain in helping our people to realise the Zionist ideal. The Balfour Declaration may be only a 'scrap of paper,' but it is written in English and not in German."

The San Remo decision, conferring a mandate for Palestine on Great Britain, said Dr. Wise, he regarded as a monument to Great Britain's unswerving will to keep her promises.

Dr. Wise continues: "Britain is the watchman at the gate of Palestine, just as she was the first of the European nations in 1652 to open her lands as an asylum to the Jews, so now she is foremost among the nations of Europe in making it possible for Israel to enter again the hallowed land of our fathers."

Sir Wilfrid Laurier, giving an address at the Canadian Methodist Conference during the world war, in part said:—

"The sword will not be put back in the scabbard," he said, "until this imperial bully has been taught that this 'scrap of paper' is a solemn obligation, and that solemn obligations between nations, as between individuals, must be observed. There can be no peace until heroic Belgium has had her

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rights and her land restored and her wrongs repaired. There can be no peace until the world knows that it is to be governed, not by brute force, *but by the truth, liberty and justice for which the British flag is an emblem.*"

Concerning the Anglo-Saxon missionary of the Empire, the *Berliner Tageblatt* says, "He is a type of British energy, a great national figure, an incarnation of that creative and progressive patriotism which made Great Britain great."

Le Figaro, a great French paper, clearly saw the position of Britain in the struggle when savagery attacked civilisation and was beaten to the earth for a time. Here is the statement:—

"It is the soul of England which in two years has made an army that is not content to hold its ground against an army at which Prussia has been labouring for three centuries. *It is the Briton who has beaten the German.* It is the infantryman from the other side of the Channel, and the other side of the sea; the Englishman from the Thames, from the quiet country and the industrial hive; the Scotsman faithful to his kilt; the Canadian who defends two countries, old and new; the Australian bronzed by the sun and like a young Greek god. It is these men who have put to rout the most famous regiments of the enormous empire of prey."

The *Figaro* makes no mistake as to the meaning of the word *England* as he uses it. He includes the British Isles in all their parts, Canada, Australia and all parts of the world-embracing empire.

THE DIVISION OF THE CROSS—II.

By HENRY D. HOUGHTON.

REVELATION, chapter xii, tells us that Satan has been driven out of Heaven down to the earth; and so we find him here and now carrying on the same war, but seeking to attack God by smiting His chosen people Israel.

Defeated there, he hopes to win here!

Listen to these words which our Lord Jesus Christ Himself spoke to the Apostle John:

"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood" (Rev. xii, 15).

The serpent is, as this very chapter tells us, "*The Devil and Satan*" (v. 9) but who is the woman?

Says one, "*The woman is the Church.*" That is impossible. That would be a turning upside down of things with a vengeance.

Remember that the woman gives birth to the Man-Child, our Lord Jesus Christ. And the Church did not give birth to our Lord. On the contrary, *Our Lord gave birth to the Church!* "*The Church which is His body.*"

The woman is Israel!

She it was who brought forth a Man-Child who was to rule all nations with a rod of iron (the Lord Jesus Christ) "and her child was caught up to God, and to His Throne" (verse 5). This occurred at His ascension.

Israel is many times in Scripture called and spoken of as A woman.

Take this from Isaiah liv: "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord."

Again, verse 4: "Fear not . . . for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband."

Verse 6: "For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God." ALL THIS IS ISRAEL! and Israel separated from and distinct from Judah.

Take the following from Jeremiah iii, verse 1: "They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? Shall not that land be greatly polluted? but thou hast played the harlot with many lovers; *yet return again to Me, saith the Lord.*"

Verse 8: "And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away" (notice this is Israel) "and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also." Both houses there are spoken of as women.

Take verse 20: "Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with Me, O House of Israel, saith the Lord."

Take verse 14: "Turn, O backsliding children, saith the Lord, for I am married unto you."

Take Hosea, chapter ii. All through this mighty and most illuminating chapter, Israel though distinct from Judah is spoken of as a woman.

Verse 2: "Plead with your mother, plead: for she is not My wife, neither am I her husband."

Verse 7: "And she shall follow after her lovers, but she shall not overtake them."

Verse 8: "For she did not know that I gave her corn."

Verse 11: "I will also cause all her mirth to cease."

Verse 13: "I will visit upon her the days of Baalim."

Verse 14: "Behold I will allure her, *and bring her into the wilderness*" (that is exactly what Rev. xii, 14 says: "And to the woman were given two wings of a great eagle *that she might fly into the wilderness*") "and speak comfortably unto her."

Verse 15: "I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt."

And so it goes on, always a woman, and always addressed in the feminine gender, till we get in the last verse:

"And I will sow her unto Me in the earth: and I will have mercy upon her that had not obtained mercy" (and the next words show clearly who God has been speaking to) "*And I will say to them which were not My people, Thou art My people, and they shall say, Thou art my God.*"

But returning to Revelation xii, Satan tries to destroy the woman, but he signally fails.

Foiled in his attempt to slay the Christ (for He rose again) he tries to destroy the woman Israel, and, it says, "*Went to make war with the remnant of her seed*" (note, not all of them; how significant! only on that section) "*which keep the commandments of God, and have the testimony of Jesus Christ.*"

Obviously, and without contradiction, this cannot refer to the Jews. They utterly reject the Christ, and all testimony concerning Him.

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So it must refer to the other section of Israel, "*The Ten Tribes.*"

If this does not point to us, I know no people on earth to whom it can point.

We are the seed of Israel, and we are the remnant of that seed, the section of that seed "which have the testimony of Jesus Christ," and endeavour to keep the commandments of God.

And herein is the cause of mortal offence. Herein is how and why we have aroused the malice and enmity of the whole world, stirred up by the tremendous efforts of the arch fiend himself and all his hosts.

He has secretly wormed himself into every innocent Movement, and every agitation both here and all over the world, wherein he can work for the destruction of England.

He and his followers are in every union, every community where there is a chance of doing us harm. The Churches, Parliament, Labour organisations, Parties, Guilds, Banks, Associations, Societies; *and all for one secret purpose, the overthrow of the people of the Cross.*

He knows no restraint, is governed by no laws, is horrified by no vileness, is staggered by no iniquity, that he may accomplish his fell purpose.

This is his last great throw, and he knows it: and he has put his all into it!

But only as we side with him has he the slightest chance of success.

He is powerless without man's help! What a call there is here to make this thing known!

If only our people could see beneath the surface and see the nature of the fight that is going on all around us, methinks that this nation would wake up out of its indifference and lethargy. For here is a call to work, greater than we have ever known before.

And this is how it has arisen that the Cross is the dividing line between the nations.

Pilate asked the Jews, "What shall I do then with Jesus which is called Christ?"

That is the question which not only individuals have to settle, but nations!

And that is the thing which cuts the world in twain.

"Behold the Cross—the testing place,
Of thought, and creed, and plan,
And nations must this issue face
As well as every man.
The last great war draws near to-day,
In which—through pain and loss—
The world will seek to break and slay
The Nation of the Cross!"

But perhaps some one says: "Christ does not come to deliver any literal people, He comes to save and deliver the Church, His true followers."

That is impossible, for all the dead saints with all living believers will have previously ascended to meet our Lord in the air: *and they form part of His army and His retinue when He comes to deliver Israel.*

"And the Lord my God shall come, and all the saints with thee" (Zech. xiv, 5).

The true believers cannot be *The Delivered* as well as *The Deliverers!* The believing saints *will come with Him when He comes to reign; and Israel are the people who are delivered;* and also, as other passages show, are at that time turned wholly and for ever to Him.

But what about the Jews? Please remember that there are Jews and Jews. Jews who are true Hebrews, and Jews who are not!

Our Lord refers to them in Revelation ii, 9: "*I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.*" We have there spurious Jews who are Satan's devoted followers!

And in the message to the Minister of the Church in Philadelphia we have these words: "*Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie:* behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

They are the synagogue of Satan, the Church of Satan, his spiritual home! These are all spurious Jews! But what about those who are true Jews, but reject our Lord? What will their lot be? Some there are who see hope for them in two passages, one is Zechariah xii, 10: "And they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son."

The other passage is Matthew xxiii, 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."

Whether this is so or not, we must leave.

While our Lord tarries there is hope for all. And please remember that many thousands of Judah have joined us and become part and parcel of us.

One thing is certain, *there has yet to come to Israel the greatest surprise and the greatest deliverance she has ever seen in her long and chequered history.*

The People are the same, the Deliverer is the same, the manner and character of the deliverance is similar, for it is again distinctly miraculous; but in this case the result is an overwhelming and unprecedented triumph for the Lord Jehovah, far transcending any hitherto seen.

For not only does God make bare His holy arm in the sight of all the nations, to save and deliver His ancient people Israel, not only does He visit upon Israel's enemies punishment for their age-long opposition to and persecution of Israel; *but the same great deliverance turns the heart and soul of Israel to Him for ever!*

That is the final phase of the glorious Redemption of Israel so glowingly spoken of in Scripture, and which makes the heart of God to bound with joy as He declares it unto us in His word.

So thrilled is He with the contemplation of it that He calls even upon the Heavens to sing, and the earth to shout.

"Sing, O ye heavens; *for the Lord hath done it:* shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: FOR THE LORD HATH REDEEMED JACOB, AND GLORIFIED HIMSELF IN ISRAEL" (Isa. xliv,23).

That is the final outcome, that is the glorious transformation; and it is stupendous and magnificent; far exceeding all the imaginings of men!

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CONGRESS ADDRESSES.

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

MONDAY AFTERNOON, OCTOBER 3.

MR. PRESIDENT, LADIES AND GENTLEMEN,—We are face to face to-day with two world-wide mass movements of the Devil. One is on the spiritual line and the other on the material line. One is a movement to destroy the Bible and the Christian faith, and the second a movement to destroy the British Empire.

Now, if you want to grind the Devil's lies into powder, put them between the upper and the nether millstones of the Bible and the British Empire. Do not think I mean to put the British Empire on a level with the Bible. I only mean to show that the one answers to the other, as the solid masonry of a building answers to the architect's plan. The heart of the Bible is spiritual. We all acknowledge that; but the body of the Bible is national. It is a national literature, and you cannot remove one without ruining the symmetry of the whole. The spiritual has no frontiers; it moves on and out, penetrating society apart from any question of nationality, but the nation has its frontiers, it has its walls, but by the Divine decree those walls are ever pushing out and out towards the extremities of the earth.

History is fulfilled prophecy. The nation Israel to-day is not the Jew. The nation Israel to-day is Britain. Now Satan makes his attacks, first of all, on the foundations, because if he can destroy the foundations he has destroyed the building. If he can poison the spring-head, he has corrupted the stream. So once again to-day he is at his own game, attacking the origin of man, and we know that is a direct hit at the Genesis story. Once again that ancient invalid called Evolution has been galvanized into temporary convalesence. He looks out from the face of a gorilla and demands that we should claim our ancestral relationship! One thing we may be thankful for, and that is that that old gentleman carries upon himself the weight of nearly a million years, and, in spite of Bishop Barnes and Professor Keith, is still looking for the missing link, and so the "tail" of evolution is still in evolution.

Then the Devil attacks the origin of our Race, and to belittle that he relies very largely upon the dope that has been administered to generation after generation of our people from the cup of knowledge into which the wild grapes of perverted history have been consistently squeezed. So that beyond the margin of a few centuries we still look upon our forebears as little more than cave men or painted savages.

We are met here at this Congress for two reasons. One, to defend the Bible against the pseudo-scientific philosophy of to-day, and, two, to get our nation to take a fresh inventory of its racial stock, and to look at its origin from a different angle than that of the childish perversions of "Little Arthur's History of England."

Second only to the great and glorious Gospel of Universal Salvation for all men is that Kingdom Gospel about which Mr. Goard has spoken—with which we do not hesitate to say are fundamentally bound up the origin, character and destiny of the Anglo-Saxon race, and in particular the British Commonwealth of Nations.

Now these subjects will be dealt with during the Congress by far more able men than myself. Chief among them is our great leader, the Rev. Pascoe Goard, who is the inspiring breath of the Congress, while its driving force is that electrical personality we all love so well, Mr. Herbert Garrison.

I would like for a few moments this afternoon just to give a cue or lead to this subject.

A few years ago there was a dinner given by a society called the Delphian Coterie, and some of the leading men of our nation were asked to express their opinion as to our Empire a hundred years hence. Three of these leading men were Mr. H. G. Wells—not a great lover of Imperialism; Sir H. Rider Haggard—a writer of an astonishing number of clever novels; and the other an eminent ecclesiastic sometimes ironically known as the "gloomy Dean," Dean Inge. Mr. Wells was in America at the time, and he sent a cablegram to this effect: "I hope that a hundred years hence there will be no British Empire. Unless it has radically changed it will have gone the way of Greek and Roman Imperialism." Very characteristic, was it not? Sir Rider Haggard believed that a hundred years hence the British Empire would be formed simply of our own people, and that we should have lost our great heathen population. A great break-up of the Empire. The Dean believed that our people would have fallen from their high estate, and would simply be one of an equal number of Dominions about the same size, and that this group of islands would be no longer the centre of a world-wide Empire of which it is the dominant factor.

Now then, why did these gentlemen, one and all, assume the rôle of pessimists? First of all, they thought they had discovered by historic comparison the apogee or climax of Imperial dominance. They, then, limited their forecast to the depth of their historic background, and they became quite convinced that the foundations of Empire were not strong enough to bear the growing expansion, and, therefore, inevitably in their minds, the Empire must crack.

My dear friends, if we are not to share in the pessimism that regards our Empire as a thing of mushroom growth, doomed to crash by sheer overweight, we must look for its origin much further back in the historic past than that assigned by the modern historian. Those were fine words of Sir Austen Chamberlain recently: "Not even for this League of Nations will I destroy this smaller but older league of which my country was the birthplace, and of which it is still the centre."

I seem to hear a voice echoing down the ages: "A nation and a company of nations shall be of thee, and kings shall come out of thy loins." "Thou shalt spread abroad to the west, and to the east, and to the north, and to the south, and in thy seed shall all the nations of the earth be blessed."

Then a word as to character. Surely as to character the British Empire is unique, is it not? How Victor Hugo must have loved Britain when he said: "Henceforth there are no nations and no peoples, but one and indivisible will be the world, and all the world will be one Britain. Her virtues and her patience have triumphed; the lamp of her faith kindled from apostolic altars burns as a beacon to mankind, her type and her temple are the mecca and Jerusalem of a renewed universe."

Then again, what would Hindenburg have said to the words of that great German professor who spoke thus: "The British

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Empire is the work of God. No nation can destroy this Empire, for it is necessary to maintain the liberties of mankind." And what would the Pope say to these words of Signor Netti, the Italian Premier during the war, to one of our politicians: "I have been trying to make out how it is you English-speaking people are so different from us continentals, and I think I have found the secret. Your Anglo-Saxon civilisation, your Anglo-Saxon politics are based on moral ideals."

Our statesmen run to and fro and take part in futile conferences at Geneva and elsewhere. Why futile? How can we reconcile the ideals of a Christian nation based upon the Divine Law with the compromises and subterfuges of a non-moral agnosticism which is the religion of a large part of Europe? Sir Austen Chamberlain surely realised something of this futility when he said: "Ladies and gentlemen, does it not seem to you that our organization for peace to-day very much resembles the old preparation for war." Did he have some haunting sense of a God neglected in the Councils of the League when he uttered that solemn warning: "The judgment of this League is the judgment of the greatest tribunal to which any nation on earth can appeal to justify its action."

My friends, whence came this unique character, this instinct to do judgment and justice, this hatred of duplicity and lying, this determination to lend our help to the weak and to deliver and avenge the oppressed? It cannot be explained by any sudden conversion from barbarism to Christianity. What is Christianity. It is no new religion—it is, as it were, the mouth of the great river of revelation which flows out from Eden and has its source in that first great Redemptive Promise that the woman's seed should bruise the Serpent's head.

If the New Testament—the New Covenant—flows naturally out of the Old, so the people bound up with that New Covenant, who carry the covenant in their very name, who are designated by the historian Green as "the people of the Book," whose constitution is based upon the Divine Law, who by Divine appointment are at once the preserver, the distributor, and the interpreter of the Scriptures—those people can claim blood relationship with that nation of the Bible from whom this particular type of character and this high service of interpreting God to mankind was demanded by their Law and their prophets.

I have not time to speak about destiny. That is the scope that lies before the speakers of our Congress. I can only say this, that I believe multitudes are being convinced to-day—numbers against their will—that a sort of Divine urge is impelling this nation on to a sort of Divine destiny, inexplicable perhaps, but nevertheless sure.

In conclusion, let me ask this question. What convincing proof have we that the message of the Bible is a Divine message? Shall we look to scholarship? Nay; scholarship is too speculative, too contradictory. I will give you two lines of proof. One, the witness of intensive faith, and the other the witness of extensive fact. Put these two together, and you have an unanswerable argument of the infallibility of the Scriptures. There are many people who have the witness of intensive faith, which is the great spiritual message of the Bible translated into character, but they are blind to the witness of extensive fact, that is the great prophetic message of the Bible translated into history.

Only a few months ago we had a total eclipse of the sun. Its pathway of totality, time and duration were foretold, and those who believed the report, to them, "the arm of the Lord was revealed." From the great observatory of Revelation the prophets of Israel foretold an eclipse of the nation, and the press of that day recorded it. It was to be the eclipse of the sun of Israel by the moon of Assyria. It was to be a total eclipse and of long duration, and the Bible historians had to leave it there. But the prophets in the watch tower of revelation saw more. They saw the pathway of totality and the time and the glory of the unveiling; they saw the rising and shining of that sun of Israel again upon the world.

Ninety per cent. of our people are outside the Church to-day. The Church has lost the grip of them. How far do you think eclectic movements like Keswick and the Advent Testimony touch the masses of our people? They are invaluable as an uplifting and inspiring call to the Church, but the nation stands aloof from the spiritual message of the Bible, because it has lost faith in the Bible, and that is because of the insidious propaganda of Modernism. A discredited Book becomes very soon a discarded Book. It needs a far wider message, a more extensive message which is supplementary to the Keswick and Advent Testimony messages valuable as they are. It wants a message that will grip the imagination, that will appeal to the mind as well as the heart of the men of this nation, convincing them that apart from the spiritual message of the Bible there is a message of incalculable value and vital significance to this nation, a message which will vitalize every department of its national life.

When I was going to early Communion on the morning of the eclipse, I met a road sweeper. I said, "It is a bad day for the eclipse." He said, "Yes, it is; perhaps they will cancel it till to-morrow!" There is a little bit of real life. That is the presumption of Modernism. Modernism climbs up into the very seat of the Almighty, and tries to change His decrees, but "He that sitteth in the heavens shall laugh, the Lord shall have them in derision," and this Congress is going to laugh with Him.

By all the prophetic signs that are flashing before our eyes to-day; by all the prophetic fulfilments that are thundering to-day in our ears, we know that Israel's sun is high in the heavens. Let us proclaim it from all the heights of the Commonwealth. "Arise, shine, for thy light is come; the glory of the Lord is risen upon thee."

A MOVEMENT FOUNDED UPON SELF-SACRIFICE

Major RICHARD RIGG, O.B.E., J.P. (Chairman).

TUESDAY EVENING, OCTOBER 4TH.

ONCE again you have done me a very great honour in allowing me to be associated very prominently with the propagation of the British-Israel Truth. Amid all the calls and claims of a busy life there is nothing which appeals to me so directly and so forcibly as the great Cause which brings us together to-night. We live to-day in stirring times, in days which call for the serious consideration of every Christian and every lover of his country, and of every social reformer. And as I look out upon the pressing problems, as I think of the great difficulties which face us now, and which will face us in the years to come, I can conceive of no finer solution for all our difficulties than by

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sinking anything in the nature of political parties and denominational sects, and taking our stand on the great, broad, common, comprehensive platform of British-Israel Truth. We are here to-night loyal to our God, to the Bible, to our King, to the British Empire, and to constitutional liberty. We stand in the ranks of British-Israel, not as a sect or denomination; we stand, I venture to say, as a great Federation, daily increasing in power, as orthodox Christians who believe that the Bible, from Genesis to Revelation, is the inspired Word of God. We take our stand on the firm basis of our belief in this Book as literally, as well as spiritually, true. To me, the whole of our message seems so clear, so simple; and I have again and again been appalled at men of admitted eminence, in many walks of life, who have failed to grasp the elementary principles upon which we take our stand. After all, is not the key of our position the differentiation between Israel and Judah, the recognition of the realisation that Israel and Judah are not interchangeable terms? We believe that in these latter days of the Christian dispensation there is no portion of the world which so clearly responds to the Biblical picture of Israel in the latter days as does the English-speaking races—the British Empire and the United States of America—Ephraim and Manasseh, upon whom is laid to-day a sacred trust, a solemn responsibility. We believe that Israel has been chosen for service, for witness, and for blessing. Israel has been chosen for service—"Unto Me the Children of Israel are servants." Israel has been chosen for witness.—"Ye are the witnesses that I am God." Israel has been chosen for blessing.—"I will bless Thee and thou shalt be a blessing."

British-Israel Truth does not attempt in any way to sap or undermine the fundamental principles of the Christian faith. We recognise that individual faith in the atoning work of the Lord Jesus Christ is an essential to salvation. But, at the same time, we realise that nationally Israel is laden with the duty and the responsibility of distributing the Scriptures to the nations of the world. People are often asking us: What is the good of your taking part in this propagandist work for British-Israel Truth? British-Israel Truth, I say, is essential, for it completely demonstrates the inspiration of God's Holy Word, and vindicates it. British-Israel Truth is essential because it throws a true and clear light upon the prophetic Scriptures, and because it brings home to us forcibly the origin, the development, and the destiny of the British race as part of God's plan. British-Israel Truth is going to prove the most considerable factor in fighting against atheism and agnosticism, and all those other evils which we in the Christian world have to face. I am sick at heart at the efforts which have been made to spiritualise our Scriptures. Cast your minds back right away to Christian history from the days of the old fathers right away down to the present day, and they mean to tell us that Zion, Jerusalem, Judah, Israel did not mean literally what they were meant to mean; but that they mean the Church of Christ. It is the duty of all Christians to interpret prophecy unfulfilled in the light of prophecy which has been fulfilled. If the pulling down of Zion was literal, then the building up will be literal also. If the scattering was literal, then the gathering will be literal also. If the rejection of Israel was literal so also will be the restoration of Israel. Was it not a great event in all our lives as British-Israelites when in 1917 Britain liberated the Holy Land and set Jerusalem free. If Britain be not Israel after that event in 1917 then, I say, Jerusalem is being trodden down of the Gentiles still. Can you conceive any great organisation in this country which brings so closely into operative force all the best religious and patriotic elements in our community? This great Empire has been built up on the Bible, the Word of God. This great Empire to-day is charged with important duties in the propagation of Christian principles. I am one of those who believe that as the days go on we shall see our position as British-Israelites being strengthened. Cast your minds back to the forties of the last century. Those who proclaimed this truth in those days were like voices crying in the wilderness. Wilson faced obloquy and derision for the sake of the faith which was in him. But slowly, yet surely, the seed of truth which was then sown had fallen upon a fruitful soil. That is what we see as we look back over the past eighty-five years of British-Israel history. Let us never forget that the path of the reformer is one of odium and obloquy. But their children to-day are thankful for their praiseworthy efforts on the part of suffering humanity. We have to thank those early pioneers who so fearlessly raised their voices on behalf of the faith which was in them.

One of the great glories of our Movement is that it has no expensive management, no expensive financial organisation. It has within its ranks men and women who are working, giving the whole of their time to the work, men, who, if engaged in other walks of life, would have been assured of handsome incomes. The British-Israel Movement is founded upon self-sacrifice. It has enlisted in its service one of the finest bands of voluntary, noble and unselfish workers that has ever been enlisted. And for this reason I am proud to ally myself with this great Movement. I hope and pray that I may be able in the years which remain to me to do my bit in a great Movement which is associated so closely with the spread of God's Kingdom, with the true principles of our Common Christianity, and, above all, with those principles which have made the British Empire great, and upon which alone the British Empire can be assured of a great and noble and prosperous future.

WEEK BY WEEK.

By A. R. H.

Community Singing is rapidly gaining in popularity throughout the Brith-ish Isles. In fact, on a recent occasion, "virtually the entire Nation" assisted in the concert which opened the Winter Community Singing Programme.

For "millions of people" throughout the Kingdom, on Saturday, October 8th, were privileged to join in with the "magnificent singing of 2,400 trained voices, which, drawn from eighty choral societies, filled the Queen's Hall with a volume of noble sound." Commenting further on this unique experiment, the *Daily Express* says: "The actual singers who filled the Queen's Hall were all of them members of choirs or choral societies, but their unseen audience, to whom their marvellous effects were broadcast, ran into millions. The concert was a demonstration of what community singing can be at its highest pitch of artistry.

"Few, if any, movements of our time have within them more of *the seed of joyousness** and sociability. Wherever

* Compare Isa. li, 3, and Ps. lxvii, 4.

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it has been tried, in concert halls, on football grounds, in mills and factories, it has proved a most moving success.

" When it is adopted, as it will be, in all the Churches

THROUGHOUT THE KINDGOM,

there will be no more talk of empty pews.

" The wealth of vocal talent and of musical interest that it has surprised into a vigorous life has been only less remarkable than the spirit of neighbourliness and of hearty humanity it has been the means of bringing into the open."

Now whilst something much greater than community singing will be needed to fill our churches—only a National Message, the GOSPEL of the KINGDOM, can do that!—it is an undoubted fact that a revival of singing is a great aid to religious revival.

And nothing helps better, as a beginning, than community singing. For by this means the barriers of reserve and artificial restraint which bind an average British crowd are broken down. And thus is provided the psychological opportunity for reaching the heart of the people.

Beginning with the singing of secular songs, these great gatherings are becoming more and more imbued with a distinctly religious spirit.

" There are *two of the greatest songs in the world* on the programme to-night," said the conductor (at the Queen's Hall, October 8th, 1927), referring to the glorious Psalm, " *Now Israel may say,*" and " *A safe stronghold,*" which had been sung a moment before.

" One is associated with the REFORMATION on the CONTINENT, and this one with the SCOTTISH REFORMATION.

" The people who used to sing it believed in it," continued the speaker ; " I want you to sing it like that.

THE KINGDOM OF GOD

is *within* you. You want to feel (*or believe?*) that when you sing."

What an opportunity, indeed, was offered here to the right kind of leadership! And is it not a remarkable sign that a purely secular event can be so easily and naturally turned to spiritual advantage?

As a Press reporter—regarding the singing of that noble hymn : " *A safe stronghold our God is still* "—testified : " It was a tune which helped to launch PROTESTANTISM on EUROPE. *They sang it at the Queen's Hall with such fervour that not even Cromwell's Ironsides could have lent it more conviction.*

" The quality of their singing and the sincerity of their emphasis showed how in ENGLAND there is

A VAST ARMY

of singers, and how at heart the English are a great singing NATION."

Of course, this experiment at the Queen's Hall was very different from anything that had been attempted before. But as a new idea it contains marvellous possibilities of development.

To gather into one place a concourse of the Nation's finest vocalists, and under the direction of a great spiritual Leader, to broadcast throughout the whole EMPIRE the Kingdom-message in song and story : that is what one can legitimately anticipate as the logical development for the near future!

Hitherto, the outstanding demonstrations of this nature were those which took place at the WEMBLEY STADIUM on the day of the Cup Final football match and again on EMPIRE DAY.

As for the former event, it has been fully described in a Week by Week article for *The National Message and Banner* dated May 24th, 1927.

This instance seemed particularly significant because of the very nature and character of the crowd concerned. For whilst there is nothing particularly noteworthy in the spectacle of a congregation of religious people joining in the chanting of spiritual songs, the phenomenon of a gathering of people to a purely secular event (and one traditionally associated with considerable rowdyism and minor disorder) united in the singing of sacred songs and hymns, does in itself constitute a remarkable sign.

That individual and isolated examples of irreverence may have taken place (even religious gatherings are not always free from such) was inevitable. But this by no means mitigates the significance of the event as a whole.

To have persuaded a religious audience to take part in such singing would have been no particular achievement at all. To succeed in securing the whole-hearted co-operation of a Cup Final crowd in such a venture was, in a qualified onlooker's judgment, " the greatest of all miracles."

" *The King and the people singing the praise of God! What a magnificent spectacle,*" said Mr. Ratcliffe, the conductor on this occasion.

" One of the most impressive and

SIGNIFICANT SIGHTS IN THE WORLD

—certainly the most vital I have ever seen since the War," exclaimed His Majesty the KING. And surely those who were there at the time ought to know!

To have stated that this revival of singing heralded a great religious revival may have seemed an " extravagance " to some readers at the time. For the writer was alone in expressing that view. But within two weeks of the printing of that article there came evidences that others were beginning to see the same fact too.

By May 26th, the well-known journalist, *Hannen Swaffer*, referring to the wonderful scenes on EMPIRE DAY, was writing as follows : " There was *another sign* of that

GREAT SPIRITUAL REVIVAL

which so many expect is on the eve of happening—the fact that it was the hymns, as usual, which struck the deepest notes of response."

Of course, it is just possible that *Mr. Swaffer* had been reading *The National Message and Banner* for May 14th, and that it was from here, chiefly, that he received his inspiration! But he hints at plural testimonies in his use of the word " many." And it is not at all certain that *we* are included in that term.

At any rate, the *Literary Digest*, two months later (July 2nd, 1927) confirms the above in the following terms :—" Community Singing in ENGLAND is fast growing into an important social factor, and *if* it has *not* a direct religious aim, *it is gravitating toward a spiritual revival by sheer force of itself.*"

Few who were present in HYDE PARK on the great EMPIRE DAY celebration would be likely to challenge the foregoing testimonies.

On this day between eighty and one hundred thousand

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people gathered together, and led by *Dame Clara Butt*, sang hymns and songs which were broadcast by wireless to millions all over Britain and Overseas.

Sir Hubert Parry's anthem, "*Jerusalem*," took pride of place and was followed by "*Rule Britannia*," "*Soldiers of the King*" and "*Onward, Christian Soldiers*" "sung by that mighty gathering with a note of challenge and underlying quality of pride."

And then, "across the calm of the glorious evening came the sound of '*Abide with me*,' sung with a deep and whole-hearted reverence.

"It was Dame Clara Butt's voice that led the last hymn," continues *Mr. Swaffer*. "More than any other voice I know, hers is *full of that deep reverence* with which the noblest harmonies are sung. '*O God, our Help in ages past*,' she sang. '*Our Hope for years to come*.' She sang the first verse and then more than 80,000 voices sang it after her. '*Under the shadow of Thy Throne*,' she went on, her clarion tones echoing out into the evening's glory.

"It was one of the most inspiring sights I have ever seen, and it was *hallowed with a deep spirituality*."

"'Land of Hope and Glory,' became a song of dedication and prayer," the *Daily Express* records.

When Dame Clara Butt, whose work (according to Mr. Roland Foster, of the State Conservatorium, Sydney, Australia) as

"A Missionary of Patriotism"

is not perhaps sufficiently recognised, "came to the words '*God make thee mighty, make thee mightier yet*,' the words 'mighty' and 'mightier' almost pierced the heavens, so much dignity did she give them and with such an artistry were they stressed."

In conclusion, it is noteworthy that Viscount Peel, First Commissioner of Works, together with journalists representing Empire newspapers all over the world, "joined in paying tribute to the *outburst of loyalty* of which the concert was such a startling token."

Dame Clara Butt herself, fully realised the uniqueness of the event for she said: "It was wonderful. I have sung at many great concerts, but this was marvellous—*extra*ordinary."

And of the Community Singing Movement as a whole, H.M. the King has said: "A wonderful movement, and a splendid one. It is bringing *a strong up-lift to My People*, and giving them much *joy*. Consequently, I am delighted by it."

Let us realise that our gracious King's "*My People*" are God's People! Surely this "movement" is embryonically, a part of the "*comforting of Zion*" process of Isaiah li, 3 (which must be expected to come coincidentally with the awakening of the Nation to its identity; *vide* verses 1 and 2) destined to be manifest in "*joy* and gladness . . . thanksgiving and *the voice of melody*."

Thus are the Brith-ish People of the Kingdom being prepared for the coming of the King of the *Kingdom* of *Heaven*, the Desire of *All* Nations, Whose advent is to cause an outburst of community singing on an *international* scale, as it is written: "O let the nations be *glad* and sing for *joy*: for Thou shalt judge the people righteously, and govern the nations upon earth."†

† Ps. lxvii, 4.

QUESTIONS AND ANSWERS.

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

Question.—Will you explain to me the Parable of the Prodigal Son? What is the significance between the two brothers, and who are the hired servants?—Anon.

Answer.—It is advisable to point out that while we conventionally speak of "the Parable of the Prodigal Son" it is really the third part of a complete whole, the whole parable thus consisting of the three lessons of "the lost sheep," "the lost piece of silver," and "the prodigal son." You will observe that the Bible says, "And he spake this parable unto them, saying . . ." without defining the statement as three parables. Further, to illustrate this point, it will be seen that there is a ratio or percentage which underlies the whole chapter (Luke xv), *i.e.*, the first part is the lost sheep which shows the percentage of one in 100, *i.e.*, 1 per cent. The second picture, the lost piece of silver, is in the percentage of one in ten, *i.e.*, 10 per cent. While the third, that of the prodigal son, is in the percentage of one in two, *i.e.*, 50 per cent.

The younger son represents Israel, who was lost, cast off, and yet never finally lost, because he came back into his father's love, as in the case of Israel redeemed. The elder son represents Judah (who was older than Ephraim) who was never lost nationally, and who, as in the case of the Jews, prided himself on keeping the law (verse 29), and upheld as did the Pharisees a haughty spirit of self-righteous and vain religion.

The whole chapter affords a very beautiful parable, exhibiting God's love towards Israel, "who was dead and is alive again"; who "was lost and is found" (verse 24).

No analogy should be pressed too far, but in all probability the "hired servants" represent the nations outside Israel, showing that when Israel was "divorced," "dead," or "cast off," they were, for the time being ("a small moment," Isaiah liv, 7), in a worse condition than those who had never been in a Covenant relationship with God.

The "servants" (verse 22) are the nations who wait upon Israel recognising the latter's birthright and sonship. The following points may be of helpful interest:—(1) The *robe* is the symbol of Christ's righteousness given to Israel redeemed (*cf.* Rom. xiii, 14). (2) The *ring* is the symbol of betrothal, because Israel is the bride, "the Lamb's wife" (Rev. xix, 7, 8; xxi, 9). It is also the symbol of authority (*cf.* Gen. xli, 42; Esther viii, 2), showing that Israel has received the Lord's authority to be His servant, messenger and witness (Isaiah xlii, 1, 19; xliii, 10). God has no human "witnesses" other than Israel, His elect (*cf.* Acts i, 8). (3) The *shoes* are a symbol of Israel's mission to preach the Gospel of peace. Israel will be swifter in evangelising the world for Christ when "shod with the preparation of the gospel of peace" (Isaiah lii, 7; Rom. x, 15; Eph. vi, 15).

The distinction between Israel and Judah, as seen in this beautiful Parable, is well exampled in the Magnificat:—

Israel—"His mercy is on them that fear Him . . . exalted them of low degree. He hath filled the hungry with good things . . . He hath holpen His servant Israel."

Judah—"He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats . . . and the rich He hath sent empty away."

This is why the "Canticles" have found their way into our National Prayer Book, since they represent the actual historical and spiritual condition of our Israel-Empire race.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

THE next meeting at Headquarters will be held (D.V.) on Thursday evening, 3rd November, at 7.30. All are cordially invited.

* * *

The Rev. R. G. F. Waddington, M.A., gave two fine lectures for the Hastings and St. Leonards Branch on 13th October in the Masonic Hall, St. Leonards. The subject for the afternoon was "The Sermon on the Mount," and that for the evening, "The British Empire." The audiences were very keen and expressed a desire for another visit. On the following day Mr. Basil Stewart gave an interesting address on the "Great Pyramid" to the members at Hastings.

* * *

Miss Makin of Liverpool read a paper on "A visit to an Academy of Bible Pictures" for our Southport Branch on 14th October. She vividly portrayed a vision of nine rooms, each containing a series of pictures representing the Bible story of Israel from the beginning and completing with Revelation. Miss Makin was listened to with rapt attention.

* * *

Mr. J. J. Morey addressed two excellent meetings at Croydon on 14th October, and two large audiences in the Council Chamber, Horsham, on 19th October, the Rev. Benjamin Wright, M.A., in the chair. On 20th October, Mr. Morey lectured at Rye to a full house on "Some Age-long Mysteries Solved." Lt.-Col. Irvine presided. A branch has been formed and the monthly lectures are exciting much interest in this ancient Royal Borough.

* * *

IMPORTANT.

THE SALE OF WORK will take place on Monday and Tuesday, November 7th and 8th—and not on the 8th and 9th as previously announced.

* * *

The Rev. J. Oliver Vince, B.A., B.D., addressed a crowded audience at the Gayton Rooms, Harrow, on 18th October, on "God's National Flagstaff," which was greatly appreciated. The Rev. C. H. Coates will address the branch on 17th November, at 7.30 in the same hall.

* * *

Our Stourbridge Branch began the work of the session on 11th October with an instructive address by Mr. Foster on "The Signs of the Times." He was supported by Mr. Madeley (chairman), Mr. Edwards (secretary), and Mr. Newell (treasurer), Mrs. Bloxam is expected on 17th November.

* * *

Mr. John Leech, K.C., is addressing meetings in Devonshire this week.

* * *

Our Teignmouth Branch has a Ladies' Study Circle, meeting on first, third and fifth Mondays at 3 p.m. in St. James' Church Vestry. Men's Study Circle at 19 Higher Brimley; Circle for beginners second and fourth Fridays at 7 p.m. at 9, Barnpark.

* * *

The Oxford Branch opened their session on Thursday, 13th October. Rev. Joseph Gay preached in the leading Congregational Church of the city in the afternoon, taking for his text: "What Think ye of the Christ, whose Son is He?" Matthew xx, 42. In the evening, under the chairmanship of the Rev. J. H. Mortimer, M.A., vicar of Marston, Oxford, Mr. Gay lectured on "The Projected Nation of the Bible and its Discovery in Great Britain." Tea was served after the service in the afternoon, at which Mr. Gay outlined the future programme which he hoped would be carried through successfully. Sir Arthur Phayre, the president, was present at all the gatherings.

* * *

On Saturday afternoon, 15th October, Mr. Gay addressed the meeting at headquarters, taking as his subject, "The Relativity of Christ in the realms of the Spiritual and Material." He also spoke at the meeting in the evening.

* * *

At Southend on October 12th Mr. Gay delivered his lecture on "Isaiah's Message to Britain." The Wicliffe Institute was well filled with a most attentive audience. It is somewhat difficult to get people to ask their questions at the time of the meeting, but they very often bombard the lecturer after the meeting is over. On this occasion a question on the ministry of the Holy Ghost was asked and, surrounded by some fifty or sixty persons, Mr. Gay gave, what some afterwards said was almost a second lecture, more interesting because more deeply spiritual than the first.

* * *

There was a large gathering of members of the Bristol Branch at its opening meeting for the session, when a welcome was given to Captain Palmer Bott, the Missioner for the district, in the Rotary Hall, Captain Wills, the president, in the chair. Captain Bott gave an address and was cordially received. Selections by an excellent orchestra organised by Mr. Palmer, one of the members, and light refreshments were features of the evening. At subsequent meetings Dr. Gornold has held good audiences in close attention with most interesting scientific expositions, and prophetic interpretations, also with his exposure of the Darwinian theory. Another visit from him is eagerly awaited. Captain Bott has arranged for a number of meetings at St. Mark's Y.M.C.A., and is giving a series of addresses at Prayer Meetings at St. Philip's and St. Jacob's Church, by kind invitation of one of the Vice-Presidents, the Rev. M. E. Thorold.

* * *

The Rev. Pascoe Goard will address a special meeting in the County Hall, Canterbury, on Wednesday evening next, November 2nd. The Rev. Canon Watkins, M.A., will preside.

* * *

Mr. A. Weight addressed our Exeter Branch on October 12th, when Mr. A. W. Walburn presided.

* * *

The Rev. Commander Roberts will address the Watford Branch on Russia on October 31st at 7.30, in the Kingham Hall. The Rev. Arthur C. Chambers recently gave a very informative address for this branch.

* * *

November 1st, South London Branch, 195, Lavender Hill, S.W., 8 p.m., Mr. Barrow. November 1st, Walsall, Temperance Hall, 7.30, Mr. Houghton. November 3rd, Stockport, U.M. Church, 7.30, Mr. C. H. Corrin.

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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 KINGDOM OF GOD.—XI.

BY THE REV. W. PASCOE GOARD.

As to the Kingdom of Jehovah in Israel! Is this matter so easily seen? Is this matter capable of such demonstration?

THE FACTS ARE JUST AS CLEAR, AND MORE SO, IN THEIR EXALTED PLANE, THAN THE FACTS CONCERNING THE THRONE OF DAVID AND HIS KINGDOM IN THEIR LOWER PLANE.

But the facts concerning the Kingdom of Jehovah are in a realm *not so easily perceived by the natural vision of man.* The Kingdom of Jehovah is the Kingdom of God, *Who is a Spirit.* He it is Whom "the heaven and the heaven of heavens cannot contain." Yet He is incarnate in Jesus Christ, *of the House and lineage of David.*

We are called to ascend into the spiritual realm and there to see *the reign of Jehovah,* Who is a Spirit, in a material nation. Herein our limitations as to vision come into force, and offer an effective hindrance to our knowledge and vision in this great realm, "except" on a certain definite condition. We can and do see the material nation and believe it to be a creation of God; but can we see the actuality of Jehovah as established in it as Saviour, Redeemer and King.

It is in regard to this fact that Jesus said to Nicodemus: "*Ye must be born again.*" "*Except a man be born again he cannot see the kingdom of God.*" "*Except a man be born again he cannot enter into the kingdom of God.*" "*Marvel not that I said unto you, ye must be born again.*"

We have here a conversation between the Master and a Master in Israel; between Jesus Christ and Nicodemus.

Of Jesus, Nicodemus testified: "Master, we know that thou art a teacher come from God." *Of Nicodemus, Jesus testified*: "Art thou a master of Israel." That is to say, "Didaskalos"—a teacher, professor, educationist, what you will among synonyms for scholar, or teacher, of Israel.

Of this man Nicodemus it is testified that:—

He was a "man of the Pharisees"—therefore *a religious man* of the strictest order.

He was a ruler of the Jews—a member of the Sanhedrin, or national governing body.

He was a Master of Israel, an educated man and an educationist. *He knew the material nation,* Israel, ecclesiastically and nationally. *He knew the responsibilities of rule* in this branch of the Israel people which at that time was external to the Kingdom of the House of David, being, as the Jews then were subject to Roman rule.

He knew the letter of the Scriptures.

BUT NICODEMUS DID NOT KNOW THE HIGHER FACTS OF THE KINGDOM OF JEHOVAH IN ISRAEL. The vision of this higher organisation and system had been lost by the Jews. God, in the general administration of the world, they knew. Jehovah, in His specific Israel Kingship, they had, as an important branch of the Israel race, forgotten; that is to say, they had lost the perception of Jehovah *as the present, actual King in Israel.*

This is so clearly the fact that *from the time of the removal of Judah into captivity they laid aside the very use of the Name, and substituted* therefor the courtesy title LORD.

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How could the Jew get back to the knowledge of the Kingdom, and of the still existent Kingship of Jehovah which had been lost? *Not by the practice of religion*, or Nicodemus, the Pharisee, would have known: not by the exercise of political power and statesmanship in Israel, or Nicodemus, the ruler, would have known: not by scholarship, or Nicodemus, the Master of Israel, would have known. How then shall the higher phase of the Kingdom, the Kingship of Jehovah in Israel, be seen. By that new birth, granted by God, which comes into the life of each of us who "accept Him." To us who are "the people of his pasture, and the sheep of his hand." This Jesus set forth by the words, "Ye must be BORN AGAIN."

Just how shall these words be explained theologically? This is neither time nor place to enter upon that question. The generation which has gone exercised itself with that question, and it would have been well for the present generation if it had carefully preserved both the teaching and the experience which have been so well presented. We must not stay with the exposition of the teaching regarding the fact of the new birth: but we must proceed to ask the question, which the last generation left unasked; and because they left it unasked, their work has been largely left behind, "WHAT IS IT THAT WE SHALL SEE WITH THE ADDED POWERS OF VISION WHICH THE NEW BIRTH GIVES?

We shall be enabled both to see and to enter into the Kingdom of God.

We have a very wonderful, simple and clear illustration of this enlargement of vision told as a narrative of experience which came to the young man Isaiah. This experience formed the basis of the prophetic ministry. The vision which he thus became possessed of enabled him to see and to comprehend the Kingship of Jehovah as applied to Israel and to the other nations of the world to the end of time. Here is the wonderfully clear statement. (Isa. vi.)

> In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up. and his train filled the temple.
>
> Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.
>
> And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory.
>
> And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.
>
> Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.
>
> Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar:
>
> And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.
>
> Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me.
>
> And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.
>
> Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.
>
> Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,
>
> And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land.
>
> But yet in it *shall be* a tenth and *it* shall return, and shall be eaten; as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves: so* the holy seed *shall be* the substance thereof.

The first object of the new vision of Isaiah is *Jehovah*, attended by the seraphims, His ministers.

Jehovah is there in plenary session, sitting in *judgment upon Judah and Jerusalem*. It is the first mission of the prophet to "go and tell this people" the burden of a heavy message of punishment; tempered with assurance of final restoration of the remnant at the end of the ages.

So may it be with us all as it was with Isaiah. The vision of Psalm xcv will be ours, and we shall be impelled, as Isaiah was, to bow in reverence before the present throne of Jehovah. We shall say to our fellows:—

> O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.
>
> Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.
>
> For the LORD *is* a great God, and a great King above all gods.
>
> In his hand *are* the deep places of the earth; the strength of the hills *is* his also.
>
> The sea *is* his, and he made it: and his hands formed the dry *land*.
>
> O come, let us worship and bow down: let us kneel before the LORD our maker.
>
> For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand.

It is a great day for the citizen of the Empire when he recognises as an absolute matter of fact that the throne of Jehovah is still established in and over his own nation: our nation.

He will next see *the manner of the Kingdom*. It is a KINGDOM based upon the nation, and company of nations, and the great people into which Israel is now formed.

He will see *the spirit of the Kingdom*; love of God to usward; and from us love to God and love to man.

He will see *the character of the Kingdom*. It is built upon the personality of the individual, grouped into the national; energised by the Spirit of God; *functioning within the limitations of the moral law* as expressed in the Ten Commandments.

He will see *the ethics of the Kingdom*, expressed in the Ten Commandments; applied in the Statutes and Judgments of the Lord; exemplified in the life of Christ Our Lord.

He will see *the faith of the Kingdom*, manifested in the acceptance of the Kingdom, past, present and future, as *the immutable development of the Divine Will. Man has free will to decide on his own relationship to God and to His Kingdom;*

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but predestination is the unshakable order of the day as to the Kingdom itself, its preservation, and final triumph in the world.

If Calvin had seen the field, the local, individual field of free will, and if Arminius had seen the "election of race" being developed into God's national Kingdom fore-ordained and predestinated to ultimate and final triumph in the world, they never would have found themselves at dagger's points theologically, neither would their followers have found reason for contention. God gave us a predestined, fore-ordained pre-written history of His Kingdom ages ago; and left it to our free will to accept or reject a place in it.

We are free to align ourselves with the Kingdom of God. We also are free to renounce allegiance to that King and to that Kingdom, and to turn from the unspeakable privileges of being free men in that Kingdom. Many are doing the latter at this time, alas!

But no combination of powers or persons, on the earth or elsewhere, can for a moment hinder the Kingdom of God from moving steadily forward to its predestined triumph and to ultimate universality in the earth.

Let *this faith*, founded on the rock of *Divine revelation*, buttressed by the hinterland of *thousands of years of fulfilled prophecy*, become once again *the faith of the nation, and its spirit will become irresistible in the world as it proceeds onward to the Divine consummation*, carrying blessing to all mankind.

He will see *the worship of the Kingdom* organised around the ordinances of the Temple in the Old Testament, and around the ordinance of Calvary in the New Testament dispensations.

He will see the nations as well as the individuals which constitute the nations of Israel being transformed by the power of Redeeming Grace. He will indeed see "a nation born in a day."

He will see *the House of David* functioning as the vicegerent of Jehovah in the Kingdom, carrying its honours, and bearing its responsibilities, before the Lord.

He will see *the glorious culmination of the rule of the House of David in the coming reign of Jesus Christ, of the House and lineage of David.*

He will see *the glory and the peace of the millennial reign.*

And, ultimately, he will see *the final surrender of the Kingdom to God*, by Jesus Christ the Son, "that God may be all in all."

At this point he will, with his vision awakened, go on to *the last two chapters of this wonderful Book, the Bible*, and using them as a telescope he will sweep the new heavens and the new earth in the eternal condition, and will in anticipation enter into the *final glories of heaven* as therein set forth, the greatest of which continues even then to be the fact that "God himself shall be with them, and shall be their God."

What a wonderful day for Nicodemus, as his mind and heart opened, if they did so open, under the teaching of the great 'Didaskalos," Jesus Christ Our Lord. What a wonderful experience for us when our eyes and hearts are so opened to the realisation of the present, personal, reign of Jehovah, our God and King, in these our Israel-British nations.

Thus by stages we proceed in understanding, in vision, in experience, and in anticipation.

I.—We first see Israel on the common level of men, things and nations.

II.—We catch a vision of Israel, a special organisation, Divinely appointed.

III.—We see this special national organisation guaranteed in permanency by the oath of God.

IV.—We see the House of David Divinely established to rule in it for ever.

All these are on the strictly human plane; Divine personality and activity being accepted, not by sight, but by act of faith.

V.—We now, by new-born vision, see Jehovah, the personal King in Israel; and Israel, the Kingdom of Jehovah, in the earth.

VI.—This vision merges into the millennial reign of Our Lord, over the "quick" and the "dead." That is to say, over the translated living and resurrected dead.

VII.—We see this stage as a dissolving picture, naturally, logically giving place to the heavenly and eternal state. (See Rev. xxi and xxii.)

VIII.—We see the Kingdom finally yielded up to the Father, "That God may be all in all."

"Hallelujah; the Lord God Omnipotent reigneth."

CONGRESS ADDRESSES.

CONGRESS ADDRESS BY REV. J. J. WHITEHOUSE, M.A.

LADIES AND GENTLEMEN,—I wish to address you on what I venture to call "British-Israel Truth and the Modern Mind."

Who are the exponents of the modern mind, and who will tell us what the modern mind is thinking? I have brought with me this afternoon three witnesses, which appear to me to fill the rôle exactly. One is an eminent theologian, who a few weeks ago addressed a conference of modern churchmen at Bournemouth; another is an eminent novelist and publicist, who in March last delivered a lecture in Paris; and my third witness is the newspaper Press. The Churchman, the Novelist, and the Press. The theologian I mentioned is Dr. Streeter. His books are considered to be classics of religion interpreted by the modern mind. In the conference at Bournemouth Canon Streeter is reported to have said this: "In the later Victorian age people believed that all was well with the world; to-day the intellectuals are steeped in pessimism, and we live in an age which is morally bankrupt. The business of Christianity is to change that by using the weapons of thought which the modern world has put into its hands. The problem is not whether Christianity will survive, but whether civilisation will survive. I see no hope whatever for our modern civilisation unless we can let loose fresh light, which I hope will be created in art, in politics and in science, as well as in what is technically called religion or morals, coming from a renewed vision of God and a clearer understanding of Christ." There is more to the same effect.

Now, let us just glance at these reflections. They challenge our attention. First of all, the statement about the intellectuals

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being steeped in pessimism. The reflections we make as believers in this great Truth is that there is no need for intellectuals to be steeped in pessimism. Every problem has its solution, as every door has its key, and the confusion of the eminent Canon virtually amounts to the acknowledgment that the intellectuals—as he calls them—are trying to open doors with wrong keys; and it is really very surprising how many leaders of religious thought to-day in England and elsewhere are trying this impossible task, attempting to open the door by using the wrong key, or refusing to use the right key. There is a "cult of the key" amongst certain people, and if anyone ventures to take to these people a new key, well, he sometimes receives short-shrift. I know a clergyman who a few weeks back was invited to attend some British-Israel meetings held in the town from which I come. He wrote a letter to the Secretary stating that he had heard of the Movement, of course, but its assumptions rather amused him, and if he noticed that it was likely to grow more in the future—if he noticed any signs of growth—he might feel it his duty to preach against it, for the sole reason, amongst others, that it has no missionary spirit, that it is purely nationalistic, and that it tacitly refuses to obey the great command of Our Lord and go into all the world and preach the Gospel. Well, here is a man whose business it is to say something useful about the problems of modern life. This key was extended to him in all courtesy, but was thrown aside with an amused gesture, and without even taking the trouble to verify the facts before making his criticism. That is a very common feature to-day amongst certain leaders of religious thought.

What we complain of is that the critics of this Movement really do not give us a fair deal. They either dismiss us with an amused gesture—and I stand as one condemned of that within the last two or three years—or they oppose us, and perhaps the opposition in the immediate future will be more marked than it has been in the past.

It is worth while to find the reason for this attitude. Why does this key stand suspect amongst certain religious leaders to-day? I believe the reason to be just this—their fear of encouraging something which might be labelled as a "fancy religion." Circumstances in the future will force them to revise their judgment, and then we shall find them all scrambling to get hold of the key to put in the lock.

But there are very many hopeful signs one can see in the modern Church. You know there is to be a revised Prayer Book—if it passes through the House of Commons. One of the suggestions in the revision bears upon the Ten Commandments. The clergyman is allowed to substitute for the whole Ten Commandments the two commandments of the Gospels enunciated by Our Lord. But this is how it appears in the text of the revised Prayer Book; it is worth noting. It may be an undesigned coincidence, but to me it is symptomatic. The rubric says the priest may say these words: "Hear, O Israel, the Lord thy God is one God . . . " It is that term "Hear, O Israel." You have it in the National Church, in the revised Prayer Book, and those who choose to use the revised form are authorised to call their people every Sunday "Israel."

But to return to the modern churchmen's conference. Canon Streeter declares that the problem is not whether Christianity will survive, but whether civilization will survive.

Now, he is not the only serious thinker who questions that. Another war, for example, would certainly complete what the last one almost did. Civilisation at an end? Why, the present type of civilisation, which is based largely upon the Law Courts, is eating itself up very fast. The machine is going at such a rate that the displacement of one small cog-wheel might mean the smash up of the whole machine. At any rate, we are warned by no less a person—an eminent scientist—Sir James Thompson, that there will not be room enough on this earth, and not food enough for the population, if we increase as we are now increasing, in another 100 years. The population, he says, since 1800 has doubled, and if it goes on at the present rate, then it will end itself in that way. Well here it is from the churchman and from the modern scientist. One fears for the future of civilisation, and the other brings figures to show that unless there is a miracle of some sort we may expect the end within a century.

What, then, is the solution of this? The scientist talks about birth control. The churchman's solution is this: "I see no hope whatever for our modern civilisation, unless we can let loose fresh light, which I hope will be created in art, politics and in science, as well as what is technically called religion or morals, coming from a renewed vision of God and the clearer understanding of Christ."

The key extended by British-Israel covers all that and something more. We believe that a new light, a new vitality in our politics and science—and especially politics—might do a great deal towards the saving of civilisation, and that it would certainly come if our eyes were only open to the larger vision which is waiting for us to see, and the clearer understanding of Christ which we might get. That has been our weakness—our incomplete vision of God, and our imperfect understanding of Christ and His Mind and Purpose.

And why have we failed in this respect? Partly—perhaps mainly—because of our attitude to the Bible. It is here that some of us part company with our modern churchmen friends. We point to the Book and we say: "Take that Book as a whole, and do not begin to pick and choose the exact truth you want from it. It is a revelation of God's Mind and Purpose for this world, and if you cut across its main theme, then your vision of God and your understanding of Christ will necessarily be warped." That is the controversy between us then, and we must be very careful that we explain what we believe to be the main theme of Holy Scripture. What is this golden thread that runs from Genesis to Revelation? Briefly this. That Jesus Christ is the universal Saviour of all races, and that Israel is God's appointed messenger to take this evangel throughout all the world. The Bible has its Gospel of individual Salvation, and also its Gospel for the Nation. We have believed the one—thank God for that—but the difficulty at the present moment is to make people believe the other. But when we do get that clear, and when we believe that this is the golden thread running through the sacred Book, then we shall see a vision that will put new life into our politics and into our science, for it will be a vision of the God of Righteousness, Who will rule the world in righteousness, and Whose purposes have been declared by holy men of old who spoke

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as they were moved by the Holy Ghost. So much, then, for our first witness.

Now to the second. The eminent novelist is Mr. H. G. Wells. In a lecture delivered in Paris in March he used these words: "I build my expectation of the new phase in human affairs upon the belief that there is a profoundly serious minority in the mass of mankind." What was there to prevent a great politico-religious drive for social and world unity taking hold everywhere of the active and adventurous minority of mankind, even quite soon?

That takes looking into and is worth analysing. In the whole of this lecture Mr. Wells is speaking about Democracy. He says, amongst other things, that Parliaments are outgrown. He has no use for Communism, but he sees the possibility of a new world order of a politico-religious kind coming very shortly, and the vanguard of it being led by the faithful minority. Is Saul also among the prophets? We might claim this eminent publicist as perhaps one of the other sheep not as yet of this fold! At any rate, we all know he is not afraid to say what he thinks. This new order that he talks about he evidently sees in a vision coming. It is perhaps rather misty to him, but is it not remarkable that the same presentiment is really existing all over the world, when you think of it? In India, we are told, that the presentiment of a coming world ruler is very strong indeed; so much so that already one young Indian is being sponsored by a certain well-known lady. We probably would not give this much notice except that it bears witness to this presentiment.

And then there is the modern drift to dictatorship in government, which is so markedly a feature of our day and generation. We have seen governments topple, and dictators take their place. Does it not witness to the existence of a strong desire for someone to take hold of the reins and ensure for the people good and sound government. A world Ruler, then a Dictator. Why, that is what we believe we are on the very verge of beholding. Events are working up to such a state that the expectation of this is very reasonable, and the prophets of Holy Scripture leave us in no doubt as to Who that world Ruler is going to be. "The word of the Lord shall proceed from Jerusalem; the law of our God from Zion." Christ is the King Who will rule the world in righteousness, after the world has been purged by a tribulation which is already knocking at its doors.

This brings in our third witness—the modern Press. Believers in British-Israel Truth not only find that it sheds a wonderful light upon the pages of Scripture, but it also makes intensely interesting the pages of the modern newspaper. Didn't we look out for the paper on July 12th? We thought it would perhaps be the breakdown of the Naval Conference—which did actually break down in a very curious way on the thirteenth anniversary of the outbreak of war—but it was the earthquake, not the naval conference. Yes, the newspapers are intensely interesting nowadays. It is like being on a watch-tower and being able to look out far and wide across the country-side.

We read that events have a habit of casting their shadows before them, and there are many shadows in every morning newspaper to-day. Why? You will find the substance of it in Holy Scripture. Take, for example, the interest the Press is now taking in the Dead Sea. Why, there was a time when you could scan twelve months' issues of any paper and would not see the name mentioned. Now it is nearly always appearing in some form or other. There is now a plan to obtain nitrates from the Dead Sea. We want nitrates, of course, in peace and in war. It was because we ran out of nitrates in the last war that the chemist had to set to work and cull them from the atmosphere.

I used to wonder why the final campaign of the ages was destined to be fought out in Palestine. What was the attraction in Palestine for modern nations? The prophets are quite definite on this, and now the shadow is in the newspaper. Nitrates, of course. Circumstance and revelation go hand in hand. There is a natural reason and there is a supernatural. We hold both, and that is part of the Truth of British-Israel to the modern mind.

Mr. Chairman, I am conscious that I have just skimmed this subject. One would like to have said something about the modern mind and that great revelation which has been vouchsafed to us in the Great Pyramid of Egypt. Although perhaps the leaders of religion are fighting shy of this great Truth, my short experience in it goes to show that the laymen are no longer fighting shy, especially when there is something to be told about the Pyramid.

May I urge upon you as a last word to be ever watchful and awake to the real issue which is before the modern world. May we take our individual selves in hand and be quite sure, to begin with, that we have got the "wedding garment" on. That is absolutely essential if our Movement is going to strike the imagination of the age. The modern age cannot stand humbugs, whatever else they put up with, and the best testimony we can make to our Movement is to see that that "wedding garment" is on, and that we know what we mean when we say *Jesus Christ my Saviour*.

To me it appears that those whose duty it is to speak should approach this Truth on the positive side. We have enough on the positive side without digging other people. We want to get these people in, and let us keep our hands off them so far as we can, and present them the positive truth of our great belief.

Events are moving to-day with bewildering rapidity, and wise are they who obey the words of our Master and look up and read the signs of the times. It is said that if Napoleon on his march to Moscow had watched the birds flying towards the direction from which he had come he would have saved the army. God never allows a country to go to ruin without giving it warning. There are flocks flying about and overhead in great abundance. "When ye see these things come to pass. then look up, for your redemption draweth nigh."

CONGRESS ADDRESS BY MR. JOHN LEECH, K.C.

Monday afternoon, 3rd October.

MR. PRESIDENT, LADIES and GENTLEMEN,—When we find men of learning, and men of religion, scientific men, and men in high ecclesiastical positions putting forward theories as to the origin of man, it is not out of place that we should turn and see what the Supreme Authority—the Lord God Almighty—Who has made man, has to say upon the subject.

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Before we do that, however, let me say—and now I speak as a lawyer—that there is no evidence to support the theory of evolution. There is no real evidence, no evidence upon which a court of justice could act, and if a judgment or verdict were to be given upon evidence such as that theory rests upon, it would never be allowed to stand. There is nothing but supposition, surmise, conjecture and guesswork. Nothing else. It is based upon the allegation that there are certain resemblances between the body of man and that of the ape. That is not real evidence. It is equally consistent with the fact that man and the ape are two separate and distinct creations, with a different origin, belonging to a different stock; therefore, it is not evidence upon which the theory can be proved. But what is the body? It is only the shell that contains the real man, that is all. The body is the mere crust. The real man, the spirit, the soul, is confined within that prison house. That is all that it is, and, therefore, a comparison between the outward shells means nothing and can bring you to no conclusion, and these men who put forward these theories, are unable to allege that there is any resemblance between the real man that lives within that shell, and the ape. There is no evidence of it.

Man is a trinity—body, soul and spirit, all forming the one man; the body is the shell, the real man the soul and the spirit.

What does Sir Arthur Keith himself say with regard to this? He says, "So far as the question of the soul is concerned, I can only regard this as a function of the brain." That is a mere conjecture without one tittle of evidence. Then he proceeds, "We are unable, as men of science, to submit it to any test of evidence." What a confession of impotence! that they are unable to get a shred of evidence that the real man living inside the shell has any resemblance whatever to the ape.

May I put it to you this way in a very homely illustration. Suppose you had two pies, in pie-dishes which in size, shape, and pattern are very similar. Would you argue from this, that the material thing, the inside of the pies, must be the same? That, however, is the class of evidence upon which they build their theories.

Is our God's power limited? Is He unable to make a special creation, a man, outside and apart and above every other creation? Until they are able to prove—and they never will—that our God is limited in power, and that He could not make a special creation of man, we will not entertain the idea that man has descended from the ape. It is a degrading and revolting theory.

Now I want to turn for a little while to the positive side, what God tells us about the creation of man. We read: "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." God made man to have dominion over all, over these very beasts from which they allege that he has descended. God made a special creation, and made the man responsible only to Himself.

Mark the difference in the description of the creation of man, and of the beast: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Whereas of the beast we read, "God said, Let the earth bring forth the living creature after his kind . . . . . And God made the beast of the earth *after his kind*."

I might just refer to what our Lord said when the Pharisees asked Him if it was lawful for a man to put his wife away. He said, "Have ye not read, that He which made them at the beginning, made them male and female." No evolution there; made by God at the beginning, and made male and female.

"Let us make man." I want you to notice that it is the work of the Trinity; that right away in the past ages, the three Persons of the Trinity held a wonderful council; at that council They determined a wonderful plan for the creation of man. We find no such council with regard to the beasts. "Let *us* make man." I want you to mark the two-fold nature of this plan of God. "Let us make man in our image, and after our likeness." God never uses superfluous words; He never uses different words without some reason, and I want you to notice that here the plan of God was a two-fold plan—that man was to be made in the image first, and then in the likeness of God.

The word "image" in the Hebrew is "tselem," which means a representative figure, especially an idol, and then an image. It comes from the root word meaning "to shade," and appears to have a special reference to the outward form. Then we have the word "likeness," a totally different word, in the Hebrew "De Mûwth," which means resemblance, likeness, similitude, and it comes from the root word which means "to compare." Two things so alike that you can compare them together. What I want to point out is this: that the great plan of God, of the Trinity, decided upon in that wonderful council ages ago, was not fully carried out, only partially or one-half at that time. We read in Genesis i, 27, "So God created man in His own *image* (tselem), in the *image* (the same word "tselem") of God created He him." Suppose it only said it once, "In the image of God created He him," some thoughtless people might think that the plan was completed, and that man was made both in the image and the likeness of God. God is very precise in His language; He leaves no doubt about it. He emphasises the fact that man was created in His image only by using the same word "image" (tselem) twice, in describing his creation (not "evolution"), thereby making it clear that only one part of the great design had been accomplished.

When we look at the ninth chapter of Genesis and the sixth verse we find, "In the *image* (tselem) of God made He man." Mark, only in the "*image*," that is all.

There is one text I would like to refer to lest there might be any misunderstanding. In the fifth chapter and the first verse we read: "In the day that God created man, in the likeness of God made He him." It is plain if you look into it that this is a copyist's error. If it had meant that man was made in both the image and likeness of God it surely would have said so, as it does only two verses lower down in reference to Seth, where we read, "And Adam lived 130 years, and begat a son

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in his own likeness, after his image." There you have the son an exact reproduction of Adam, his father, in both respects, in image and in likeness; whereas here, in verse 1, it uses only one of these words. Moreover, if "likeness" is correct here, it would differ from every other passage referring to the creation of man. But what shows it especially is that "the Sencuty" in the Septuagint version use the word "εἰκών," always used by them in translating "tselem" (image), and the same word as used by them in chapter i, verses 26 and 27; whereas in translating "de mûwth" (likeness) they always employ a totally different word, "ὁμοίωμα." From this it would appear that "the Seventy" had a manuscript before them in which the correct word "tselem" was given and not "de mûwth."

The question now arises, is God's plan going to be carried out? It was incomplete then; is it going to be completed? Is God's wondrous plan for man to be thwarted by the subtlety of the Devil and by the sin of man? No. It will assuredly be fulfilled. St. Paul says (Rom. viii, 23), "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

There is going to be a completion of that redemption. The great result of it has not yet finally been realised, but when Christ comes it will be absolutely and finally realised, and the great plan of God will be carried out in the full and to the very letter. The plan is the same, but the method had to be changed owing to the fall of man.

Now that plan will be realised by redemption, and so we read (Luke i, 68), "Blessed be the Lord God of Israel, for He hath visited and redeemed His people." Because of that plan Satan came in and endeavoured to prevent its fulfilment, and to thwart the great purpose of God. Redemption became necessary, and as the result of that redemption the final and full plan will be realised, and man redeemed by the precious Blood of Christ will, at the coming of the Lord, be changed, and be not only in the image but also in the likeness of God.

We read: "Behold 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." You will remember what David said in the seventeenth Psalm, for he knew about this. "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy *likeness*." He knew that when he fell asleep he would not be in the likeness of God, but at the resurrection he would be raised and changed and would be in the *likeness* as well as in the image of God. So we read in the third chapter of Phil. verses 20 and 21 (R.V.): "Our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: Who shall fashion anew the body of our humiliation that it may be conformed to the body of His Glory according to the working whereby He is able even to subject all things unto Himself."

Yes, there is a wonderful time coming for the true Christian. That great work of redemption will have far-reaching results when the whole purpose of it has been fulfilled and the great harvest reaped. But the evolutionist, in his anxiety to obliterate "the Fall," has missed the grandeur and beauty of the plan of God in the creation of man, and has lowered himself to the offspring of the beast.

EZEKIEL'S ENIGMAS AND THEIR SOLUTIONS.

BY THE REV. ARTHUR PRITCHARD, M.A., VICAR OF ROWINGTON.

Ezekiel iv is, perhaps, the most puzzling chapter in the Bible, yet I am going to be daring enough to try and interpret it.

This is how I personally read the chapter. The first three verses, which foretell the then forthcoming siege of Jerusalem, I take to be a spectacular sign to the exiled members of the Judah House of Israel, whose capital it was.

Then I read verses 4 and 5, immediately followed by 9 to 15, and realise that all these refer to the *Ephraim* House of Israel for whom, as it were, Ezekiel on his left side, that is to say with his face towards Samaria (16–46), was a sort of representative sin-bearer for the 390 days, living on war and famine and servitude rations all the time.

Next I read verses 6, 7 and 8, followed by 16 and 17, and realise that these refer to the *Judah* House of Israel, for whom, as it were, the Prophet with his body on its right side, thus actually facing Jerusalem as well as the representation of it, was to make atonement for 40 days, and apparently *fast* too, as he was not commanded to prepare provisions for that period. And all the time in reading his book, I realise that the Prophet was a figure of Christ, called the "Son of Man" more than eighty times, with like powers of prophetic sight, second sight, and levitation; and so I find no difficulty in following his quick and cheap means of transit from the Judah exiles to the Ephraim exiles and from Babylon to Jerusalem and back.

The idea that one gathers from the study of the chapter is, simply, that whether literally or at times figuratively, physically or at times psychically, the Prophet was to be alike the herald of national anguish and yet of hope to his fellow exiles, being, as he was, Divinely used for the purpose. From the lap of the future there was to come, ere long, the last and worst of several sieges of Jerusalem, and its spectacular representation, in dumb show, was first of all to be crudely depicted as a "sign" to the section of Judah-Israel exiled for a 70 years' period at Babylon, that when fulfilled in 1588 B.C., and attested by a Jerusalem refugee eighteen months afterwards, would give credence to all his other prophecies, and, as it turned out, the restoration of his speech.

Ephraim-Israel's stronghold of Samaria had been successfully besieged a century and a quarter ago, and the places of *their* exile were about 500 miles north of Babylon, wherefore Judah-Israel, as we may learn from Chapter xi, 14–20, wrongly supposed that Ephraim-Israel had been cast out of the land for ever. And so these deluded souls were dramatically to be shown that they were very much mistaken, for Mercy was to season Justice, and a change for the better would happen even to the Assyrian exiles when 390 years of their servitude had expired.

The privations and deprivations alike of exile and the coming siege, Ezekiel had somehow to prefigure in himself during the typical periods of 390 and 40 days, and, no matter which "side" he was on, a change for the better was foreshown, Judah-Israel being promised *their* change on the expiry of 40 years of the 70 that their national sins and shortcomings had brought upon them. But in the meantime the warning

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was given that their Holy City and Temple would be utterly destroyed by fire in the forthcoming siege.

ENIGMAS DEMANDING SOLUTION.

So far so good, but what are the *termini* of the 390 and 40 years? "Ah, there's the rub!"

You may search through all the available commentaries without finding the right solution for, so far as I know, not one of them as yet has been written from a "B.-I." point of view, which, as very many thousands of us can gratefully testify, is the Bible Illumination point of view. And it is so because it does not hopelessly mix up, but intelligently distinguishes right up to the present hour, the entirely different prophecies, histories and destinies of the dual Houses of Israel and Judah from their separation in 975 B.C., when the God of Israel declared "This thing is from Me."

It is now seven years ago that under the heading "Enigmas demanding solution," I wrote a short article in the BANNER, asking for a satisfying explanation of these strange commands:—"Lie upon the left side . . . 390 days; so shalt thou bear the iniquity of the House of Israel. Lie on thy right side and . . . bear the iniquity of the House of Judah forty days; each day for a year have I appointed it unto thee." And I added: This passage has ever been a *pons-asinorum* to most commentators and even a *cul-de-sac* to the Bible translators, as shown by their marginal note.

Bishop Wordsworth, who wrote in 1869, that "The Ten Tribes are still in captivity even to this day," but who also wrote in the same commentary on Ezekiel that "The schism of Israel was healed by the sword of Babylon," fell back on the interpretation, as so many others have done, that the numbers 390 and 40 are simply used in a *symbolic* sense, showing God's preference of Judah as distinguished from the Ten Tribes which revolted from it. During the course of a few weeks after my article appeared, I received replies from various readers, but have not given time to deal with them until quite recently. Now, with their help, I hope to find a reasonable solution of the enigmas.

A naval officer had fixed on the Reformation of 1522 as Ephraim's *terminus a quo*, leading up to a possible reunion of both Houses in 1912. Which, however, did not then eventuate! And a military officer, commencing from the Crucifixion, as Mr. Grimaldi did, reckoned 40 years to the Jerusalem siege of A.D. 70, and 390 years to the final exodus of the Romans from Britain and the advent of the Saxons.

Another dates the 40 years from the first preaching of Christ in Jerusalem when He came to His own Creation and His own People received Him not; and like Mr. John Wilson he fixed on 721 B.C. as the *terminus ad quem* from the time when in the Judgeship of Samuel, exactly 390 years before, Ephraim-Israel in particular (according to Hos. xiii, 11) rejected God from being King over them.

Mr. Edward Hines, it is said, also dated the 40 years from the first year of our Lord's preaching to the Jews, and also the 390 years, which ended when the Tribes began to come across the North Sea in large numbers, to the place appointed.

In the NATIONAL MESSAGE of August 25th, 1923, somebody asks for an interpretation, and Commander Roberts answers to the effect that the "sign" which is to rivet the attention of the House of Israel seems to have a *dual* fulfilment. First, it is just 390 years from the time Israel rejected God from being King over them (1112 B.C.) to the time when God rejected Israel and drove them out of His land (722 B.C.).

Accordingly, we read in Hos. ix, 3: "They shall not dwell in the Lord's land but Ephraim shall return to Egypt," which means Egyptian-like servitude in Assyria. See xi, 5 and vii, 2.

Second, another 390 years brings us to the time of Alexander, 332 B.C., when Israel, as four chariots, are represented as escaping between the two mountains of brass (the Macedonian Empire) to wander through the earth (Zech. vi, 1).

With Judah it is just 40 years after their rejection of the Lord Jesus that judgment came upon them to the uttermost.

Another old "B.-I." veteran, Mr. Marchant, of Brighton, wrote a similar explanation in the BANNER of September, 1918, having derived it from John Wilson in the "Watchman of Ephraim" of 1867, contending that it is remarkable that Israel's continuation after rejection was 390 years, and Judah's 40 years.

"THE ANGLO-AMERICAN ALLIANCE IN PROPHECY."

Now I must refer to the remarkable book of Streator of the U.S.A., for in it he shows what Commander Roberts terms a *dual* fulfilment but which he might have termed a *multiple* fulfilment. In it we are told that "Chronology is the backbone of prophecy and history," and that the ruling cycle of 430 years was fixed in the childhood of the Israel race, from the call of Abraham to the giving of the Law; which cycle, singly and multiplicative, governs it in its maturity. For example, Daniel's 1,290 prophetic days or years make just three times the ruling cycle.

When the race had been divided, 40 years were appointed to Judah and the remaining 390 to Israel or the Sons of Isaac as they were subsequently named, making up again the ruling cycle of 430. Therefore, the number "190" which, instead of 390, appears in the Septuagint, is manifestly an error made by some copyist.

Three hundred and ninety has been fitly called the Sakonian cycle. Three times 390 are 1,170, and such was the exact period of years between the birth of Isaac which (accepting Mr. Davidson's figures) was in 1892 B.C., and the captivity of his descendants, the Ten Tribes, in 722 B.C. The Saxonian cycles thence exactly bring us to the Saxons landing in England, A.D. 449, when English history begins.

But an objector may say 722 plus 449 totals 1,171. That is so, but to quote from Mr. Davidson's masterpiece, "as there is no such year as 0 B.C. in historical reckoning, consequently when B.C. years are added to A.D. years, one year must be deducted from the total." Thus 1,171 becomes 1,170 and, therefore, A.D. 449 is exactly three Sakonian cycles from 722 B.C.

Three further cycles bring us to the planting of the American Saxons in New England, A.D. 1619.

Other Sakonian cycles that have been worked out are that Rome, which was founded in 753 B.C., withdrew her legions from Britain three Sakonian cycles thence, in A.D. 418. Three more of such cycles onward bring us to the time when our forefathers were defending their religion, their appointed

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place and their homes, when God blew with His winds and the Spanish Armada was scattered—a fateful year not only in Saxon history, but as regards the world's destiny for, as one has said, "The destiny of the world is involved in the destiny of Israel," a truth that may surely be deduced from the song of Moses in Deut. xxxii, where the nations may learn the first lesson on record in political geography. But it is important also to know that the destiny of Israel, whether Ephraimitic or Judaic, is governed primarily by the Divine, educative, racial and national scheme of the "Seven Times" (see the warning and prophecy in Lev. xxvi) or 2,520 years of disciplinary chastisement that Israel and Judah alike had to pass through. And so, in the Bible, we have repeated allusions to an appointed place, a valley, and a wilderness where the two and a half thousand years of racial development could be carried on.

Surely this leads us at once (does it not?) to the idea of *amelioration* of hard conditions, not emancipation from them, at the end of Ezekiel's 40 and 390 year-day periods. And this thought must ever be borne in mind by all would-be solutionists of Ezekiel's enigmas.

To say, as many commentators have done, that the 40 and 390 are indefinite seems to me to be due to a stultifying obsession that Israel's return to the Land of Promise, if at all, was to be synchronous with Judah's, although the key is plainly put into our possession, as one day for a year.

Hence Ezekiel's numbers and "acts without words" have been "variously twisted" as Calvin put it, or as another said, "manifestly trimmed"; and one cannot help wishing that the puzzled commentators might have had the courage of the agnostic and written, "We don't know," thus avoiding confusing the already confounded.

A Simplified Solution.

Now I will come to an interpretation more definite and convincing, for while we are justified in looking for more than one fulfilment of Bible prophecies, primarily we should always try and find the common-sense interpretation for the time it was given; and I have found the nucleus of one which appeals to me more than any other. It is found in the bound volume of the BANNER of August 2nd, 1882. It is really a letter by "J. G. T." of Newcastle-on-Tyne, giving and asking for information, sent to Philo-Israel, the Editor, of whom he subsequently became a successor. This letter was replied to by "Jashub" seven years afterwards in the BANNER of October 31st, 1888. giving some information required in respect of the battle of Arbela being 390 years after the Fall of Samaria. "Jashub," I have discovered, was J. S. Barton, of Cricklewood, who, in an excellent pamphlet of 1907, gives several pages to the problems of Ezekiel; and though I cannot accept all his or Mr. Taylor's suggestions, the general interpretation shows a "B.-I." point of view, and has helped to guide me towards the solution I have now to present to you.

Contrary to the common opinion that the numbers are indefinite, and of the current Jewish opinion that Ezekiel's days represent the *measure* of Israel and Judah's iniquity, we contend that they represent the actual *duration* of their special punishment, not mere "frailty" as Fenton suggests.

Do the 390 and the 40 years date from 595 B.C., the time of their utterance? The answer is in the negative for, as Judah did not return from exile until 536 B.C., 59 years afterwards, we must look for an *earlier* beginning. That, I think, we shall find to be Nebuchadnezzar's connection with Jerusalem in respect to Judah, and Shalmaneser and Sargon's connection with Samaria in respect to Ephraim.

It is well to bear in mind that during the 22 years' regnancy of the last three kings of Judah, there were three deportations. Daniel and his three special companions (apparently all four of the blood royal) were taken to Babylon in the first, King Jehoiachin and Ezekiel in the second, and King Zedekiah and his princes in the third. Jehoiachin after thirty-seven years' imprisonment at Babylon was, strangely enough, set free by evil Merodach, son and successor of Nebuchadnezzar, at the very beginning of his short reign of two years, and then raised above the other exile kings at Babylon when, according to a tradition recorded in the Targum Sherie, many prominent Jews imprisoned by Nebuchadnezzar were also liberated at the same time, and when, a little later, according to another tradition, Jehoiachin erected Ezekiel's tomb to the south of Babylon, which is frequently visited by pilgrims even to this day. May we not reasonably suppose that he did this out of grateful memory at seeing and enjoying the fulfilment of the faithful prophet's words? For Ezekiel, of the honoured Line of Zadok, had probably been exiled to Babylon in his early manhood, like Jehoiachin, and it is noticeable that he loyally dated his prophecies by the years of exile of his imprisoned sovereign.

Psalm cvi, written by one of the exiles, seems to make a reference to the amelioration of Judah's lot:—

"The Lord regarded their distress—
And He remembered for them His Covenant—

He made them also to be pitied of all those that carried them captive."

How long afterward Jehoiachin (then 55 years of age) survived the records do not state, but the amelioration was such as to cause the majority of the exiles, more than a quarter of a century afterward, actually to prefer the land of exile to the home of their fathers. The return of about 50,000 belonging to the tribes of Judah and Benjamin was in 536 B.C., which saw the end of Nebuchadnezzar's dynasty that, as Jeremiah intimated, had been given by God dominion over the nations for the period of seventy years.

If the forty years of Jehoiachin's humiliation was the period intended, we can readily understand how that Ezekiel, who had been called to be a prophet during that time, was thus able to demonstrate to his fellow exiles grieving over the incarceration of their king and their prominent leaders, that though the national exile was to be seventy years, there would yet be easement from their restraint at the end of forty years.

Now comes the difficulty of fixing on the three years to make up the 37 into the 40 years of iniquity-bearing. Well, this is how I have solved the difficulty for myself. I saw that at the beginning of Jehoiachin's reign, Jeremiah, in the Temple Court, called on the people to amend their ways and their doings, or the Lord, he said, would cast them out of the Holy Land as He had cast out the seed of Ephraim. But the call and the warning fell on deaf ears. In Jehoiakim's fifth year,

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Jeremiah's prophetic roll was deliberately mutilated and thrown into the fire by the king because it announced the certain coming of the king of Babylon to devastate and depopulate the land. Thereupon he sealed both his own and his country's fate, and only individuals could be saved.

After three closing years of grace had been given, during which however things went from bad to worse, Nebuchadnezzar, God's "servant" (of judgment), came with mighty forces against Jerusalem and put it and the king under tribute. And this was the actual beginning of Judah's servile bondage to the king of Babylon, which lasted in that milder form for three years, when Jehoiakim was killed by the Chaldeans and given "the burial of an ass."

Whereupon Jehoiachin, only eighteen years of age, was allowed by the Chaldeans to occupy the throne for three months and ten days ere he, with his mother and wives and Ezekiel and all the inhabitants except the poorest sort, were carried into captivity from Jerusalem to Babylon.

Now as regards Ephraim Israel, exiled in merciful judgment, for their prophetic period of "Seven Times," how can we show that *they* found appeasement in *their* release from servile bondage under the tyrannical Assyrians and the Persians, 390 years after the loss of their country and independence?

Well, we naturally fix our attention on Ephraim Israel's capital city as we did on Judah's.

"Woe to Samaria, the crown of pride of Ephraim drunkards when the potent king of Assyria, God's instrument, shall come as a tempest of destruction," was the pronouncement of Isaiah. The sanguinary capture of Samaria and the spoiling of Beth-Arbel, or the Galilean Arbela, was foreseen by Hosea.

Amos also foretells the dreadful horrors of the besieged, with their famine and pestilence, and that they should be in the van of the exiles on their way to a distant land. Micah, too, prophesied that Samaria and her abominable things should be as a heap of the field. *So* it came to pass, and Samaria so remains to-day. Sargon, acting for Sennacherib claims that he captured Samaria in the spring of 721 B.C., and that he took 27,280 prisoners into captivity. And, indeed, the captivity up towards the Caspian region must have been servile bondage, otherwise Micah, under inspiration, would not have classed it, as we have seen, with the *Egyptian* bondage; 390 subtracted from 721, brings us down to one of the decisive battles of the world, the battle of Arbela (preceded, as it was, if not heralded, by a notable sign in, or eclipse of the moon), by which time as history shows us "the successes of Alexander over Darius and his million horse and foot had so revolutionised the political dependence of the Asiatic nations that the slender ties which influenced the Saccae and other tribes to support the Persian power were for ever divided."

THE YEAR OF AMELIORATION.

But, according to experts, Samaria fell in 722 B.C.; and, therefore, the amelioration should have begun in 332 B.C. Well, it did; and the record of it by Josephus, in the "Antiquities," at the end of Book XI, plainly shows God working His declared purpose out by means of Jaddua, the High Priest, and the youthful Alexander before "Fortune had corrupted his soul."

Before starting from Europe to Asia on his decreed mission to bring the Persian Empire to its destined end, he was heartened by a remarkable vision.

After his famous victory over Darius III at Issus Nov. 333 B.C., he laid siege to Tyre, a difficult but, after seven months, a successful siege, which he might have given up had not "a Superior Power, Who had foretold and sworn the ruin of Tyre, prompted him to continue."

During the siege the mixed race of Samaritans had rendered much help to Alexander; but the inhabitants of Jerusalem, led by the High Priest, bravely kept their oath to Darius. Wherefore, in great wrath, Alexander set himself to do to Jerusalem what he had done to Tyre, but—"Man proposes and God disposes," and Jaddua was moved to call the whole city to His footstool. Whereupon the Divine course to be taken by him was shown to him in a vision the same night. Thus it was that on the morrow—an eventful day in the year 322—Alexander, on approaching the city, recognised in the impressive procession the High Priest in his full, holy vestments, as the one whom he seemed to have seen in his vision, and reverently saluting him, he was taken for worship to the Temple courts, shown the prophecies of Daniel pointing to himself, finally following the Divine leading by signalising the year of amelioration in freely granting all the favours and privileges desired, not only for the Jews in Jerusalem, but also for those in Babylon and Media who, whether soldiers or civilians, should henceforth enjoy their own laws and live according to them.

How many of the Tribes or individuals of the Tribes of Israel along with Benjamin were then popularly classed as Jews we know not; but they would doubtless begin at once to enjoy the crumbs of comfort that, in 322 B.C., began to fall from Judah's table, especially when it is borne in mind that Media was the chief place of their exile, and that, as Esdras informs us, they were under the defence of the Most High (II. Esd. xiii, 49). Moreover, as at the end of the *forty* years, the amelioration would be chiefly enjoyed by the *first* fruits, so would it be at the end of the 390 years. But after Arbela, the time of their iniquity-bearing having certainly run out, all would be at liberty to enjoy the after-fruits. But neither the 40 years nor the 390 years ended in national independence; for the Judeans didn't enjoy it on their return from exile and have never enjoyed it since; and as for the Ten Tribes, they certainly had to struggle hard for it for many hundreds of years ere God allowed them to have it in Britain and the United States. What, however, both sections began to obtain was amelioration and less restricted conditions of existence; and Ezekiel's acted parable seems to mean that primarily and mainly. With reference to this, the authoress of "Britain in History" writes:—"In Israel's low estate, captive on the borders of the Caspian Sea, God had visited her (in the days of those kings); caused her to become fruitful in the land of her affliction, and in His own good time destroyed the oppressor at the battle of Arbela and let her go free."

ALEXANDER THE GREAT (356–323 B.C.).

Of Alexander, whose name means "Helper of man" (educated by Aristotle, the most famous philosopher of his age), an old Welsh bard wrote:—"I wonder it is not perceived

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that Heaven had promised the earth a mighty chief, Alexander the Great, the Macedonian." And M. Rollins, two hundred years ago, wrote in his great history:—" Providence reveals to Daniel the characteristics of the four great Empires to which He is determined to subject all the nations of the universe, namely, that of the Babylonians, of the Persians and Medes, of the Greeks, and lastly that of the Romans." The French historian then adds :—" It is in the same view that God insists very strongly, on the two most famous conquerors that ever existed: I mean Cyrus and Alexander, the one founder and the other destroyer of the powerful Empire of Persia. He caused the former to be called by his name 200 years before his birth, prophesies by the mouth of Isaiah his victories, and relates the several circumstances of the taking of Babylon, the like of which had never been seen before. On this occasion He points out Alexander by the mouth of Daniel and ascribes such qualities and characteristics as can agree with none but him, and which denote him as if he had been named."

On the same page the historian refers to the privileges, favours, and civil and religious freedom granted to the Hebrews (though he terms them Jews) not only in Jerusalem but in Babylon and Media. Thus it is true to say that the battle of Arbela gave Empire to Alexander and amelioration to the Jews and other Israelites in Palestine, Babylonia and Media.

It is difficult to stop quoting, but if you will bear with me I will also quote from Arrian, Sir Walter Raleigh and Sir Edward Creasy.

Arrian, of the second century A.D., in his history of Alexander, wrote : " I hold that such a man who was like no ordinary mortal was not born into the world without some special providence." And Raleigh, of the sixteenth century, suggested that Alexander's marvellous doings must have been ordained by the infinite spirit of the Universal. Step by step he planted the Greek power, language and civilisation from the Ægean to the Indus and from the Caspian to the Nile, and, as Creasy words it, " The ancient Persian Empire which once menaced all the nations of the earth with subjection, was irreparably crushed when Alexander won his crowning victory (over Darius) at Arbela."

He also tells us that among the million combatants that Darius had, there were Medes, Parthians, Sacians and Sacesina, and also Daan and Scythian cavalry. And surely some of these are more than mere names to those who know our established Eastern origin, and have been able to trace the various wanderings of the Tribes among and through the nations to Northern Europe and to these Isles of the West.

THE GOOD OF THIS SPECIAL STUDY.

Well, now, in order to show the importance if not invincibleness of what I hope will be adopted as the " B.-I." solution of Ezekiel's Enigmas, I will, in conclusion, urge three considerations :—

1.—That to " bear, bear away, or lift up " the iniquity of the two Houses meant, at least, mitigation for both at the end of the periods, and couldn't apply to the *sinning* but to the *suffering* periods preliminary to future restoration. Therefore, it is unlikely that Ezekiel should have given the duration of Israel's *sin* and only the duration of Judah's *punishment*. Thus the marginal number in the Authorised Version, viz., 975 B.C., indicating the setting up of Idolatry by Jeroboam as the *beginning* of the 390 years, ending in the final desolation of Jerusalem by Nebuchadnezzar, 585 B.C., cannot be right; for the 390 years are made to begin with Israel's idolatry and end when Judah's misery began, though no explanation is given as to when the 40 years begin or end.

2.—That Ezekiel's bands—internal or external or both—represented restriction of *movement*, which went with Nebuchadnezzar, in the case of Judah, and with Darius in the case of Israel.

3.—That it is obvious that those who date the 40 years before a siege of *Jerusalem* cannot reasonably fix on that of A.D. 70, because there was certainly no amelioration of Judah's lot after it; and that those who date the 40 and the 390 years *after* any former siege, are bound to admit that the disparity is such that amelioration, restoration or return of both sections of Israel could not take place at the same time, whether at the end of the 40 or the 70 years.

Here, therefore, is a strong " B.-I." argument—and that is the *good* of this special study—that the Ten Tribes could not and did not return with Judah and Benjamin at the end of their 70 years' captivity at Babylon; and what is equally certain, that the Twelve Tribes, represented by the joined sticks, flag-staffs or sceptres prophesied about by Ezekiel in Chapter xxxvii, have never since been one nation and one kingdom, in their own land, upon the mountains of Israel, with God's Sanctuary in their midst, under the Heavenly " Son of David King and an earthly David as Prince."

So, as firm believers in the Old Covenant Scriptures, let Israel and Judah hope on hope ever; for, thanks be unto God and His servants, the Prophets, we *know* that the Kingdom of David, Messiah, Heaven, God is at hand, and that indeed and of a truth, the best is yet to be.

OUR LORD'S PARABLE.

" CAN THE BLIND LEAD THE BLIND? "

BY JOHN H. TENCH.

" *And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his Master; but every one that is perfect shall be as his Master.*"—LUKE vi, 39-40.

OUR Lord ends the Sermon on the Mount with this parable, picturing from the ordinary life of the Scribes and Pharisees the unreality of the life they were leading. He based this parable upon daily experiences in that neighbourhood. The blind are very numerous in the East. It is no uncommon sight to see them groping their way along, and even trying to guide each other. The result of such guiding was likely to be that they would both fall into the ditch (R.V., " a pit "). This refers to one of the unfenced wells, tanks and quarries that abound in Palestine.

According to Cruden the word " blind " is applied to those " as are wilfully and obstinately ignorant in matters that concern salvation," such as the Scribes and Pharisees of Jerusalem, of whom Jesus said: " Let them alone; they be blind leaders of the blind, and if the blind lead the blind both shall fall into the ditch." (Matt. xv, 14). The Scribes and Pharisees made the commandment of God of none effect

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through their traditions, for as Jesus said in verse eight of the same chapter: "This people draweth nigh unto Me with their mouth, and honoureth Me with their lips, but their heart is far from Me. But in vain do they worship Me, teaching for doctrines the commandments of men."

The term "blind" is applied in the Scriptures to ignorant ministers: "His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs, which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter." (Isa. lvi, 10-11.)

The same word is also applied to deceitful teachers who are blinded by their own interest against any conviction: "Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but My Servant? or deaf, as My messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not." (Isa. xlii, 18-20.) In Matthew the word is applied to those blind leaders, the Pharisees, bigoted teachers leading ignorant disciples into the ditch of error and absurdity, and ultimately to utter destruction: "Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. . . .Ye blind guides, which strain at a gnat and swallow a camel. Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also." (Matt. xxiii.)

The term "blind" is also applied to such as reject the knowledge and faith of Christ, notwithstanding the clear discoveries of the way of salvation in the gospel of the kingdom and of grace. Jesus said: "I am not sent but unto the lost sheep of the house of Israel." This is the completion of His great commission. Notice the harmony of the two commissions, that of Christ, and that of His disciples. Christ's commission was to Israel. Israel's commission was to the wide, wide world: "Go ye into all the world and preach the gospel to every creature."

The word is also applied to such as live in hatred: "But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." (1 John ii, 11.)

The beloved disciple also applies it to those who are puffed up, for we read that the angel of the church of Laodicea was rebuked by our Lord in these words: "Because thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched and miserable, and poor and blind and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see."

"*The disciple is not above his Master; but every one that is perfect shall be as his Master.*"

The disciple of Christ is to be a leader like his Master; but he cannot lead safely unless he can see the way. A clear understanding is a foundation of Christian character and efficiency. No one can be a useful Christian if he has a blurred vision of Christ's words and of Christ's will for him. That vision comes from Bible study, illuminated by the Holy Spirit and by prayer.

The poet Cowper says:—

"Knowledge is proud that he has learned so much!
Wisdom is humble that he knows no more."

And yet we can all know the greatest things; that God's words are true, that Jesus is the way, the *truth* and the life, and that everything that He has said of His people Israel and of His kingdom will surely come to pass. "Heaven and earth shall pass away but My words shall not pass away."

Margaret E. Sangster writes: "Some of us greatly desire to lead others to the same friendship which we ourselves have found; but our blundering incompetence of life, our slowness of speech, our lack of tact, our sins of omission and commission, stand ever in our way. Comfort is ours in recollecting that a wisdom beyond our own is to be had, and that when we honestly seek her we shall find her sitting at our gates."

If we are disciples of Christ what must be our great life-foundation? His example. We set before us the hope and glad expectation that when we are perfected we shall be as our Master. We can wish nothing better for ourselves than Christ's character, Christ's possessions, Christ's power, Christ's glory, and Christ's destiny, and only as we become like our great Example can those whom we are seeking to lead, *our* disciples, safely follow our example.

How can we lay this foundation? Only by studying the life of Christ so thoroughly that it has become a part of ourselves. Then we shall know instinctively what our great Example would do at any time if He were in our place.

What is the result of thus following Christ's example? We become like Him more and more each day, and all around us, seeing Christ's likeness in us, will also become more like Him.

Application of the Parable to Unbelievers of the Latter Days.

"Rightly or wrongly, the Christian Church has imbibed the notion that all Israel's promised blessings were conditional on her obedience, even those given to Abraham, Isaac and Jacob. This is wholly untrue. Nevertheless there are thousands who think so, though it is flatly against the Word of God.

"It is as much an offence against Deity to add a condition to His promises as to take away! The Book of Revelation pronounces a curse equally on him who adds thereto, as upon him who takes away from it! But we have to contend with men, and even with ministers, who do not believe God; who do not take His Word for absolute truth, unless they are allowed to put upon it their own private interpretation! It is no use telling them that many of God's promises to Israel were entirely unconditional. They think and speak otherwise. Nor is it any use quoting the Bible to them, for they imagine and suppose conditions where God has not put them!" (Henry D. Houghton in *Repentance and Restoration of Ten-Tribed Israel.*)

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Our Lord in speaking to the Jews who rejected Him and killed Him, said: "The kingdom of God shall be taken from you, and given to *a nation* bringing forth the fruits thereof." The Jew—one of the two sons of God—the one who said when asked by his Father to work in His vineyard "I go sir and went not." Therefore the kingdom of God is transferred to the other son—Israel—the one who said "I will not, but afterwards repented and went." Israel, the British nation, "is bringing forth the fruits thereof." The Christian Church, however, has had the presumption to lay claim to these great promises for itself. (See the headlines of Isa. 49.) The man who seizes the property or rights of another is called by a very ugly name indeed. These grand words of our Lord and King have not the slightest connection with the Christian or any other Church as such, but refer to the House of Israel nation who should bring forth the fruits of the kingdom which the British nation is doing in a marvellous way. They are, indeed, a peculiar people, zealous of good works. The ministers of the Christian Church who teach otherwise are indeed ignorant, or obstinately blind, and as the parable says, "The blind cannot lead the blind, shall they not both fall into the ditch?"

In these latter days you hear our teachers describing Abraham as a Jew. What colossal blindness and ignorance! To teach that Abraham was a descendant of his great grandson, Judah!! Our ministers tell us that it was the Jews, not Israel, that were brought out of the land of Egypt and wandered for forty years in the wilderness, when the word *Jew* is not mentioned in the Scriptures until you come to II Kings xvi, 6. Such teaching is similar to the teaching of the Scribes and Pharisees, to whom Jesus said: "Thus have ye made the commandment of God of none effect by your traditions." "Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

The long list of endearing terms by which God addresses Israel indicates His unchanging love for them and His unalterable purpose to do them good and not evil. He calls them "My people," "My chosen," My witnesses," "Mine inheritance," "My heritage," "My sheep," "My flock," "Mine elect," "My son," "The Holy People," "The Redeemed of the Lord," "The Ransomed of the Lord," "Priests of the Lord," "Ministers of our God," "A dew from the Lord," "Crown of glory," "Royal Diadem," "Israel My Glory."

Strange to say these endearing terms are found in the Book of Common Prayer according to the use of the Church of England. In the Venite we say: "We are the people of His pasture and the sheep of His hand." In the Te Deum we say: "O Lord, save Thy people and bless Thine heritage." In the Benedictus: "To perform the mercy promised to our forefathers; and to remember His holy Covenant; to perform the oath which he sware to our forefather Abraham, that He would give us." (See Gen. xxii. 17, 18.). In the Jubilate: "We are His people and the sheep of His pasture." In the Versicles we pray: "Make Thy chosen people joyful." "O Lord, save Thy people." "And bless Thine inheritance." In the Magnificat: "He remembering His mercy hath holpen His servant Israel; as He promised to our forefathers, Abraham and his seed for ever." In the Cantate: "He hath remembered His mercy and truth toward the house of Israel." In the Nunc Dimittis: "To be a light to lighten the Gentiles, and to be *the glory of Thy people Israel.*" In the Litany we pray: "O God, we have heard with our ears, and our fathers have declared unto us, the noble works that Thou didst in their days, and in the old time before them." I have been a member of the Church of England all my life and yet I can say truly that I have never heard one of our ministers explain these truths exemplified in the British nation, the Covenant people. Well may the prophet Isaiah say: "Hear, ye deaf; and look, ye blind, that ye may see. Who is blind but My servant? or deaf as My messenger that I sent? Who is blind as he that is perfect, and blind as the Lord's servant."

Bright Hopes for Israel's Future.

Paul, in writing to the Romans, said: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in, and so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer and shall turn away ungodliness from Jacob."

In Paul's days the blindness was on the Jews who could not see Jesus as their Messiah and rejected Him as their King. In our days the blindness is on Israel, the British nation, so many rejecting the Lord's words: "The kingdom of God shall be taken from you and given to *a nation* bringing forth the fruits thereof." This blindness is only temporary "until the fullness of the Gentiles be come in." This is a quotation from Jacob's blessing to Ephraim, the son of Joseph: "His seed shall become a multitude (margin *fullness*) of people." This is now fulfilled by the British Empire becoming a commonwealth of nations. How glad British-Israelites are to see the blindness being removed, for I read in the Secretary-General's Notes in THE NATIONAL MESSAGE of July 9 such good news: "Some time ago a certain paper printed a number of letter against B.-I. and some in favour; the Editor—a clergyman—thereafter attended a B.-I. meeting and listened to two forceful addresses. Result, the said Editor has come over to British-Israel views."

A Vicar writes: "Having scoffed, more or less, at it for thirty years or so, I have become a complete convert to the British-Israel belief, and am very anxious that the light should be spread."

In conclusion, let me point out that the man who was blind from his birth received both bodily and spiritual sight, for after his excommunication by the Pharisees Jesus found him and said: "Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on Him? And Jesus said unto him, Thou hast both seen Him and it is He that talketh with thee. And he said, Lord, I believe. And he worshipped Him. Jesus, said, For judgment I am come into this world, that they which see not might see, and that they which see might be made blind. And some of the Pharisees which were with Him heard these words, and said unto Him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth."

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

SPECIAL attention is directed to the Annual Sale to be conducted by the Women's Auxiliary at Headquarters, 6 Buckingham Gate, S.W.1, on Monday and Tuesday next, November 7th and 8th, commencing each day at 3 p.m. and until 9.30. Tea will be provided at 1/-. There will be a comprehensive and unique collection of articles of all sorts, including a valuable and handsome collection of Damascus and Jerusalem manufactures secured by Mr. Garrison when in those cities in May last, which, together with a large quantity of English goods generously donated by our members and friends, will be found useful and ornamental, and particularly suitable for Christmas presents. Will our readers please bring their friends in large numbers?

* * *

The large Kensington Town Hall has been engaged for two meetings on Wednesday, November 16th. In the afternoon at 3, the Rev. Pascoe Goard will speak on "The Kingdom of Britain versus the Kingdom of the Beast." Admission free; Major J. Knowles will preside. In the evening at 8, the Rev. Pascoe Goard will speak on "The Great Day of God Almighty," and Mr. Herbert Garrison will lecture on "Jerusalem," illustrated by very fine lantern pictures. Reserved seats, 2s.; unreserved, 1s. Tickets should be secured in advance at 6, Buckingham Gate, S.W.1.

* * *

Our Benevolent Fund is exhausted owing to the demands upon it; we shall be thankful for help for those in need.

* * *

We are very glad to report that the Clerical and Ministerial Conference at Headquarters last week proved most valuable. Plans were made which should lead by concerted effort to immediate and practical results.

* * *

The three public meetings on October 27th and 28th in the Great Hall of the Church House, Westminster, were a gratifying success. Addresses were delivered by the Revs. Chas. W. Cooper, F.G.S., J. Lumley Davies, Kenneth Dodds, H. L. Edwards, Joseph Gay, Pascoe Goard, Canon C. J. Hollis, M.A., Hector Macturk, M.A., James Mountain, D.D., Commander Roberts, Canon Sidney Savage, J. H. Satchell, B.A., W. H. Stuart-Fox, M.A., T. H. Whitehouse, and Messrs. John Leech, K.C., H. Garrison and J. J. Morey. Major J. Knowles, Canon Hollis and Mr. Garrison were chairmen. Reports of the addresses will appear later.

* * *

Mr. John Leech, M.A., K.C., our Commissioner-General, lectured last week to large and enthusiastic audiences at Chudleigh, Teignmouth, Paignton and Exeter. After the meeting at Paignton he opened a B.-I. Reading Room, a new venture by this enterprising branch on which we heartily congratulate the members. The Rooms are in a central position and should attract many visitors. At Exeter two meetings were held, and many new members were enrolled.

Our Bath Branch held two excellent meetings on October 26th. In the afternoon Miss E. M. Perry gave a lantern talk on "The Witness of Archæology to the Bible," showing how all discoveries had discredited the critics of the Bible. In the afternoon Mr. H. D. Houghton spoke on "The Secret and Mystery of England." The audience was thrilled by his presentation of the subject. Colonel H. P. P. Leigh, C.I.E., President of the Branch, presided, and gave an account of the London Congress. He described the meetings and the addresses as the most remarkable he had ever attended.

* * *

The Rev. Joseph Gay, A.T.S., addressed a well-attended meeting of our Barking Branch on October 22nd. He traced the history of Israel from Abraham onwards, and spoke of the great outstanding men and women of both ancient and modern Israel in Palestine and Britain respectively. He declared that when the nation as such turns to God it will be the means of bringing salvation to the whole world.

* * *

The Rev. T. H. Whitehouse has lectured at Rugby, Burton-on-Trent, Swannington and Leicester. On Monday next he commences a series of meetings at Blackpool, St. Annes, Ansdell, etc.

* * *

The Rev. G. W. Plasting addressed a crowded audience on the Pyramid for our Liverpool Branch on October 27th. Many new enquirers were present and all greatly enjoyed the lucid explanations given. Mr. W. J. Foster has given an excellent address for our Stourbridge Branch on "The Signs of the Times." Mr. J. W. Howarth addressed a large company of young men at St. Luke's Church, Brierfield, on October 23rd.

* * *

Engagements during November:

7th, at 7.30, Church Institute, Harrogate, the Rev. R. G. F. Waddington, M.A.

8th, at 8 p.m., Burgh Hall, Hillhead, Glasgow, Mr. A. B. Buchanan.

10th, at 7.45 p.m., Common Hall, Hackin's Hey, Liverpool, Mr. A. W. Dargue.

10th, at 7.30 p.m., U.M. Church, Wellington Road, Stockport, Mr. G. R. Gair.

10th, at 7.30 p.m., Town Hall, Durham, Mr. John Leech, K.C., and the Rev. R. G. F. Waddington.

10th, at 7.30 p.m., Friends' Hall, Friars Lane, Nottingham, Mr. H. D. Houghton.

11th, at 3 and 8 p.m., Y.M.C.A., Croydon, Mr. J. J. Morey.

11th, at 7.30 p.m., St. John's Hall, Scarisbrick Hall, South port, Mr. A. W. Dargue.

16th, at 3 and 8 p.m., Town Hall, Kensington, Rev. Pascoe Goard and Mr. Garrison.

17th, at 3 and 8 p.m., Royal Pavilion, Brighton, the Rev ascoe Goard and Mr. Garrison.

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"The Sport of Fiends."

THE MORNING POST of October the 19th reports a public lecture given the previous day at University College by Professor Hall on the "work" of the late Professor Magnus, of Utrecht.

"The main object of his researches had been to discover the nervous mechanism which made it possible for an animal to get right side up and keep so. In the case of an animal whose spinal cord was severed below the brain it was impossible for it to stand up, but if the cut were made through a portion of the medulla, it could stand, etc., etc."

Readers of the National Message! YOUR SILENCE, in the presence of the public recital of these wanton cruelties committed by "scientists"—so-called—upon helpless brutes, GIVES CONSENT! and your consent to this system of medical "Research" is swiftly bringing the judgment of God upon your country!

"Shall not I visit for these things, saith the Lord: shall not my soul be avenged on such a nation as this!"

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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 SACRAMENT OF THE LORD'S SUPPER.

BY THE REV. W. PASCOE GOARD.

BY Divine prevention we have no material object from the hand of our Lord. There is no photograph of His person. There is not a word of writing from His hand. There is no nail from the true cross. There is no single material object which we can associate with His person. Had there been such, we should undoubtedly have turned it into an idol, and bowed down to worship before it.

The nearest thing we have from His hand is the Communion Supper. This is an institution which He instituted, and commanded His followers to continue, as a remembrancer of Him.

Naturally those who are inclined to find some material object connected with His person press this matter to the point of idolatry.

Let us look at the matter for a few moments, in the prayerful hope that we may at once see beauty and blessing in the simple service, and that we shall at the same time be preserved from pressing the matter to the very point against which our Lord has taken such pains to guard us, namely, that of idolatry.

It seems strange to use such a term in connection with the Sacrament of the Lord's Supper. We should scarcely venture to do so on our own authority. But let us, for the moment, look at the teaching of the Holy Scripture in regard to this matter. Turn now to the tenth chapter of 1 Corinthians. First we have a solemn introductory statement which calls us to a remembrance, as it called the Corinthians to a remembrance, of the fact that we are of *the natural and spiritual descendants of our fathers*, the original tribes of Israel, whom God delivered from the bondage of Egypt. Let us read the message as we are intended to do, as *spoken to us of the Israel descent*, even as the Corinthians were of the *Israel descent*.

> Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;
>
> And were all baptized unto Moses in the cloud and in the sea;
>
> And did all eat the same spiritual meat;
>
> And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

This, then, is our privilege, to look back to the experiences of our fathers in the wilderness.

"But with many of them God was not well pleased: for they were overthrown in the wilderness.

"NOW THESE THINGS WERE OUR EXAMPLES, to the intent we should not lust after evil things as they also lusted.

"NEITHER BE YE IDOLATERS, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

"Neither let us commit fornication as some of them committed, AND FELL IN ONE DAY three and twenty thousand." (What a terrible historic orgy of lust and death.)

"Neither let us tempt Christ as some of them also tempted, and were destroyed of serpents.

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"Neither murmur ye as some of them also murmured, and were destroyed of the destroyer.

"NOW ALL THESE THINGS HAPPENED UNTO THEM FOR ENSAMPLES: AND THEY ARE WRITTEN FOR OUR ADMONITION, upon whom the ends of the world are come.

"Wherefore let him that thinketh he standeth take heed lest he fall.

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

WHEREFORE

my dearly beloved, FLEE FROM IDOLATRY.

"I speak as to wise men; JUDGE YE WHAT I SAY.

"THE CUP OF BLESSING WHICH WE BLESS, IS IT NOT THE COMMUNION OF THE BLOOD OF CHRIST? THE BREAD WHICH WE BREAK, IS IT NOT THE COMMUNION OF THE BODY OF CHRIST?"

Herein is a strange thing. That the solemn warning, introduced by the recapitulation of Israel's sins in the wilderness, should be given in connection with the communion of our Lord's body and blood.

Now let us turn to the solemn passage from St. Matthew's Gospel from which the Apostle quoted, and see the clear-cut form which our Lord used when He instituted the Lord's Supper:—

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 testament, which is shed for many for the remission of sins.

"AND AS THEY WERE EATING . . ."

Let us approach this Holy ground with reverence, and with good will. The words of Holy Writ have, all of them, a very, very definite purpose. They are not hastily written; and they are more than the product of the most careful author. It is the voice of the Holy Spirit which is speaking to us through these sacred words. "AND AS THEY WERE EATING . . ." What, then, do these words mean? They mean that *the Sacrament of the Lord's Supper is not a matter of the Temple and the Priesthood. It is the most sacred event of the family circle.* For *our Lord was, according to the law of the Passover, eating the Passover Supper with His own household*, presiding at the table as the head of His household. It is not a matter of the Priesthood, nor of the Altar. It is not a matter which was connected with the Temple, but with the home. It was "AS THEY WERE EATING."

When the Church assembles at the Table of the Lord it is *as one family*. And when the Minister—one must use that word at this point, for, manifestly, the word, and office, of priest would be out of place—when the Minister breaks the bread and pours the wine at the Table of the Lord, *it is as the head of the family of the Lord, there present, gathered at His table.* Do not take this as from the writer, neither in acceptance, nor in rejection. Read the institution of the Passover Supper, and of the slaying of the Lamb by "all the congregation," and of the sprinkling of the blood on the door posts and lintel of the home. Then read of the preparation of the Lord's Supper, not by the Priests of the Temple, for remember that our Lord was most particular to follow the law in every detail; and had it been a priestly office, a priest would have been sought to make the preparation of the Lamb; but the preparation was made by two of the disciples in the borrowed upper room. The preparation and eating of the Passover Supper is provided for as follows:—

And the LORD spake unto Moses and Aaron in the land of Egypt, saying,

This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house:

And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb.

Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats:

And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it.

And they shall eat the flesh in that night, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it.

Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof.

And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it *is* the LORD'S passover.

For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD.

And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt.

And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

Now read again the words—"AS THEY WERE EATING, Jesus took bread and blessed it (margin: Many Greek copies have "gave thanks") 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;

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"For this is my blood of the new testament, which is shed for many for the remission of sins."

These two statements seem to be plain and final, do they not? As though our Lord had indeed transformed the bread and the wine into the body and into the blood of Christ. It would so appear as if our Lord had stopped speaking there. If the last word He had spoken of the wine had been "this is my blood" how should we have been sure that He was speaking in symbol, and not in concrete reality?

But the service is not as yet ended. READ ON.

"But I say unto you I will not drink henceforth of THIS FRUIT OF THE VINE—until that day WHEN I DRINK IT NEW with you in my father's Kingdom."

We thank and praise the Lord that His own word has made clear to us all, that even after the words "THIS IS MY BLOOD OF THE NEW TESTAMENT which is shed for many for the remission of sins" had been spoken THE WINE CONTINUED TO BE "THIS FRUIT OF THE VINE" still.

Now let us return to I Corinthains x, 14: "Wherefore, my dearly beloved, flee from idolatry.

"I speak as to wise men; judge ye what I say.

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

"For we being many are one bread and one body; for we are all partakers of that one bread."

The times in which we live give to us the reason, in the daily happenings in the organised Church around this most precious, yet possibly most dangerous service, *why the Apostle Paul should so solemnly warn the Church against idolatry in connection with the Communion Service*. Let us heed the warning, and preserve the simplicity of the Communion Service which, growing out of the sacred family meal, established annually to commemorate the Passover, has come to us from the lips and the hand of our Lord.

It almost seems as though at this service we come within physical hand-reach of our Lord. Let us heed His words and remember that the wine still remains "THIS FRUIT OF THE VINE," and shall so remain, as He indicates, until "He shall come and drink it new with us, in the Kingdom of His Father."

What, then, is the significance of the Lord's Supper as indicated in these Scriptures? First, as the Apostle Paul remarks elsewhere: "As oft as ye do this ye do shew forth the Lord's death till he come."

But look again at the words of our Lord—"as they were eating." "For this is my blood of the new testament, WHICH IS SHED FOR MANY FOR THE REMISSION OF SINS."

It is here, in this sacred chamber, at this most sacred meal, that our Lord clearly unfolds to the eyes and the minds of the readers of the sacred Scriptures the glorious DOCTRINE OF THE ATONEMENT.

He had spoken of this to the disciples from the sixteenth chapter of St. Matthew onward. But perhaps even to them He had not so clearly set forth the fact, both in statement of fact and doctrine, and in the symbols of the broken body and of the shed blood. The act of taking the Sacrament of the Lord's Supper *is an act of faith in the atoning blood*. The act of dispensing the Sacrament of the Lord's Supper is *a demonstration in symbol of the fact of the Atonement*.

Thus we are brought into *communion with the living Christ* in partaking of the symbolic meal established by His own lips and hand.

We are brought into *communion with the broken body of Christ*, in taking the symbolic bread representing the body "which was broken for you."

We are brought into *communion with the "blood of Christ* which was shed for you and for many for the remission of sins," by partaking of that which still remains "this fruit of the vine."

How close the remembrance! How simple the act of faith which gratefully appropriates the breaking of the body, and the shedding of the blood, as in very deed "FOR ME"; and by which the penitent accepts, therefore, the REMISSION OF SINS.

ANOTHER STEP FORWARD.

IT has long been the desire of the Federation to institute a Clerical and Ministerial wing of the work. During the last Congress the Clergy and Ministers who happened to be together one afternoon were invited to be the guests of the Federation for tea. After a very pleasant half-hour at the tea-table, they adjourned to Headquarters and there they met for a professional chat as to the best way to advance the spread of the truth, and the momentum of the Movement. It was suggested that those who are out to preach the Gospel of Grace and of the Kingdom should be invited to come to London, there to take counsel together on the matter, and at public meetings to be held should unitedly give their testimony to the fact and the "why" of the faith that is in them.

In order that benefit might be reaped from this movement this autumn, it was felt that no time should be lost. So at very short notice, the Executive authorising, the Secretary-General caused such invitations to be sent. He went into the scheme with his usual energy, and by his foresight and experience soon had the matter in train.

The large hall at Church House was secured for the occasion of the public meetings, and the lecture-room at Headquarters was put at the disposal of the gathering as their Counc Chamber.

Less than two weeks gave very little time for organising, and very little time for the Clergy and Ministers to arrange for the visit. But the table in the Council Chamber was well filled.

We gathered at eleven o'clock on Thursday morning and organised. Various names for the organisation were suggested. But it was vigorously proposed, and determined, that we would stay with the name "British-Israel." And that we would stay with the Federal organisation as a branch of its work. So it was resolved that we should be called "The Clerical and Ministerial Auxiliary of the B.-I.W.F."

It was decided to form a committee, to consist of Clergymen and Ministers to formulate and carry forward such work

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which might with advantage be done by this auxiliary. Especially is it felt that the auxiliary will be able with advantage to place the claims of the work, and the merits of the truth, before the ranks of the Clergy and Ministers.

It was decided to open a register of all Clergymen and Ministers who are favourably disposed to the truth of British-Israel, so that all may be known to each other, and so give to each other moral support in the campaign; and so that local groups may be able to plan to get together for the mutual prosecution of the work in the various parts of the land. At present too great a task rests upon the shoulders of the Commissioners; and it is felt that groups of two or more Clergymen or Ministers could arrange to undertake and carry forward efforts in connection with the general work of the Federation.

It was also felt that such organised effort would greatly strengthen the hands of the Commissioners when they visit from time to time the various places.

It was also felt that the results of the work of the Federation in the various centres, in awakening interest which had died, and faith in the minds of unchurched men and women should be harvested for the Church as well as for the Federation. The whereabouts of Churches whose Clergyman or minister is known to present the Kingdom truth *is usually the first question of those who have been thus awakened.* A Minister in a city or district who does so preach the Kingdom truth would thus find a constant addition to his congregation. Such information should always be at hand.

A careful statement of *the basic principles of our faith* was made at the outset by the Chairman, Rev. W. Pascoe Goard. It was clearly set forth at the beginning something as follows :—

As to the matter of Individual Salvation, which must, of course, be the more important element of the Christian Ministry, we hold that, as to Israelite, Jew, and the non-Israel world "God hath concluded all under unbelief, that He might have mercy on all." There is in this regard no difference. To Israelite, Jew, and the world in general, it is equally true "Except a man be born again he cannot enter into the Kingdom of God."

We believe and teach that "Jesus Christ by the grace of God tasted death for every man."

We preach "Repentance towards God and faith in our Lord Jesus Christ" as the initial step in individual Salvation.

We believe that it is still true that "To as many as received Him, to them He gave power to become the Sons of God."

We believe that the Pentecost experience is still the privilege of the Child of God, namely, the presence of the Holy Spirit, and that the gifts of the Spirit, and the fruits of the Spirit may, and should, be manifested in every life.

We believe that our Lord has ascended into heaven and there "once for all" has offered His own blood "in heaven itself" for us, and has "Sat down on the right hand of the Majesty on high" *having finished the sacrificial work*, as we are so clearly told in the ninth chapter of the Epistle to the Hebrews.

We believe that from thence He shall come again to judge (or rule) the "quick and the dead" and that "God shall give to Him the throne of His father David and that He shall rule over the House of Jacob for ever."

Having touched these matters of Christian doctrine which it was decided were sufficiently expressed for our purposes in the Apostles' Creed, it was then the Chairman proceeded to a statement in outline of Kingdom truth.

A clear-cut statement of this was later read, and in brief discussed.

It was then decided that such a statement in brief should be prepared and submitted for correction to the members; after which it should be put in booklet form and sent out to all who are of our way of thinking, with the request that those who are favourable to the truth should subscribe their names for the register. It was further decided that when the register has been made up another meeting should be called in order to carry the organisation on to practical working activity.

The public meetings were well attended considering the short notice which had been possible. Circulars were issued. Only one announcement in THE NATIONAL MESSAGE AND BANNER was possible. Not much money was available for advertising in the daily Press. The matter arose too late in the Congress to be fully advertised there. Yet the large hall at Church House was so well occupied that, had the people in the gallery been seated below, the ground floor of the hall, which holds a total of 1,200, would have been full afternoons and evenings.

A number of Clergymen and Ministers gave testimonies at each meeting, and others spoke on given subjects. About twenty Clergymen and Ministers took part in this way. Others gave testimony silently by standing on their feet in answer to the call.

The people came, and remained spellbound till five or later in the afternoon, and until ten in the evening, on these busy, workaday London days. No music or other adventitious aids were present. It was simply the living, powerful story of experience from the lips of Clergymen and Ministers, and the strong presentation of vital facts and truth.

The atmosphere of the Divine Presence marked the gatherings. The question was frequently heard, "Where does the Federation find such ranks of powerful speakers."

Well, the answer to that is simple. *The men are taking on the power of the Message.* They are rapidly becoming the most powerful band of preachers in the realm. This is the effect of the Message, and of the frequent opportunity to deliver it.

More will be heard of this auxiliary from time to time.

If this comes to the eye of any Clergyman or Minister who is prepared to join in the forward work of the auxiliary, or to be listed among its well-wishers, will he kindly send forward his name and address for the register at once, and so help on the movement, which we hope to see grow into a flame of revival in Biblical truth, backed by historical knowledge, throughout the land.

There is nothing to pay. There will be mutual support, and mutual prayer, which is a blessing beyond price.

THE KING'S BUSINESS REQUIRES HASTE.

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CONGRESS ADDRESSES.

A PLEA FOR JUDAH.

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

"HEAR, Lord, the voice of Judah and bring him again to his people, let his hands be sufficient for him, and be thou a help to him from his enemies."

These words occur in Moses' blessing in which he says under inspiration, "Yea, he loved the people; all his saints are in thy hand and they sat down at thy feet, they shall receive of thy words." From this we find the saints are the children of Israel This is confirmed in Psalm cxlviii. "He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel; a people near unto him. Praise ye the Lord." Of these, in Psalm cxlix, "For the Lord taketh pleasure in his people, he will beautify the meek with salvation. Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgment written; this honour have all his saints. Praise ye the Lord." This judgment is given us in Deut. xxxii, 40–44, and the manner of execution in Deut. xxxiii, 26–29; "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help and in his excellency on the sky. The eternal God is thy refuge and underneath are the everlasting arms; and he shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help; and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

Such is the description of what is to take place during Jacob's time of trouble and such is the result. The events which lead up to it are close upon us.

The expressions elsewhere are "Judah shall be saved and Israel shall dwell safely," and this in the times of the Messiah. Judah is yet distinct from Israel (Jer. xxiii, 6), it is the same everywhere. So it is necessary for us to consider this more clearly.

We know from Ezek. xi, 15, and 2 Kings xviii, 13, and the monuments, that most of Judah that existed in the times of Hezekiah and Zedekiah are to be found with Israel of the ten tribes. But ethnological, historical and Scriptural evidence inform us that there were remnants of Judah that did not join Israel, and are to-day in India, such as Beni-Israel and Black and White Jews of Cochin, Malabar, and remnants in Afghanistan and again in Falasha.

It is of these Our Lord spoke when He said, "Verily I say unto you, ye shall not have gone over all the cities of Israel till the Son of Man be come." It is impossible to read the numerous works written concerning Israelites in Afghanistan, on the Indus and at Malabar, as quoted by Rev. Charles Forster, B.D., in his very researchful work, *A New Key for the Recovery of the Lost Ten Tribes*, also Dr. George Moore's *Saxons East and West*, without arriving at the conclusion that "the Kings of the East," spoken of in Rev. xvi, 12, are Israelites still in the East, whom we can trace from the times of Saul and Solomon, and especially referred to in the COCHIN ROLL from Nebuchadnezzar's time historically and others since the overthrow of Jerusalem under Titus. Remembering the words of our Lord, "Ye shall not have gone through all the cities of Israel until the Son of Man be come," and of Balaam under inspiration, "Who can count the dust of Jacob and the number of the fourth part of Israel." These lead us to know that we have not generally as yet comprehended all of Israel. In Zech. ix, 13, 14, when Judah has been bent for me and the bow has been filled with Ephraim, they are seen to come, when the trumpet shall be blown, "and go with whirlwinds of the south." Again in Isa. xxvii, 13, when the great trumpet shall be blown, they shall come which were ready to perish אבד, lost *for a time* in the land of Assyria (Israel) and the outcasts in the land of Egypt (Falasha Jews). Those in Afghanistan repudiate the name Yahoudi (Jew), calling themselves Yousufzie (tribe of Joseph), Beni-Israel (children of Israel), Isakzie (tribe of Isaac). The Arabs call them Solinanee. These last (clan of Solomon) have among them Davoodzie (the tribe of David) and assert that for a long time they denominated the loftiest peak of the Solimann range, "Solomon's Throne." Other names as clans or tribes are Esau-Khail, Moossa-Khail, Ishmael-Khail, Sauleh-Khail, these last claiming descent from the first King of Israel.

Now we cannot refuse to enquire diligently into the prophecy concerning the return. Isa. xi, 11, "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. 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 dry-shod." *Comp.* Dan. xi, 41, as to Edom, Moab, Ammon, and Isa. xviii, Zeph. iii, 10, as to return of Judah.

Yet Our Lord bids us to seek the Lost Sheep of the House of Israel and "beginning at Jerusalem." Now Judah belongs to Israel though Israel be not Judah. Rom. xi is emphatic in stating that the branches which were broken off if they remain not in unbelief shall be grafted in again, and that is to come about through the means of that portion of Israel which is called "the remnant according to the Election of Grace." In fact, that through our mercy they also shall obtain mercy—Rom. xi, 31. St. Paul insists upon Israel (as we believe all the Epistles were principally written to

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Hebrews) preaching to the Jew first. And Our Lord's test of our Christian following, Matt. xxv, 31–46, is evidently "Forasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." Only by this test shall we approve ourselves meet to "inherit the kingdom prepared for you from the beginning of the world."

Before the Lord comes we are told in Hosea x, 10–12: 'It is in my desire that I should chastise them; and the people shall be gathered against them, when they shall bind themselves in their two furrows. And Ephraim is as an heifer that is taught, and loveth to tread out the corn; but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, and Jacob shall break his clods. Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you." Other passages are Isa. xxxii, 16–20. In the Acts iii, 19, addressed certainly to Judah as well as 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 of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Now we have found Israel in the Islands or the Israel portion which is under blessing as told us in the later chapters of Isaiah; it is our privilege to seek out and do our utmost to convert our brethren all over the world. We have yet a very Scriptural reference to Judah in the North in Jer. xvi, 14–16. An exodus from the land of the North is spoken of as far transcending in importance that from Egypt. "Therefore behold the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth, that brought up the children of Israel from the land of the North, and from all the lands whither he had driven them, and I will bring them again into their land that I gave unto their fathers.'" The reference to sending to them "fishers to fish them" and then "hunters to hunt them" points to the fact that they are Israel, or Judah in the North, and not Christians.

Now there are nearly 11,000,000 acknowledged Jews in what used to be known as the Russian Pale, now Poland, to Ukraine and westward to Czecho-Slovakia including Rumania and Hungary. These have but fifteen Protestant missionaries as yet; notwithstanding this, what is being done at Warsaw, Cracow, Lodz and other towns betrays the fact that these Jews are longing to hear of Jesus Christ and many recognise that they were guilty of crucifying their Messiah. Let us help this work to the best of our power.

This brings me to my object, "I, the Lord their God, will hear them" (Zech. x, 6). Israel is addressed as well as Judah. "I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them, and they shall be as though I had not cast them off, for I am the Lord their God and will hear them."

When is this to be? The chapter before us, Zech. x, tells us, "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain," etc.; it proceeds to tell us how God's flock was troubled by the defection of the shepherds. "Mine anger was kindled against the shepherds and I punished the goats, for the Lord of hosts hath visited his flock, the house of Judah, and hath made them as his goodly horse in the battle." (This seems at a time when the battle bow is cut off from Ephraim, and Ephraim is speaking peace to the nations (ix, 10), yet his empire is preserved to him by his supremacy of the sea.) "Out of him (Judah) came forth the corner, out of him the nail, out of him *the treader down* together (F. F.); and they shall be as mighty men which tread down their enemies in the mire of the streets in the battle; and they shall fight because the Lord is with them, and the riders on horses shall be confounded" (xii, 4–6).

So God answers the prayer of Judah when Israel also prays that God would do it for them. The zeal of Judah will seem to be infectious for "The Lord will save the tents of Judah first." Ten men out of all languages of the nations will take hold of the skirt of him that is a Jew saying, We will go with you, for we have heard that God is with you." "Many people and strong nations shall come to seek the Lord of Hosts in Jerusalem and to pray before the Lord" (viii, 22, 23; ii, 11, 12). "And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again." "Judah shall dwell for ever, and Jerusalem from generation to generation" (Joel iii, 20).

How can this come about unless, as Rom. xi, 31, "through our mercy they also obtain mercy"? God has promised when He brings forth the blind people that have eyes and the deaf that have ears to magnify the law and make it honourable.

It would be well for us, therefore, to study all the different Jews' Societies have to tell us about the Jews, and a great deal also which has come to us independently of any religious search for them. Let us remember we are not indebted to the Church or to any theology for the unveiling of Israel as we see him to-day. It is God Who Himself has brought about this revelation. It is the same with Judah. How very few of us know anything about the Jew, yet we are told to search for him, and the parable of Our Lord, "When the Son of Man shall come in his glory and all his holy angels with him, then shall he sit upon the throne of his glory (David's throne). 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 and the goats on his 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."

"Inasmuch as ye have done it unto one of the least of these my brethren (Jews) ye did it unto me."

His prayer will be heard, "Father forgive them, they know not what they do." Had they known they would not have crucified the Lord of Glory. We see them where we should have been but for the Grace of God.

Let us, therefore, do our part to win them to Christ.

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LIGHT AT EVENING TIME.

BY THE REV. MERTON SMITH.

I THINK in the case of some of you, your minds are in rather a quandary as to what you should believe. We have already heard rumours of the strange fantasies of a certain ecclesiastic. We had at one time a tremendous reversion from that, when Sir William Thompson came up and declared himself a real Bible Christian. He had accepted the simple faith of the Christian, and he had found that all these proofs of the Darwinian theory melted away when he went over the same ground in the Pacific, with a little missionary there, who knew the Word of God. Now to-day we have got another star—a great high mighty man of science and of the Church. But we have something better, the Word of God, and that goes on for ever.

I am going to give you my text now. Zechariah xiv, 7: "It shall come to pass, that at evening time it shall be light." To whom? To those that seek it. Gross darkness is to cover the earth, but Jehovah is to arise, the light of Jehovah is to arise on Israel. Perhaps I had better put it to you in this way, "For we have not followed cunningly devised fables when we made known unto you the coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honour and glory when there came such a voice to Him from the excellent glory, This is My beloved Son in Whom I am well pleased." The voice from Heaven; we have not heard that yet. "And this voice which came from Heaven we heard, when we were with Him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." You say, there is nothing surer than the voice of God from Heaven. Yes. But the voice of God from Heaven might be counterfeited by Satan, but prophecy cannot be. It stands there, given four thousand years ago, and down through the ages, and here it is to-day being fulfilled before our very eyes. And so the subject of my discourse to-night is: "If this prophecy in the Scriptures be true, how would you like to see it fulfilled?" There are various schools of thought that teach us concerning the fulfilment of prophecy. Which of them would you have? For instance, when Satan was rebuked by Jehovah in the Garden of Eden, God said: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Has not that been fulfilled in all the centuries of the holy war betwixt good and evil, that has gone on? When Christ died on the Cross you remember His last words: "It is finished." What was finished? The potential fight was finished. Satan was conquered. And by death He destroyed him who had the power of death—Satan. That was the day the work was potentially finished.

Here is another prophecy, Isaiah vii, 14: "Behold, a virgin shall conceive, and bear a son, and shall call His Name Immanuel"—God with us. Now how would you like that fulfilled? That is the question of the day; it is in all our theological seminaries; it is everywhere around us—in the Press, in magazine articles, you find it being discussed. You want to see that fulfilled? What would satisfy your minds as regards the fulfilment of that statement? Would the fact that the New Testament gives a record of the birth of Christ, satisfy you? Again it is written that "not a bone of Him shall be broken." How would you like that prophecy to be fulfilled concerning our Saviour? Would this satisfy you? "The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day (for that sabbath was an high day), besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him. But when they came to Jesus, and saw that He was dead already, they brake not His legs." Why? Because it was written, "not a bone of Him shall be broken." Does that satisfy you? There are 120 prophecies like that in the Old Testament concerning Christ, and everyone of them have been as literally fulfilled as these three that I have quoted to you to-night. "A more sure word of prophecy," surer than if the angel Gabriel had come down and spoken it, is this word of prophecy. You cannot get over that word of prophecy; it is very solemn, written down by the Almighty God Himself in the Word of God and the history of the nations. Now that is what British-Israel Truth claims to give you—a more sure word of prophecy, literally, materially, historically, and spiritually fulfilled. That is what we have.

Now lest our minds get into difficulty over the tremendous things we have heard, let us get hold of the text of this evening. "It shall come to pass, that at evening time it shall be light." Then couple with that Isaiah lx, 1: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Spoken to Israel in the Isles. "For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Yes. There is darkness; there is an awful conspiracy that has been going on for more than fifteen hundred years, more than 2,500 years, subtle, undermining, or seeking to undermine the Word of God in His people Israel; but they won't succeed. By the way, just at this time I will take a moment to recommend you to read a little pamphlet by Harold Begbie, entitled "Our Foreign Dictators." It will cost you 2d. I am so glad that there is at least one London newspaper that is beginning to have its eyes opened as regards what is going on in the effort to destroy the British Empire. The last war is only a flea-bite to what we have got to face; and our rulers know it, but they don't speak out. Why? I do not know, or I do not think I ought to tell you! What I do want to say is this: that no man who has got the threads in his hands can be, for one instant, unaware of the situation which we are facing to-day. There is a conspiracy, and there is the effort to eat away hour by hour, day by day, week by week, and month by month the pillars on which the foundation of the British Empire is raised. Why don't they speak out? I do not know; but I do know this—that *God will speak out*, and that very shortly.

Now God Almighty promised to our father Abraham that his children should possess a territory reaching from the source of the Nile to the mouth of the river Euphrates. How would you like to see that fulfilled? Don't we hold the mandate

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over that to-day? Yes. Another prophecy: The Lord said that in Isaac should his seed be named. The idea is that when the days came for the fulfilment of God's promise, Abraham's children should be called the sons of Sac. I do know that Jesus Christ was the seed chosen of God for the liberation of the world, the redemption of Israel, and the salvation of the world; and I know also that God said to Abraham: "In Isaac shall thy seed be named"—Saxons. Does that satisfy you?

Once again, when Jacob was dying he called Joseph and asked him to bring his two sons to him. Joseph was the one he had chosen to be the ruler of the twelve tribes of Israel. And Jacob asked for Ephraim and Manasseh that he might make them tribes in Israel. And Jacob blessed them, and said: "He (Manasseh) 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." How would that strike you as a fulfilment of prophecy? Has there ever been anything else on earth like it? Turn over the page and you come to Jacob's dying blessing on the tribes. He said, as concerning Joseph: "Joseph is a fruitful bough, even a fruitful bough by the well; whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him." Is not prophecy fulfilled in that? Do you remember when the Boer War came on how we were hounded and hated? Yes "the archers have sorely grieved him, and shot at him, and hated him. But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel)." How would that satisfy you? Can you tell me of any country in the world that have got it—that old stone that nobody would keep in his back garden? Why? Because it is written, from henceforth, from this time, Joseph shall be the keeper of the stone of Israel. Yes, he has got it. The Kaiser tried to smash it up with his bombs, but it has been preserved. Is that a satisfactory fulfilment of prophecy?

Another prophecy. In 2 Samuel vii. God sent His message to David when He was about to make His covenant with him. "Moreover, I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime." Nearly a thousand years before He told David about it. It is childish to think of that as Palestine. In the name of all that is common-sense how could that be Palestine? Let us go on. "He shall build an house for My Name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be My son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men." Put on your thinking cap; look into this thing. How is it that our students will not look into the truth of God? Look at the 29th verse: "Therefore now let it please Thee to bless the house of Thy servant, that it may continue for ever before Thee; for Thou, O Lord God, hast spoken it; and with Thy blessing let the house of Thy servant be blessed for ever." You say: but David never expected it would be for ever, he just expected it would be for a long time. Well, you see what he says in this 29th verse. And when he was dying David took up his parable. I am going to read you what he said on his death-bed. It is important to get this into your mind. 2 Sam. xxiii, 3: "The God of Israel said, the Rock of Israel spake to me, he that ruleth over men must be just, ruling in the fear of God." Is not that what has distinguished us from any other nation that has ever lived? That has been the mark of the British Empire right through, "He that ruleth over men must be just." If you do not believe me read Cassell's "Hundred Years of British Rule in India." That, alone, ought to convince the world. "And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God; yet He hath made with me an everlasting covenant, ordered in all things and sure; for this is all my salvation, and all my desire, although He make it not to grow. But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands; but the man that shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the same place." Now I wonder how you would like that fulfilled? Would a million men in their graves satisfy you to put one son of Belial of the house of David out of the way? The German Emperor was a son of David, but it took the blood of a million of our boys to put him under. The Scripture is going to be fulfilled just as sure as God would have it.

Now I want to bring you one more to show you where we will get in the future. Sir Austen Chamberlain used these sensational words at Geneva recently: "You are asking for nothing less than the disruption of the British Empire. Efforts are proceeding silently, surely, and remorselessly, to undermine the foundation upon which our great Empire is built up." Several months ago our special commissioner revealed to the public the inner meaning of the war plans against the peace of the world, and it is safe to predict that his conclusions will create one of the profoundest political sensations of our time. Oh, how many things there are that are bothering us to-day. I am asked almost every day: "Do you think we will be greatly troubled in this war that is coming? Will the bombs come over? Will the zeppelins and the air ships cast their gas bombs down upon us and kill us through our clothes?" People are always asking me that, and I always point them to this (Dan. ii, 44): "And in the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." How would you like to see that fulfilled?

Mr. Herbert Garrison, Secretary-General of the B.-I.W.F., gave seven lectures in Ulster last week and travelled 1,140 miles, which included two all-night journeys. In Belfast, at the Wellington Hall, his audience numbered about 1,000 in spite of a great number of counter attractions. In Londonderry he gave five lectures at the Guildhall, and two at the Rialto, where on each occasion there gathered some 700 young people. Mr. Garrison had the privilege of talking with a number of leading Ulster citizens, including the Prime Minister, Lord Craigavon.

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SOME STRONG SAYINGS OF JESUS.

By J. G.

No. I.—BLASPHEMY AGAINST THE HOLY GHOST. Luke xii, 10.

BLASPHEMY against the Holy Ghost that is the unpardonable sin according to the teaching of Jesus. I venture to think that no saying of Jesus is harder to understand than this one which I am asking you to think about. I am keenly sensible of the tremendous responsibility which is mine in writing on this theme, but I do so in the hope that I may say something of very real value to those who would know the mind of the Master. Let me first of all draw attention to one or two mistaken notions about this unpardonable sin.

(*a*) Some people have associated this unpardonable blasphemy with sin knowingly committed. They have knowingly transgressed and turned away from the pleading voice of God. To turn the soul to God which has knowingly turned away from Him is a very difficult thing 'tis true. To bring a man unto repentance who, like Jonah, for example, has heard the very definite call of God, and had deliberately turned away from it, and has made a vain attempt in his wilful determination to get away from God altogether, will need truly all the hard discipline which Jonah experienced before he really seems able to turn again. Now, because he cannot readily repent he imagines himself as having "sinned away the day of grace," to use the phrase our fathers were very fond of, and having, in consequence, committed the unpardonable sin. Christmas Evans relates how he came to such a state of mind that he really thought that all pardon was denied him and that, somehow or another, he had committed the unpardonable sin. He has not by any means been alone in this dark experience. The lines of Nicholson, the Airdale poet, well expresses the soul's anguish in its first awakening when oppressed with the darkness in which it is enveloped :—

> "I deemed myself the cause of all the guilt
> That fills the earth—of all the blood e'er spilt,
> And that kind heaven would deign on earth to dwell,
> Were I but hurried to the deepest hell."

That this is a mistaken notion Jonah stands to witness as well as many another.

(*b*) Some have regarded a definite act of sin as unpardonable without any respect to the circumstances or conditions under which that particular act was committed. Some deed done in the past seems to so effectually bar the way to progress upward and onward that many have regarded this as unpardonable in the sight of Almighty God, and hence the lack of growth, of spiritual progress. That this is not so St. Paul stands to witness, for the act whereby he persecuted the Church of God and wasted it never really departed from his thought, but ever and anon, all through his earthly pilgrimage, came up before his view to rob him for a time at least of rest of soul or peace of mind.

(*c*) Some have regarded a denial of the Deity of our Lord as the sin unpardonable, especially in these latter days when the testimony of history has been to the revealing of the Son of God, when it is abundantly clear that Jesus of Nazareth is the Son of God made manifest in the flesh ; and since His Deity resides in the Holy Ghost Who took possession of Him at His baptism, and dwelt evermore in Him working continually through Him, His Deity is placed beyond all challenge or disputation.

Grave though the denial of the Deity of our Lord must be in our judgment, it cannot be the sin unpardonable since Christ Himself stands to witness that a word spoken against the Son of Man, Who is ever yet veiled from our eyes, Whom we see now through a glass darkly and has yet to appear in all the effulgence of His glory, may be forgiven.

WHAT THEN IS THIS SIN UNPARDONABLE? It is as Christ states, "blasphemy against the Holy Ghost." Have we a clear definition of blasphemy? Do we really know what it means to blaspheme?

Though among the ancients the term was more often used in its human relationship, it has come to be almost exclusively used to-day in its Divine relationship, signifying a certain disposition, attitude, or temper towards God. We do not speak to-day about a man blaspheming the king as did our fathers. A man may say or do what he likes against the Government, we should not speak of him as blaspheming the Government, though, in the earlier use of the word, that would be quite correct. Since the rebellious people cried out, "Crucify Him ! Crucify Him !" "He is guilty of blasphemy," the word has come less and less to be associated with man in his relation to man ; and more and more man in his relation to God.

"A special use," writes Dr. Massie in the Hastings Bible Dictionary in N.T., "touches the human assumption of what is God's, the degradation of the infinite glory of the unapproachable God to the finite nature of the creature. Thus the word is put into the mouths of the Jewish accusers of Christ and is employed conversely by the N.T. writers and speakers to depict the sacrilegious and insulting denial by the Jews to Christ of what was His due status, and their equally sacrilegious and insulting charges against Him."

Now take a look at the two settings of the text of Scripture, the one in St. Matthew's Gospel, chap. xii, ver. 32, the other in St. Luke's Gospel, chap. xii, ver. 10.

Christ is charged according to St. Matthew's account, by the Pharisees, with casting out devils in the name of Beelzebub the prince of the devils. The Saviour points out the obvious fallacy of that by saying :—"If Satan cast out Satan, he is divided against himself ; how then shall his kingdom stand?" "A bad tree cannot bring forth good fruit." "The tree is known by its fruit."

The Pharisees must have known that. They must have known that the acts of mercy which Jesus wrought, so full of beneficent intent, could not come from an evil and corrupt source. In order to turn the hearts of the people away from Him at a time when He was fast winning His way into their hearts they were prepared to charge home upon Him an evil design even in what might be regarded as His most beneficent works. The point is this, they charge Christ's work for humanity with immoral design, not that they believed it for a single moment, but because they knew the superstition of the people to be such that they would think it quite possible, and would in consequence turn away from Him, while all the time receiving at His hands His charitable deeds. That

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they did this knowingly, from a wicked heart of unbelief and for purely selfish ends, is very clear. Christ states the source of His power, and the origin of His works when He says, "If I by the Spirit of God cast out devils then the kingdom of God is come nigh unto you." Blasphemy, then, against the Holy Ghost is a wilful charge of an immoral purpose to His obviously beneficent work for the salvation of mankind.

Now look at the text from the setting which St. Luke gives to it. He says nothing about the Pharisees and what they had said, but goes on to relate how first the Saviour warns His disciples against the "leaven of the Pharisees, which is hypocrisy." You see how perfectly the Lord has discerned the motive of the Pharisees in their diabolical suggestion. He then speaks to them about confession and denial of Himself. It is just here that He breaks in with this strong saying, ver. 10.

What immediately follows is very important. He gives His disciples timely warning about the councils before whom they would be arraigned to answer very serious charges preferred against them; charges which might end with their lives. Then He says, in effect, take no anxious thought, for you will be the subject of spiritual operation and spiritual illumination. "The Holy Ghost shall teach you in the same hour what ye ought to say."

Now to charge home upon the soul of man thus filled with the Holy Ghost, and speaking through the Holy Ghost, a diabolical influence, knowing all the while that it is not so, is to blaspheme against the Holy Ghost. It may be that here, rather than in the case of Christ Himself, lies our real peril. There has always been a disposition with conventional Christians to discount what the spirit-filled man may say or do. That may or may not be to blaspheme the Holy Ghost; but if, in our heart of unbelief, we declare his obviously good word or deed as prompted within him by an immoral desire or design, then let us beware. It has been more than once suggested in my presence that British-Israel believers are deluded of the Devil. I asked a clergyman, who offered that very suggestion in my hearing, if he thought I was a Satanic agent, that in proclaiming the Gospel of the Kingdom and seeking to turn the heart of my people back to the truth of God's most Holy Word, I was doing the devil's work. I have no hesitation in saying that any person, knowing our words and deeds in the great British-Israel Truth, should still continue to say it was of the Devil—though he must know, as did the Pharisees of our Lord's day, that this cannot be—would be blaspheming against the Holy Ghost.

It has before now been suggested that good may come out of evil. It has been thought possible that a corrupt tree might bring forth some really good fruit. In fact, one section of the Christian Church has propounded the doctrine that the end justifies the means, which is the same as saying that a man might surrender his plighted word, such as that which Segismund gave to John Huss, or might lie, if he is persuaded in his own mind that he is serving the good of the Church which is commensurate with the eternal good, that is God.

Christ does not admit this. "You cannot gather grapes from thorns or figs from thistles." "Either make the tree good and its fruit good, or the tree corrupt and its fruit corrupt." There would be no security in life if this were not so.

If it were possible that out of evil good might spring, then Christ would be obliged to admit at least the possibility of the charge which the Pharisees preferred against Him, in which case there could be no such thing as blasphemy against the Holy Ghost.

Of this I am persuaded, by the word of the Lord, that a clean thing cannot come out of an unclean, good out of evil, righteousness out of unrighteousness.

On this bed-rock fact lies our power of judging, the possibility of discriminating, the power to discern between our right hand and our left. How then have we to judge of this matter? Christ has given us a very simple way. "Make the tree good, and its fruit will be good." Let a man be; what he does will take care of itself. Ah! but that is just where lies our problem. How can I make the tree good? If my soul be the home of true goodness then there will never be any fear of my committing the sin unpardonable and blaspheme against the Holy Ghost. For me such a peril of eternal damnation would pass away for ever. I will, therefore, set myself to the problem of my own individual goodness. I will make the tree of my life good. Is that your resolve? Then let me point out to you, according to the Gospel, how this may be done. A negative statement here may be of value. It cannot be done by the law. "If there had been a law given which could have given life, then righteousness should have been by the law." "The law was weak through the flesh." All the law could do was to emphasise sin and thus perpetuate a sense of guilt, so that man could not settle down in peace and comfort within the narrow confines of his selfish heart. Nor can culture, or intellectual acquirement—which is named education—make the tree good. This is an age when scholarship is glorified, almost, in some quarters, deified. Nor yet the genius of beauty and art. Side by side with the Renaissance in art was the death of morality. You may have the most exclusive devotion to the beauty of art and at the same time the most intense indifference to the beauty of holiness. Nor will environment help you very much. Get the man out of the slum and place him in a palace by all means, but when you have got him there don't expect great things from him in the way of true goodness. An old Jewish saying has it thus, "Take the bitter tree and plant it in Eden, and water it with the rivers there; and let the angel Gabriel be the gardener, and the tree will still bear bitter fruit." This question will, I think, reveal the fallacy. Are all the people living in good houses good? You cannot put out Vesuvius by bringing to bear on it the squirts of all the fire engines in creation. The water will go up in steam, and do little or nothing to extinguish the fire. Christ alone can do this thing for us. "A new creature in Christ Jesus."

I would not have any British-Israel believers neglect the Saviourship of Jesus. The King of Israel is the Saviour of the world. "If Christ be in you the body is dead because of sin, but the spirit is life because of righteousness."

If Christ be in us then we need never fear that we shall ever commit that sin which will eternally banish us, without hope of forgiveness, from the presence of the Lord.

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NOTES AND QUOTATIONS IN RELATION TO BRITAIN-ISRAEL.

By PROFESSOR EDWARD ODLUM, M.A., B.Sc., &c.

[The following articles should be read with the thought in mind that they are not intended as a glorification of the Empire, nor of the Anglo-Saxon people, but as a recognition that Jehovah, the God and King of Israel, has in the Celto-Saxon people the basis of His Kingdom on earth. The Anglo-Saxon people have been trained for ages to be the Administrators of that Kingdom, and to carry its benefits, its liberty, and its peace to all mankind.]

No. IV.

EUGENE THWING, of New Jersey, U.S., in the Englewood Press, perceived most clearly the spirit of the British peoples at the most extreme and testing time of national existence. He says :—" Great Britain has held back nothing in this war for the holiest ideas of humanity. She has put her all on the altar. She has been the servant of all, *giving and serving with lavish hand, tireless energy and noble spirit.* Her enemies and ours are plotting at this very moment to cause dissension between us. The poisoners of wells and of children's candy are now working in the dark to poison the springs of affection, admiration and mutual trust which have welled up fresh and strong in our hearts as we have fought."

The veteran American, William Dean Howells, in balancing the necessary results of national right and wrong, of high manhood and low brutality, used these words :—" Britain must conquer because she is fighting against wrong. If it is wrong to build up a ruthless power by a system of world-wide espionage, to fortify a bad cause by every art of treachery and deceit, and then to use that power with arrogant disregard of all the international traditions, and all the laws of religion, and all the impulses of humanity, Germany is wrong and Britain is right, and that is why we must wish Britain well."

Frederick List, in 1840, looked around the world and saw it as it was then. He also had a vision of the then coming future. Though he, like statesmen and writers in general, then and now, saw the onrushing events, he had no insight into the Divine Cause and the Divine Plan operating among the nations of this world. He said :—" England has got into her possession the keys of every sea, and places a sentry over every nation. . . . She possesses every important strategical position on both the routes to India, with the exception of the Isthmus of Suez, which she is striving to acquire. . . . She needs only the further acquisition of the Dardanelles, the Sound and the Isthmus of Suez and Panama in order to be able to open and close at her pleasure every sea and every maritime highway. Her Navy alone surpasses the combined maritime force of all other countries, if not in number of vessels, at any rate in fighting strength."

The *New York World* on the " *British Fleet* " :—

" In the minds of the military and civic leaders of both the Allies and their enemy, no doubt whatever exists of the value of the British fleet. The mere prestige of these Dreadnoughts has made every ocean an Allied lake. The British flag is on every sea, the German flag on none. British shores are safe from invasion. British colonies, safe at home, are sending their sons from the ends of the earth to fight for the mother country. German colonies, cut off from the Fatherland, have fallen to the enemy. British transports continue without loss to pour men and supplies into France. The Allies carry on commerce as in peace and draw supplies from the whole world. Germany and her ally, blockaded and in a state of siege, are even now feeling the silent pressure of industrial strangulation. *This British fleet, inactive and concealed, is none the less the decisive factor in the war.*"

What an irresistible force for world safety was this great covenant fleet !

The *New York Press*, following the same line of thought connected with the covenant ships being " mistress of the seas," says :—

" But one after another they (the German warships) have all gone—into hiding or into the depths. And the triumph of England's sea power is complete. Once more Britannia is undisputed mistress of the seas. Only the submarines, stealthy and unseen, occasionally strike a quick, nervous blow and run for cover. The battle fleet that cost Germany hundreds of millions of dollars has hidden since the first day of the war. England's Navy is slowly strangling her to death. That is the answer to the question, What has England's Navy done ? "

Dr. Page, when American Ambassador to Britain, addressed the Anglo-Saxon Club at London, and said :—" Every President of the United States had been of English or Scotch blood dominantly. They had one who bore a Dutch name, but he was no more a Dutchman than he (the speaker) was himself. Who was more typically American than Roosevelt ? And with the exception of Mr. Roosevelt there was not a man from George Washington to Woodrow Wilson whose main trait of blood did not come from this island. He had taken the names of 121 of the mayors who held office in American cities last year, and, simply according to their names, they were of undoubted English, Scotch, Irish or Welsh descent."

The intense devotion of the British Homelanders to a great national and world movement is well depicted by Mr. J. M. Dent, of Dent & Sons, Ltd., of London, England, in the following words taken from a speech before the Canadian Club, at the Hotel Elysium, Vancouver, B.C., in 1915 :—

" If you could but see England you would think we were in earnest in this war. In every little hamlet and village all over the country there is the same strong determination to see it through to a successful conclusion. In the quiet little town of Bedford, John Bunyan's town, sixty thousand soldiers are billeted. And the men in the Army are of the very best blood of the nation. They are university men, ministers, workmen from the shops, men from every walk of life. I have two sons, university men, who are serving in the ranks as privates. I hope they will remain privates, for I dislike the idea of giving commissions to men because of their station."

WEEK BY WEEK.

By A. R. H.

THE official announcement that " in the near future it may be possible for the KING to address the population of the whole EMPIRE, in his own voice," must have thrilled all who heard it.

For as the *Daily News* puts it : " Should the King accept the invitation—and it is almost certain that he will—His Majesty will be brought into direct contact, for the first time in history, with his 450 million subjects.

" Through one microphone, from the very heart of the EMPIRE he will be speaking simultaneously to " CANADA, AUS-

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TRALIA, NEW ZEALAND, SOUTH AFRICA" and the uttermost parts of the earth.

Now whilst this represents a magnificent ideal—one well worth striving for—we immediately find ourselves up against one apparently insuperable difficulty.

For although the KINGDOM-EMPIRE of GOD upon earth is built upon the "*Seed of Isaac*"[1] biological foundation, the

PEOPLES OF THE EMPIRE

are not one but many. And the diversity of their tongues is legion.

In INDIA alone—domicile of more than one half of the population of the whole EMPIRE—there exists variety in language that would tax the versatility of the greatest living linguist.

In order for Kingdom-Empire Broadcast to be effective, therefore, one of two alternatives must be provided.

Either (1) the people of the EMPIRE (and eventually—with the expansion of the KINGDOM—the whole world) must become of one speech and one language, or (2) it must be contrived that one man speak in one tongue and at the same time for that speech to be heard by each one of a cosmopolitan audience in their individual native tongue.

As for the first alternative, there are already signs that developments in this direction are taking place. The obstacles in the path of such progress are, of course, tremendous.

For even among our own people speaking the English tongue there exist variations in dialect which make members from one locality almost unintelligible to those of another separate by a few hundred miles. Bring the Lowland Scot to the native of DEVON and see the results of their attempts to converse with one another!

Wireless, however, which is bringing all these people together, linking-up the farm and hamlet to the great cities, is rapidly raising the standard of spoken English among the masses.[2] The severity of tests imposed upon Official Announcers are a guarantee and proof of that!

But if the reform and adoption of a universally high standard among our own people presents such difficulties, the barriers to the universal adoption of the English language by *other* nations are surely stupendous?

Nevertheless, the attempt *is* being made, a fact well illustrated by an incident during the meetings held at CONSTANCE, by the World Alliance for Promoting Friendship through the Churches, when "a memorandum from SWEDEN asked the support of the *Alliance* for the making of ENGLISH

THE UNIVERSAL LANGUAGE

of the future. The Swedes opposed *Esperanto* on the ground that the smaller nations were already compelled by circumstances to learn one or two languages of the great nations, and the addition would be an intolerable burden.

"ENGLISH was known and studied the world over, and in their view it was 'a waste of energy to adopt an artificial language.'"[3]

Now in Genesis xi, 1, we read that "*the whole earth was of one language and of one speech.*" And it seems evident that, with the coming expansion of the KINGDOM to fill "*the whole earth,*"[4] the philological barriers which separate the nations will be quickly broken down and the pristine condition of *Gen. xi*, 1, restored.

"*The people are one, and they have all one language.*"[5] Thus it is written of the past.

But in the future this unity of linguistic science will prove no danger, but a strength.

Moreover, the adoption of a universal language which must necessarily come by process and degrees, will be a department of the KINGDOM-MINISTRY OF EDUCATION'S activities, under the direct supervision of the KING of kings, the SON of GOD, Himself.

In the meantime it seems that the Pentecostal gift of tongues is destined to fulfil the conditions of the second and only temporary alternative.

Which is but one more illustration of how completely the spiritual man is equipped with the very powers that natural man is trying to secure for himself through the medium of mechanical invention.

It provides a further example of how wonderfully all the powers of applied science have been anticipated in the construction of the resurrection body.

For the manifested sons of GOD will have this philological genius endowed in high degree.

Albeit, whilst the spiritual man's regenerate physical body will enable him to manifest this power in true perfection, it *is* possible for man, even in his present physical condition, to demonstrate this power in some degree, when filled with the Holy Ghost, the spirit of the Living GOD.

Indeed, the history of *Acts ii* is destined to repeat itself on a far larger scale fulfilment of *Joel ii*, 28–29, than that which took place in A.D. 33.

But this phenomenon will never find perfect manifestation until the redemption of the physical nature, either by resurrection or translation, has become accomplished fact.

At the present, those who "walk in the flesh," but are spiritually *in* CHRIST JESUS, might be likened to an A1 race clothed in C3 bodies.

That is why we, who have the "firstfruits of the spirit," are described as groaning within ourselves, "*waiting for the adoption, to wit the redemption of the body.*"[6]

Under such conditions our bondage is real. We cannot do as we would. For we find a law in our members, warring against the law of our mind, and bringing us into captivity to the law of sin which is in our members.[7]

That is the mystery of Christian experience. The vivid consciousness of a spirit, heart and mind and will, brought back into harmony with the Divine law, but the constant hindrance of a physical body, not subject to law, lawless and carnal.[8]

But this phase of spiritual discipline[9] is due to give way to a far more excellent condition of circumstances.[10]

---

[1] *i.e.*, Anglo-Saxon
[2] Speech is naturally learnt by imitation of sound.
[3] *The Times*, 24.8.27.
[4] Dan. ii, 35.
[5] Gen. xi, 6.
[6] Rom. viii, 23.
[7] See Rom. vii, 15–25, etc.
[8] Rom. vii, 22–23.
[9] Rom. viii, verses 1–18, especially 10, 11 and 18.
[10] Rom. viii, 19–23.

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And with the manifestation of the sons of GOD will come the manifestation of that

"RACE OF SUPER-MEN,"

of whom the scientists, *Prof. Arthur Thomson* and others, declare that "*from time to time we have had transcendental anticipations.*"

JESUS managed to perform miracles of action even through the medium of His natural body, which enable us to anticipate the wonders of the spiritual body.

When He demonstrated to *Nathaniel* that intervening objects were not necessarily a barrier to human sight.[11]

When He passed through a threatening multitude unmolested and unseen.[12]

When He demonstrated His independence of transport upon the troubled waters of the sea.[13]

But the properties and powers of the resurrection body are far more marvellous still, embodying dominion over all the limitations of environment which natural man is trying to overcome by scientific mechanical invention.

TRANSPORT is the attempt to conquer space and distance. SPEED the attempt to conquer time. FLYING, to demonstrate the power of ascension and overcome the law of gravity.

None of these achievements, however, present any problems to the spiritual man endowed with his perfect physical body.

"But will not the advent of this race of super-men create serious difficulties in a world already in danger of over-population and ever-dwindling economic resources?" asks the sceptic. "Have not the world's wise men at the international GENEVA Conference on '*World Population*' pointed out the threatening danger in both of these directions?"

We are well aware of these arguments and theories. But the sons of GOD, being higher even than the angels,[14] "neither marry nor are given in marriage."[15]

Thus there will appear in the world a new type of hereditary but non-progenitive ruling class—Lords spiritual.

Those lawless elements, which in their degenerate day, tended by their greater prolificity to constitute a menace to the continuance of a higher bred minority, will have been swept away.[16]

Many of the sons of men will survive this cleansing judgment and enter into the millennial reign. Under these ideal conditions the eugenical standards of the human race must necessarily be quickened.

But under the inspired direction of the sons of GOD (non-consumers themselves) they will easily solve the *World Food-Supply* question, and man will win from the earth crops and resources equal to the support of a population far exceeding eight thousand million souls.

Climatic changes, also, and great engineering works will transform territories at present desert and wilderness into ideal dwelling places for the sons of men.

The sons of GOD will be in constant spiritual[17] communication with the Divine authority and THRONE during the millennial reign; the receiving and the sending of messages being instantaneous and without let or hindrance.

[11] John i, 47–50. [12] John viii, 59. [13] Mark vi, 49.

[14] The "heirs of salvation" are "predestinate to be conformed to the image of" *the* Son. Comp. Rom. viii, 29, and Heb. i, 4.

[15] Matt. xxii, 30. [16] Matt. xxiv, 39–41, and xiii, 41.

[17] What is prayer if not wire-less communication?

The nations of the sons of men will still need instruments for *ordinary* purposes of communication, as their physical body in its natural state will yet bind them prisoners to time and space.

Possession of marvellously perfect mechanical inventions will be wonderful compensation, but compensation only—a foretaste of ultimate spiritual triumph over all the limitations of physical environment.

Although under such ideal conditions the span of human life will be much prolonged,[18] yet by reason of mortality (not having taken part in the translation or *first*[19] resurrection) the sons of men must needs pass through the Gates of Death, and there await the final judgment.

On "the other side" they will join the dead who did *not* rise at the time of the coming of CHRIST to earth, and of whom it is written (as contrasted with the dead in CHRIST who *were* raised at His coming) "the *rest* of the dead *lived not again until* a thousand years."[20]

Well might it be written: "Blessed and holy is he that hath part in the *first* resurrection,"[21] for, being justified in CHRIST they are free from fear of judgment.

"*With what body will they come—this race of super-men?*" That is the question on a thousand lips to-day. Had it been asked and *fully* answered in Jesus' day, it would have been received with scorn.

What? A body with power of communication over unlimited distances? A body which—though material in form and tangible to the touch—can yet pass through solid substances?[22]

But in these last days—the testimony of science brings these things down from out of the realms of faith ("the *higher* reason") to within the bounds of intellectual comprehension.

Indeed, the fact that natural man is striving to supplement his limited physical senses by means of instruments performing these enlarged powers is striking confirmation of the fact that man *will*, ultimately, discard the *external* appliance with the dawn of perfect inward psychic development.

The sons of men rising in the biological scale into the "glorious liberty of the children of God" will outgrow all physical limitation and awake to find all these powers endowed within.

This is their liberty. Freedom[23] from all physical limitation.

Just as we, *having received spiritual regeneration*, await and long for physical regeneration, so, the KINGDOM, *having received national redemption on* CALVARY, awaits political restoration. Finally, just as, for the individual, the HOLY SPIRIT is the seal of free and full redemption, so is the person of the REDEEMER guarantee of the ultimate triumphant destiny of the KINGDOM.

[18] Isa. lx, 20. [19] Rev. xx, 5. [20] Rev. xx, 5. [21] Rev. xx, 6.

[22] Science to-day proves that those things which we regard as being solid are not solid in reality, but only in appearance. "Electrons and protons never touch each other but move round each other in the way that planets and comets move round the sun." When we touch a wall it is difficult to realise that we have not really come up against anything actually solid, but that our sense of collision is due to a disturbance of powerful electrical forces caused by the electrons and protons of which the wall is composed coming into contact with those of which our body is made. But it is not difficult to believe that a body specially constructed with due regard to the laws governing the behaviour of these electrons would be quite equal to the feat of passing through obstacles of this nature.

[23] Spiritual and moral emancipation must, of course, precede this freedom, even as cause precedes effect.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

FULL audiences are hoped for in the large Town Hall, Kensington, on Wednesday next, November 16th, at 3 and 8. The Rev. Pascoe Goard will speak in the afternoon on "The Kingdom of Britain *versus* the Kingdom of the Beast." Major J. Knowles will preside. Admission free.

Mr. Herbert Garrison will lecture in the evening on "Jerusalem," with a fine series of photographic and hand-painted lantern pictures, and Mr. Goard will speak on "The Great Day of God Almighty." Reserved seats, 2s.; unreserved, 1s. Tickets should be secured in advance at Headquarters, 6, Buckingham Gate, S.W.1.

* * *

On Thursday next, November 17th, the Rev. Pascoe Goard and Mr. Garrison are at Brighton Royal Pavilion, at 2.45 and 8. In the afternoon Mr. Goard will speak on "The World Crisis," and Mr. Garrison will lecture on "Palestine," with lantern pictures. In the evening Mr. Goard will give a second address on "The World Crisis," and Mr. Garrison will lecture on "Jerusalem" with another series of lantern pictures. Reserved seats for each occasion, 2s.; unreserved, 1s. Tickets should be secured and seats booked at Messrs. Lyon and Hall's, 1, East Street, Brighton.

* * *

It is particularly requested that those of our readers who may have changed their addresses will kindly advise us, because we are having postal items returned to us through the dead letter office, marked "gone away."

* * *

Excellent work is being done by our Free Literature Distribution Department, and all who are disposed to help in this branch of our work are invited to send us their kind contributions. * * *

Mr. J. J. Morey has addressed good meetings at Gravesend (3), Blackheath, Sydenham, Dorking, Portsmouth, Salisbury (2), Herne Bay, Dover, Folkestone and Croydon. He has two meetings at Tunbridge Wells on Monday and Tuesday next, one at Worthing on Wednesday, and one at Barking on Friday. * * *

The Rev. Joseph Gay, A.T.S., has had good gatherings at Islington, Putney, Cricklewood and St. Albans. This week he is at Harrogate, Bingley, Newcastle, Halifax and Bradford. To-night, Saturday, and to-morrow, he is at Ben Rhydding. Next week he is at Stratford, E., Monday; Battersea, Tuesday; Portsmouth, Wednesday; Hastings, Thursday.

* * *

The Rev. T. H. Whitehouse is at Ebenezer Church, Steelhouse Lane, Birmingham, on Monday next, at 7.45; Y.M.C.A., Warwick Road, Coventry, Tuesday next at 7.45; Cavendish Café, Cornmarket, Derby, Thursday next, at 7.45; Mrs. Powell's, drawing-room, Danechurch, Friday next, at 3; and Campbell Hotel Assembly Hall, Rugby, also Friday next, at 7.30. * * *

Mr. John Leech, K.C., is lecturing this week at Middlesbrough, Guisborough, Darlington, Durham and Stockton; to-morrow, Sunday, at 3 p.m., he is at St. Matthew's Church, Romford Road, London; on Wednesday next he is at Ilford.

The Rev. R. G. F. Waddington, M.A., is to speak in the Diocesan Hall, Dublin, on November 15th, 16th and 17th, at 3 and 7.30 each day, and at the Grand Hotel, Scarborough, on November 25th, at 7.30. He has had successful meetings at Durham, Middlesbrough, West Hartlepool, Stockton and Darlington. He writes gratefully of the preparatory work kindly done by Mr. J. H. Tench, and he sends the following quotation from a letter he had received:—"I had been prejudiced against Britain being Israel, but the way Christ was preached by you, absolutely cheered my heart."

* * *

Thursday, November 3rd, was a great day for our Kingston Branch, when one of the largest halls in the district was crowded to the doors, many standing at the back and in the gallery, all listening with rapt attention while the Rev. Pascoe Goard dealt with "The World Crisis in relation to the Gospel of the Kingdom." In the absence of the Rev. R. Ronayne, M.A., Vicar of Hampton Wick, owing to illness, the chair was taken by the Rev. Mr. Dyer, and he was supported by Mrs. Modin, Branch President, Councillor David Atkins, President of the Free Church Council, Councillor Roberts, Vice-Chairman of the Board of Guardians, Mrs. Goard and Mrs. Garrison. Mr. J. P. Roberts expressed the gratitude of the Branch to Mr. Goard for his address, which he said would mark a new era for B.-I. in the district. Questions were answered. Another visit was enthusiastically called for. Rover Scouts acted as extra stewards, proving by their handling of the great audience the reality of their motto "Be Prepared" for anything. At the annual meeting preceding the lecture, new members were enrolled, and a hearty response was made to the H.Q. Appeal Fund. Twenty collecting boxes were taken by members.

* * *

Forthcoming Events during November:

14th at 7.30, Copeland Recreation Club, Stoke-on-Trent.

14th at 8 p.m., Water Lane School, Stratford, E. Rev. Joseph Gay.

15th at 7.30, Lily Hall, Town Hall, Walsall. Mrs. Bloxam.

16th at 8 p.m., Etherington's Hall, Red Lion Street, Richmond. Rev. W. H. Stuart-Fox, M.A.

16th at 8 p.m., Cranford Hall, Ilford. Mr. John Leech, K.C.

17th at 8 p.m., Mission Hall, Shawlands Cross, Glasgow. Mr. W. H. Cumming.

17th at 7.30, U.M. Church, Wellington Road South, Stockport. Mr. W. H. Hesketh, J.P.

17th at 7.30, Gayton Rooms, Station Road, Harrow. Rev. C. H. Coates.

* * *

The Rev. Pascoe Goard addressed a splendid meeting in the County Hall, Canterbury, on November 2nd, when keen interest was manifested by a large number to whom Israel Truth was quite new. The Rev. Canon Watkins presided. Another meeting will be arranged as soon as possible.

* * *

Mr. Whitton, of Sheffield, gave two interesting addresses to the members of the Hull Branch on November 1st.

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"What communion hath Light with darkness?"
"Doth a fountain send forth at the same place Sweet water and bitter?"

THE PRIME MINISTER, opening the new biological extension at Birmingham University lately, referred to the Universities as "centres of sweetness and light."

THE FOLLOWING VIVISECTION OF A DOG at Cambridge is recorded in the Journal of Physiology: "In ascertaining the function of the roots of the vagus . . . if the lower jaw be dislocated and removed and the muscles attached to the skull on that side cut away, the base of the skull will be exposed . . .With forceps or trephine remove the cranial bones above the bulla and then clip off, bit by bit, the bony wall of the jugular canal . . . When the dissection is completed the nerve roots on the intact side are readily accessible" (for the subsequent experiment). "The operation is laborious and extremely apt to be fatal."

Such is University "research"—part of a great medical system of heathenish cruelty which all those "naming the Name of Christ" should devote themselves, heart and soul, to overthrow!

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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

* The above leader is republished from September 4th, 1926, in order to show that the attitude of the Movement has not changed. Expectation of events increase with each day's happenings. Still, our attitude must be "Expectation, not knowledge." The latter will only come with the event.—ED.

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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 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 (*e.g.*, 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, or the time of punishment is ended.*

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 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

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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 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

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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 gatherings 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. . . ."*

DIVINE HEALING.

THE DOCTRINE.

THERE need be no question but that there is a doctrine of Divine healing in the Bible. That doctrine is two-fold. The first phase of the doctrine is in connection with the KINGDOM. The basis of it is

JEHOVAH ROPHEKA,

"I AM the LORD that healeth thee."

That doctrine stands in the Old Testament and in the New Testament. It was both taught and administered by Our Lord and by the Apostles.

The matter of Divine healing and of Divine protection of the public health in Israel is set forth in the national covenant made with Israel as set forth in many Scriptures; for instance, Leviticus xxvi, and Deuteronomy v–vii.

But Kingdom healing depends upon national obedience to the law and national loyalty to the Kingship of Jehovah. Failing that, illness is appointed as an instrument of national punishment.

The doctrine of Kingdom healing, therefore, is the doctrine of Kingdom obedience and sanctification. This is a matter for earnest prayer and striving, and when it is re-established as by the Grace of God it shall be, so the Prophets have informed us, then the Lord declares, "I will take away all sickness from among you."

Perhaps the individual who is loyal to the Kingdom and to the King may claim the benefit of Kingdom healing.

* * *

The next phase is that of healing through the Gospel of individual Salvation, and is included in the Atonement. For the individual seeker after Divinely-established health, there must be personal obedience and loyalty to Jesus Christ Our Saviour. Instruction is given specifically in regard to this matter in the fifth chapter of the Epistle of James, verses 13–15.

"Is any sick among you? let him call for the elders of the Church: and let them pray over him, anointing him with oil in the name of the Lord . . ."

Now for a moment let us consider this detail. Who are the elders of the Church? Undoubtedly those meant here are *the senior members of the Church*, who carry with them the confidence of the people. *It is a local matter.* It is very true that to some is given the faith which makes the challenge to God's healing grace in the open congregation. Marvellous results are at times manifested in this regard. Healings of all kinds are, on occasion, manifested, as the writer can testify, having been an eye-witness of the same. The healing of blindness, deafness, paralysis, heart disease, cancer, infantile paralysis with the consequent deformity, fever instantly departing, and so on, have been witnessed, and the permanency of the healing watched by the writer. But one who takes up this course of ministry must set himself apart for that work. *It requires the utmost concentration and consecration to that great task.*

THE PRACTICE.

Public ministry of healing, however, is not the method set forth in the passage before us. The instruction before us is the most dispassionate possible. It is set in the most matter-of-fact and practical of all the Epistles. It is for the general practice of the Church. *It is local in its intent*; and semi-private in its administration. The instruction is, not to go to a meeting at a public place of gathering, but, on the contrary, to "call for the elders of the Church."

Let those who are prompted to look for Divine help in the matter of healing consider this.

Calling for the elders of the Church fills out the measure of the action to be taken by the patient. The next step is the responsibility of the elders.

Having come together, what should the elders of the Church do? "Let them pray over him, anointing him with oil . . ."

This seems to be straightforward and simple, does it not? But mark the words which follow: "IN THE NAME OF THE LORD."

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Let the elders consider carefully what it is they are to do. The prayer is simple; the act is simple; but the underlying significance is not quite so simple. They are there, the elders of the Church, but they are not there as an official body clothed with authority to heal. They are there in a representative character. They are there to offer a prayer, and to do an act IN THE NAME OF THE LORD.

In them there comes THE LORD. They are HIS REPRESENTATIVES. The prayer they are to offer, and the anointing they are to do, is *the prayer and the anointing of the Lord.* It is not in their name, but in the Name of the LORD. The prayer of faith SO OFFERED can never fail. It is not always that such a prayer can be offered. There may be in the heart of the patient anything but loyalty and obedience to the Lord. Under such a circumstance the act and the prayer will be without the Divine sanction. The Lord will not be in the prayer, nor in the anointing. But assuming the loyalty and faith of the patient, *the Lord will be in the prayer*, and *the Lord will be in the anointing.*

Now the prayer is offered in the Name of the Lord; but what of the anointing oil? The act is done IN THE NAME OF THE LORD.

THE OIL SYMBOLISES THE HOLY SPIRIT. So the act in symbol is of the anointing of the patient by Our Lord with the Holy Spirit, for the purposes of healing and forgiveness of sins.

Forgetting the persons of the elders, and remembering the presence of the Lord, we witness the act of the Lord in anointing the patient with the Holy Spirit. This is a very sacred transaction.

Having mastered the meaning of the anointing, let us proceed to read the assurance: "And the prayer of faith shall save the sick; and the Lord shall raise him up; and if he have committed sins they shall be forgiven him."

This is the healing attached to the work of the Christian Church.

* * *

Upon the writer's desk are many letters asking for help in this matter. It is a call which must not be disregarded. But the Lord has not seen fit to make the general administration of this function of the Church to rest with one individual, nor even with the clergy and ministers of the Church. It is more general and local than that. "Let them call for the elders of the Church, and let them" carry out the instructions.

Therefore we say to the many who thus write: Act in your need, in this manner. Call for the elders in whom you have faith. It is not your faith, nor their faith, which shall bring to you healing and forgiveness. *It is the prayer and the anointing of Our Lord*, whom the elders represent, and for whom they act in this function.

But if the elders refuse to answer to the call; for it is not an easy matter to thus undertake to act in the Name of the Lord: then send forward your name, and state in few words your need, and prayer shall be made on your behalf by elders who shall be called from time to time for the purpose.

Bear in mind that the workers at H.Q. are so driven by the care of all the work that there is little time for concentration, and the retirement which should accompany this approach to the seat of Divine Grace.

CONGRESS ADDRESSES.

SOME CONVINCING PROOFS.

THE REV. CANON W. D. SPRINGETT, D.D.,

Chairman on October 7th.

I WANT to point out to you one or two things at this very interesting meeting, in this very important week in the history of our Federation. I do not want to waste any time, but to give you briefly the result of certain very interesting experiences (some in reading and some in conversation) which have occurred to me since our last meeting here. One of the most interesting of books that I have read during that interval is a book by one, Col. Rogales, a Spanish officer, who was one of the chief leaders of the Turkish Army during the Great War. He writes as a man who knows nothing whatever of British-Israel questions; he has never heard of them. He writes simply as one who observed various things worthy of notice while he was serving in Armenia. As a British-Israelite I was specially interested in what he said about a certain district containing certain villages in that region. There he found many languages prevalent, and many nationalities represented, as you did all over that part of the Turkish Empire—or did then. And he found a certain group of villages in which the people spoke the language of those around them, that is to say, Turkish or Armenian. Others were there who called themselves Israelites, and they had a language of their own, as he soon found out by getting into conversation with them, and had books of their own in the places where they met for worship, and those books were Hebrew books. And in conversation with them he found out their tradition, viz.: that they had been in Mesopotamia centuries ago, that some of their brethren had moved on, and they were there, a small remnant that remained behind, in these villages. They knew they were Hebrews, and they had their manners and customs, and they had their traditions. The one point that most struck me is this, that you can be brought up in the manners and customs and language of other peoples, and yet be a Hebrew of the Hebrews by descent. You know how often those who are great in the study of languages point out to us that our Anglo-Saxon dialects are not all of Semitic origin. There seems to be no unity between them and the Semitic of the Hebrew or the Aramaic. That may be so, or not. What I do want to point out to you is this, that it is possible for you to be brought up in the manners and customs and language of another people for centuries, and yet be of the stock that was Semitic originally. When you ask, Is it at all likely that Israelites would part with their language, their manners, their customs, and become identified with another people—though, of course, they could not lose their nationality, and their characteristics, in the manners and customs of another people—the answer is, Yes. And, even more than the Jews, that is just what the Israelites were always doing. How constantly you find in the historical Books like the Kings, and the Chronicles, and the prophetical Books, like Hosea, how constantly you find them parting with their manners and customs, parting, alas, sometimes with their creed—the worship of the one Great God, and turning to idolatry. I made a special note of that, because it is not only a link between

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those lands and the land where we live, but it does show that such a thing is not impossible, for we have this case in point.

Another thing I noticed in this book. Among the various passes of the Caucasus Mountains, which bear several names, there is one which the native people call the Pass of the Israelites, a pass through which centuries ago the Israelitish people went. They came up from the south, and they went up to the north, just where our own ancestors came from. I have had other travellers confirm this, and so the name is known there still, and you have a connecting link between the Israelites on the eastern side, from whence our Saxons came originally centuries ago, and the people who were banished 721 years before Our Lord came into the world; so you have that connecting link. I have noticed lately what a growing interest there is in the British-Israel question, and how it is becoming more and more engrossing. I will give you one or two instances.

My wife and I have been touring the university towns. We have visited Oxford, Cambridge, Durham, Edinburgh and St. Andrew's; that is a very good collection, I think. In one or two of these places we have got into conversation with the undergraduates in connection with this subject. At a meeting on behalf of your Federation which I addressed in Oxford there were a number of undergraduates present, and many questions were asked. They wanted to know more about the subject, and some of them invited me to their rooms. We talked together, and I thought how intensely interested were many of our young men in the question, partly from the point of view of ethnology, from the point of view of race origin, and from the point of view of language origin. But with many it went much deeper than that; and there were many who felt quite satisfied as to our descent from those who were banished of the ten tribes of Israel, and that it is not only a theory, a supposition, but an historic series of facts which have been proved step by step.

Another thing I would mention is the way in which the subject is beginning to be discussed in clerical meetings and conferences. Once or twice during the last few months I have been to such conferences, where all the men have been students. At one place we studied the closing chapters of the Book of Genesis. One could hardly speak about those chapters without talking about the blessing of Jacob upon his descendants, and especially bringing in the blessings of the tribes whence we came. I knew they would not all agree with me. One clever student, the son of a well-known Oxford man, said, "You won't get me to believe in a hurry that we come from those Israelitish people?" I asked him, "Where do we come from then?" He said "We come from the Celts and the Saxons, and, perhaps, one or two others." He put himself into my hands at once. I said to him, "I want you now to tell me where the Celts and the Saxons came from?" "That is quite another question," he replied. "No," I said, "it is just the same question, my dear Sir." I am going to meet him again, if we are both preserved, at another meeting on the twenty-fifth of next month, and I shall put him through his paces, and see if he has really studied the subject. I am sure he will come to find out what you and I have discovered. But these things do show how these studies are continuing, and that people are constantly getting more and more interested in this Truth. I asked one of those people who opposed us why he could not agree with what we said. And he said, "Because you say too much," and I wondered what the "too much" was. Let me just say this in case any of you should fall into the same error. I have come across those who have told me that they can trace their ancestors to one or other of the tribes of Israel. I came across a fellow-traveller who told me he could trace his pedigree back to Manasseh. (And one who could trace his pedigree back to Noah!) I am afraid they would find it difficult to get boxes large enough to hold such pedigrees as that. But you and I must not talk in that way. We do harm to our Cause, although I do not suppose any of you have done so. We have to talk so often to those who do not believe what we do. And as an old man I feel I can give a little gentle warning now and then to those who are young and very enthusiastic.

Then, too, a great deal of light has been thrown lately upon the truth about our origin and ancestry by certain publications from the point of view of old Welsh and old Irish literature, and it is exceedingly interesting. These are the publications of the Welsh Triads and the publications of the Irish Masters, the Irish chroniclers who go back to the early ages, and there we find statements which help us very much in realising what has been an old tradition among the Irish and the Welsh with regard to our origin; and there we find it mentioned that our ancestors came from the East, they came from Constantinople, and they came by the Yellow Sea (or, as we now call it, the Black Sea) and then through the narrow seas, till they came round to the land of Greece. Of course, those statements occupied a large space in the chronicles I have alluded to. But here you have Celtic authorities from two different points of view, tracing back the way in which they got to the West from the East; from the north of Mesopotamia to the north of the Black Sea. And that is exactly where you find the location. And another part of those tribes who would migate to the West. Even if you are not reading with regard to the special purpose which gathers us here, those things should be noted down. For they do confirm our belief, and help us in talking to others when they want some proofs as to why we believe this Truth.

I want to deal with another point, I mean with regard to the singular and remarkable way in which our British Government acted in regard to putting an end to any possible slavery in every part of our Empire. In relation to recent events, directly we heard that slavery was going on, action was taken. Is there any other country in the world that would so act? It is almost like a fulfilment of Isaiah xlix, 9: "That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places." That was to be one of our chief purposes. We did it in 1838, and we are doing it still. I would also like to call your attention to this little book, "The Great Pyramid and its Lessons." I was fortunate enough to hear Professor Davidson speak on the Great Pyramid; I reached the hall in time to hear the greater part of his lecture. You should read Mr. Dobson's book on "The Mystery of the Great Pyramid," where you will find the whole thing summed up in a wonderful way. Let me remind you, when I ask you to study the teaching of the Pyramid,

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that you cannot really understand Biblical prophecies, whether they are about the coming end of the age, or the future of the Chosen People, unless you know well certain departments of mathematical knowledge. You must be well acquainted with arithmetic, with geology, and with astronomy. There are so many things concerning years and numbers, there are squares and cubes; there are things that depend upon the position of sun, moon, stars and the earth; so you must have some astronomy, and some arithmetic, or else you will never understand these things. When you compare the calculations of Professor Davidson and men like him, made many years ago, with the calculations of those who are basing them upon the measurements of the interior of the Great Pyramid, you are struck with the fact that they point towards the great period in the very near future of the history of the world. It is pointed out to us that great events must soon happen, bringing great strife throughout the whole world; and in 1914 it came. In the next date that is given there seems to be a difference of two years, because one reckoning brings us to 1934 and another reckoning brings us to 1936. One point of view may be that 1934 refers to the time when that serious period begins, and 1936 may refer to the time when that serious period ends. We have to look forward to something like two years of great world crisis. We find an intense interest in comparing all these details about the future with the elaborate calculations of various people from various points of view; yet all so closely approximating together. May I tell you the way in which apparently these Pyramid measures must have something to do with Britain and Israel. I speak subject to correction. They seem to be connecting us with Israel because their measurements are not decimal. We are almost the only people who reckon in twelves rather than in tens. Twelve inches make our foot; twelve pennies our shilling. And the Pyramid measures go by tens. That seems to me to be a point that carries conviction.

I will not say more now. I have just been telling you a few facts that have attracted my attention since I last met you. They have convinced me more than ever that we stand on sure ground in being believers in and members of the British-Israel World Federation. But one more thing I should like to say, and that is, how deeply thankful I am to Mr. Herbert Garrison for his wonderful article in THE NATIONAL MESSAGE. If only this could be printed and broadcasted throughout our Empire, what great good it would do. How he points out by prayer and by service we, because we are British-Israelites, can do, and must be doing, the best kind of service to our Empire because we believe in Britain and believe in Israel. There is plenty of work before us; God grant that we may do it.

CONGRESS ADDRESS BY REV. W. M. H. MILNER, M.A., Chairman, on October 4th.

DEAR B.-I. FRIENDS; OLD FRIENDS AND NEW FRIENDS:

It is a great privilege to occupy the chair at one of these great gatherings, and I feel I should like to say a word or two of encouragement to those who believe our great Truth, and an inducement to any who are strangers to look into it.

Looking back over nearly fifty years of British-Israel belief, I want to say, in the first place, that it has been a never ending joy to me. I began with it before I was ordained. Many of the Clergy—I daresay some of my friends on the platform will agree with me—who have recently come into British-Israel Truth, have to unlearn a good deal that they have been taught. I had the great good fortune to have become well instructed in British-Israel Truth three years before I was ordained. When it came to me to occupy a pulpit and to think what I had to say to the people, I found B.-I. interpretation and understanding of the Scriptures of immense help. The Bible had already proved itself a new Book, and one had got into the habit of taking up the newspaper in one hand, and the Bible in the other, and seeing confirmation in the one of the wonderful predictions of the other. One understood that our B.-I. interpretation was no new religion; that it did not oust belief in the Christian verities, but threw such a wonderful light on all the dealings of Almighty Providence with the world and with our own people, that it only confirmed one's faith in the Bible stories, and, therefore, led one to be a more decided and determined Christian in one's faith than if one had never known about it. So we will not let anyone taunt us with the thought that we are trying to introduce a new religion; we are only teaching something that will confirm the faith of those who may be tempted to waver in these days of doubt. We wish to show that it is true—true to the glory of God Almighty and the honour of our Lord.

There is another thing. I said that this British-Israel belief had been a never-ending joy. Do you know it is like a kind of freemasonry, a great bond of fellowship that binds us all together from the ends of the earth.

When I began my career, I do not think anybody knew what a stripling I was, so to speak. I used to receive letters from New Zealand, Australia, the United States of America, and elsewhere. The writers supposed me to be a very learned person, and asked me questions which I had to answer to the best of my ability. In the course of that very varied correspondence, I found the bond between us growing closer and closer, and warmer and warmer, until at last—it might be years after—one or another of those correspondents in distant climes would turn up in London just at the moment when I turned up in London, and perhaps meet me on the platform at some meeting. I shall never forget one occasion, the first British-Israel World Federation Congress, when there were visitors from all parts, including a number from the American continent. There was one who has become known to many of us by his writings—Bishop Allen—and I shall never forget that venerable friend throwing his arms around me and saying that he had been waiting for years to meet me. This will illustrate what a wonderful bond of fellowship this common belief of ours is. It holds us together, and just as in the old days it was said, mockingly, "See how these Christians love one another," that should be, in truth, our motto to-day.

We cannot all see exactly alike in every detail. I find that any half-dozen of us in studying the Bible on any point of interest in connection with our belief, there is bound to turn up something fresh. The beauty of it is that there should be a hundred or a thousand digging deep into the precious mines

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of Scripture, and each producing gold and silver and precious stones.

So British-Israel Truth is always going to be with us a very close bond of intercommunion of fellowship, so that it shall be said outside, "See how these British-Israelites love one another."

It has not always been so. I can remember three signal exceptions. I will tell you about number One, just to show how careful we must be that we do not say or do anything to break that closeness of fellowship. Number One had for a limited term—about eighteen months—the control of one of the then magazines devoted to propagating our belief. He had studied the Bible very deeply and formed his own conclusions, and they were not always the conclusions of anyone else. A number of people sent him articles for publication, but gradually he put them on one side, and eventually he had to fill the forty-two pages with his own writings, choosing seven different nom-de-plumes. That is an example not to follow.

Number Two was a man who was also fairly determined. If he saw he could not work with anyone he would try and get them out. We do not want that sort of thing; we want to be tolerant one with another.

Number Three was a voluminous writer; so voluminous that when he was bringing out a serial running through a number of issues of a magazine, he forgot where he was after about five instalments, and asked the editor if he would go over it, and tell him exactly where he was! He also was inclined to put out of court anyone who did not agree with him.

You may say that this great audience are not all given to writing literary contributions. Well, we can all try and work together and co-operate to produce a great bond of fellowship in our ranks; and the rank and file can do very much to increase that feeling.

There are several points upon which different schools of thought take decided views apparently antagonistic. I want to mention one old British-Israel champion, who is now at rest—Dr. Aldersmith. He was one of my chums. We did not agree in everything, but that did not make any difference, and the beauty of it was that as we exchanged correspondence we got nearer and nearer to agreeing.

You know how in an Eastern bazaar, if you want to buy anything, the seller will name his price; that is the first price. You think it is too much, and you name your price; so between the two you come to a compromise that satisfies both. I am giving this illustration to show what I mean with reference to a Scriptural interpretation which concerns our British-Israel belief, and that is what are called the seven prophetic "times." Those of us who are Bible students, especially of those particular portions of the Bible in which those periods of time are referred to—especially the Book of Daniel in the Old Testament, and the Revelations of S. John in the New Testament—will know there are certain periods of time—"seven times"—"time, times and half a time," sometimes described as forty-two months. There is one school of thought, of which Dr. Grattan Guinness was a great exponent, which considered that those periods of time worked out exclusively on a scale of a day for a year of history, and so they see all the fulfilments in great epochs, empires, spiritual tyrannies, and so on. Then, there was another school of thought which taught that those same periods of time—the Baxter School—work out on the scale of a day for a day, so that they are fulfilled to the very End. There seems, of course, to be no compromise possible between the two, but Dr. Aldersmith and I, in writing about these matters, agreed in the end that it was perfectly possible that both might be true; that whereas we have been going through all these seven times in past history, and they are running out in these years that are now current, in the sharp trouble at the very last they may be fulfilled literally on a scale of a day for a day. It is best to think of these things, because if you stick to one side you may miss the other. Remember that in many of these matters there is more than one side to them, and I think you will then come to a happy frame of mind.

It is very wonderful to me. I began attending British-Israel meetings in a little room in St. Martin's Lane. I can see the gradual growth from those small beginnings—to Fetter Lane, Caxton Hall, and to the Royal Albert Hall. We cannot always fill the Albert Hall, but we can always get a good gathering in this wonderful building erected near the shrine of the ancient British Throne in Westminster Abbey. It shows how our Movement is spreading. In those early days we did not have many Clergy; thank God, we have a good many of them to-day. We had a few doctors, and Army officers and so on, but we have a great many more to-day. Great meetings are a great thing, but do you know my experience has been that good meetings are those also when we get two or three at each side of the fireplace in the drawing-room asking and answering questions. Gather your friends together in your own homes, ask them to bring their Bibles, and if they have never heard of it tell them about this wonderful revelation of British-Israel Truth.

SYNCHRONOUS HISTORY.

By D. Davidson.

In compiling the historical section of "The Great Pyramid: Its Divine Message" the only important series of astronomically dated records that were not considered are those referring to the risings of Venus in certain dated years of Ammizaduga, a king of the First Dynasty of Babylon. The reason for the omission is that I had no translation of the records nor any reliable data concerning them. The omission is mentioned on page 441 of "The Great Pyramid."

One very persistent critic submitted that my own chronology was disproved by Ammizaduga's Venus records. When, however, I came to investigate the matter, I found that the eminent Dutch astronomer and Assyriologist, F. X. Kugler, had, by means of these records, fixed Ammizaduga's reign at the same dates as I had obtained for the reign from altogether independent data. Kugler therefore gives the First Dynasty of Babylon ending in 1750 B.C., as in "The Great Pyramid: Its Divine Message," page 324.

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THE BABYLONIAN VENUS DATE.

The facts concerning the Babylonian Venus records are dealt with in my "Connected History of Early Egypt, Babylonia and Central Asia," Chart No. 24. The definite chronological fixing is supplied by the record of Ammizaduga's sixth year. This occurs in a late Assyrian copy of an earlier Babylonian tablet; the Assyrian text consisting of *astrological omens* based on the various *astronomical occurrences* recorded. From this it is clear that *earlier observations of Venus* were employed as the basis of *predictions* for the calculated recurrence of the circumstances of these observations during Ammizaduga's reign.

Now, by the Tables and Rules of pp. 502–510 of "The Great Pyramid: Its Divine Message," in the Babylonian luni-solar year beginning in the spring of 1916 B.C. and ending in the spring of 1915 B.C., Day 1, Month 1, coincided with March 30th (Greg.), and Day 1, Month X, coincided with December 22nd (Greg.). According to Dr. Fotheringham's calculations, Venus rose on the latter day after having been invisible for three days. The same coincidence occurred at the visible new moon of Day 1, Month IX, in the luni-solar year 2036–5 B.C., but on this occasion, as Dr. Fotheringham states, the latitude of Venus was too small "to permit a period of only three days' darkness for this planet." In the Assyrian text of the astrological omens, however, Venus is given as being invisible for three days before its rising on Day 1, Month IX, and the occasion is given as for the sixth year of Ammizaduga. This could not be for year 1916–15 B.C., when the three days during which Venus was invisible ended on Day 1, Month X. The previous observation, with respect to Day 1, Month X, in 1916–15 B.C., was clearly employed as the basis of prediction for the astrological omens forecasted for Ammizaduga's sixth year, with respect to Day 1, Month IX, for 2036–5 B.C.

The above conclusion is based on the general Babylonian, Assyrian, Aramaic and Hebrew rule for the beginning of the luni-solar year. According to this rule, the full moon of Day 1, Month I must be the first full moon after the Vernal Equinox. That this rule was followed at the time of Ammizaduga has been proved by Kugler. The date harvest falls in August-September and renter and owner divided the dates in October. By the rules of intercalation for the luni-solar year Month VIII would coincide with October for the earliest beginning for Month I, and Month VII would coincide with October for the latest beginning for Month I. In the period of Ammizaduga the date harvest was divided between renter and owner in Months VII and VIII, and contracts for renting fields are dated in the same months, obviously after the harvest had been gathered. This proves that Month IX did not begin in December at this period, and therefore that the Venus record of Ammizaduga's sixth year belongs to the luni-solar year 2036–5 B.C. The necessary authoritative references relating to this matter are given in my "Connected History," Chart No. 24.

ABRAHAM TO THE EXODUS.

The importance of this fixed astronomical dating is that it enables us to fix the chronology of Abraham's life from Babylonian sources. By a co-ordination of the events described in Genesis xiv, 1–9, and the events described in the dated records of Hammurabi's reign, the twelve years' servitude of Canaan is fixed as extending from 1921 B.C. to 1909 B.C., and the Call of Abraham is fixed at 1916 B.C. (my "Connected History," Chart No. 24). Paul in Galatians iii, 16, 17, gives the 430 years of Exodus xii, 40, as extending from the Call of Abraham to the Exodus, and Josephus (Antiq. II, xv, 2) confirms this. This places the Exodus in the spring of 1486 B.C. In Africanus' version of Manetho's Egyptian *King Lists* this appears as the date of the fifth year of Menephtah. Manetho, as quoted by Josephus (*contra Apion*) states that Menephtah was the Pharaoh of the Exodus, and the record of the Egyptian version of the Exodus is dated in Menephtah's fifth year. This record claims that the Egyptians annihilated the "seed" of a *landless* people—men and women—Israel.

As some Egyptologists have taken liberties with the text of Manetho's King Lists, it should be explained that Manetho (Africanus' version) gives 1,050 years (stated total) for the period from Dynasty XIX ending to the end of native history. The difference is explained by the XXth Dynasty *Harris* Papyrus as due to a long interregnum between Dynasties XIX and XX. Manetho gives 88 years from Menephtah's fifth year to the end of Dynasty XIX. From the fifth year of Menephtah to the end of native history, by Manetho, is therefore 1,138 years. Syncellus gives the received Epoch of native history ending. as the Epoch of Okhos, 348 B.C., 16 years before Alexander's coming to Egypt 332 B.C. Manetho's date for the fifth year of Menephtah is therefore 1486 B.C., *i.e.* 1,138 years prior to the Epoch of Okhos, 348 B.C.

I have shown in "The Great Pyramid: Its Divine Message" that Biblical history and the astronomically dated records of the ancient Egyptians independently give 1486 B.C. as respectively the date of the Exodus and the date of Menephtah's fifth year. I have also shown that 1486 B.C. is indicated by the astronomical chronology of the Great Pyramid as the pivotal date of its historical prophecy. In the Old Testament the Exodus occurs at 2,513½ solar years of Adamic history, and in the Great Pyramid, the pivotal date of history, at the spring of 1486 B.C., is given as occurring at 2,513½ solar years from the zero date of the Pyramid's chronology system. This identity fixes the zero date of Biblical and Pyramid chronology at the autumn of 4000 B.C. Egyptian chronology confirms that this was a Zero Epoch of the ancient Egyptians, unless it can be deemed an accident that 3,652 solar years—Ten Great Years—intervene between 4000 B.C. and the Egyptian Epoch of Okhos at 348 B.C.

ANOMALIES.

Why this matter requires constant reiteration—particularly in relation to the Exodus—is for the reason that Egyptologists and Assyriologists are being constantly swayed from allegiance to one theory to allegiance to another. In regard to the Exodus, opinion changes from the theory of an Exodus of Hyksos expelled from Egypt at the alleged date 1580 B.C., to the theory of an Exodus under Menephtah at the alleged date 1220 B.C. At present the prevailing tendency is to accept the Hyksos identification and an Exodus date about 1580 B.C. The Hyksos identification is impossible, however, unless we reject the Biblical account.

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It would be possible to understand why evidence should be rejected from some sources, and accepted from other sources, were it not for the fact that *the evidences from all sources are in complete agreement for an Exodus in* 1486 *B.C., in the fifth year of Menephtah.* What peculiarity is there about facts concerning the Exodus that induces scholars to adopt a course that would not be tolerated either in business or in courts of law? The simple fact is that the Old Testament narrative is the essential factor of co-ordination.

NOTES AND QUOTATIONS IN RELATION TO BRITAIN-ISRAEL.

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc., &c.

[The following articles should be read with the thought in mind that they are not intended as a glorification of the Empire, nor of the Anglo-Saxon people, but as a recognition that Jehovah, the God and King of Israel, has in the Celto-Saxon people the basis of His Kingdom on earth. The Anglo-Saxon people have been trained for ages to be the Administrators of that Kingdom, and to carry its benefits, its liberty, and its peace to all mankind.]

No. 5.

Senator Frye, of the United States, lauds Britain in strong terms as follows :—

"The King of Abyssinia took a British subject named Bell, many years ago, carried him up to the fortress of Magdala on the heights of a rocky mountain, and put him into a dungeon without cause assigned. It took six months for Great Britain to find that out. Then Great Britain demanded his immediate release. In less than ten days after the refusal was received, 10,000 British soldiers, including 5,000 Sepoys, were on board ships of war and were sailing down the coast. When they reached the coast, they disembarked, marched across that terrible country, a distance of 700 miles, under a burning sun, up the mountain, up to the very heights in front of the frowning dungeon ; then gave battle, battering down the iron gates and the stone walls, reached over into the dungeon, and lifted out of it that one British subject, King Theodore killing himself with his own pistol. They then carried him down the mountain, across the land, put him aboard the white-winged ship, and sped him to his home in safety. That cost Great Britain $2,500,000, and made General Napier, Lord Napier of Magdala.

"That was a great thing for a great country to do—a country that has an eye and can see all across the ocean, all across the land, away up to the mountain heights, and away down to the darksome dungeon to one subject of hers out of her 380,000,000 of people : and then has an arm strong enough, and long enough, to stretch across the same ocean, across the same lands, up the same mountain heights, down to the same dungeon, and then lift him out and carry him home to his own country and friends.

"*In God's name, who would not die for a country that will do that?*"

Mr. Cassamally Jairazbhy, vice-president of the Bombay Branch of the Moslem League, uses these words in relation to the policy of India during the Great War :—

"When the history of the war comes to be written, there will be no more interesting and glorious chapter than the bright page dealing with the despatch of Indian troops for the defence of the Empire, the heroic part played by them in upholding the glory of the Empire, and the loyalty shown by her princes and peoples, who are all animated with the desire to wipe out a common foe. This war is meant to decide if modern civilization shall be ruled by brute force, or by the enlightened will of free peoples. India has furnished the only possible reply, which has found eloquent expression in the great wave of loyalty that has swept from the Himalayas to Cape Comorin, and from Mandalay to Karachi."

New York Life makes a strong statement concerning the UNBEATABLE BRITON :—

"Scold Great Britain by all means ; but, oh, brethren, try to do it with intelligence. 'Beaten in this war,' is she? You will find, Judge, that she is not only unbeaten but unbeatable. Called upon to be all things to all men, and Nemesis to the Germans, she has slipped up in some particulars, but she is not only going still, but going strong, and she is to-day the one unbeatable factor in the Allied combination."

Without knowing it, the *New York Life*, in its own language, quotes the Scripture statement :—"*No weapon* formed against thee shall prosper."

These two authorities are talking of the same people, viz., *Britain-Israel.*

A STRANGE GIFT.

In the following, we have a human as well as a divine gift of the Holy City with its environing land.

The Rev. W. H. Hutton, Archdeacon of Northampton, wrote to the *Times*, December 12, 1917 :—

"At Reading, on March 17th, 1185, Heraclius, Patriarch of Jerusalem, gave to King Henry II, the KEYS OF JERUSALEM, the KEYS of the Holy Sepulchre, and the ROYAL BANNER OF THE KINGDOM, and said to him, the king, 'In thee alone, after God, do the people of the land put their trust.'

"And King Henry answered : 'May OUR LORD JESUS CHRIST, THE KING OF POWER, be the DEFENDER OF HIS PEOPLE, and we will be HIS FELLOW-WORKERS to the utmost of our power'."

Then the Archdeacon adds these remarkable words :—

"Never to this day has an English King been able to redeem his promise ; and I think the whole Empire will feel that none has been so worthy to redeem it as he who now reigns over the British Empire. As I write, the bells of this Cathedral Church are ringing our thanksgiving for a victory deferred for so many centuries."

Jerusalem with Canaan had been given to the British, the covenant people, nearly 2,000 years before Christ, by a direct act of the Almighty. It was a fitting and logical act for the Patriarch of Jerusalem to officially hand over that city to King Henry II.

As from November 1st, Palestine has for the first time its own currency since the days of the Maccabeans. The Palestine pound is now equal in value to the British pound. It is divided into 1,000 mils.

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WEEK BY WEEK.

BY A. R. H.

REVIEWING Commander Kenworthy's latest book "*Will Civilisation Crash?*" *Michael Temple* writes :—" I can find no words sufficiently forcible in which to commend to the attention of all thinking men, this penetrating and ruthless analysis of *the peril which overhangs the world to-day.*

" He cannot prophesy smooth things because it is the terrible truth that the drift towards *a world conflict* is as strong to-day as it was in the years immediately preceding the Great War, *and is daily growing stronger and more irresistible.*

" He writes with the authority of a man who has an intimate knowledge of war and statesmanship and who has studied on the spot each problem he has to present.

" The greater part of the world is arming in obedience, it would seem, *to some half-blind instinct in the nations of*

SWIFTLY APPROACHING CONFLICT,

and we have to face the fact that even with the great forces of GERMANY and AUSTRIA reduced to skeletons, *there are now in Europe more men under arms than there were in* 1913."

Meanwhile a *Daily Mail* reviewer writes :—" *Commander Kenworthy* finds peculiar danger in the attitude of the SOVIET STATE which he, somewhat *incorrectly* calls 'RUSSIA.' The SOVIET STATE is an *Asiatic* State with *Asiatic* [1] ideas, and a hostility 'directed not so much against the policy of any particular nation as *against the social fabric of Western Civilisation.*'

" ENGLAND, however, is the special target of Soviet malignancy : 'In the ten years since the end of the World War, RUSSIA has prevailed against ENGLAND both in PERSIA—and AFGHANISTAN.'

" At this critical moment ENGLAND finds herself involved in MESOPOTAMIA, in conditions which the late *Sir Henry Wilson* [2] deplored : 'with one of the most indefensible and lengthy of land frontiers, without a loyal and dependable native population to assist in defending it, threatened *to the North* by the TURKS [3] . . . *to the East* by PERSIA,[4] in danger of falling (entirely) under BOLSHEVIST [5] influence."

The foregoing testimony is right along the lines of the testimony long given by British-Israel teachers from the point of view of Biblical prophecy.

In days when a certain section of the public Press essays to isolate British-Israel testimony and charge it *alone* with the responsibility for " universal war talk," it is well that all should know that our voice is *not* one alone, but *one of many* voices crying in the wilderness of national blindness and moral lethargy.

From all human standpoints, the position of the Kingdom to-day, in relation to war and disarmament is critical indeed.

And when Mr. David Lloyd George—whose Celtic genius stood the KINGDOM in such great stead during the last great struggle—warns the NATION saying : " Another war overhangs EUROPE ; *it is not only imminent but practically inevitable,*" [6] his counsel is worthy of due respect.

Meanwhile Britain's practical contribution to the cause of world peace is illustrated by the fact that whereas in EUROPE there are to-day " more men under arms than there were in 1913," Brith'ain's military forces (in spite of all the " machinery of fighting in the air," which, since the war " has complicated so enormously the problems of defence," and which, as an entirely new element has had to be taken into account), stand at a figure considerably below her 1913–14 standard of 330,000 fighting men.[7]

Well might *Sir Douglas Hogg* conclude " *We have done our share* of disarmament." [8]

And yet, urged to disarm in January, 1914, *because* " the sky had *never been so clear*," [9] the KINGDOM once again to-day [10] is required *still further to disarm although* " the sky is red and lowering!" Can chaotic thinking rise to greater heights than that?

Thus *Lord Cecil* [11] testifies to the influence of Brith-ain, LAND of the COVENANT :—" If we oppose an international proposal it is bound to fail ; if we support it, it is likely to succeed.

" The future of EUROPE is *more in our hands than in that of any other Nation.*"[12]

" With courage and vision

WE CAN SAVE " [13] EUROPE ;

if we have not the courage and vision, the future of EUROPE is black indeed. ENGLAND should lead the forces of peace and

---

[1] This correction is reminiscent of *Princess Troubetzkoy's* declaration " A common mistake made by most speakers and statesmen is that of calling the Communist Government in MOSCOW a *Russian* Government. May I point out that the Soviet Republic does *not* call itself *Russian*, but, on the contrary, issued an official order to the effect that they are the 'Union of Soviets.' Their policy is an *International* Communistic policy, and one that is *hostile* and *foreign* to Russia as a nation."

Further comment on this testimony may be found on page 296 of the 1926 volume of the NATIONAL MESSAGE. It might profitably be compared with Bishop Bury's declaration recorded on page 11 of the January 1st issue, N. M. & B. for 1927.

The word " Asiatic " is now commonly used to avoid the charge of Anti-Semitism. Stalin has the Jewish opposition largely in check at the present time, but there is evidence that they will eventually be restored in full power. The Russian people will only fight if they believe their country to be in danger from the outside. This idea is being deliberately fostered by false alarm war-scares officially engineered by the Moscow Government. Thus the alien ruling minority aim to secure the full backing of the Russian people for ultimate aggressive purposes

If Britain is drawn into conflict with Russia, it will not be because she bears anything but good will toward the Russian people as a people. She will be fighting the Soviet Government.

Ezekiel prophesies that one-sixth part of the army invading Palestine from the North will be " left " or " slaughtered." See marginal reference to Ezek. xxxix,2, A.V. This would *not* very considerably reduce the total population of one hundred and twenty millions, many of whom would survive and, during the Millennial reign, come within the all-embracing boundaries of the Kingdom.

[2] See Correspondence item, N. M. & B., 9-7-27

[3] Compare " Togarmah of the North quarters " of Ezekiel xxxviii, 6.

[4] See Ezekiel xxxviii, 5.

[5] Compare " Meshech and Tubal " of Ezekiel xxxviii, 3. Moscow and Tobolsk.

[6] At the Queen's Hall, London, 24-10-27.

[7] Even in Moses's day 1490 B.C. Israel had a standing army for defence of 600,000 men. See the Book of Numbers, chapter i. Britain, to-day, with her enormous population and tremendous overseas and international commitments has only half that number!

[8] For complete statement consult reports of the Attorney-General's speech recorded in the daily Press, 1-11-27.

[9] Mr. Lloyd George at Criccieth, 1-11-1914, and [10] London 24-10-27.

[11] 28-10-27.

[12] Compare Gen. xii, 3.

[13] The function of the redeemed Kingdom of God upon earth is to save the life of nations politically, just as the King lives as spiritual Saviour of all men individually. This role the Kingdom *can* fill because of the fact of national redemption.

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disarmament [14] and not discourage them. We are trusted partly, let us hope, on our merits, and partly because we are outside CONTINENTAL EUROPE. The safety of EUROPE lies in BRITISH hands."

But what the ordinary man in the street would like to know is: Why, if the safety of EUROPE lies in Brith-ish hands should BRITAIN be asked still further to weaken herself, when, surrounded by armed bands, she has already reduced her powers of self-protection (and ability to defend the rights of lesser nations) almost beyond the bounds of common sanity?

The Foreign Secretary's statement [15] is, therefore, reassuring when he declares:—"We are asked to extend to all the

FRONTIERS OF THE WORLD,

a guarantee which we have given to those Western frontiers in EUROPE which are nearest to us. We are asked at the same time to proceed with measures of *further* disarmament.

"We *can* and we *must* exert our influence for the maintenance of peace.[16] We *can* and we *must* to the measure of our ability contribute to *restrain* [17] or defeat *aggression*.

"But to ask this country to place its whole resources, *the lives of all its sons*,[18] *its very existence*, at the service of an extraneous body, to be employed in every dispute—I say that is a proposition which, if it were undertaken by a country, no country *could* fulfill.

"For us of GREAT BRITAIN and the BRITISH EMPIRE there is another consideration.

"Within the LEAGUE, all STATES are equal, but all States *do not* and *will not* in case of an emergency *bring an equal contribution*, or be called upon for

AN EQUAL SACRIFICE.[19]

"It is very easy to encourage the idea that there is something selfish in the attitude of the BRITISH EMPIRE if it does not at once accept the grandiose schemes, at the invitation of some smaller Power, *which had no such obligation as ours in* 1914, *which passed through no such agony* [20] *as we passed through, and which in any further struggle would not be called upon for any comparable sacrifice*.

"We have done our part in the guarantee which we made at LOCARNO. We have done it in the share we took in the framing of the Eastern treaties.

"We have done it and are doing it by lending the weight of our counsel and our influence to spread the same

SPIRIT OF RECONCILIATION,[21]

elsewhere. I believe that it is following that policy, in *keeping our feet firmly planted on the solid earth*, however high we may try to reach towards ideals, that we may best *serve* [22] not only the interests of *our* country and our EMPIRE, but the peace and welfare of the WORLD."

Such is the policy of the KINGDOM. What a contrast is the spirit emanating from the "*Outlaw*" [23] *Soviet Government* which on the first day of this month broadcast a message to the Russian People, "*Learn the business of War!*"

Let the rulers and governments that are teaching the people *to learn war* for aggressive purposes take heed, for they are qualifying themselves for the well-earned rebuke of Isa. ii, 4!

The peaceable intentions and purpose of *the Kingdom-organisation* in the world, is evidenced by its constitution! A unitary system of government with dictatorial and all-embracing authority is an essential for aggressive purposes.

But in the *Brith-ish Commonwealth of Nations* we have a *League of autonomous Nations* united by no legal or forcible dominion, but held together by a unity which is of the spirit, a common love for and allegiance to the CROWN.

This is a KINGDOM-EMPIRE organised for defence and *not* for aggression, for peace and not for war. It is the KINGDOM of GOD, Who is "the Author of Peace and Lover of Concord."

Then if JESUS is the PRINCE of PEACE and KING of the KINGDOM of HEAVEN, who is the *author of War?*

Even the *Prince of Darkness*, the *Prince* of the *Kingdoms of this World, the Lawless One*,[24] who must shortly become manifest as "*the Outlaw*," [25] before the eyes of all men.

Quickly following on that day shall the KING of PEACE, as Desire of *all* Nations, also become manifest, and "every eye shall see *Him*."

Thus shall the CHRIST meet anti-Christ, and "the Restrainer" overcome "the Outlaw" by "the brightness of His coming." [26]

Meanwhile the most significant of facts at the present time is the manner in which the connection between Law and War, Law and Peace, is becoming universally recognised.

This much we learn from the Scriptures.[27] Until the Law is once more administered from ZION in JERUSALEM (geographi-

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[14] Britain's leaders would do well to heed the clear warning of Ezekiel xiii, 5, before it is too late. Also to ponder over the words of the greatest statesman of all time, recorded Luke xi, 21. See "Disarmament," 1½d., post free: a pamphlet obtainable from the Covenant Publishing Co., Ltd., 6, Buckingham Gate, S.W.1.

[15] For full report of speech see *The Times*, 28-10-27.

[16] The influence of the Kingdom, like that of its King, the Prince of Peace, is for peace. Why cannot the nations trust the Kingdom?

[17] Note the words "restrain" and "aggression." The League of Nations has just launched its campaign for what it terms "The Outlawry of War." The nation or person who acts the part of aggressor in the near future, will not only destroy the League of Nations, but also be regarded, in the eyes of all civilised peoples as "the Outlaw." Ferrar Fenton in his translation of II Thess. i, verses 6-9, etc., speaks of "the Restrainer" and "the Outlaw." The King of the Kingdom of Heaven, "the Restrainer" is thus seen to be exercising His restraint through His earthly Kingdom. "Restraint" is one of the influences of the Kingdom composed of people in whose hearts God has written His law.

[18] & [19] See references in article entitled "The World Crisis," N. M. & B., 1-10-27, to the manifestation of the Sons of God, and Crucifixion of the Kingdom.

[20] See footnote No. 10 in same article in reference to "The Great Agony," and Matt. xxiv, 8, Ferrar Fenton.

[21] The influence of the Kingdom toward the external nations is one of *political* reconciliation. Thus does the Kingdom follow in the steps of the King of the Kingdom of Heaven, Who, in the spiritual realm, by way of sacrifice, reconciled "all things unto Himself . . . whether they be things in earth or things in heaven" (Col. i, 20).

[22] As God's servants it is the function and duty of the people of the Kingdom to serve other nations. The King Himself is not ashamed to serve His servants (see Luke xii, 37). How gladly then should Israel serve the Gentiles!

[23] *New York Tribune*: "It is impossible to do business on the basis of international comity with an Outlaw Government like the Soviet." (26-5-27.)

[24] See Ferrar Fenton, II Thess. chapter ii.

[25] & [26] II Thess. ii, 8, F.F.

[27] See Isa. ii, 3, 4.

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l) the ideal of universal peace and international disarmament ill be impossible of realisation.

The problem before the world to-day is this. Can there e such a thing as authority without power? How can any ıthority—League of Nations or other Court of International aw—secure allegiance to its authoritative decisions without ıe employment of some kind of forcible persuasion, when ı the last resort a member refuses to listen to the voice of ason and arbitration?

The fear is widespread that the LEAGUE with its sanctions nd economic boycott, spells the attempt to abolish war by aking warfare universal.

What the world needs is an authority supported, not by uman force but divine power.

Jealousy among the nations will pass away only when arbi-ration is in the hand of One Whose judgment is unquestionably bsolutely righteous, *because* divine.

Until He come (in Whose hand will be held no "sword ıor any instrument of war")[28] Who alone *can* and "*will* reak the bow and the sword and the battle out of the earth,"[29] he safety of the world depends upon the next best defence, he PAX BRITANNICA influence of the KINGDOM, which can nly be properly administered through the medium of a strong BRITH-ISH NAVY, ARMY and AIR FORCE.

QUESTIONS AND ANSWERS.

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

QUESTION.—What proof is there that Britain was the first nation to accept the Gospel?—E. J. P. D.

ANSWER.—It is not always easy to know to what extent things which are evidential may be accepted as proved, inasmuch as it is frequently difficult to affirm where evidence ceases and proof begins. The whole of life is built upon hypotheses, which everyone assumes to be true, but regarding which in many cases proof—actual scientific proof—may be lacking.

Again, proof of certain things may be clear to and accepted by some people or scholars, and rejected by others. This applies in the case of religion and revelation. For example, an atheistic or agnostic scholar will deny the evidence or proof of Christ's resurrection, whereas the Christian scholar feels that there is abundant proof of it.

The same argument applies to British-Israel Truth. To many people there is proof abundant of it; to others there is not. Pontius Pilate on one very solemn and sacred occasion asked of our Lord, "What is truth?" Many thinkers to-day ask similarly, "What is proof?"

But, there is very strong evidence to show that Britain was the first country outside Palestine to accept the Gospel. When our Lord was about to ascend, He said to the Apostles, "Ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto *the uttermost part of the earth*" (Acts i, 8). The words in italics quoted here are very significant. Christ did not say "parts" but "part." After the conquest of Claudius in A.D. 43, Britain was in part occupied by the forces of the Roman Empire, and remained thus for four centuries. The Britons were never actually conquered by the Romans, but it is more correct to state that the Romans occupied Britain for that length of time. "The uttermost part of the earth" would in all probability imply the "uttermost part" of the Roman Empire, just in the same way as the words "There went out a decree from Cæsar Augustus that all the world should be taxed" (Luke ii, 1) meant obviously "all the Roman world," and not the whole inhabited globe! If Jerusalem (where Christ was speaking on the Mount of Olives) be taken as the centre, the circumference of the circle having the longest radius within the bounds of the Roman Empire would cut through Britain, thus suggesting that Britain was in the mind of our Lord when He gave the Apostles the great missionary command.

In support of this there is early evidence to show that Britain accepted the Gospel within a few years of our Lord's Ascension. The persistent tradition with regard to Joseph of Arimathea and his band of disciples arriving at Avalon (Glastonbury) is too well known to be repeated here. Dorotheus, Bishop of Tyre, tells us that Simon Zelotes, one of our Lord's Apostles, who must have accompanied or followed Joseph of Arimathea to Avalon, was crucified here in Britain, while the same Bishop tells us that Aristobulus (mentioned in Rom. xvi, 10) also came to Britain, and we gather that he was the father-in-law of St. Peter. He was consecrated Bishop by St. Barnabas, and was then appointed by St. Paul as the first Bishop in Britain. Baronius, the well-known Roman writer, who mentions as evidence certain MSS. in the Vatican, tells us that Mary Magdalene, Lazarus and Martha also came to Britain.

Further, from other sources, chiefly from the witness of Theodoretus, Bishop of Cyropolis, we gather that "Paul preached the Gospel to the Britons and others in the West" after his Roman captivity (*De Curandis Graecorum Affectionibus* Lib. IX). Let me refer you also to St. Clement of Rome (*Epistle to the Corinthians*, iii, 13, 14); Speed (*History of Great Britain*, Chap. ix); Cave (*Lives of the Fathers*, Introduction, Chap. ix); Stillingfleet (*Origines Britannicae*, Chap. i); Gildas, *Works*, Section 8, etc., etc.

Every educated Roman held Britain in great respect in those days—*cf.* the words of Tibullus—

"Te manet invictus Romano Marte Britannus,"

i.e., "The Britain remains unconquered by Roman arms" (Lib. IV. Carm. i, 149). And as St. Paul had already become acquainted with the Celtic language during his visit to Galatia, it were but natural that every reason should present itself to him for cherishing and pursuing a desire to visit Britain himself and to preach the Gospel here; see further Bishop Lightfoot's *Commentary on St. Paul's Epistle to the Galatians* Dissertation I, p. 251.

[28] II Esdras xiii, 9.

[29] Hos. ii, 18. The successful result of *His* judgment, at the great World Disarmament Conference to be called at the close of the coming final phase of world hostilities, is recorded Isa. ii, 9.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

REGULAR meetings will be held at Headquarters until further notice, 6, Buckingham Gate, S.W., on Wednesday afternoons at 3 and on Thursday evenings at 7.30. All invited.

* * *

The Annual Sale of Work conducted by the Women's Auxiliary on November 7th and 8th was a decided success. It was opened with a suitable speech by the President of the B.-I. W.F., Major Knowles, O.B.E. A fine collection of useful and ornamental articles in great variety had been generously contributed by a large number of members and friends, and a brisk sale was carried on during the two days from 3 to 9.30 p.m. The stall of articles from Jerusalem and Damascus had a good share of patronage. The total financial result exceeded that of last year. The President thanked all the donors for their kind contributions. We are deeply indebted to the members of the Women's Auxiliary for their excellent and devoted work and to the stall-holders for their successful sales; they were Mrs. Leech, Mrs. Vickery, Miss McEwan, China Stall; Mrs. Doo, Mrs. Vincent Wright, Mrs. Hamilton Short, Misses Alexander, Baker, Eglin, Balkwell, Fancy Stall; Mrs. Van de Kiste, Misses Hornibrook, Smith, Van de Kiste, Produce Stall; Mrs. Macdonald, Mrs. Garrison, Jerusalem and Damascus Stall; Mrs. Fletcher Stevenson, Sweet Stall. Mrs. Cameron and Mrs. Badcock, Cashiers. Musical items were rendered by Mrs. Doo, Miss Hilda Morey, Miss Van de Kiste, Mr. Harrison Hill and Mr. Lynam Knight; the last-named gentleman gave some telling recitations. Brief addresses were given by the Rev. Pascoe Goard and Mr. Garrison. Specially excellent teas were served in the afternoons and suppers at night by Mrs. Zoe Bell and her personal staff, assisted by Mrs. de Courcy Hamilton, Mrs. Nock, Misses Alexander and Modin, and others. Miss Bird and Miss Modin sold refreshment tickets. To all we offer our best thanks. It was a very pleasant and happy time for all concerned. A special word of praise must be given to Mr. Charles A. Edmonds for his most artistic arrangements and erections for the stall-holders, those for the Eastern section and Ye Old China Shoppe were particularly effective.

* * *

There are several interesting and valuable articles left over from the Eastern Stall very suitable as uncommon Christmas gifts, varying in prices from 1s. 6d. to £25. Many of our readers who were not able to attend the Sale may wish to purchase these articles, which include richly inlaid mosaic boxes at 6s. 6d., 16s. 6d. and £2 5s.; ditto stands or stools at 25s. and 42s., one at 84s., a very handsome chair at £25, a sofa or settee at £22 10s., brass-ware, trays and bowls, etc., all from Damascus. The Jerusalem articles in genuine Palestinian olive wood include boxes, rulers, paper knives, etc., etc. We shall be pleased to send articles to the value of the amount sent us, and we venture to suggest to our friends and supporters this method of helping the Federation, because the whole amount goes to the funds and the sender gets value in return. For those who can call at Headquarters we have arranged that the goods shall be on view all next week, unless sold before the week is out.

Mr. Dargue, of Halifax, gave an interesting address on "The Great Pyramid" for our Liverpool Branch on November 10th to a representative audience. Mr. John Leech, K.C., is to speak for the Branch on November 24th on "Israel's Privileges and Responsibilities"; a crowded audience is expected.

* * *

Mr. Morey has been very active in the Southern area. The branch at Dorking has been revived and meetings are now being held with large audiences. Two lectures have been given at Portsmouth with encouraging results. Four very successful meetings have been held at Salisbury. A crowded meeting in the Town Hall at Gravesend was presided over by the Mayor. Mr. Morey has also addressed two meetings each at Herne Bay, Folkestone, Dover and Croydon. He commenced a new movement at both Farnham and Tunbridge Wells, assisted at the last named by the Rev. Dr. Mountain and Mr. P. W. Thompson, M.A. At Dover, the President of the branch, Lt.-Col. Smythe, presided, supported by the Rev. Mr. Simeon, M.A. Among the audience were a number of people to whom B.-I. was new; they were much impressed and they said they had something quite fresh to think about. This week Mr. Morey is at Worthing, Horsham and Barking. On Monday evening next, he is at St. Matthew's Church, East Croydon; on Tuesday, at Dorking—Oddfellows Hall; on Wednesday, at Bexhill-on-Sea, at 3 p.m., in the Social Centre, Chairman, Canon Savage; also at 8 p.m., Chairman, General H. O'Donnell, C.M.G.; on Thursday, at Rye; and on Friday, at Blackheath—Y.W.C.A.

* * *

Mr. John Leech, K.C., has had a full week in the North. Next week he is at Manchester—Tuesday; Wigan—Wednesday; Liverpool—Thursday; and Southport—Friday. The Rev. Joseph Gay has this week been to Stratford, E., Battersea, Portsmouth, and Hastings. Next week he is at Norbiton and Oxford, the latter on Thursday, 24th inst.

* * *

The Rev. T. H. Whitehouse is at Folkhouse, Erdington, Birmingham, on November 21st. From Tuesday to Friday, inclusive, he is at St. Paul's Church Institute, giving eight instructional addresses at 3 and 8 each day.

* * *

The Rev. G. W. Plasting will lecture at Windsor Café, Market Place, Durham, on 24th inst., at 7.30. Mr. Daniel Farmer will lecture for our Bristol Branch in the Rotary House, Colston Street, on November 21st, at 7.30, and the following day at 3 and 7.30; also for our Bath Branch on November 23rd, at 3 and 7.30 in the Assembly Rooms.

* * *

The Rev. Pascoe Goard and Mr. Garrison are lecturing in the Town Hall, Birmingham, on Monday, November 28th, at 7.45; the former on "The Approaching World Crisis," and the latter on "The Great Pyramid," with lantern pictures. Reserved seats, 3s. and 2s.; unreserved, 1s. Plan and tickets at Messrs. Priestly's, Colmore Row. On the following day, November 29, at 3 and 8, they are at the large Town Hall, Hove, Sussex.

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"Woe unto you, Pharisees! for ye tithe all manner of herbs and pass over judgment and the Love of God."

A PROMINENT CHURCHMAN recently declined to preside at an Anti-Vivisection meeting. He supported Vivisection on the grounds that "Research" on these lines had been of benefit to humanity!

Does he then think so highly of humanity's material benefit that it must be purchased at any moral cost?

Does it appear to him a Christ-like thing to consent to profit from the protracted and cruel agonies of the living animal clamped to the operating table and opened up muscle by muscle, nerve by nerve, bone by bone, to gratify an inhuman "scientific" curiosity?

WOULD IT NOT BETTER BECOME BRAVE MEN to say emphatically: "If the cure of disease depends on the torture of creatures incapable of resistance, then, in the Name of Christ we refuse relief at such a coward's cost! remembering His most solemn charge:—

"If thy right hand offend thee cut it off, and cast it from thee! for it is profitable for thee that one of thy members perish and not that thy whole body be cast into hell."

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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.]

REMEMBRANCE DAY.

BY THE REV. W. PASCOE GOARD.

WHAT a day this was in London!

What an evening followed the day. The Albert Hall was thronged in the evening, and the proceedings were of the greatest interest. Of this our President, who was present, will write a short report, perhaps for the next issue. At night there was a procession of marching men and women, interspersed with many bands.

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

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

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

What is it that we have to remember?

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

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

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

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

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

Remember a nation on its knees on one tremendous day.

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

Remember that from that day the Allies lost no foot of ground. Remember that from that day the enemy fell back from defence to defence until the day of the Armistice. God answered the prayer of His nation and company of nations.

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

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

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

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

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

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

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

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

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

What then can prayer avail?

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

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

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

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

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

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

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

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

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

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

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CONGRESS ADDRESSES.

BY REV. DINSDALE T. YOUNG, D.D.

IT is a genuine pleasure to me to come among you to-night. I dislike very much apologising, but I am obliged to trouble you with an apology to-night. To tell you the truth I am obliged to run away presently. I have had a very crowded week, with much travelling, and have presently to go to a meeting that I am absolutely pledged to, but when Mr. Garrison asked me to come, I felt that I had better come if only for a few minutes than not come at all.

I feel immensely proud—I can say "immensely" with sincerity—and I would very much like to have stayed to hear what will be the noble addresses you will presently listen to. You will understand, I am sure, my enforced departure.

I am here to-night to say "Thank you" to the British-Israel World Federation. I want to thank you as a Christian minister for certain things whereby you have made, I think, all of us your permanent debtors.

First of all, I should like to thank you for bringing such speakers to enrich the religious life of England—I use the term deliberately—such speakers as my good friend, Mr. Goard. I consider that in Mr. Goard we have a very great accession to the ranks of the exegetists and the expositors, and I believe he is rendering an enormous service not only by the powerful speeches he delivers, but by his really rich and wonderful articles and books that are going all over the world.

We greatly rejoice that our dear friend's enriching ministry is found once more in England.

I should like to say, therefore, a hearty *thank you* to this Congress, and the Federation it represents, for having brought such a teacher among us.

I believe there never was a time when we want Bible teachers more than we want them in England to-day. We have any amount of Bible critics; we could part with them by the ship-load or by the train-load. What we want is not Bible critics, but men who will open up the Scriptures, and that type of ministry is wanted to-day—as practically it never was—in all the pulpits, in all the churches throughout the religious world, and I wish to express most sincerely the deep gratitude I feel—and I know many others feel—for the services you have rendered in enabling our friend to carry on his fine, strengthening ministry here, there and everywhere throughout this land.

I would like to say a word about my friend, Mr. Garrison. You know, we are too slow to speak words of appreciation. We lavish praise on men and women when they are dead. Why do we not praise them more while they are alive?

I do not know quite how to describe my old friend. I have known him for thirty years. I have heard him many times during that period, and really he seems younger than ever, and though it would seem that he could hardly do more work, more work he appears to do as the months pass by. I think Mr. Garrison has rendered a noble service not only to the British-Israel Cause, but to the cause of religion, and to the religion of the Empire, and we pray that he may be long spared to carry on this good work.

I also want to thank you for this splendid propaganda, especially for the great service you have rendered to the Bible. In different parts of the country people say to me what new light has come to them on the Word of God by British-Israel teaching. What an obligation we all owe to British-Israel for giving new support to the Bible and for pouring new light upon the Bible. I believe that the most tremendous question in the theological world to-day—and if I could think of a stronger word than that I would use it—the most tremendous question in the religious world to-day is the question of the Bible. We are face to face with this fact, that while the Bible is the Rock on which our religion rests, men who are supposed to be giving their lives to strengthening that Rock are doing their best to disintegrate it. And if the foundations be destroyed what shall the builders do?

It is an appalling situation, the situation we find in many religious quarters to-day. The plain fact is, what the infidels did fifty or sixty years ago they do not need to do to-day, because ecclesiastics and preachers are doing their nefarious work, and I think it is high time it was protested against. What about the morality of it? They talk about New Thought and New Theology, but here is a New Morality. What do you think of it? That men who subsist upon the Church should be seeking to undermine the Rock on which the Church rests. It is a scandal that no words can be too fiery to denounce.

Such a work, then, as you are doing at such a time as this must obviously be of great value. You are buttressing the Bible, if I may use the expression. You are showing continually how historically true the Bible is; you are demonstrating by your great speakers and your great writers—and they are great speakers and writers—you are demonstrating that the prophecies of the Bible are true, and not only the prophecies of the Bible, but you accept the Bible in its entirety as the Word of God. Now, any Society that does that has my most affectionate and zealous appreciation. I think all ministers of the Gospel—even if they do not accept your teaching—should say *thank you* to you for the fine work you are doing in defence of the Bible. There are people who say you are on the wrong line, but I do not believe them. The British-Israel Truth has done wonders in confirming people's faith in the Bible as the Word of God. There are those who say—and I hear them say; they write—and I see their writings; that your case has, to use a very familiar expression—missing links in it. Now, I do not stay to answer that argument; it is not my business to answer the argument. They say there are points in which your evidence is lacking.

Now, I am disposed to apply the *Tu quoque*! argument. Is the theory of Evolution without any missing links? It looks to me as if there were a good many members of the British Association and scientists themselves up the tree. They call in a Bishop to defend them, but some of their own brethren assail them, and I am more disposed to believe their brethren who are their critics. Missing links, indeed! But that would not be an argument that would have great cogency if it were applied all round. The system known as the Higher Criticism is a system that tries to make out a case; but a great many men of learning and piety say that their case has failed at every point. Some of the greatest scholars of recent years have said that the higher critical theory has broken down. So you see it is a dangerous argument to apply against you.

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I do not say the argument is true in respect of you, but if it were true it is not an invincible argument against you.

I believe that the British-Israel case which your scholars and teachers make out is a case that has never been successfully overthrown by argument. I hope none of the younger members of the Congress will be discouraged because certain men laugh at British-Israel. Laughter is not an argument. There are people who sneer at it, but you know there has been many a sneerer whom you would describe very exaggerately if you called him a theologian. If jibes were arguments what wonderful towers of strength some card castles would be made to appear. No, the question is not "do they smile at it," but IS IT TRUE. I love this British-Israel doctrine if for nothing else than this, that it does so confirm the Bible from cover to cover, for I love that old formula, and I believe there is no scholarship that can invalidate the inspired Word of God. Your doctrine pre-supposes that, and that is a splendid pre-supposition. You accept the Old Testament as the prophetic Word of God. You are rendering great service. I have been delighted lately in some out-of-the-way country places in the north of England to find people who have received your doctrine and who say it has made the Bible a new Book to them. I thank God that He has used your teaching in such a way.

The more I look at it, the more I feel too the light you pour upon the British Empire. The British Empire is the world's wonder to-day. I believe that since the war the marvel of it has been more manifest than ever. I believe that a great deal of the unfriendly feeling that there is in certain quarters towards Britain is pure jealousy. Jealousy is a subtle demon. Jealousy never owns itself. Robe that black demon in as beautiful a robe as you can find, and when you tear off the robe you see the blackness of the demon behind it. No wonder that other peoples should be jealous of the British Empire. Why, all the Empires of history shrivel into almost nothing in comparison with the British Empire. If I did not know much of your teaching, I should like it for the way you shed light on the great British Empire. How can our Empire be explained? There cannot be a superficial explanation. You must not have a slender and inadequate explanation of such a wonderful thing. A great fact needs a great explanation. You have a very strong, logical position. You do not meet a mighty situation with a trumpery answer. You say it is all in the Word of God. And when I turn to the Word of God and read the prophecies, and then look on the British Empire, it is simply amazing to me how one answers to the other. Even if people may not sympathise with your doctrine, I think all should feel what a service you are rendering to the Empire in showing the great, deep, splendid secret of it being what it is. It is not merely by the genius or the prowess of men that the British Empire has become what it is. The Lord reigneth, and the British Empire is what it is because God ordained it, and God prophesied it. I think that a Society that teaches such a philosophy of the British Empire should have *thank you* said to it, and if it were only as a Christian minister I should bring a hearty *thank you* to this Congress.

Then I rejoice that you are not afraid of being evangelical. The great historical evangelicals were men of mighty intellect.

You believe in the Saviour. You teach not only the Gospel for the nation, but a Gospel for the individual. You teach that Christ Jesus came into the world to save sinners, and you teach that no citizen of the Empire is living worthily of the Empire and its prophetic origin unless he gives himself to Him Who is the King of kings and the Lord of lords.

I always rejoice—when I can get to any of your meetings—in that fine example of enthusiasm shown. British-Israel speakers that I have heard have always been full of enthusiasm. They have not been men who have mumbled; they have not been whisperers; they have spoken as though they had good news to tell. I think you have conferred a great benefit on the Churches in this country by the revival of enthusiasm which you have brought. The British-Israel Congress represents light, but it also represents fire. Now that is a missing element among many Christian people to-day; they are icy, not flaming; when I read the New Testament, and the Old Testament, too, I find that God's anointed servants were baptised with fire, and I am sure that the world will not long accept religious teachers or teaching unless they are aflame with enthusiasm. Now, what is it that kindles and sustains enthusiasm? Truth, the Bible, the Spirit of God, the risen Christ, Who is also—blessed be His Name—the *returning* Christ.

There is one thing you find wherever New Theologies are. They quench the fire; they kill the passion. What is there to set us on fire except the great Gospel reality? In so far as you are standing by the old Gospel—and you are standing by it—I thank you in the Name of the Lord Jesus Christ.

It is a great joy to me to know that you have had a splendid Congress, and it is a great joy to me that your teachings are spreading everywhere; I think I might say the world over, and will you allow me to say "We bless you out of the House of the Lord."

THE HIDDEN MYSTERY.

THE REV. MERTON SMITH.

I HAVE been asked by the Secretary-General to take up as one of my subjects the geographical one of the Israel people. Time will not allow me to do that extensively, but I am going to give you as much as I can for a beginning. Let me ask you to definitely consider the subject as one of a series. I would like to say this: I believe this to be at present, perhaps, the most serious study that your minds can consider, and for this reason; that the problem that is involved in this study is the great problem of the day, the problem as to who shall ultimately win out for the conquest of the world. There is one noted claimant for the hegemony of the world, and that is Bolshevik Russia. Will he win out? There is another claimant for the hegemony of the world, and that is the Pope at Rome. Will he win out? There is another claimant for the hegemony of the world, and that is the Jew, who claims to be Israel, the Chosen People of God, and the ones to whom God has definitely promised that all nations shall serve him, and that the nations which will not serve him shall perish. That is the claim they make, and you may hear it anywhere you like to go in Jewish circles. Will they win out? There is another claimant

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for the hegemony of the world, and God has promised to give that claimant the hegemony of the world.

Now this subject involves the answer to all these tremendous questions as to who is going to win out. Is the God-dishonouring Bolshevik? Is the man of error, and his system which has deluged the world with blood for the last 1,250 years? Is the Christ-rejecting Jew? Or is Britain going to win out? That is the question. Ezek. xvii presents a wonderful picture here. "And the word of the Lord came unto me, saying, Son of man, put forth a riddle, and speak a parable unto the house of Israel." You study Ezekiel and you will find that the House of Israel is a distinct factor in the prophet's mind; the Israel nation as it was before him at Chebar represented by the northern tribes. And then Ezekiel goes on, "And say, Thus saith the Lord God; a great eagle with great wings, long-winged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar." The parable is that of Nebuchadnezzar, the mighty eagle, coming to Jerusalem, and taking away the high tree of Lebanon with the branch of the Royal House of David, and carrying it away with the young twigs thereof into Babylon, and setting it there. The mystery is here, that while this great and mighty eagle, Nebuchadnezzar, was carrying away the high tree of Lebanon and the twigs and the branches, God Almighty was also to have a hand in that day of removal, and He says, "I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent." God says, while Nebuchadnezzar is taking away the last reigning monarch of the House of David in Jerusalem to Babylon, I will take a young, tender twig, and will plant it. "In the mountain of the height of Israel will I plant it." That is the secret of the Bible, and the mystery, the hidden mystery of the Word of God. Now there is a remarkable passage here. He said when He has done this thing the fowls of the air shall come and lodge in the branches of this tree that is to grow out of that tender twig removed from Jerusalem. "It shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, and have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish; I, Jehovah, have spoken it, and have done it." I wonder if theology could give us a really good exegesis of this passage. You can look up commentary after commentary by the thousands, and you will never find a word breathed about it. There is no exegesis of this passage but the British-Israel one. No attempt is made either to give an interpretation of the Parable of the Pearl of Great Price, and of the Treasure hid in the Field. They do not take any account of them. But that is not explaining the Scriptures.

One more remark before I go on. The Books of the Law, and the Books of History, and the Psalms are forerunner prophets, and from thence down to Malachi are latter prophets. Everything in this Book from Genesis i, is prophecy, and it is all being wonderfully fulfilled.

Now away back here we have a prophetic picture. It is a scene at the birth of twins, and we have got a most important record of evidence absolutely required to settle the legal status of the heir and ruler in the House of Judah. It is a marvellous picture. It contains an episode concerning one of the five women who are placed in Scripture as the forerunners of Jesus Christ. And at the time of birth the midwife bound a scarlet thread upon the hand of Zarah, which first appeared (denoting the birthright) saying, "This came first. And it came to pass that, behold, his brother came; and she said, How hast thou broken forth? this breach be upon thee; therefore his name was called Pharez. And afterward came out his brother, that had the scarlet thread upon his hand; and his name was called Zarah." (See Gen. xxxviii, 27-30) This passage is of the utmost legal importance as settling precedence and birthright or heirship between the twins; and as settling the ruling line in the House of Judah. Now in all the names of Scripture you will find a wonderful prophetical significance, and nowhere so much as here. Zarah is the Hebrew word for "to scatter." When you say "scatter" in Hebrew, you say zarah. So Zarah was the one that was to scatter the seed. Pharez means "a breach," or the one who made a breach upon his brother. There are those who have written me to say that there is no word in the Bible to suggest that there was any breach between these two, but here it is in their names. Now Zarah, if you will consult Mr. Milner's chart, was the father of two men in whom we are intensely interested. He was the father of Dardanus who founded Troy, and the father of the one who founded the great European dynasties. These are facts, British-Israel facts of long standing. Now that was a long time ago when these two boys came into existence, and their movements were very quick. We find from ancient Irish chronology that the seed was planted in 1700 B.C. That little twig, brought over from Jerusalem by the hand of Jeremiah the prophet, was married to the Judah branch. And as Ezekiel says, "And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish." That is the mystery. The Pharez-Judah branch dried up, and the Zarah-Judah branch of the House of Israel exalted.

God's purpose was to bring His people to the appointed place. "Moreover I have appointed a place for my people Israel, and I will move them and plant them in a place of their own where they will move no more." God began to fill the appointed place, which we believe to be the British Isles, at a very early date. The tribe of Dan came into Ireland. And he took a branch of the Zarah-Judah family; and they were married. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." In 604 B.C. Nebuchadnezzar became sole ruler of a great Empire, the Babylonish Empire. In 586 B.C. God founded a kingdom which shall never be destroyed. I wonder if you are following me in these things? I wonder if you are getting hold of this gigantic truth which lies in this 38th chapter of Genesis? I wonder if you can carry it right through until we come to the present time when the great contention is with us. It is insisted by nine-tenths of the prophetic students in our Churches that the Jews are the Chosen People of God, and I am trying to show you that in 1700 B.C. one-half of the tribes of Judah were removed from the Palestinian succession.

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One more thought, that is the racial division of Israel. I have not time to go through them all, but in my little pamphlet you will find all the verses I have given you. What I want to insist on is the fact that the undivided House of the tribe of Judah was removed in the Zarah-Judah people and the Pharez-Judah people; they were removed from the remnant of Judah which afterwards became the Jews. I do not understand why it is that people so continually reject the testimony in Scripture. The Bible is perfectly clear that Sennacherib came to Palestine and took all the cities of Judah. It is perfectly clear that he carried away into captivity 200,000 of the tribe of Judah. Then the captivity of Israel, the northern kingdom, took place. They afterwards settled down here in the Isle of Wight; we called them the Jutes. I had a letter from Toronto to-day in which the writer said I was wrong because Ezekiel xxxvii is very clear that the union of Judah and Israel is to take place in the land. I turned it up, and read these words, "And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God; behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand." "And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." That is all Israel that has been gathered under the flag. There is no country in the world that Israel is not in to-day. You find them in China, in India, in Africa, and everywhere. They are scattered all over the world, and did not God say that His purpose was to scatter them? They are not all gathered, yet officially we are all here. The Union Jack tells the story that Jacob's children have been united in the greatest Empire the world has ever known. There is a wonderful plank stretched between us and the enemy. I am in hopes that the command that God has given His people Israel to close her doors until the tribulations be overpast means something. That we will be preserved. How wonderfully we were preserved in the last War.

I have referred already to that little pamphlet entitled "Our Foreign Dictators." The author does not seem to know anything about British-Israel Truth, but he tells the story of a strange economic power that is dictating the policy of this country. The strange fact is the tremendous connection between that economic factor in New York and the Bolshevik factor in Moscow. Are they going to unite? There is no lack of money. If they want to corrupt our Trade Union leaders, if they want to corrupt our agitators in India, if they want to have our troops removed from China, there is no lack of money. There is no lack of money in their attempt to turn the world against Britain. Where does the money come from? Will they win out? They will not. Read the 14th Zechariah that tells the story. And if you will study the prophecy of Zechariah you will find revealed there the whole of the economic plot that is to-day pressing the life out of our industry, and you will find the end of them both in Zechariah, and in the Book of Revelation.

Will the Pope win out? He will not. Revelation is very clear about that. The Papacy must fall; the hegemony of the world is not with him. He seems rising now; our people are going away after him by their foolish trifling and denial of the Word of God; it sometimes seems as though the people are going *en masse*. But it won't come to pass. The fall of it is sure. "It shall come to pass in the days of those kings that the God of heaven shall set up a kingdom that shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

BIBLE SCIENCE.

CONGRESS ADDRESS BY DR. W. GORNOLD.

THURSDAY, OCTOBER 6TH.

DR. BARNES, Bishop of Birmingham, has once more jumped into print with a series of statements about Darwinism that will not bear critical examination any more than will the subversive doctrines which he seeks to impose upon Christianity. He requires that we should abandon the Genesis account of Creation, the Fall, the Flood, etc., in favour of Darwinism and the *theory* of physical evolution. Dr. Barnes, equally with Bishop Gore, forgets not only the ladder by which he has climbed to ecclesiastical authority, but also the declaration of Faith upon which it rests. If he really holds these views in conflict with the foundation principles of the Christian Faith, then it is his duty to come out of a Church consecrated to the service of Christ, and no longer use it to teach anti-Christian doctrine. Then he would be free to preach and to practise any doctrines that appealed to his imagination, without interfering with people who retain their early faith.

It is time that the foundations of modern science should be as critically examined as those of Christianity. Science is nothing more than a shifting orthodoxy—a house built upon the sands of time. Concerned primarily with facts (*Scio*—I know) it has latterly become heavily encrusted with a concrete of theory. Formulated to include the known facts, theoretical science has had to alter its basis time and time again. Natural facts have ever been the same, but our knowledge of them has immeasurably increased, but always will remain incomplete. Every inflowing tide of the sea of knowledge threatens the foundations of theoretical science with its burthen of facts that are new, and "new facts" are followed by new theories.

Science has no right in the domain of causes, still less in that of principles, which belong to philosophy and religion respectively. Confined to its legitimate ground of a co-ordinated statement of facts, the revelation of the Bible is not at variance with science. What Dr. Barnes calls "the primitive conceptions" recorded in Genesis are found on examination to be not only in strict agreement with true science, but also they are better expressed. The whole process of physical evolution is nowhere more completely stated than in the single sentence: "God made man out of the dust of the Earth." It is previously stated that God *created* the original matter (*ath*-essence) of the heavens and the original matter of the earth. Then out of these elements God *made* man. The words *bra* (he created) and *oshah* (he made) stand in apposition to one another.

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But the Bible goes further than the evolution of the physical form and natural soul, and affirms a process of spiritual involution in completion of the process of physical evolution. First the human form divine: "in His own image"; afterwards the "likeness of God." The image or form, the likeness or spirit.

Materialistic science, however, affirms that human faculty, feeling, sentiment and aspiration are the results of chemical reactions. This is sheer illogical romance. Admitted that a cretin may be assisted in its physical development by the use of thyroid extract; this does not warrant us in the belief that we can go to the chemist and get two-pennyworth of Benevolence!

Science loses sight of the obvious in the multitude and complexity of its theories. The body is the instrument of the soul, designed for the expression of individual faculty, as the piano for the musician, the crucible for the chemist, the flying machine for the aeronaut. Faculty is related to instrument by function or use, but to affirm that the instrument produces faculty is to put the cart before the horse. A gramophone does not produce the score from which a record is made. Only the musician can do that. Yet even a virtuoso cannot make music on an instrument that is either incomplete or out of tune. So much then for chemical reactions as the cause of individual faculty.

Bishop Gore suggests that we should concede something in favour of the facts of historical science, and while allowing that the Bible is a great literary monument and that "parts of it are excellent," we must submit to the census of scientific opinion. But the curate's egg of partial excellence is no sort of a meal. I reject it utterly. It is the whole Bible, or none at all. Historical science was not a possible quantity before astronomy put us into relations with correct time equivalents. Modern astronomical values entirely confirm the prophetic periods and the calendarics of the Bible. The testimony of the Great Pyramid solar basis is found to confirm both science and the Bible.

Biblical history rests on consecutive genealogies, successive reigns of patriarchs, judges and kings. These are checked by definite luni-solar datings in connection with a variety of religious festivals and ordinances. There is no question of Bible chronology which cannot be submitted to a mathematical test. But now let us see where the charge of "speculative theory" is justly found to rest, whether with revealed religion or modern science.

If there are accusations of speculation and theory, they surely lie at the door of modern science.

Take the science of astronomy. Ptolemy dealt with the facts as he saw them, and formulated a system of astronomy, which made the Sun and Moon to revolve about the earth in eccentric orbits. The theory explained all the observed phenomena of lunations and eclipses. It held undisputed sway for nearly fourteen centuries. It was eventually replaced by the theory of Kepler, which required that the earth and planets revolved



Photo by] PART OF THE LARGE B.-I. AUDIENCE AT CHURCH HOUSE, WESTMINSTER, ON OCTOBER 28TH. [Mr. P. W. Barnes.]

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about the Sun, as centre of the system, in elliptical orbits of greater or less eccentricity. It fitted the facts as known, but added nothing to our knowledge of the apparent motions of the celestial bodies, which are the same to-day as when they were first tabulated by the Chaldeans. On this theory of Kepler, Newton built his *Principia*, and the dynamic theory of the universe.

But when Herschel discovered the proper motion of the Sun in space, and proved that the whole system was moving along with the Sun, the elliptical theory went by the board, because it is impossible to describe an ellipse around a moving focus without being left behind in space. Yet astronomy absurdly holds to the Keplerian hypothesis while demonstrating the supposed motion of the Sun itself! In other words, it holds a theory which does not cover the facts. Astronomy, moreover, rests on the idea that Light travels in straight lines, and all our observations are made on that basis. Yet Einstein now teaches that Light travels in a curve, and is, moreover, subject to gravitation; and some intelligent people claim to have proved this by observations made at eclipses and solar transits. Science cannot have both elliptical planetary orbits and a moving Sun; it cannot have both true and apparent positions on the duplex theory of straight lines and curves.

We hear of immense distances of the stars, and of observed positions of the nearer bodies of the sun, moon and planets. But science at the same time tells us that outside of the earth's atmosphere there is no "light" as we know it. The simple fact, shorn of all speculative romance, is that no man has ever seen a star or a planet nearer than the crystalline limit of the earth's atmosphere, and then only the image of that star or planet at the point where its rays impinge upon the atmosphere, which, in regard to light, is the detector valve, as it were, of the etheric wireless wave. We know that for a long time science hesitated between the atomic and the undulatory theory of light. The Bible has only one word for light, and that is *aur*, which is derived from the root *ar* to flow. Hence, our words Yar, Ar, etc., in connection with rivers, as Arsereth, Yar-dan (Jordan), Yar-mouth, Adiyar (River of Adi), etc. The Bible affirms the undulatory theory, abundantly proved to us by the phenomena of wireless telephony.

The theory of gravitation is none the less under suspicion, apart from the dispute as to whether it be push or pull, for if the attraction of gravitation decreases proportionately as the square of the distance, it will be found that there is not an ounce of it left at the reputed distance of the Moon to account for the immense influence it has upon the mass of the earth's waters in the production of tides. The theory, in relation to the stated distance of the Moon, does not square with the observed phenomena.

Science as modernly interpreted requires that man and the ape had a common ancestor. This common ancestor is known as "the missing link." It is vital to the theory of Darwin, who laboured long to produce a hybrid that was not sterile. Where he failed it is not likely that others will succeed. Pushed further back along the ape line we may reasonably claim ancestry with the anemone, and even the common sponge becomes a distant if somewhat ragged relative whom we can daily try to strangle in the morning bath! According to the Bishop of Birmingham, "Darwin's assertion that man has sprung from the apes, has stood the test of more than half a century of critical examination." Even if true, there would be nothing to the credit of science in adopting it, seeing that longevity is not a criterion. Ptolemy's theory of the universe held for thirteen hundred years, and was then replaced by a theory which science has since refuted or at least "improved out of existence." Dr. Barnes has need to read his Darwin rather more carefully before trying to foist upon us an unproven theory of anthropogenesis. In his famous letter to Bentham, Darwin explicitly states that "When we descend to details, we can *prove that not one species has changed.*"

Against this unproven theory of modern science, the Bible sets the Genesis account of the creation of typal forms, each adapted to its particular element, and each producing "after its own kind." We know that many primitive types are now extinct, as is also the race of the Nephelim or giant humans, but such as have persisted have kept true to type. Nature is conservative of inherent good. "God saw all that He had made, and it was very good." Nature has mothered these creatures of God with ceaseless regard to the preservation of the type. "So careful of the type she seems, so reckless of the single life" (Tennyson).

So when we observe that ever since the first hypothetical blend of the ape-form and the man-form, apes have gone on producing apes and men have gone on producing men, we have cause to ask Science how, when, where and why this cleavage began, and why it has never been repeated? Let Dr. Barnes answer these questions if he can. We have no proof whatsoever that the "missing link" ever existed. Those who think otherwise had better produce their evidence. The production of a degenerate human is no adequate answer. The impressive architecture of Babylon, Athens, Carthage or Rome antedates the building of the modern mud hut. The Adamic race, made in the "image and likeness" of God antedates the birth of the modern Hottentot. The evolutional theory is only one more instance of the surprising growth of that anomaly called "Theoretical Science," a proof to me that the world is under coercion and thinks as it is told by those in temporary authority. The doctrine of Natural Selection and the Survival of the Fittest, if regarded as fundamental, would require that the fittest brute and the greatest rogue should survive. Sir Alfred Russell Wallace in his "World of Life" has shown that these are the very people who are responsible for racial suicide. Jesus said: "Blessed are the meek, for they shall inherit the earth." Science says: "Leave all to natural evolution and in the end you will have a humanity fit to produce a heaven on earth." But even so, *you* will have no part in that heaven. You may sow but others will reap. Jesus said: "Be not deceived, God is not mocked. Whatsoever a man soweth that also shall *he* reap." Here we have no collective reaping of individual sowing, but insistence on individual responsibility and assurance of individual justice. Even a Police Court does not hold a community responsible for individual crime, nor put posterity under penalty for a man's misdeeds. So shall not the Judge of all the earth do right? I confidently affirm that the Bible is wholly scientific at such points as it touches upon natural facts, that its chronology

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and calendarics are unimpeachable, that its historical continuity is inviolable and unbroken, and that no part of that Science of Life which the Bible contains can be disposed of without assailing its integrity and destroying the whole plan and purpose of its unique revelation. The fulfilment of Scripture prophecy is the bedrock of our belief, for Christ came to "fulfil all the law and the prophets." We know from the study of prophecy that the world is even now approaching a great climacteric. That true man, the Bishop of Durham, has said: "Civilisation is parting company with Christianity. It is restoring the features of pre-civilisation—its essential cruelty, its prevalence of suicide, its squalid superstition, and its unbridled sensuality. I do not see how any candid and intelligent student of our modern civilisation can deny that a great revolt against the morality of Christ's religion is proceeding in it, and has in recent years gained formidable force." I blame those renegades of the Church who vowed themselves to the service of Christ and set out to preach the Gospel of Grace and the Gospel of the Kingdom, and who now are to be found in the rostrum jabbering the incoherent theories of scientific romance.

I am a student of Scripture Prophecy, and I know that on the great clock of the World's Horoscope it wants only twenty minutes to midnight. A voice calls from beyond the great gates of our modern Babylon: "Behold I stand at the door, and knock!" You know that voice. "Oh, yes, it is the voice of Jesus, the son of the carpenter," you may reply, "I am busy. He must wait." That was Samaria's verdict. "And no great works were done by Him in any of her cities because of her unbelief." For the same cause even the Word was withheld from them. "Go not into any city of the Samaritans, but go rather to the lost sheep of the House of Israel." For at that time, some seven hundred years after the evacuation of Samaria by the Ten Tribes of the Northern Kingdom, the sheep had wandered very far away, though at first they settled on the banks of the Arsereth which flows into the Danube and thence into the Black Sea.

No, it is not the son of the carpenter whose hand is upon the door. It is Jehovah Christ, Son of the Living God, the glory of His people Israel. He it is who knocks. And while the world sleeps in a lethargy of forgetfulness and self-indulgence, or tosses restlessly in the delirium of a consuming fever, "the moving finger writes, and having writ, moves on." *Mene, tekel, upharsin!* "Thy days are numbered—and finished. Thou art weighed in the balance—and found wanting. Thy kingdom is divided—and given to another." This was the judgment on ancient Babylon. "And in that night was Belshazzar the king of the Chaldeans slain." This also is the judgment upon modern Babylon. But not as then. For "the Son of Man shall send His angels and they shall gather out of His kingdom all things that cause stumbling and them that do iniquity. . . . Two men shall be working in a field—one shall be taken and the other left." This in obedience to the Divine command: "Gather up first the tares, bind them in bundles and cast them into the fire, but gather my wheat into my barn." And now the grain is ripe unto the harvest and the time of the putting in of the sickle is at hand. Choose ye therefore whom ye will serve, for the Judge standeth before the doors.

A CORN OF WHEAT.

By A. R. Nelson Heaver.

Rejoicing over what was thought to be a happy solution to the domestic crisis in South Africa had hardly ceased when the whole settlement was once again threatened by that astounding challenge of *Dr. Malan's*:—

"*There is no such thing as the Empire!* We are absolutely free, so free, that if England happened to be in a state of war it would not even be necessary for us to declare our neutrality.

"The Union Jack simply indicates that we are on a friendly footing with England. Whereas the national flag flies over us, the Union Jack flies between us. We can, for instance, do the same with the American flag if we are on an exceptionally friendly footing with the United States."

Here we have an outburst which is symptomatic of what many would like to believe are the logical conclusions and liberties now to be enjoyed under the new constitutional status with which the Dominions are endowed as a result of the late Imperial Conference.

But in a world of reality and hard facts, things are not always what they seem, neither do circumstances at once permit the instant realisation of our most ardent dreams and sweet imaginings!

The first responsibility of nationality and independence is that of self-defence. Not one of the Dominions is yet in the enviable position of being able to address their Mother-Britain, saying: "*Our own navy and military forces are now equal and sufficient to protect us in all conceivable emergencies. Let us now, therefore, embark upon our separate destinies?*"

Any one of the Overseas Dominions would be hard put to it indeed, if, isolated and alone, she were forced to resist the expansionist attentions of any one of the first-class *European* powers. And if this

DOCTRINE OF DISINTEGRATION

were really believed in authoritative quarters something greater than a *League of Nations* would be required to stem the tide of cupidity aroused in the minds of *European* nations, at the sight of the choicest portions of a dismembered Empire, awaiting foreign occupation for the mere asking.

No! The protection and solid unity represented in the legal declaration: "*Autonomous Communities within the Empire united by a common allegiance to the Crown*," will be found by experience to be stronger and more enduring than any forcible system of dominion yet invented by the wit of man.

For the first time in the history of humanity we find a group of nations held together by that spiritual unity upon which a family stands or falls together. And a *Family* of *Nations* whose *Father*[1] and *Husband*[2] is God, will endure throughout the ages, for it is the nucleus of the Kingdom-Empire which is to embrace all the peoples of the earth into *one* great Family.

But the misunderstanding and confusion attendant upon the manifestation of this Kingdom—presenting as it does a political

[1] Hosea xi, 1, and Matt. xii, 43.

[2] Hosea ii, 16. See marginal reference to the name "Ishi"; also Isa. liv, 5. From the time of the Exodus the relationship between God and His Brith-ish People was described as being that of Father and Son. Under the more intimate terms of the New Covenant, the relationship of the now developed Brith-ish Family of Nations (The Bride), to Christ (and His Body which is the Church) is described as that of Husband and Wife.

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phenomenon so unlike anything seen or heard of in the world before—must necessarily be widespread, until time has made of mental adjustment a perfect work.

And since the BRITH-ISH PEOPLE themselves hardly, as yet, fully realise or understand the wonder or true meaning of the Kingdom-organisation, of which under GOD they are co-creators, we must not expect a too ready acceptance and understanding from the minds of other peoples.

Dr. Malan's declaration is strikingly reminiscent of *Wickham Steed's* experiences when lecturing on the BRITISH EMPIRE, recently, to Continental audiences in PARIS and BERLIN.

Once he was told that "*the British Empire was dead and buried*, and was taxed with having hidden from his hearers the chief event of the recent past."

"There was no guarantee that the BRITISH EMPIRE would *not* die," *Mr. Steed* explained. Neither was there any guarantee that any of the persons present would not die. But that did not prevent them from coming to hear him, or from behaving as though death was out of the question.

"They all went on living and working. The BRITISH EMPIRE was doing the same."

Now this is an ingenious explanation as far as it goes. And it just shows what ingenuity is called for when attempting to explain the anomalous existence of a KINGDOM-EMPIRE which is "*not of this world*," to *Gentile* audiences.

But there is one serious flaw in his argument which states that there is no guarantee that the BRITH-ISH EMPIRE will not die.

There is such a guarantee. For the BRITH-ISH EMPIRE is the EVERLASTING KINGDOM-EMPIRE of Dan. ii, 44.[3] It is an EMPIRE which shall never be destroyed. It is a KINGDOM which shall stand for ever.

In other respects the analogy is wonderful and complete.

For *if* the BRITISH EMPIRE really *did* become dead and buried at the IMPERIAL CONFERENCE, as so many fear and imagine, *it was only to the end that it might rise again with renewed life and power!*

"*Except* a corn of wheat fall into the ground *and die*, it abideth alone; but *if* it die, it bringeth forth much fruit."[4]

Thus spake the KING of the KINGDOM OF HEAVEN regarding Himself—His death, and resurrection.

And what if, in these last days, the KINGDOM for which He died, should be called upon to go *politically and constitutionally* through somewhat of the same experience?

For *if* the IMPERIAL CONFERENCE spelt the death of the BRITISH EMPIRE, it *also* saw the resurrection of KINGDOM which is "*not of this world*"—a KINGDOM which nevertheless "*opens up a new horizon to the life of peoples*"[5]—a family of Nations held together by no legal or forcible dominion, but a common allegiance to the throne of DAVID.

Utopian! Impossible! Ridiculous! say the world's wise men. But there it is. It exists. Who can explain the phenomenon?

Applying the words of our LORD regarding Himself, to His KINGDOM in the earth, we might truly say: "*Except* the seed[6] of the KINGDOM die, it abideth alone, *but* if it die, it bringeth forth much fruit."

The seed of the KINGDOM is thus destined to develop into a TREE whose branches shall provide shade and shelter for all nations.[7]

And if our unenlightened friends persistently insist upon the

THEORY OF DISASTER,

let us boldly meet them on their own ground with the spirited challenge: "*Except* the BRITISH EMPIRE *had* become dead and buried at the IMPERIAL CONFERENCE, *it would not to-day be living a deathless life of renewed capacity for fruitfulness and service to all mankind.*"

True, up till the time of the *Imperial Conference* the BRITISH EMPIRE, in outward form and appearance, seemed to the casual observer to be much alike the type of *Empire* with which the world had ever been familiar.

But now the KINGDOM is and can be hid no longer. Now the EMPIRE has undergone a metamorphosis so vital, so amazing, so complete, that to the outside world of thinking men and women it appears to have no real existence at all.

It is a phantom EMPIRE. An EMPIRE which is *in* the world but not *of* it.

Here then we have the supreme paradox of the Ages. For just as He Who said "Whosoever believeth in Me shall *never* die," yet, Himself, "tasteth death for every man," that all might live, so, the "death" of the deathless KINGDOM spells the re-birth and resurrection of an EVERLASTING WORLD-EMPIRE, the KINGDOM[8] of the EVER-LIVING GOD.

As it *was* with the KING of the KINGDOM of HEAVEN, so it *is* to-day with His KINGDOM.

Just as death had no dominion over Him—He could not be holden of death or hell, nor see corruption—so, death hath no power or function save that of Gate of Life to the supernatural KINGDOM redeemed by His precious blood.

NOTES AND QUOTATIONS IN RELATION TO BRITAIN-ISRAEL.

BY PROFESSOR EDWARD ODLUM, M.A., B.Sc., &c.

[The following articles should be read with the thought in mind that they are not intended as a glorification of the Empire, nor of the Anglo-Saxon people, but as a recognition that Jehovah, the God and King of Israel, has in the Celto-Saxon people the basis of His Kingdom on earth. The Anglo-Saxon people have been trained for ages to be the Administrators of that Kingdom, and to carry its benefits, its liberty and its peace to all mankind.]

No. 6.

The voice of great men, concentrated upon any subject, makes deep and permanent impressions on the human mind. To this end we continue to give the "Message" readers the garnered sayings of many men and peoples.

There is real fact with humour in the following words of the Northern British-Israel Review:—

"After that you have complained that the Briton grabs the

[3] See Ferrar Fenton.
[4] John xi, 26.
[5] See Don Luigi Sturzo's testimony, N.M. & B., 24.9.27, page 616.
[6] Jesus as *the* "one" seed paramount of Abraham, calls Himself "*a* Corn of Wheat." The multitudinous seed of Abraham, children of the Kingdom, are also referred to in Scripture as "wheat." Compare for instance Matt. xiii, verses 30 and 38, etc.
[7] Luke xiii, 18, 19.
[8] To the individual believer, Jesus, as Saviour of all men, says: "*Because* I live, ye shall live also." But Jesus also died as Redeemer of His people. As Redeemer of God's Kingdom Nation, He lives, a living guarantee of the continued life and usefulness of the Empire.

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earth, you remember that he holds it—and after watching his portentious swallow you remember his wonderful power of digestion. If he takes more than his share of the world, he has the talent to keep more than his share. The talent may not be an ethical merit, but it is a proof of racial efficiency."

The act or process of digestion above referred to is the natural outcome of the Divine selection of these peculiar people from the beginning.

Not only was there this selection, but there has been the age-long training with the intent to produce the results we now discover; and the real fitness to acquire and rule until the world becomes one family of nations under one King.

Hear John Richard Green on the spirit he discerns in the soul of Britain:—

"Warlike and imperious as is her national temper, Britain has never been able to free herself from a sense that her business in the world is to seek peace alike for herself and for the nations about her."

Victor Hugo's words are the words of a prophet; yes, the words of the ancient prophets in modern presentation.

"Yes, yes, proud Britain, thou art justly proud of thy colossal strength—more justly of thy God-like repose. Stretched upon the rock, but not like Prometheus, and with no evil bird to rend thy side, *rests the genius of Britain*. He waits his hour, but counts not the hours between. He knows that it is rolling up through the mystic gloom of ages, and that its chariot is guided by the iron hand of destiny. Dare I murmur that the mists will clear for me? That I shall hear the rumbling wheels of the chariot of the hour of Britain?

"It will come. It is coming. It has come! The whole world, aroused as if by some mighty galvanism, suddenly raises a wild cry of love and admiration, and *throws itself into the bounteous bosom of Britain*.

"Henceforth there are no nations, no peoples—*but one and indivisible will be the world, and the world will be one* BRITAIN.

"Her virtue and her patience have triumphed. The lamp of her faith, kindled at the Apostolic altars, burns as a beacon to mankind. Her example has regenerated the erring, her mildness has rebuked the rebellious, and her gentleness has enchanted the good. Her type and her temple shall be the Mecca and Jerusalem of a renewed universe."

We shall end this letter by using the wonderful words of Cardinal Manning on "Britain and Her Rule."

"A greater miracle in the whole history of mankind I have never read of than that half a million of the British race should reign over two hundred and forty millions (he could have said 350,000,000) of the Oriental races. So wonderful a phenomenon as that is not to be found in any record of the world. . . . *When God raised up a great Empire in the world He did it for a purpose*. The old Roman Empire did its work, and it was crushed and crumbled and utterly destroyed. The great Catholic Empire of Spain had passed away like a shadow, and the *greatest Empire the world has ever seen for extension was that British Empire* which they had helped to build up. They had what Spain never had, realms and kingdoms, and principalities, were all of them gathered together under the Sovereignty of the British Empire. He asked them, 'Was this without a DIVINE purpose?'"

AN APPEAL TO CLERGY OF CHURCH OF ENGLAND PROPHECY.

BY THE REV. HECTOR MACTURK, M.A.

I.—PROPHECY is history written in advance. "If the Scripture prophecies are fulfilled," says Dr. Keith, "then the Scripture must be the Word of God."

In the Nicene Creed we declare our belief in the fact that the Holy Ghost "spake by the Prophets": and St. Peter tells us (2 Peter i, 21) that "the prophecy of the Scripture came not in old time (or at any time) by the will of man: but holy men of God spake, as they were moved along by the Holy Ghost." This statement points to verbal inspiration, surely. It is calculated that about one-third of the Scriptures, of both Testaments, is concerned with Prophecy, so that it would be a serious breach of duty, and the height of folly on our part, as dispensers of the Word of God, if we were to neglect to study and to expound this considerable portion of God's Word in a scientific spirit; nor will it avail us to plead ignorance of the subject, when so many of the thoughtful laity are considering and speaking of these things, and are asking for Light; because there is a general and almost universal feeling that we are living in days of more than usual crises: as indeed we are. It is the work of the Holy Spirit to "guide us into all truth," and to show us "things to come."

"Surely the Lord God will do nothing but He revealeth His Secret unto His Servants the prophets" (Amos iii, 7).

As a very dear friend of mine, the late Dean Young, has written in his book entitled "In the Light of His Coming," published in 1904: "It should be impossible for anyone to rise from the contemplation of the more than wonderful prophecies, *unfolded* in the Bible and *fulfilled* in the historical events of the world, without being impressed by the confirmation they afford of the Divine inspiration of the Holy Scriptures. A little study will repay you: a deeper insight—the sure result of study—must captivate and carry with it such blessing as soul could hardly win by other means. Whatever value may be placed to-day upon the history of the ages past, it should be evident that the ability to estimate fairly and accurately the present drift of things, to know how the world is moving, and to understand its ultimate destiny, must make for *greater faith*, *greater earnestness*, and, consequently, *greater preparedness*. *Consciously*, or *unconsciously*, we, *as a Nation*, are fulfilling Prophecy. It is well that it should be *consciously*; well, that we should be able to detect *our part* in the economy of God, and be prepared, to some extent at least, for those great world-changes which are to follow one another with such startling rapidity; well, if there be a darkness before the dawn, to understand that darkness; well, to look hopefully for the Light, which cannot fail, though it tarry for awhile."

Our Lord, we know, had occasion to rebuke the authorised teachers of the Word of God, the Pharisees and the Sadducees of His day, because they could not, or would not, "discern the signs of the times," though they could discern other things of less importance to themselves and to others; and we, my brothers, who occupy the room of the learned, must be very careful that we, who are living, in the words of the Prophet

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Daniel, in " the Time of the End," whether we realise it or not, do not deserve the same rebuke by our neglect of the study, and exposition of the " Word of Prophecy," whereby the Divine scheme for the government and salvation of the world has been revealed; *not only* through the Coming, and Sacrifice, and Resurrection, and future Return of our Lord Jesus Christ, as Son of Man and Son of God; *but also* through the agency of *a people, chosen, prepared,* and *predestined for this purpose; a people* who are the subjects of a whole line of Prophecy, under both Testaments or Covenants, the Old and the New; for we must beware of supposing, as many of us, I believe, do suppose, that *all Prophecy concerns our Lord Jesus Christ.* As a matter of fact, there are *three* main lines of Prophecy in the Holy Scriptures. And we shall not be on sure ground unless we recognise, and set store by, *all* these three lines. In other words: it is *not enough* to follow up *only the one line of Prophecy, which concerns Our Lord Jesus Christ, to the neglect of the other lines of Prophecy,* which concern *the Kingdom of God; Judah, the Jews;* and, here, is the crux, *Israel,* chosen and set apart, as God's Covenant People, to be His Servants, His Missionaries, in the widest possible sense and meaning of that word.

When we have recognised *all* these lines of Prophecy (1) concerning Our Lord Jesus Christ; (2) concerning the Jews, as " *the House of Judah* "; *and* (3) concerning Israel, as " *the House of Israel,*" as *the Kingdom of God,* here and now; and see that *all those lines of Prophecy* have had, or are having, *their literal fulfilment* in these " latter days " or New Testament times; *then, and not till then,* will the Bible and especially " the Word of Prophecy " come into its own; not till then shall we really believe in God, the God of the Bible, and praise Him for His faithfulness to His revealed Purpose, for the Covenant and Salvation of the World through our Lord Jesus Christ; and through the agency of His redeemed people Israel, *chosen, prepared;* and *predestined for the purpose;* I repeat: *according to the promise of God to Abraham,* the father of Israel's race, *on which promise the Gospel of Our Lord Jesus Christ is built,* as many are beginning to realise and point out. " In thee, *and in thy race,* shall all the families of the earth be blessed." " And the Scripture, foreseeing that God would justify the heathen through faith, preached *before* the gospel unto Abraham, saying, *In thee* shall all nations be blessed " (Gal. iii, 8).

May I conclude this part of my brief paper in the words of the late Dean Young: " I appeal to my brethren of the clergy especially. I say, especially to the clergy, for the Ministers of Christ occupy a magnificent position. They have an unrivalled opportunity for teaching the Truth of God; and they have no less responsibility—that of giving to their congregations the results of careful study of the Prophetic Word." " The Bible," it has been said, " is always in advance of the world. It alone has chalked out the world's course before that world commenced it." It is sometimes alleged that " the clergy are behind the times." How far such accusation is well founded, I will not attempt to show; but, *in the proportion that the study of prophecy is neglected, it must be true.* To be behind the times is bad; to be behind the Bible is a great deal worse. " If God has given a revelation, we charge our Heavenly Father with folly, if that revelation is not to be understood. If He, in His love and care for us, opens out the progressive history of the world by many wonderful prophecies, it is that we may be taught, and may learn the more to praise Him."

" The extraordinary times in which we live, the startling rapidity with which event follows event, the strange phenomena, in earth and sky, are not wholly lost when they cause men to *think*; when they bid them enquire: '*What do these things mean?*' When they send men to the fountain of Truth, to learn humbly, and, *in the School of Prophetic Teaching, the unchangeable ways of an Unchangeable God.*"

And this brings me to the second part of my paper.

II.—" I am the Lord, I change not; therefore, ye sons of Jacob (the whole twelve tribes), are *not* consumed." As God says through the Prophet Malachi (Mal. iii, 6): " I say then, Hath God cast away His People? God forbid. For I am also an Israelite, of the race of *Abraham, of the tribe of Benjamin. God hath not cast away His People,* whom He foreknew " (Rom. xi, 1, 2). " Now, to Abraham and his race were the promises *made.*" (Gal. iii, 16).

And, therefore, as God is true to Abraham and *his race,* through Isaac (for " in Isaac shall thy race be called," (Gen. xxi, 12) have the promises *been kept*—up to date—*in every detail.* St. Paul also tells us (Rom. xv, 8) that Jesus Christ came, " for the Truth of God, *to confirm* the promises made unto *the fathers* "—*i.e.,* of Israel's Race. And Jesus Christ said: " I came not to destroy the Law of the Prophets, but to fulfil "; " one jot or one tittle shall not fail, till *all* be fulfilled." " They have Moses and the Prophets, let them hear them." " If they hear not Moses and the Prophets, neither will they be persuaded, though One rose from the dead." " O fools, and slow of heart to believe *all* that the prophets have spoken."

May I very respectfully suggest to you, my brother Ministers of the Word of God, who are kindly listening to me, that the best and easiest way to study Prophecy is *to begin at the beginning;* and, *with simplicity of mind, if possible* (this is our real difficulty), examine carefully and with ordinary intelligence *the first line of Prophecy in the order of the Scriptures,* which consists of *the unconditional promises* made by God to Abraham, Isaac, and Jacob; Jacob's twelve sons, and his two grandsons, Ephraim and Manasseh, the sons of Joseph; *all of* which unconditional promises are to be found in the Book of Genesis, beginning at the twelfth chapter. Being unconditional they must be fulfilled, otherwise God is proved to be untrue, and no God worthy of our trust. If God has not been true to His promises, there is no God so far as we are concerned.

Then, as the next step, will you look round the various *races* of the world to-day—not overlooking our own British, Anglo-Saxon Race—and see whether *these unconditional promises* have been fulfilled, in any *one* of these races.

And, as a third step in this line of Prophecy, will you go on *to mark* the very clear distinction which still exists in History, and in Prophecy, between *the House of Judah, the Jews,* and *the House of Israel*; and recognise *the fact,* that, *as God has not cast away Judah—the Jews;* for *they are very much in evidence; so, equally, He has not cast away Israel, who, also, are very much in evidence; if we have eyes to see*; for: " God is not a man that He should lie; neither the Son of Man that He should repent; hath He said, and shall He not do? or,

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hath He spoken, and shall He not make it good ? " (Numb. xxiii, 19). For with Him " is no variableness, neither shadow that is cast by turning," as St. James says. " Of His own Will begat He *us* " (*i.e.*, the twelve tribes of Israel, to whom St. James *expressly* addresses his Epistle) " with the Word of Truth, that *we* should be a kind of *first fruits* of His Creatures."

" *We have the Word of Prophecy made more sure* " says St. Peter (2 Peter i, 19), by the fact of its fulfilment—addressing " the elect race of Israel "—*not Jews*—in its dispersion through Asia and Europe—" whereunto ye do well that ye take heed, as unto a light, or lamp, that shineth in a dark place, until the day dawn, and the day-star arise in your hearts ; knowing this, first, that no prophecy of the Scripture is of any *private, or special*, interpretation. For the prophecy came not, in old time (or at any time), by the Will of Man ; but, Holy Men of God spake, as they were *moved along* (" impelled as a ship by a strong wind " according to Weymouth) by the Holy Ghost " ; " Who spake by the Prophets."

Let us humbly put our faith to the test by renewed study.

CORRESPONDENCE.

To the Editor of THE NATIONAL MESSAGE AND BANNER.

SYNCHRONOUS HISTORY.

SIR,—An unfortunate misprint, for which I am to blame, occurs on three occasions in my article under the above heading in your last issue On page 745, first column, the date " 2036-5 B.C." is thrice given in mistake for " 1796-5 B.C." If your readers will make the necessary correction the article will read as I intended it should read. I am afraid I had one of those mental lapses in which one thinks " right " but says or writes " left."

That an error was made is clearly shown by my statement in lines 29 to 33 of column one, page 745, where I refer to a date as 120 years later than 1916-5 B.C., whereas the date given is 120 years earlier than 1916-5 B.C. Readers who referred to " The Great Pyramid : Its Divine Message," p. 324, or to my " Connected History " Chart No. 24 would see that the sixth year of Ammizaduga, is given as 1796-5 B.C., and that the particular rising of Venus to which I refer in my article occurred in that year. The purpose of my article was to show that both Kugler and myself by independent investigations had fixed this date for Ammizaduga's sixth year. Hence my reference to the error as being unfortunate.

Yours, etc.,

D. DAVIDSON.

47, Park Square,
Leeds,
18th November, 1927.

" One may look upon sceptics of the sneering type as spiritual defectives. Honest they may be—pitiable they certainly are. One would go to any length with their misfortune, but one cannot mistake deformity for health and beauty. Unbelief is not an enviable thing ; there is nothing grand or noble about it. Nothing can be more erroneous than to take it as a sign of intellectual superiority. This is a common mistake of those who are either half-read, or *half-felt* in the study of spiritual questions."

QUESTIONS AND ANSWERS.

By the REV. G. H. LANCASTER, M.A.

QUESTION.—Will you kindly explain to me the significance of John xi, 52, where Caiaphas speaks of the children of God scattered abroad ? Has this anything to do with British-Israel Truth ?

H. T. (Essex).

ANSWER.—The above verse—or rather the context from verses 47 to 54, throws a flood of light upon Israel teaching. Caiaphas, the high priest, may not have known the fuller meaning to be conveyed by his words. In all probability he was guided to speak prophetically. At any rate there is a dispensational truth contained therein, which was and is far-reaching in its issues.

It is clear that the council of the chief priests and the pharisees had begun to perceive in fear and anxiety not only the claims of Jesus Christ, but also His sovereign Divinity (John xi, 47, 48). But Caiaphas, while not contradicting their fears, rebuked them for their ignorance, as much as to say, " *You*, who dwell on these scruples and these fears, do not even know the simplest rule of statesmanship, that one must be sacrificed to many." The word " Ye " or " You " in the sentence " Ye know nothing at all " is bitterly contemptuous. The high priest represented, as it were, the spiritual headship of the Jews, just as the Pope does of the Church of Rome, and it was through him that an inspired decision was awaited on questions of doubt (*cf.* Num. xxvii, 22). As Philo, the Alexandrine teacher says (*De Creat. Princ.* 8, 11), the true priest is a prophet. Here Caiaphas, by virtue of his office, so utters his own thoughts as to pronounce a sentence of God unconsciously. In verses 51, 52, the Greek reads " the nation," not " that nation." The Jews had ceased to be " the people." In fact they never were " the people." But in the eyes of Caiaphas they were simply " the Jewish nation." The " people " λαός, marks the divine relationship—the covenant seed, whereas the " nation " ἔθνος, signifies the civil organisation only.

So Caiaphas must have known that " the people " were the covenant seed of Abraham, who were scattered abroad, and yet who were ever and always " the children of God," for whom it was necessary and expedient for Christ to die for the purpose of their redemption. (Rom. xv, 8.)

Further, Caiaphas prophesied the restoration and re-union of the Houses of Israel and Judah " that He should gather together in one " (*cf.* x, 16, xvii, 23). This Caiaphas passage is of itself alone sufficient to prove the distinction between Israel and Judah.

How remarkable that Jesus should immediately proceed " into a city called Ephraim " with His (Galilean) disciples (verse 54), the city named after the birth-right tribe of the House of Israel !

Mr. McKelvey has given an interesting address on the Pyramid for the Barking Branch to a good audience. Expectations are high for a three days' mission in the Baths concert hall on January 9, 10, 11. Details will be given later.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WE shall cordially welcome our readers and any friends they may be able to bring with them to our meetings at Headquarters, 6, Buckingham Gate, opposite Buckingham Palace, on Wednesday afternoons at 3, and on Thursday evenings at 7.30, every week. On November 17th Mr. John Leech, K.C., addressed an interested audience. The speakers next week are: Wednesday afternoon at 3, the Rev. W. H. Stuart-Fox, M.A. Thursday evening at 7.30, Mr. Daniel Farmer.

* * *

Excellent meetings with large audiences were held in the Kensington Town Hall on November 16th. Major Knowles presided in the afternoon, when the Rev. Pascoe Goard gave an address on "The Kingdom of Britain *versus* the Kingdom of the Beast." In the evening Mr. Goard spoke on "The Great Day of God Almighty," and Mr. Garrison lectured on "Jerusalem," with beautiful lantern pictures.

* * *

Two good audiences drawn from Brighton, Hove, Worthing, Littlehampton and other districts, attended at the Royal Pavilion, Brighton, on November 17th, when the Rev. Pascoe Goard spoke on "The World Crisis" at each meeting, and Mr. Garrison lectured in the afternoon on "Palestine," and in the evening on "Jerusalem," with his lantern pictures. Major Knowles presided on both occasions. We are indebted to Messrs. Marchant and Filtness for their welcome help at the meetings and their advance work as well.

* * *

Our Birmingham supporters are making every effort to promote the success of the ambitious undertaking on Monday next, November 28th, when at 7.45 in the great Town Hall of the Midland Metropolis, the Rev. Pascoe Goard is to speak on "The World Crisis," and Mr. Garrison is to lecture on "The Great Pyramid and the Riddle of the Sphinx," with his fine collection of lantern illustrations. Tickets and plan of the hall at Messrs. Priestley's, Colmore Row. First reserved seats 3s., second ditto 2s., unreserved 1s. Contingents are expected from neighbouring towns. From Tuesday to Friday next, inclusive, at 3.15 and 7.45, a series of meetings will be held in Ebenezer Church, Steelhouse Lane, Birmingham; Speakers: the Rev. W. H. Stuart-Fox, M.A., on Tuesday; and the Revs. Pascoe Goard and T. H. Whitehouse and others on the following days. Every possible help for both the Town Hall and Ebenezer Church meetings is needed from our friends in the Midlands. Offers are invited and should be addressed to the Rev. T. H. Whitehouse, 132, Gravelly Hill North, Birmingham.

* * *

Another special effort is being made for Southern Sussex on Tuesday next, November 29th—following up the Brighton meetings—when at Hove Town Hall the Rev. Pascoe Goard is to speak in the afternoon at 3 on "The Amazing March of World Events," and Mr. Garrison is to lecture with lantern pictures on "Our World-Wide Empire: Its Meaning and Mission," and both speakers are to lecture in the evening at 8 on "The Great Pyramid." Reserved seats 2s., unreserved 1s. Tickets may be obtained from Messrs. Lyon and Hall, 1, East Street, Brighton, and Church Street, Hove; also from Combridge's Library, Hove.

* * *

Other engagements:—November 28th, 29th and 30th, at 3 and 7.30, Southampton; Lamb Memorial Hall, Dorset Street, Mr. J. J. Morey.

November 29th, at 7.30, Teignmouth Town Hall, Mrs. Bloxam. (Study Circle for men first and third Fridays at 8, 19, Higher Brimley.)

November 29th, at 8 p.m., Leytonstone, Kirkdale Road School, Mr. Geo. Martin.

November 29th, at 7.30, Walsall, Temperance Hall, Rev. J. W. Adams, M.A.

December 1st, at 8 p.m., Glasgow, Shawlands Cross Mission Hall, Mr. W. T. Craig, F.R.G.S.

December 1st, at 8 p.m., Stockport, U.M. Church, Wellington Road South, Mr. S. E. Steele.

* * *

Our Worthing Branch made a good start with the winter's work with two lectures by Mr. John Leech, K.C., two by Mr. J. J. Morey, and one by Mr. H. A. Marchant. Our Nailsea Branch had two addresses on Armistice Day by Capt. Palmer Bott. Miss McMillan is giving weekly addresses followed by community singing. These are well attended and greatly appreciated. Our Bedford Branch met on November 14th and enjoyed an excellent address by the Rev. A. S. Cook, who dealt with scriptural and historical evidences, and gave many points of identification. As to our opponents, he said, their flippancy, ridicule and dogmatic assertions have no argumentative value. Questions were answered by the President—Captain James. Our Richmond Branch had the privilege of an inspiring address on November 16th by the Rev. W. H. Stuart-Fox, M.A., on "Two Advents—A Comparison." The Rev. Commander Roberts, R.N., presided, and the hall was filled.

* * *

We gratefully acknowledge anonymous donations as follows: Thankoffering, £5; Lake County, £5 2s. 8d.; F. H. C., 15s.; Anon., 10s.; Bob, £5; F. C., 5s.; R. E., 5s.; Devonian, 2s. 6d.; S. T., 10s.; Anon, 10s.; J. H., £1; Victoria, ten dollars; Vancouver, 19 dollars 48 cents; T. Tithe, 10s.; C. J. C., £1; Anon, £10; M. H., 8s.; A. Z., £2; E. M. T., £2; H. E. A., £1; Believer, 7s. 6d.; B. I., Vancouver, 9 dollars 74 cents; B. J. H., 5s.; Wellwisher, £30; F. A. S., 5s.; C. B. F., 10s.; F. H. C., 5s.; Anon, 10s.; S. A. T., 2s. 6d.; Wellwisher, £1; Steward, £2; A. W., 10s. 6d.; B. E. G., £2; C. C., £1; C. H. W., 21s.

* * *

Mr. Morey is at Ealing on Thursday evening next, St. George's Hall, Bond Street. Mr. Leech is visiting and lecturing this week in Manchester, Wigan, Liverpool and Southport.

The Rev. Joseph Gay is at Pembroke Dock on Monday next; Tenby, Tuesday and Wednesday; Cardiff and Bargoed, on Thursday; Merthyr, on Friday; Rhymney, on Saturday.

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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 OF OUR PRE-EXISTENT LORD.

BY THE REV. W. PASCOE GOARD.

THIS is the Advent period of the year. At least it is the time when the Christian world remembers the Advent. As a matter of fact the Advent should have been a continuation of the Feast of Tabernacles, for it was then that Jesus came to "tabernacle amongst us." So we will follow the custom, and call to mind the Advent of the Lord amongst us.

What significance is attached to the word Advent.

Out from the mists of the past there came the Son of God, Who also at that moment became the Son of man.

How easy to write these words. How hard it is to comprehend the statement therein contained. The words imply, without doubt, the pre-existence of the Christ. It may be well for us to look at some of the statements of Holy Writ in regard to the matter.

Let us say frankly at the outset that this is a matter which must be settled by an appeal to "the testimony of the Lord." It is useless to apply to science for information on such a question as this. For science knows nothing at all of pre-existent life, organised and in action outside of and distinct from physical life. In fact, *pure science knows nothing of existent life outside of the physical manifestation of it.*

Science is not able to affirm that the Christ was pre-existent. Science is not able to affirm that the Christ was existent, except as an historic Person, and is not too well assured of that. The vision of science is pre-eminently "of the earth, earthy," and it does not discern the things of the spirit.

It is equally certain that *science is not in a position to deny* the pre-existence of Our Lord. Also it is certain that science is not in a position to deny the existence of soul and spiritual life distinct from, even while it inhabits and actuates, the body.

Science, as such, knows nothing, *pro* nor *con*, about the matter.

If science knows nothing of this, what evidence have we that there is ground for belief of the fact?

We have the statements of Holy Writ!

The statements of the Bible most certainly transcend the field of vision of experimental science. Such statements go back into ages of which science has no sure knowledge. Such statements reach forward to ages of which as yet science has no knowledge at all. For science is taken up with *the observation and tabulation* of facts as they are, or as they transpire. The ages to come, of which the Bible speaks in the "more sure word of prophecy" are as yet non-existent to the scientific world, and of them science has nothing, as yet, to observe or to classify. Prophecy has no standing in the realm of science.

The statements of Holy Writ have been outstanding for many ages. While such ages were still in the distant future, the Bible etched the outline of the then future, much of which is now in the past. So the pre-writing of the prophets concerning such ages *have been subjected to the test of fulfilment. In every case the test has been met.* The Bible also has given to us the story of events and ages which were long past at the time of writing, of which all record outside of the Bible had long ago been lost. Therefore there arose the question as

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to the true historicity of the Bible. But in late years much of the history of that past has been recovered, and the facts stated in the Bible have been confirmed by testimony of such newly-discovered secular history. In every case which has thus been revealed the Bible has been found to be accurate in its historic statements.

Such secular confirmation of the statements of history have now been carried back as far as *the twelfth chapter of Genesis.* It has been carried back to the call of Abraham. The Christian, if he is so disposed, may rest here, for all the great scheme of the Kingdom of God and of the Salvation of the World is made to rest *upon the covenants made with Abraham and his successors.*

But the Bible statements regarding the early things of the universe, and of the earth in particular, are being just as surely supported by secular testimony.

The Bible reveals God to the human heart, and *to His nation Israel.* This is a statement of a most matter-of-fact experience. But the scientist, as a pure scientist, has nothing to say either one way or the other. He may as a man, or as a school, argue for or against the existence of God and come to the one conclusion or the other. But God is not an object of observation, and cannot be tabulated among the facts of science. To so argue, therefore, is not to practise science, but philosophy. As to the person of God, it must be recorded that His person has not been seen by living witnesses in this our day. That He was seen by witnesses of a former time we have the testimony of the Bible, which is sure enough for men of faith. But such testimony to the appearance of God as an objective fact, seen, observed and recorded in history is not accepted by the men of pure science. "The world by wisdom knew not God."

The Bible speaks to *the individual inner consciousness;* it gives certain directions to the searcher after God, and tells him that under such and such circumstances *he will become conscious of* the immediate and real presence of God. "In the day that ye seek me with your whole heart ye shall find me" is the message the Bible brings from God to the individual. By complying with the instructions given in the Bible to the individual, *that individual becomes conscious of the fact that God is and of the immediate presence of God. This consciousness does not come through the sight of the eye, through the hearing of the ear, through the touch of the hand, through the taste nor through the smell.* Because science takes note only of those things which are revealed through one or more of these five senses; it knows nothing of that knowledge which comes through the exercise of "Repentance towards God and faith in our Lord Jesus Christ," and which is a matter of inner consciousness not produced by inner reaction to any of the five senses.

It is known to multitudes that such knowledge of God is an absolute and well-known fact. It cannot be demonstrated by external experiment: it cannot be conveyed from one mind, nor from one life, to another, as can an idea or a scientific demonstration: it is only known to each individual as a separate personality. It comes to each as a direct inbreathing from God. Testimony and comparison of experience are possible, and very usually enjoyed by those who have like personal experience. But except for such communion and testimony, each would assume that the experience was personal to himself and by no means common. Millions have borne such testimony. Many thousands are ready so to testify at this time. But there can be no demonstration of the experience as objective fact for the benefit of the scientific world. Christians know Christian experience each to a degree; some to a greater degree than others. And the united testimony of all Christians is that there is a God Who reveals Himself to and in the hearts of men.

The Bible gives instruction as to procedure and gives assurance that such and such experiences will result. Multitudes have obeyed the instructions, and multitudes have become acquainted with the experience as set forth in the Bible. So by experience, shared in by countless numbers, the Bible is again shown to be right in this field.

By the fulfilment of prophecy; by the confirmation of Bible history; by the experience of the truth of Biblical assurances in the realm of regenerated life, to which multitudes testify as to a subjective experience, we know that the statements of the Bible are true.

This being the case, the testimony contained in the Bible relating to Jesus Christ must be presumed to be true to fact and to the history of His case.

Now then we ask, what is the nature of the testimony of the Bible? Let us take some passages as they occur in the Bible, and read their testimony.

The testimony of the eternal Father to the everlasting Son (Heb. i, 1-12):—

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

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;

Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

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?

And again, when he bringeth in the first-begotten 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.

But unto the Son *he saith,* Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom:

Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

They shall perish; but thou remainest; and they all shall wax old as doth a garment;

And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

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The testimony of the Holy Spirit through the pen of St. John (St. John i, 1-14).

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by him ; and without him was not any thing made that was made.

In him was life ; and the life was the light of men.

And the light shineth in darkness ; and the darkness comprehended it not.

There was a man sent from God, whose name *was* John.

The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

He was not that Light, but *was sent* to bear witness of that Light.

That was the true Light, which lighteth every man that cometh into the world.

He was in the world, and the world was made by him, and the world knew him not.

He came unto his own, and his own received him not.

But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name :

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.

The same testimony continued (1 John i) :—

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life ;

(For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us ;)

That which we have seen and heard declare we unto you, that ye also may have fellowship with us : and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

And these things write we unto you, that your joy may be full.

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth :

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

If we say that we have no sin, we deceive ourselves, and the truth is not in us.

If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

If we say that we have not sinned, we make him a liar, and his word is not in us.

The same testimony continued (Rev. i, 9-18)

I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

Saying, I am Alpha and Omega, the first and the last : and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia ; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks ;

And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

His head and *his* hairs *were* white like wool, as white as snow ; and his eyes *were* as a flame of fire ;

And his feet like unto fine brass, as if they burned in a furnace ; and his voice as the sound of many waters.

And he had in his right hand seven stars : and out of his mouth went a sharp two-edged sword : and his countenance *was* as the sun shineth in his strength.

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not ; I am the first and the last :

I am he that liveth, and was dead ; and, behold, I am alive for evermore, Amen ; and have the keys of hell and of death.

The testimony of Jesus concerning Himself :—

"A memory of His preceding life."

"I saw Satan as lightning fall from Heaven."

"Before Abraham was I AM."

"Glorify thou me with the glory which I had with thee before the world was."

"I Am he which was, is, and which is to come, THE ALMIGHTY."

With these, and many more such testimonies before us in the sacred Word, we enter upon this Advent time with joyful hearts as we realise that *forth from the eternities, forth from the bosom of the Father, Our Lord has come ; to live before us the sinless life ; to lay before us the true statement of the facts of life for time and for eternity ; to teach us the true and infallible doctrines of our faith ; to instruct and commission us to become the true missionaries of the same ; to take upon Himself our transgressions and by the sacrifice of Himself once offered for ever to make an atonement for us ; to take upon Himself the transgressions of His kingdom-nation Israel, and to redeem His people Israel from their sins and from the consequences thereof.*

What a marvellous mission was that of the Redeemer of Israel and the Saviour of men when He made His Advent into this world of ours.

We shall follow this great series of facts further in the next issue.

ERRATUM.—In N.M, &B. issue November 19th, page 743, first column, line 34, should read :—"Pyramid measures go by *twelves*."

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CONGRESS ADDRESSES.

GOD'S MARVELLOUS LIGHT.

By the Rev. Wm. Brown Pollock, M.A.

I was reading recently the Epistles to Peter, and will introduce what I have to say to you by quoting two verses from the 1st Epistle, 2nd chapter, 9th verse: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him Who hath called you out of darkness into His marvellous light." Now this Epistle, like many other books of the Bible, begins by speaking of doctrine, then of duty, and then of discipline. The doctrine teaches there the way of salvation; and then there follows these foundational truths of our salvation the duty that they impose upon us of a life of separation. And then, finally, there is the discipline, which prepares those who were to read that Epistle of Peter for suffering. In fact, the distinctive note of this Epistle is preparation for victory over suffering. The word "suffering" occurs something like fifteen times, and is the key word of this 1st Epistle. Now this is very significant; the time reference is also very significant. They are reminded that they are in the last time, and that there is soon to happen the appearing of Jesus Christ. They are reminded of those things that are to take place at the revelation of Jesus Christ, and how they are to live in view of that. The Epistle, therefore, was not only intended for those to whom it is addressed in the opening verses, and in those localities round about the place from which the Apostle Peter wrote, but it is prospective; that is to say, it reaches forward, and has to do with the close of the present dispensation, and is intended, surely, for more than its first readers.

Let us look at something else to which my attention has been drawn when I was reading this Epistle, certainly having in my mind British-Israel truth. There are three questions raised in this passage of Scripture which I have quoted to you from 1 Peter ii, 9. Who are the people to whom this Epistle was written? What is meant by their having been called out of darkness into God's marvellous light? Why are they called, and for what great purpose? The answer to the first question is to be found in the first verse of the first chapter. The Epistle was written to "strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia." In the second verse we are told that these strangers scattered abroad were elect, that is, chosen of God. "Elect according to the foreknowledge of God the Father." Which, surely, if that means anything at all must mean that this is long before the time that what is written here was to happen.

Now in this Epistle we find that the people addressed are connected with Israel for some thousands of years before these words were written at all, or these people existed. After all, all I have to say to you this afternoon can be found in the Word of God, and proved from the Word of God, and I am very glad indeed that our Chairman in his opening speech dealt with the identification of the people that I am speaking about—with ourselves—because that makes it unnecessary for me to do so, although I have read a good deal along the lines of how it is possible for us to identify ourselves with the ancient people of Israel. I take it you remember that passage which I quoted to you from the Epistle of Peter links up the people he is addressing with the people that were spoken of in Leviticus. You remember Peter says in that first chapter, "As He which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy, for I am holy." And you have got to go back to Lev. xi, 44, to find the very same words and the very same teaching impressed upon the people of God. "For I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy." Again in the 19th chapter of Leviticus at the opening verses we find these words, "And the Lord spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy; for I the Lord your God am holy." It is slightly different to what we find in the Epistle of Peter, but I think it is better because it makes the holiness of the people, to whom the apostle wrote, not dependent upon themselves. "Ye shall be holy," that is to say, they were to be holy. Rather it depends upon the holiness of God; and He is the confidence and the only assurance that we have that we can ever be holy. I think this is worth thinking about.

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." The Apostle Peter was only telling the people of his day to whom he was writing what had been their characteristics from the very commencement. We go further back still in the Word of God to Exodus xix, 5-6, and we read: "Now therefore if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people; for all the earth is mine. And ye shall be unto Me a Kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." Then in Psalm cxxxv, 4, you have another reference to this people as being a peculiar people, "For the Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure." And then when you pass into the 13th chapter of Matthew, 44th verse: "Again, the kingdom of heaven is like unto a treasure hid in a field." An identification with His peculiar treasure, His ancient people in that lost treasure in the field in the parable of the Kingdom of Heaven. "The which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." I have no doubt whatever in my own mind that that treasure was Israel, hidden in the field of the world, and that the Lord Jesus Christ Himself is the One Who buys the world, purchases it at the price of His great atonement, His precious Blood.

"Which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy." Let us turn from this 2nd chapter of Peter's Epistle to the Book of the prophet Hosea, because Peter describes them as a people "which in time past were not a people." This expression is to be understood in the light of the expression of the prophet Hosea, because the prophet does not say, "They are not a people"; he says, "They are not My people." I think those words ought to be hyphened—"Not-My-people." It was descriptive of them. Hosea i, 8: "Now when she had weaned Lo-ru hamah, she conceived, and bare a son. Then said God, Call his name Lo-ammi, for ye are not My people, and I will not be your God." You remember the three names that were given to the Children of

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Israel, the Ten Tribes at that time. Jezreel, which means God will scatter; and Lo-ru hamah, a people that did not obtain mercy; they were no longer within the provisions of the ancient covenant; they did not obtain mercy under the covenant. And then Lo-ammi, not a people. Those were exactly the very conditions about which the Apostle Peter spoke. The people were scattered at that time in Pontus, Galatia, Cappadocia, Asia and Bithynia. We have been told that the Israelites came not only westward, but northward. We know, of course, how the Apostle Paul came to Britain and how the Gospel reached the other scattered tribes everywhere to be found in the isles that are afar off. We know that that was the very reason why St. Paul was called out of darkness into God's marvellous light, that he might be sent far hence unto the Gentiles. "For I have appeared unto thee for this purpose, to make thee a witness and a minister both of those things which thou hast seen." There you have the Ten Tribes linked with the ancient Scriptures, and referred to in the prophecy of Hosea, and in these last days called out into holiness and separateness of life with a view to withstanding the suffering and the trial which were to come upon them. We find not long after, in the words of the Apostle Peter, the people of God had now obtained mercy, and had now become the sons of the living God. That is, they were God's people once more under the promise of the new covenant. That is to say, they were Christianised. And when we try to find some real ground of identification between these people to whom Peter wrote, and whom the Apostle visited and to whom he preached, with ourselves, I can only refer you—because that does not exactly belong to what I want to say—to what others have said so often, and which you have printed in your papers, the marks of the identification that we are Israel. There is one other passage which has helped me very much in coming to a decision, in Isaiah xlix. Do you remember that the message of the prophet is to the people of the isles? I have not time to stop now to show you how the British-Israelites are identified with the isles of Scripture. But I think there can be no question about that, because in the Roman Empire the British Isles were known as the western isles, and I think they can be easily identified as the place referred to. "Listen, O isles, unto Me." And then, "Thus saith the Lord, the redeemer of Israel." We find the Apostle quoting it in his Second Epistle to the Corinthians, which leads us to see how there are passages in the New Testament which link the people up with those of ancient times, and that that nation has been preserved, that God has had His hand upon them, and that they are to be identified with ourselves. And we have the further references both to history and ethnology. There is no question whatever here. That very verse I have quoted is one of the great marks which single us out as the people of God, and helps us to identify ourselves with the Ten Tribes under the new covenant, being brought out of darkness into God's marvellous light.

Where is there a nation in the world that has done what Great Britain has done in fulfilment of that passage, to reinstate people, to help the nations, to make them prosperous, to give them freedom and liberty, and to preach to them the Gospel of Our Lord Jesus Christ? Why, there is not another nation in the world that fulfils those conditions. In the Book of Ezekiel, 37th chapter, we find that they are called out of darkness into His marvellous light. There is that chapter where we are reminded that God will bring them out of the grave, out of their lost condition. The thought is surely national. I think the Apostle Peter was speaking generally rather than to individuals. The lost tribes were to be brought out of their lost condition, out of the darkness of unbelief, in which they had not obtained mercy, into God's marvellous light, revealed only in Jesus Christ, and found only in the great western nations of the world. That is one of the explanations why I believe the progress of Christianity took a western and north-western direction to this land rather than in any other direction. After all, where has Christianity survived? Where has it seemed to accomplish the work it was intended to do? Where has it brought obscure people out, and small people out, and people of no account, as God describes them, to be a people who believe in God, full of the power and grace of God, and made the great evangelisers of the world? Why, those conditions are only fulfilled to any appreciable extent in the tribes of Ephraim and Manasseh—our own race, and that of our American brethren. And we begin to see, if we understand the prophecies at all with regard to Ephraim and Manasseh, that they could not be fulfilled save in the British and the American people.

But, after all, there is a deeper darkness than that, which was theirs nationally; it was for lack of the truth as it is in Jesus Christ, the Truth, the Light of the world; and the Light of the world is to be the life of the world, and the life of the world is to be the dominating, ruling factor in the world when Christ comes to His own, and take His people. Meanwhile all His people, until He comes, are called out of darkness, and here we find the answer to the third question, "that they may show forth the praises of Him Who hath called you out of darkness into His glorious light." Where has the Spirit of Christ been so manifested as in the great, broad, humanitarian principles of the British nation, and the British Government, and the British rule? Where have nations been so quietened and calmed and brought into static conditions of wonderful peace and ever-increasing prosperity? When did the Empire of India ever know the peace and the prosperity which it knows to-day under British rule; and the only disturbing influences have been when we have been threatened, as from time to time we have, either in smaller or greater degree, by the uprising of those destructive powers which to-day are known as Bolshevism and that which is "Red."

I would like to speak of the wonderful way in which God has brought me out of darkness into His wonderful light. I wonder if you could bear with me while I tell you. It seems to me it might be better if I put it in the form of a picture. I picture one going through the portals of a prison gate, and along a corridor, and through a doorway, and down some steps, and along another corridor, and down some more steps, and along another corridor, on and on until you might suppose you were going into the very bowels of the earth. Then the door of the dungeon swings open. There sits a figure, bound and bowed and listless, to all practical purposes dead and buried. And there breaks upon the silence of the deathlike condition of that lost and darkened and dying individual the voice of the turnkey, and there is the flicker and gleam of a

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light, and he is told that his shackles are loosed, and that he is to get up and to follow him. And so through the doorway, and along the corridor and up the steps, and along the next corridor and up the steps, and out of the prison door into God's marvellous light. You can understand the feeling of a prisoner bound like that, withered and paralysed and dying in the darkness of that dungeon, then released into the glory of the sunshine, seeing the wonder of the flowers, hearing the singing of the birds. Beloved, it was like that when God's truth broke in upon my soul, lost in darkness, a ritualist of the ritualists, an Anglo-Catholic in my persuasions. I have not a word to say about them except this: that I was in the dark, without any adequate conception of the meaning and the greatness and the wonder of life, and its possibilities and powers, and of the coming of the Kingdom, and the amazing glory of the King. God called me out of my darkness into His marvellous light, out of the filth and out of the vile conditions of those who are dead in trespasses and sins, to a separated life, a life of holiness. He renewed my ministry, He showed me that holiness was with Himself, that I had to put it on and to wear it, and to show forth His praises, His virtues, according to the measure of His grace. With no resources, no wisdom, no power, no self-sufficiency, no adequate self-reliance, but ever and always to be walking with Him, and in the power of His life, and in the newness of that life. The old man was crucified, and I was liberated unto newness of life. I feel that I shall be leaving something unsaid unless I fulfil personally and individually the very conditions that are here laid down, showing forth the praises and virtues of Him Who called me out of darkness into His marvellous light. I would also tell you that position, and the acceptance of that Gospel, and the coming out into that light has meant persecution, it has meant suffering, it has meant contumacy. I have not only been looked upon as a crank, but as someone not altogether to be relied upon in the upper storey. In the belfry there were bats and owls and every kind of ravenous beast. But that was before I was called out of darkness into His marvellous light.

* * *

The Rev. Merton Smith said: We have had good news to-day. I met one of the missionaries recently from the Falkland Islands, and he told me that all along the western coast of South America the missionaries were studying this question, and that many of them had come to him and told him that they were convinced that the British-Israel position was right. And the man who told me this is himself a strong and convinced British-Israelite.

The second bit of good news is what you have heard from Mr. Brown Pollock. I have many things to say to you, but this is the legal time, the covenanted time in the British Empire, for our tea. What I do want to do is to pray with you, and I want to have the privilege in leading this great gathering in prayer for a definite, specific purpose.

The speaker then led the whole assembly in fervent prayer.

ADDRESS BY MISS HAMILTON HUNTER.

THE SYMBOLISM of *the North* IN THE BIBLE, AND ITS MESSAGE TO US IN THESE DAYS.

IT is interesting to note in the Bible that when God's judgments fell upon guilty nations and cities, they are often spoken of as having come from *the North*.

Such was the case in the judgment which fell upon Judah and Jerusalem. The first chapter of Jeremiah relates how the prophet was shown a seething pot with its face towards *the North*, and how the Lord told him that He was going to call up all "the families and kingdoms of *the North*" against Jerusalem and the cities of Judah; and the sixth chapter warns the Tribe of Benjamin to flee out of Jerusalem, because evil was coming "out of *the North*, and great destruction."

Ezekiel prophesied that the destruction of Tyre would come through "Nebuchadnezzar, King of Babylon, a king of kings from *the North*" (Ezek. xxvi, 7) and before Pharaoh smote Gaza, the Philistines were warned by Jeremiah that waters would rise up out of "*the North*" and overflow them. (Jer. xlvii, 2). As Egypt was south-west of Gaza, it is evident that the expression "*the North*" must have some other significance than an indication of latitude.

Egypt also was warned by Jeremiah (xlvi, 20) that destruction was coming out of "*the North*" upon her; and the Lord warned Babylon through Jeremiah (xlix, 4), before her conquest by the Medo-Persian power, that a great nation from "*the North*" was coming upon her. He also warned her (Jer. l, 9) that an assembly of great nations from "*the North* country" would execute his final judgment upon her.

In the Great War "an assembly of great nations from *the North* country," called the British Empire and her allies, confronted the Central Empires—the modern representative of the Babylonian Succession of Empires (Babylon, Medo-Persia, Greece and Rome) typified to the four divisions of the great image of Nebuchadnezzar's dream (Dan. ii.), and overthrew them by the help of the God of Israel. Before very long we shall see that same "assembly of great nations from *the North*" confronting a Great Confederacy of *the North*—the Gog-Magog Confederacy—which is seeking to impose upon the world, under another guise, the spiritual and political domination formerly exercised by the Babylonian Succession of Empires. A very arresting expression is used about the leaders of that "Confederacy of *the North*" in what we call the Russian Chapters of Ezekiel; the Hebrew describing them as from "the sides of *the North*." (Ezek. xxxix, 2, margin.)

The eleventh chapter of Daniel gives an account of the terrible career of a mighty enemy of the Holy Covenant and the Lord's people, who is called "the king of *the North*." Antiochus Epiphanes fulfilled many of the prophecies concerning this "king of *the North*," but not all of them, and many Biblical students think that these prophecies will be fulfilled in their entirety by Israel's last great enemy—the leader of the Russian "Confederacy of *the North*."

Now when we see "*the North*" so constantly and so pointedly referred to, we may be sure there is some important meaning attached to it; especially when we find—as in the case which I pointed out about Egypt and the Philistines—that it does not always indicate latitudinal direction. No word is ever used carelessly or lightly in the Bible; and, if we search the Scriptures in order to gain some light upon why this word "*the North*" is so emphasized, we shall discover many most interesting things in connection with it. I have time to deal with only a few of them.

Israel's punishment exiled her first to a country *North* of Palestine, then to "the Isles of the *North*-West." In Cosmic Symbology "*the North*" stands for Sovereignty, Dominion

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and Triumphant Victory. Israel had to experience the bitterness of the tyranny of all three at the hands of her Assyrian conquerors. The *West* signifies Exile, Sacrifice and Conflict. Israel experienced these in fullest degree during her wanderings westward across Europe. But in the " Isles of the *North*-West," where she has been " planted " by her Lord (2 Sam. vii, 10), the " 7 times " of her punishment are over, and " the North " signifies for her now *her* own Sovereignty, Dominion and Victory; but as it is hyphenated to " the West "—her Exile from her own land, the Sacrifice without which there is no Crown, and the ceaseless Conflict she must wage until her Lord and King returns from His place at the right hand of the throne of the Father, to take His place on the throne of David, in that Mount Zion which is " beautiful for situation, the joy of the whole earth, on the sides of *the North*, the City of the Great King " (Ps. xlviii, 2).

I have already drawn your attention to that expression " the sides " (or recesses) " *of the North.*" It is used three times in the Authorised Version of the Bible. The first time in connection with Zion, the place of the throne of David, in the Psalm just quoted. The second time in Isaiah xiv, 13, in connection with the throne of the Most High in the heavens; and in the third place in the marginal reading of Ezekiel xxxix, 2, in connection with the leaders of the Gog-Magog " Confederacy of *the North.*" It is easy to understand why the same expression should be used in connection with the throne of the Most High in the heavens and with the throne of David which is the earthly throne of the Lord over Israel (1 Chron. xxix, 23; 2 Chron. ix, 8); but it is difficult to understand why the same expression should be used about the rebel leaders of the Great Confederacy " against the Lord and against His Anointed." There must be some reason for this, and the fourteenth chapter of Isaiah gives us the clue to that reason.

It is an extraordinary chapter. It contains a Divinely-given song of triumph which the Lord commanded the House of Israel to use when they are freed from their last great foe, and resting in peace and safety in their own land, with the whole earth rejoicing in peace around them. Therefore it is a very special message to us in these days, for we know that the final onslaught of the great enemy is almost upon us. In this chapter the veil is lifted from a great mystery; and as it is the Lord Himself Who lifts it, we shall do well to earnestly consider what He tells us. He tells us that the Great Enemy of Israel and " the whole earth " had rebelled against the Most High, and coveted His throne " in the sides " (or recesses) " of the North." The Psalmist said, " The Lord hath prepared His throne in the heavens," and the Lord now indicates the part of the heavens in which He had prepared His throne—" *the North.*" Many most interesting things come to our minds when we think of " *the North* " of the stellar heavens, such as the Pole Star, and the constellations there; which, if we can read their symbolism, teach us wonderful things, only we have not time to touch upon them now. But truly " the heavens declare the glory of God . . . and night unto night sheweth knowledge."

I have said that *the North* symbolises Sovereignty, Dominion and Victory. In other words—" His kingdom ruling over all." But after that awful attempt to seize His throne and overthrow His rule, " *the North* " was also associated with Rebellion (or lawlessness), Divine Wrath, and the Outer Darkness. You can now understand something of the significance of the different uses of this word " *the North* " in Holy Scriptures, and what a world of meaning is wrapped up in it. Let us continue to investigate about it.

In that fourteenth chapter of Isaiah the Great Enemy of Israel, the Rebel against the Most High, is called by the Lord " Lucifer " (which means the Light-bringer), " Son of the Morning," or as it is in the Hebrew, the " Day Star " (angels are constantly called " stars " in the Bible), and the " King of Babylon." I am not going to take up our time discussing the controversial question as to whether "Lucifer, King of Babylon," is, or is not, the same as Satan. It would raise side issues irrelevant to our subject, and switch us too far off it. This afternoon we shall deal only with the names that the Lord Himself has given him in the four chapters we are going to refer to. We have seen that two of these names in Isaiah xiv are " Lucifer, Son of the Morning," and " the King of Babylon." A third name is given in the same chapter—" the Assyrian." In the twenty-eighth chapter of Ezekiel other names are given to him—also by the Lord Himself. If you study those two chapters carefully you will see that they can only refer to one and the same being. He is called the " Prince of Tyrus," and " the Anointed Cherub that covereth." The thirty-first chapter of Ezekiel gives us more information about him—also given by the Lord Himself—and he is again called " the Assyrian," a name also given to him in Isaiah xxxi. In symbolic language these chapters tell us that he exercised a vast sovereign authority, that he was " the Covering Cherub " and had " walked up and down in the midst of the stones of fire "; doubtless referring to the awful " consuming," " vibrating " fire, which surrounds the Heaven of God, and which Enoch tells us was impossible to look upon, and in his vision prostrated him " with terror and a fearful shaking." Much more is told us of this great Archangel—marvellous things—things that seem beyond our comprehension. Yet this most glorious of the Archangels, who " sealed up the sum of perfection," became the instigator and leader of the conspiracy against the throne of the Most High in *the North*, and that conspiracy of lawlessness (or opposition to His will) " against the Lord and against His Anointed " has continued to this day; and will continue until the Arch-Conspirator meets His Sovereign Lord face to face on the last great battlefield. " Thou hast said, I am a God. . . . Wilt thou yet say before Him that slayeth thee, I am God? But thou shalt be a man, and no God, in the hands of Him that slayeth thee." Awful words. Words of supreme majesty.

The veil is dropped over that first rebellion; but the Conspiracy of Lawlessness, after having engulfed our world in the deluge, reared its head again on the plain of Shinar; and a great edifice arose skywards in mockery of the God of Heaven. Even as the Pyramid is " the sign and witness to the Lord in the land of Egypt," so this proud Temple-Tower on the plain of Shinar was to be the sign and witness of the lawlessness and defiance of its architects. And, down the centuries, the secrets enshrined in the symbolism of *one or other of these two buildings*—the most wonderful buildings the world has ever seen—have been basic doctrines of all religious mysticism, Freemasonry, Co-Masonry and the occult societies. The

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Pyramid stands, but Babel is in ruins. Portents for us of the future. The difference between them is the difference between Light and Darkness, Good and Evil, God and Lucifer.

The Tower of Babel was never completed. According to Hebrew tradition, fire fell from heaven and split it to its foundations. We know very little about it. A cylinder in the British Museum describes the restoration by Nebuchadnezzar of the Temple-Tower of Borsippa (Birs Nimrud) which many think was the real Tower of Babel. The Babylonians called it " the Everlasting Temple," and " the Supreme House of Life " ; and Nebuchadnezzar says he found it in ruins and restored it, that it was 90 feet high, and that it had not been finished at the top. Others think that the Temple-Tower of Babylon was Babel. Nebuchadnezzar restored and embellished this also. The Babylonians called it " The Temple of the High Head " and " The House of the foundation of Heaven and Earth." Herodotus describes it as a pyramid of seven stages or towers upon a foundation platform tower, with an ascent spiralling round the stages to the top, where was an empty shrine containing only a magnificent couch and a table of gold. The statue of the god was seated in a shrine lower down. The throne was of gold, with golden steps and a golden table beside it. It stood in an enclosed area about 400 yards square, having six bronze gates, and the foundation stage measured about 600 feet square. The height of the tower was probably 300 feet. The stages were painted with the planetary colours. If this Temple-Tower of Babylon was the Tower of Babel it not only symbolised the defiance of God, but it sought also to perpetuate the sin that brought the judgment of the flood upon the earth.

The Tower of Babel was overthrown, but *spiritual* Babel triumphed for a time over the *spiritual* Pyramid ; and the knowledge engraved in the latter was all but lost to humanity. Ancient Egypt after having been " illuminated " by the spiritual Pyramid, succumbed to the spiritual Babel. Solomon, the wisest man that ever ruled over the people of the Lord, forgot his heavenly visions before it, and erected altars to Milcom, Chemosh and Molech—names under which the Arch-Rebel was worshipped. Even the priests of the Lord corrupted themselves with it, and set up his image in the Holy City itself. Ezekiel viii, 3 and 5 tells how God brought him to the inner gate that looketh toward *the North*, " So I lifted up mine eyes the way toward *the North*, and behold *northward* at the gate of the altar the image of jealousy in the entry." Notice the emphasis on " *the North* " to explain to those of understanding what that image was. His worship was always shrouded in mystery, and his real name was generally concealed under a title such as Baal (" the lord "), which was applied to other gods also ; or Merodach and its Babylonian form Maruduk or Marduk—" the king." But one of the earliest names by which he was known was Sin—the Moon-God—that is, the god whose light has been darkened. It is curious that a name of him who first brought rebellion against God's law into the world should so resemble one word for rebellion against God's laws—*sin*. As our word has come to us through the Anglo-Saxon, it is, I think, most probably derived from the name under which the author of sin was worshipped. The Anglo-Saxons would have had the word from their ancestors, the Scythians ; who, we know, destroyed the celebrated Temple of Sin at Harran, which was affiliated with the still more celebrated Temple of the Moon-God at Ur of the Chaldees, Abraham's native city. The name of this god was given to several cities and districts, and to the Wilderness of Sin in which the Children of Israel encamped. It is deeply interesting and instructive to note, that the mountain on which the Lord proclaimed His laws to Israel bore the name of the Moon-God—Sinai, the " Mount of the Moon-God." Think what all that signifies. The mountain named after the Great Rebel—probably dedicated to him—taken possession of by the might and majesty of Jehovah ; and *His laws*—the laws of *His* Kingdom on Earth—proclaimed from it. No wonder the whole mountain " quaked greatly," and that Moses said, " I exceedingly fear and quake."

Tyre acknowledged this god as her guardian-deity, under the name Melkart, and represented him as a winged cherub. His symbols were the brooding winged sun and the stone. He was the Baal of Tyre ; and much of the significance of the title given to him by the Lord—" the Prince of Tyrus "—lies, I think, in the fact that a princess from *the North*, the infamous Jezebel, daughter of Ithi-bel, King of Tyre (the " Ethbaal " of the Bible), married Ahab, King of Israel, and established his worship, and that of Ashtoreth, in Israel, the first great attack of the Baal (lord) of Tyre, the " Prince of Tyrus," upon the people of the Lord of Israel. Jezebel endeavoured to exterminate the worship of Jehovah in Israel by slaying the prophets of the Lord, and persecuting His servant Elijah ; and this brought a terrible judgment upon herself and the extinction of her husband's house. Israel was already sunk in the idolatry of the golden calves. *That* was wicked and horrible enough, and it alienated them from their God and from His Covenant. But the abominable worship of the Baal of Tyre and of Ashtoreth—representing as they did the Luciferian and Satanic sins—put them into *active* hostility to Him and defiance of Him—made them *active* members of the great conspiracy against Him, which was devoted to His overthrow. That was why those two forms of idolatry were so terribly denounced in the Scriptures.

But Jezebel's plans reached out farther than the Israel Kingdom. Her daughter, Athaliah, was married to Jehoram, son of Jehoshaphat, King of Judah ; and under this wicked woman's influence, the abominations of *the North* were established in Judah ; and her husband slew his brothers and the princes of Judah who might have opposed them (2 Chron. xxi, 6 and 13). The mountains of Judah became the scene of the horrible rites of these deities ; and the King compelled the people of Judah and Jerusalem to them. But the Temple priesthood seems to have stood firm, though Athaliah's sons plundered the Temple and bestowed the consecrated things upon Baalim. When God's judgment fell upon them, Athaliah set herself up against the God of the Covenant, and attempted to bring to nought His " Everlasting Covenant " with the House of David, by extirpating the royal line of David. You know how the High Priest Jehoida and his wife Jehosheba, the daughter of Jehoram (and probably of Athaliah), ruined her plans by hiding the baby boy Joash. Jezebel attacked the worship of the Lord. Athaliah went farther and attacked His earthly throne. Mother and daughter were zealous followers of him who coveted both—" the Prince of Tyrus."

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But Babylon has always been the chief centre of his worship and dominion; and when the apostate sons of the accursed Ham erected the impious Tower of Babel on the plain of Shinar, the headquarters of the conspiracy of lawlessness was located there. "Babylon hath been a golden cup . . . and the nations drank of her wine, therefore the nations are mad." And yet the mercy of God was extended even to Babylon. "We would have healed Babylon, but she is not healed." God gave Babylon her great opportunity by raising Nebuchadnezzar, King of Babylon, to a position of sovereign authority in the world, when the kingdoms of Judah and Israel were overthrown for their sins against the Covenant; and the terrible punishment of the "seven times" fell upon them. Nebuchadnezzar, although a devout and devoted servant of Merodach and the Babylonian gods, was constrained to an acknowledgment of Daniel's God, when Daniel revealed and interpreted his dream to him. But when he set up the Golden Image on the plain of Dura, he definitely committed himself and his empire to the antagonism to Daniel's God which that image stood for. Here you have the official establishment of the worship of that image—and all that that image means—as the ecclesiastical system of the Babylonian Empire which God had bestowed upon him. This system is called "Mystery Babylon" in Rev. xvii.

We are not told what the Golden Image was; but I think if it had been an image of Nebuchadnezzar himself, or (as some suggest) of the golden calf, or of any other of the gods or goddesses of Babylon, the Bible would have mentioned it. The Bible silence seems very eloquent, and seems to indicate that it was what Ezekiel referred to as "the image of jealousy"; and the significance of the symbolism of its given measurements seems to confirm this—60 cubits high and 6 cubits broad: six symbolising evil, sin, rebellion; and 60 the kingdom and power of evil. The Golden Image was evidently intended as an insult and a challenge to the God of Heaven. Talmudists tell us that it was made from the gold plundered from Solomon's Temple, and that what remained over was heaped up in mockery around its foot.

From the time of the setting up of this image, Babylon was officially under the rule of the Arch-Rebel, Lucifer, the real "King of Babylon"; and, although Nebuchadnezzar was forced time and again to bow down before the Most High God, and to honour and acknowledge Him, yet Babylon never officially rejected her allegiance to the Confederacy against Him. Once it seemed as if that Confederacy had won a crowning and final victory. For the nation of Judah—"His own" people "joined cause against Him with Rome (the fourth of the Babylonian Succession of Empires), and the "Lord of Life and Glory" was taken by them and led out to die in *the North* on Calvary. That great sacrifice had to be in "*the North*," because the Law ordained that the sacrifice must be slain "on the side of the altar *northwards*" (Lev. i, 11). Jerusalem was the altar, and so the Lamb of God had to suffer "outside the gate," on "*the North*." I think those of us who are interested in the Garden Tomb will consider this one of the strongest proofs that that Tomb is the true Sepulchre of our Lord, and that General Gordon's site *North* of the Damascus Gate is the real Golgotha.

That supreme sacrifice in *the North* instead of being a "triumphant victory" for the Confederacy of Babel proved to be the Götterdämerung of the gods of Babel; and new methods of warfare had to be devised by the enemy forces. The Lord's Israel were still a scattered race. His earthly throne was removed from the Hill of Zion, His earthly Temple from Mount Moriah. An attack was therefore launched against the High-Priesthood of the Lord, and His Body the Church; and that attack has been ceaselessly carried on since it was first launched (on the day that Peter healed the lame man at the Beautiful Gate of the Temple) down to our own time, when we see the Israel nation being enticed into official sanction of an ecclesiastical rubric which will disobey His laws and spurn His High-Priesthood. For when we allow the forbidden incense and the sacrificial vestments and symbolism in the State Church of our land, we are giving official sanction to the re-establishment of the Aaronic Priesthood which has been abolished for ever, and to the spurning of the High Priesthood of our Lord, Who has suffered "one perfect and sufficient sacrifice" for all time. And make no mistake about it—every one of us, whether we belong to the Church of England or not, whether we belong to *any* religious denomination or not, will have to bear our share of national responsibility to God, if the Revised Prayer Book becomes the law of our land.

Although the Babylonian succession of Empires ended with the downfall of the Central Powers in the Great War, "Mystery Babylon" has not yet run her course. As we do not know the exact date of the setting up of the Golden Image on the Plain of Dura, we cannot tell the exact date of her fall; but we know that her time is nearly up. "Therefore is the devil in great wrath, for he knoweth his time is short"; and "the King of Babylon" is feverishly re-organising his forces into the mighty "Confederacy of *the North*"—the successor of the Babylonian Empires, for the greatest attack of all upon the throne of the Lord, His Body—the Church, and His Israel nation. Already that "Confederacy of *the North*" has hurled defiance at Jehovah and His throne on High; and has threatened not only to wipe His Name and His people off the earth, but to storm the citadels of Heaven itself. Probably many of you have seen these things reported from the Russian papers.

I am not going to deal with the name which the Lord gives the Great Rebel in Isaiah xiv and Ezekiel xxxi as leader of the attack on His people and His land—"the Assyrian." Of all the names that are given to him in the Bible (and there are a good many), this, I think, holds most and deepest meaning. Commentators generally pass over it with trivial suggestions—"because Assyria was the ancient enemy of Israel"; "because of the rebellion and deification of Cush and Nimrod"; "because the Prussians are descended from the Assyrians, and a Prussian prince might head the Russian Confederacy," etc., etc.

Read that most awe-inspiring chapter, Ezekiel xxxi, and if you can get the merest glimmer of its meaning, you will realise that deepest mystery is concealed in this name which the Lord gave him—"the Assyrian." Some of the "hidden things" that are revealed to us are "not lawful to utter," and some are impossible to put into words, for human language is limited, and the human mind does not comprehend unless the Holy Spirit helps "our infirmities." And this name

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takes us deep into *origins*—" the Assyrian," the Priest-King. Shall we leave it at that?

We all know that in the symbolism of the Pyramid we have almost reached the end of the Ante-chamber, and that tribulation such as the world has never experienced before is at our doors. The symbolism of " *the North* " explains where the real danger lies for us. Not so much in Gog's " Confederacy of *the North*." In the Lord's records, five-sixths of those warriors are already crushed and burnt in the valley of Hamon Gog; and the remaining one-sixth is a scared fugitive homewards. That Confederacy flung the gauntlet down before Jehovah, and terrified, penitent Israel, unable to take up that challenge, has sheltered behind His mighty arm.

" 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. . . . And I will sanctify My great Name, which was profaned among the heathen." " I will yet for this be enquired of by the house of Israel to do it for them." Saith the Lord.

" For thus saith the Lord God of Israel, . . . Take the wine cup of My fury, and cause all the nations to whom I send oee to drink it. . . . All the kings of *the North*, far and near, ane with another . . and the King of Sheshach shall drink fter them " (Jer. xxv, 26).

An amazing word—" Sheshach "—only used here, his last name, his name of doom. It is a cypher coined by God Himself; which, by a Hebrew method of transposing the letters, represents the names of Babel, Babylon and Nannar—the name by which the Moon-God was worshipped in that Temple at Harran, which I mentioned had been destroyed by the Scythians. I think if we searched in this God-made word we would *find* all the names of the Arch-Rebel or their equivalents concealed in it, also the word Meshech (Moscow) or its equivalent. I have not yet been able to give any time to this work, but perhaps some of you may be able to follow up the idea. If you do I am sure you will make most interesting discoveries.

But before Babel political can be brought low at Hamon-Gog, Babel spiritual has to be conquered; and that is *our* battle—yours and mine. Each one of us must meet that terrifying spiritual " Confederacy of *the North* " in deadly combat. It is going to be the most deadly combat ever waged on this earth, for " the third part of the stars " (Angels) " in heaven " (Rev. xii) and the hosts of the pit are the enemies, and " the Assyrian " himself is their leader. And we have got to fight it, and *conquer* it, or it will cast *us* to the ground and trample us under, even as it has already " cast down and stamped on " some of the heavenly host and the angels (Dan. x, 10). Are we getting our armour ready for it? " And they overcame him by the Blood of the Lamb, and by the word of His testimony." *That* is the weapon, *that* is our armour. And not all the hosts of the spiritual Confederacy of *the North*, headed by the Assyrian himself can touch one warrior who draws around him the impregnable protection of " the Blood of the Lamb."

There are eight wonderful promises in Revelation to those who *overcome*. Here are two of them. " Him that overcometh shall not be hurt of the second death." " To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

CONGRESS ADDRESS BY REV. EBENEZER FOX.

I ALWAYS like to base my remarks upon the Bible. It is a habit I have indulged in for fifty years now, and I find if I can back up my teaching by the Bible I am on solid ground.

I want to read three verses; the 10th chapter of St. Paul's First Epistle to the Corinthians:

" Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea:

" And were all baptised unto Moses in the cloud and in the sea;

" And did all eat the same spiritual meat;

" And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them."

They drank of a spiritual Rock that followed them. These words were written about 1,900 years ago—and I think St. Paul knew more about Hebrew history than we are likely to know to-day—and he spoke of an event that occurred some 1,400 years before that—an event when a rock was struck upon two different occasions, twenty years apart, from which rock there gushed forth the living waters that were absolutely necessary for the lives of the tens of thousands that were then escaping from Egypt to the land of Canaan.

St. Paul knew what he was talking about, and he referred to an event in Israel history when a cluster of miracles occurred: the division of the Red Sea; the manna that came down from heaven; and the wonderful water that came from that stricken rock.

We have a rock in Westminster Abbey. It is called the Coronation Stone by some; Jacob's Stone by others; but Jacob called it the Stone of Israel, and in connection with that stone our history is linked up spiritually as well as politically, and it is one of the evidences that we have that we are of the House of Israel.

It refers to a time when God was giving His covenant to us through our forefathers, and upon a second occasion when Jacob, being a rich man, had left his father-in-law and was returning to his own father, God commanded Jacob to go to Bethel. God adopted the name that Jacob gave to the stone and to the place. " Go to Bethel and dwell there." God then again uttered promises and made a covenant with him concerning the future. He said, " Of thee shall come a nation and a company of nations." That stone yonder is a witness to that.

But we have modern evidences also concerning that wonderful prediction in the Book of Genesis. A great political document in the world to-day is the Treaty of Versailles, with the names of the great men of the earth attached thereto. You have there not only the signatures of the opposition side—Germany, Austria, Turkey and others; but on our side the signatures of the Premier of Great Britain, and the Premiers of Canada, South Africa, Australia and New Zealand. You have there a nation and a company of nations standing forth and proclaimed to the world as the greatest Power in existence to-day.

The question may arise, why did that stone follow them? Why should that stone be at the rear of the camp and the rear of the nation? Why was not that stone, which was the seal and witness of the great covenant, why was it not carried in the centre of the camp, with the Ark of the Covenant, with

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the Holy of Holies? In order to get an answer to that we have to go right back to original history. When Jacob was dying he gave charge of that stone to Joseph and his family. "From thence is the shepherd, the stone of Israel," and when Joseph was dying he gave command to Israel and told them that they would be visited by God, and he charged them to carry his body hence. They placed that stone in the tomb with the mummy of Joseph, and when Israel left they took both the stone and the mummy.

You know that the rings are much worn. You know the history of that stone in connection with the history of Britain.

St. Paul tells us that it was carried in Israel's wanderings through the wilderness, and followed them and was with them; it was a wonderful source of light and power and blessing to them. What a wonderful thing it is. St. Paul tells us that stone was like Christ, because as it was the source of the life-giving stream, so Christ is the Source of the River of Life which floweth from the throne of God. He also gives other reasons why we may look upon that stone as representing Christ.

That stone, that common piece of stone, only to be made a footstool of, and which you would not bring into your own house, represents the humility of Christ; that stone represents the saving power of Christ.

Then when we go back to the earlier accounts concerning this stone, we find it had wonderful names. A wonderful thing that the stone rejected by the builders should be called the House of God, and the throne of the Lord.

We trace its story onward through the histories of Israel and Judah. The historians who wrote the Book of Kings tell us that Solomon sat upon the throne of his father David, and another historian tells us that Solomon sat upon the throne of the Lord. Do not forget it. And greater light is thrown upon the meaning of sitting upon the throne of the Lord when we come to the story of the child Joash, when he was brought into the Temple. "He stood in his own place by the pillar." And the story tells us of the coronation. Another story tells that the king was there "as the custom was"—the coronation custom. In that story of the coronation of King Joash we have the story of our own coronation service, the very same ceremony that our own King George V passed through.

No other king is crowned like that; no other king is crowned on a stone; and when it brings to us its heritage of a nation and a company of nations, we have the witness there of the wonderful things that have accompanied us as a nation. Can we not take pride in that and glorify God?

Can we trace this stone any further, so far as history is concerned, in the Old Testament or the New Testament? We have nothing there historically, but a seer of the old covenant looked down through the ages, and saw the wonderful growing power of Christian life that came from Christ, the Rock—the stone representing Christ in that respect. What a wonderful thing that that miracle yonder in the desert should be representative of the wonderful progress of Christianity in the world. Over 50 years ago, when I began my ministerial career, I went to the South Sea Islands, among savages, and there I met dark-skinned men and women to whom I told the story of the saving power of Christ.

John saw a vision and in that vision he said the Angel showed him a river of pure crystal, flowing out of the throne of God and of the Lamb.

I have heard dark-skinned people speak of the saving power of God as they have drunk of that River of Water. I remember the time when the Governor of New Guinea came to our mission in Sydney and said he wanted us to go and start work there; he had seen what we had done in Fiji; the wonderful transforming power of the grace of God, and he wanted the people of New Guinea to become converted and know the grace of God also. I was there eight years afterwards when he came once again and said that when our missionaries started their work eight years before he would not have allowed four or five of his soldiers to go fully armed into the places the missionaries went. There, eight years afterwards, the women are safer after midnight than they are walking the streets of Sydney. Conversion—that is the difference between a monkey and a man. The scientists cannot understand conversion; they have no imagination; they have no microscope to see it; they have nothing to test it by. But you put its test there. It makes a man a child of God. The water of life, pure as crystal' flowing out from the Throne of God and of the Lamb.

And the last message we have from this wonderful Book is this: "The spirit and the bride say come; and let him that is athirst come; and let him that heareth say come; and whosoever will, let him come and take of the water of life freely."

That stone is the testimony of it. We are the living illustrations of it; the water of life; the free gift of God.

WEEK BY WEEK.

By A. R. H.

DELIVERANCE has once again been wonderfully commemorated throughout the BRITH-ISH KINGDOM and OVERSEAS DOMINIONS by the GREAT SILENCE.

Specially poignant have been the conditions of this year's celebrations in view of the growing universal consciousness that a future relapse into final whirlwind conflict is all but inevitable.

But in silence [1] we gain strength—a spiritual foretaste of that "comfortable" [2] healing assured to GOD'S BRITH-ISH PEOPLE on the ultimate accomplishment of their warfare.

"The memory of the sacrifice that brought at last attainment and release lies *deep in the heart* of the BRITISH PEOPLE," a *Times* editorial declares, "so deep, that its

SYMBOL IS SILENCE.

"There can be no trifling with *that spiritual possession. It is by such energies that we, as a* NATION, *live.*"

"It is a rite whose beauty and significance are so surpassing because it is sincere, unforced, expressive of the deepest emotions of that human heart by which we live," echoes the *Morning Post*, and continues:—"When it becomes a mere ceremonial it will have lost its virtue. But while it remains

[1] See Isa. xli, 1, addressed to ISRAEL in the ISLANDS: "Keep silence before ME, O ISLANDS; and let the PEOPLE renew their strength."

[2] The expression "speak comfortably" of Isa. xl, 2, means "speak to the heart." See marginal reference A.V.

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a spontaneous act of piety, in which all who are compatriot with the immortal dead are proud and eager to join, it must be counted as *not the least precious heritage bequeathed by sacrifice and suffering*.

"Surely, it is no little thing that a GREAT NATION,[3] made *one* by a common thought and impulse, should, if for only two brief moments in the busy year, *feel through its kinship with the noble dead its own essential unity*, and should render in silent homage that which, transcending *the things of this world*, makes us greater than we know."

This must surely be the experience of everyone, that on such occasions as the two minutes' silence we become conscious of "the spirit of *an entity* larger than ourselves." For the soul of the NATION is laid bare at such times as these. We feel that GOD has, indeed, spoken direct to the heart of His People.

The BRIDE[4] becomes, for one brief moment, vividly conscious of self—a self-conscious unit.[5] And surely this training in awareness must be part of the preparation process by which the KINGDOM "maketh herself ready"[6] to receive her KING?

Sir Charles Wakefield, seeing something of this, is moved to assert:—"On such a day as this one feels that *if* the NATION *is to be purified in spirit, if it is to be reborn with a new devotion* . . . . it will be *through the* DIVINE *power* illuminating and inspiring *our* ideals by means of the increasingly creative influence of the two minutes' silence."

"Because of those who laid down their lives, we have to-day a firmer grip upon the things unseen," claims a well-known preacher.[7]

"The unseen world is nearer to us than it used to be. It does not seem a great distance now from *this world* to the next, and at moments when we think of the great company of our friends who are there, we can almost imagine them by our side.

"The communion of SAINTS has taken on a new meaning such as, for many, it never possessed before; that is a gain which we owe quite definitely to them.

"Our men and women have *not* died in vain; by the sacrifice of the dead and the suffering of the living there is a dawning of a better day. *There has been loss but there has been no waste.*

"It is good on ARMISTICE DAY to dwell on the virtues of those who laid down their lives, and of those maimed and halt and blind, who bear in their lives to-day

THE MARKS OF A CROSS

that the horror of war inflicts."

But it was the darkening background of the unknown future that made these celebrations so uniquely pregnant with meaning this year. For to those who have no light, knowing nothing of the comforting radiance shed abroad by the lamps of Prophecy and Scripture, the future does look black indeed.

They do not know that the valley of the shadow of death leads straight on towards the plains of perfection. They do not know that the lowering darkness heralds a radiant dawn. And that those who have put their trust in CHRIST need not fear entry through the GATES of DEATH itself, let alone the mere *shadow* of death.

But over all the services of remembrance this year there seemed to be cast a shadow. It is the shadow of the approaching midnight hour. Thus testifies the *Morning Post*:—

"Nine years have passed since *the war-ordeal*[8] ended—nine years of peace whose vicissitudes and cares and struggles have been *an ordeal only less formidable than the*

FOUR YEARS OF AGONY[9]

which preceded them. The shadow is less heavy to-day, but it is not lifted."

And the *Times*:—"So complex now and so precariously balanced is our civilisation, so closely linked are *all the peoples*, that *another Great War* might well mean Doom. *We are living in the shadow*, and peace cannot for *us* be sleep and unforgetfulness."

Meanwhile, this last year of unbroken "Truce in Chaos" will be memorable also, on account of the beautiful observance held at WASHINGTON, U.S.A., in remembrance of the sons of both EPHRAIM and MANASSEH who fought and fell side by side upon the field of battle.

"The unhesitating largeness of spirit with which the AMERICAN GOVERNMENT met the offer of CANADA to raise

A CROSS OF SACRIFICE[10]

in their great national burial ground, cannot be too deeply extolled," writes the *Times* Washington correspondent, and "the spirit of the occasion could not have been better expressed than it was in the address of the *Canadian Minister of National Defence*," who said:—

"Of you we asked . . . not that you should set off a corner for these your dead and ours; they rest peacefully with their comrades overseas; but that you would permit us a place where we might raise in *your* midst *our* EBENEZER, our STONE of HELP, to keep for ever vivid in *your* hearts *our* sense of the comradeship, courage and faithfulness of these *your* sons, who came to *us*.

"It is no light thing that you reserve for our mission a portion of this sacred ground. What could be more full of meaning in the relations between us than the fact that *you*

[3] Compare Genesis xii, 2.

[4] The ISRAEL or BRITH-ISH NATION is described by Scripture as the BRIDE. CHRIST and His BODY—formed of a people called out of every kindred tongue and tribe—are the CHURCH. The Lamb's WIFE must make herself ready by national cleansing before the coming of CHRIST with His saints. At the coming of the BRIDEGROOM, the CHURCH (the Body of Christ) and the STATE (the Bride) will become ONE.

[5] In one brief moment of reflection the PEOPLE of the KINGDOM find time for self-adjustment. BRITAIN is more truly BRITH-AIN, at this time, than any other during the whole year.

[6] See Rev. xix, 7–8, and xxi, 9, etc.

[7] Rev. "Dick" Sheppard of St. Martin-in-the-Fields, London.

[8] The ORDEAL of 1914–18 was the first phase of the GREAT TRIBULATION, marked in the GREAT PYRAMID by the first low passage. The shadow has been less heavy during our progress through the ANTE-CHAMBER than it was in the first low passage. We have yet to pass through the second low passage, and then, our ordeal ended, our load of care and trouble lifted, we shall cast our burden at the feet of CHRIST our LORD—on our entry—head erect, into the KING'S CHAMBER.

[9] See Ferrar Fenton's translation, Matt. xxiv, 8, "These . . . . begin the Agonies."

[10] A CROSS of SACRIFICE in memory of the sons of the KINGDOM who, consciously or unconsciously, became nationally, followers of Him Who as KING of the KINGDOM of HEAVEN, by His greater sacrifice on the CROSS of CALVARY, proved the glory and truth of the Word of GOD: "Greater love hath no man than this, that he lay down his life for his friends."

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bring us in with you to a place where only friends may come, and bestow on us an interest in this, your dearest national possession.

"As in life these sons of *your* land stood with *ours*, joined to them in *service* and *sacrifice*, so in death they are numbered with our own: and of that fellowship which even death could not break this CROSS is a SYMBOL.

"In every British war cemetery the world over it stands sentinel where our men are sleeping. It is our

EMPIRE'S UNIVERSAL MARK [11]

of love and remembrance for those who were dearest on earth.

"Under its shadow your sons, whom we honour to-day, sleep peacefully side by side with ours. Through the days to come may *the two Nations* represented here never forget the spirit of this moment, nor lose sight of the mutual glory of this CROSS."

The *United States Secretary for War* then replied, and spoke of the intense admiration with which, thirteen years ago, the PEOPLE of the UNITED STATES 'watched the superb manner in which CANADA was responding to the cause of the BRITISH COMMONWEALTH,' and said of the men in whose honour the monument was erected that 'they belong not to America alone, but to *the whole English-speaking World.*'

"The CROSS, he declared, would always be a source of pride to Americans, who know that with the Canadians 'they occupy jointly the largest area of the earth's surface where a single language is spoken,' who realise that '*the calamity of one is the calamity of the other and that an attack upon the one is an attack upon the other*' and who are jointly engaged in 'the greatest work of settlement and civilisation known to mankind.'"

Wonderful words, embodying a testimony which is a seal to our faith, that during the coming midnight hour of trial BRITAIN and MANASSEH will be found standing side by side, and fighting together in unity.

But to return to LONDON—the heart of the KINGDOM—we find that here the thoughts of the *Nation* as a whole were centred around that *Shrine of Remembrance* we call the CENOTAPH.

And at that ceremony this year—a ceremony the very greatness and beauty of which lies in its pure simplicity—there occurred an incident of considerable significance.

A definite experiment and attempt to find out the attitude of the rising generation toward the Armistice celebrations was made by a *Daily News* reporter, who recorded the spontaneous comments of two youthful onlookers accompanying him for that purpose.

The testimony of these two representatives of modern Youth—a typical City girl of 22 and a young City man of 21—were extraordinarily remarkable in their united insistence upon one fact; that the one thing lacking, the one respect in which the celebration failed, was, in the absence of

A NATIONAL MESSAGE,

a spoken message to the Nation!

[11] The Hebrew word "Tau" is translated "mark." The Cross with which we are most familiar is in the form of the first letter, Aleph + of the Hebrew alphabet. These two together, the "First" + and the "Last" × form the basis of the Brith-ish Ensign, known as the Union Jack, or the Union of Jacob.

Thus the *Press* reports the dialogue:—

Paul: "I know what was missing. *There was no message.* The most famous men in ENGLAND were there. Surely one of them should have been asked to *tell Britain* what he really thinks about war, and *what our duty is. I was waiting for that. It never came.*"

Betty: "I agree. It was *a great opportunity missed.* I felt during the GREAT SILENCE that *all those people were in a more responsive mood than at any other moment in the year. Anything said to them would have caught fire in their minds.* A great speaker could have swept them up in a flame of passion just then. He might have been able to make them go to war. *He certainly could have turned their minds into the way of peace.*" [12]

Paul: "Perhaps *next year* they will decide to put the

MEANING OF ARMISTICE [13]

Day into words. I was *not at all sure* what it meant. And no one troubled to tell me on *the one day in the year* when I should be most ready to listen."

"I think I see what Paul and Betty had in their minds," comments the *Press* representative who chronicled their impressions; "The old symbols that have served so well in the past are beginning to lose their reality for the new generation.

"They are *waiting for a new interpretation of old* [14] *truth, a Message phrased in a language they can understand. Who will give it to them?*"

Thus, through the GREAT SILENCE is GOD leading His People to enquire after the WORD of the KINGDOM—the MESSAGE.[15]

Of the triumphant proclamation of this GOSPEL it is written: "This good news of the KINGDOM . . . shall be proclaimed throughout the whole EMPIRE as a witness to all nations, and then shall the END (of the AGE) come." [16]

November 11th, of next year, may well mark a stage in the *official* national broadcast of the MESSAGE which GOD has prepared for the strengthening of the heart of His BRITH-ISH PEOPLE during the hour of trial immediately preceding the coming of JEHOVAH-JESUS to reign over us.

[12] A great speaker could have turned the mind of GOD'S BRITH-ISH PEOPLE toward the fact of the coming of the KING of the KINGDOM of HEAVEN, the PRINCE of PEACE. JESUS is the Only Way, and it is in Him alone that we can find peace.

[13] The PYRAMID teaches us that the original intention of the builders was to make the low passage continuous from its commencement in 1914 to its conclusion in 1936, but that the ANTE-CHAMBER was inserted afterwards. The low passage or period of CHAOS is thus shortened to 153 inches. This number 153 (see John xxi, 3) is symbolical of "the elect" for whose sake the days of TRIBULATION have been shortened. This is the meaning and message of ARMISTICE DAY. ARMISTICE or Truce in Chaos is a breathing space, won for God's People by the prayers of the "elect." Except this shortening had been granted it is quite true that no flesh would have been saved. The indefinite prolongation of the GREAT WAR would have decimated humanity. ARMISTICE DAY is a reminder of God's loving answer to the prayers of His People and a challenge that we should once again exercise that faith for a further shortening of the next and final phase of TRIBULATION. See Isa. lxv, 24, and Ezek. xxxvi, 37.

[14] This need is exactly met by the GOSPEL of the KINGDOM which sheds new light on old paths, "showing the past alive in the present and pressing on toward a goal and consummation in the future." See also Matt. xiii, 52.

[15] See Ferrar Fenton, Mark iv, 14, etc., and Week by Week, N.M. & B., page 329. 21.5.27.

[16] See Matt. xxiv, 14, Ferrar Fenton.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

FORTHCOMING EVENTS :—

Headquarters, 6, Buckingham Gate, S.W.1. Regular meetings weekly. Wednesday afternoons and Thursday evenings. Dec. 7th, at 3 p.m. Speaker, Mr. J. J. Morey. Dec. 8th, at 7.30. Speaker, Miss Hamilton Hunter

Battersea, 195, Lavender Hill, S.W. Dec. 6th, at 8 p.m. Mr. Frost.

Bedford, Town Hall, Tuesday next, Dec. 6th, at 8 p.m. Mr. Herbert Garrison. Lantern Lecture on "Palestine."

Bradford District. Dec. 5th, 6th, 7th, 8th, 9th. Mr. John Leech, M.A., K.C.

Bridlington, Princes Café, Dec. 8th, 7.30 p.m. Mr. H. D. Houghton.

Clapham. Dec. 6th, evening. Mr. J. J. Morey.

Crouch Hill. December 8th, evening. Mr. J. J. Morey.

Croydon. Dec. 9th, Y.M.C.A. Hall, 3 and 8. Mr. Morey.

Darlington, Mechanics' Hall, Dec. 7th, 7.30 p.m. Mr. Wm. Whitton.

Derby, Victoria Hall, St. Peter's Churchyard, Dec. 5th, 6th, 7th, 8th, 9th, at 3 and 7.30 p.m. The Revs. Joseph Gay and T. H. Whitehouse. All residing in the district are invited to do their utmost for this mission.

Dover, Dover Institute, Dec. 14th, 3 and 7.30 p.m. The Rev. Dr. Mountain.

Durham, Windsor Café, Dec. 8th, 7.30 p.m. Mr. Wm. Whitton.

Ealing, Y.M.C.A. Hall, Dec. 11th. Mr. Morey.

Elliots Town, Dec. 4th, at 11 a.m. and 6 p.m. Rev. Joseph Gay. And New Tredegar Cinema, at 8 p.m.

Halifax, Brunswick U.M. Church Hall, Dec. 8th, at 7.30 p.m. Mr. John Leech.

Harrogate, Y.M.C.A., Dec. 5th, 7.30 p.m. Rev. Guy Waddington, M.A.

Haywards Heath, Co-operative Hall, Dec. 5th, at 3 and 7.30 p.m. Mr. Morey.

Hull, Church Institute, Albion Street, Dec. 7th, 7.30 p.m. Mr. H. D. Houghton.

Rhymney, Penuel Church, Dec. 3rd, at 7.45 p.m. Rev. Joseph Gay.

St. Leonards, Masonic Hall, Dec. 6th, 3 and 7.30 p.m. Rev. Oliver Vince, B.A.

Southport, St. John's Hall, Dec. 9th, at 7.30 p.m. Mr. W. H. Hesketh, J.P.

Stockport, U.M. Church, Wellington Road South, Dec. 8th, at 7.30 p.m. Mr. W. H. Manning.

* * *

S.O.S.—We have pathetic appeals from members in distress for help to get food and fuel, and our Benevolent Fund is exhausted. We feel sure our readers who are able to come to our aid will do so.

* * *

Mr. J. A. Yoxall and Mrs. Bloxam have given very interesting lectures for our Stoke-on-Trent Branch. Mr. S. E. Steele is to give the next lecture on December 14th in the Town Hall.

The Rev. Guy Waddington, M.A., gave six lectures last month in the Diocesan Hall, Dublin. The audiences both afternoons and evenings were excellent. The interest is growing, and the reception given to the lecturer was most encouraging. Mrs. Shine is to be congratulated upon her fine advance work

* * *

The Rev. Pascoe Goard had a splendid audience at Leigh-on-Sea on November 23rd. To many present the subject of B-I. was comparatively new, and they listened with intense interest throughout the lecture.

* * *

The Rev. Joseph Gay and Mr. Garrison were the speakers at Headquarters last week. All our Commissioners are very active. The Rev. Merton Smith is giving a long series of addresses for our Jersey Branch. The Rev. Maxwell Carnson is doing a great work in South Africa, giving scores of addresses in centres many hundreds of miles apart. He is securing new adherents and members in large numbers, and the Press is giving good reports of his meetings.

* * *

Mr. John Leech, K.C., visited Manchester, Wigan, Liverpool and Southport last week. Our Liverpool correspondent writes :—"There was a crowded and appreciative audience, which included many strangers, some of whom were enrolled as members as a result of the address. On December 8th Mr. Hesketh is to address us."

* * *

Mr. Robeson writes :—"The interest created during the recent Convention held in Toronto, Canada, when the Rev. Pascoe Goard visited us on his way to England, has not been allowed to wane. For a long time it had been felt that a Branch was needed in the east end of the City. On October 5th, Mr. Gladstone Brown, who gave such valuable assistance during the Convention, called a meeting in St. John's Parish Hall. The response proved that the harvest was ripe, and the Toronto East Branch was formed, to meet each Wednesday at 8 o'clock, Mr. Brown being elected President. Since then the numbers attending the e meetings have trebled and we are now looking for larger quarters. Interesting lectures have been given on the various phases of B.-I. teaching, the Great Pyramid, etc. Plans are under consideration for calling a ministerial conference at once to which the clergy will be invited. Generally the effect of this Branch is being felt throughout the whole City, and many requests for information and speakers are coming in. We can promise Mr. Goard a really enthusiastic reception in this end of the City the next time he passes through Toronto."

* * *

The Rev. Joseph Gay has visited and spoken at Stratford, Battersea, Portsmouth, St. Leonards (twice), Hounslow, Oxford, Kensington, Pembroke Dock, Tenby, Cardiff, Bargoed and Merthyr.

* * *

B. K. D. writes :—"I am helping in the best way I can to share with those I go amongst what you are teaching us in your wonderful journal, which is a weekly feast and joy. With deep gratitude for all the blessing I have had bestowed upon me through it, I am, etc."

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A good Suggestion for Christmas



Help this Warrior!

The hydra-headed monster of Sabbath Desecration is fast spreading its tentacles over our Land, our Churches, our Homes. 250,000 Shops are open in England every Lord's Day; 500,000 people (more than in all the Places of Worship added together) attend Cinemas on Sunday evenings in the L.C.C. area; Sunday Games, Sunday Concerts, Sunday Jazz Dances, Sunday Prize Fights attempted in other Places. What is to be done? What is being done?

There is a Society which, like a Warrior, is facing this monster, and **defeating him**—the Lord's Day Observance Society. Who has not heard of its great Campaign at Southend-on-Sea against Sunday Dog Races? Who has not heard of its successful opposition to Sunday Jazz Bands in L.C.C. Parks, Sunday Dances at Worthing, Sunday Concerts at Tonbridge? Its outstanding success has been in Preventing the Sunday Opening of 597 Theatres and Music Halls.

This much loved, and much hated, Society is now in the grimmest, life-and-death struggle in which it has ever engaged—**to keep 3,425 cinemas closed on Sundays.** Cinema Owners, boasting of a possible £7,000,000 extra gains per annum, are pouring almost unlimited funds into their All-England Sunday Opening Campaign. The Lord's Day Observance Society is boldly resisting this latest assault on God's Holy Day, but, alas! fighting without funds is like fighting with one of our arms tied behind us. This is the season of the year when so many Cinemas are clamouring to open their doors on Sundays, but a glance at the Picture above (with one hand tied) shows the disadvantage under which we are labouring. If then you believe with us that the Lord's Day is the LORD'S Day, help us to save it from its enemies. Help the Society which under God's blessing has done so much.

My Xmas Resolution.

At this season of goodwill I will help the Lord's Day Observance Society, which is needing my help. Before turning over another page I will use this form.

Christmas Warrior Form.

To H. H. Martin, Secretary
Lord's Day Observance Society
18, Buckingham Street, W.C.2.

Rejoicing at the many successes of the Lord's Day Observance Society in upholding the sanctity of the Lord's Day, I have pleasure in sending £ : : for its new Victory Campaign to keep 3,425 Cinemas closed on Sundays.

My name is .....

My address .....

.....

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,, 1908-09 ..	6/6	,, 1914-15 ..	10/6
,, 1910-11 ..	6/6	,, 1916-17-18 ..	12/6

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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.]

OUR TRANSCENDENT LORD.

BY THE REV. W. PASCOE GOARD.

LAST week we took notice of the *pre-existent* Christ.

This week we shall still continue the Advent study and see that He who came to us on the Day of the Nativity is One who *transcends the natural human sphere.*

He came that He might bring life to His creature man. His own declaration is, "I came that they might have life, and that they might have it more abundantly."

We apply some tests to the Holy Scriptures which are open to *the scientist* to make. Some tests we shall apply which are not open to the scientist as such. It is still true psychologically that "*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." Now the scientist will have nothing to do with, and, indeed, will know nothing of, any man that is not a "natural man."

Of the "spiritual man" the scientist officially knows nothing. There are many men who are scientists who are also Christians in the New Testament sense of the term. These latter know well what the writer means. *But that knowledge has not come to them as scientists.* It has come to them as humble seekers after God. The scientist, who is a Christian, knows that there are *experimental tests* which the New Testament Christian applies to the sacred Scriptures which the scientist as such cannot use, and of which he has no knowledge. We trust the time will come when all scientists will blossom into experimental Christians, and will know the things some of them now turn away from.

Now the Bible tells us of *the Transcendent Christ.* This is a matter which requires "experience" as a teacher. Our Lord makes promises to the seeker after Him as to *new creative activity to be applied to his own life.* The greatest of men, even the greatest of men without exception, may dazzle us by their achievements, and may incite us by their example to put forth all the powers of our mind and body; they may inform our minds, give impulse to our wills, bring comfort to us in physical and material distress, and do many very wonderful things: *but they cannot make any vital change in the soul fibre of our lives.* If Christ cannot do more than this He is but a man as far as our experience can show. But He does these things. He transforms a son of the first Adam, who is "of the earth, earthy," into a son of "the second Adam, who is the Lord from heaven."

The change thus wrought in the life is not simply turning one from indolence to action; from crime or sin to ethical living, and even holiness; *it is nothing short of a new birth into a new biological order of life,* with new powers of discernment, of vision and of action. It not only "turns the sinner from the error of his ways"; it transforms the sinner into a son of God.

Now these tests of the sayings of the Bible regarding the transcendent Christ are within the reach of every Christian who is one in the New Testament sense; but they are not within the reach of the scientist, even though that scientist may have been trained in theology, and have been ordained

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by men to preach the Word of God; which, failing such experience, he does not and by the nature of things can not fully understand and believe.

The humblest Christian, after the New Testament standard, knows the Scriptures to be true by tests which are beyond the reach of the scientist; as well as by the lower tests which are within the scientist's reach.

THE TESTIMONY OF THE FATHER.

Let us pause for a moment and consider what it is we have said. The testimony of the Father. Is it possible that the Father has given to us a testimony on the matter? *The sacred Scriptures declare that He has.* Now we know the Scriptures to be true historically; we know the Scriptures to be true prophetically; we know the Scriptures to be true experimentally. These are tests sufficient to warrant us to say that we know the Scriptures to be true, especially as there is no negative testimony. God, then, has given testimony to the Son.

The first of these testimonies was at the Baptism of our Lord. "This is my beloved Son in whom I am well pleased."

The second testimony we shall notice was at the Transfiguration. "This is my beloved Son. Hear Him."

Again, another testimony: "I have both glorified it and will glorify it again."

Again we quote from the first chapter of the wonderful Epistle to the Hebrews:—

> But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.
>
> Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.
>
> And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:
>
> They shall perish; but thou remainest; and they all shall wax old as doth a garment;
>
> And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

It is not necessary that we should quote more of the Scriptures which deal with the testimony of the Father.

The testimony of our Lord concerning Himself.

"I proceeded forth and came from God."

"All power is given unto me in heaven and in earth." (Matt. xxviii, 18).

Let the quiet force of these statements enter into our minds and hearts; for none but God the Father and God the Son can hold such power.

"Behold I am with you always even unto the end of the world."

Thus we select from the statements which are direct testimony of the Son to His own transcendental Personality.

Let us now for a moment look at some of the testimonies which are direct statements of fact; and of such facts as could not be, in connection with any man of the purely Adamic descent.

The "I AM" of Jesus.

"As soon as he had said unto them I AM he, they went backward and fell to the ground." (John xviii, 6).

What was there in the awful majesty of that quietly spoken word to send such a multitude reeling backwards, and to cause them to fall to the ground?

Again, take this statement, meaningless if spoken of an ordinary person, even the greatest of ordinary persons, but fraught with comfort for the believer because spoken of our transcendent Lord. "For where two or three are gathered together in my name THERE AM I in the midst of them." The ordinary person can be in but one place at one time. Spoken of the transcendent Lord Who is Omnipresent in Spirit, it is full of meaning and of comfort.

Now take the following "I AM" passages; meaningless for the ordinary person, but full of fact and meaning when spoken of Our Lord:—

"I AM the way, the truth, and the life."—John xiv, 6.
"I AM the bread of life."—John vi, 35–58.
"I AM the light of the world."—John viii, 12.
"Before Abraham was I AM."—John viii, 58.
"I AM the resurrection and the life."—John xi, 25.
"I AM Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, THE ALMIGHTY."—Rev. i, 8.

Again, examine the Majesty of Authority in His quietly spoken "I say unto you." Remember that up to the time of Our Lord, no man, and no body of men, had taken upon himself or themselves the awful authority to review the Commandments and the Statutes of Jehovah. *Jesus does this*, and the "I say unto you" of Jesus stands over against the "I AM JEHOVAH" of the Pentateuch. "Ye have heard that it hath been said . . . But I SAY UNTO YOU." It is the same voice which speaks as Jehovah of the Old Testament, and as Jehovah incarnate in the New Testament.

Again, let us take the direct "I WILL" of Jesus.

"I WILL, be thou clean."
"I WILL come and heal him."
"Come unto me all ye that labour and are heavy laden and I WILL give you rest."
"I WILL send the comforter unto you."

Again, let us look at the "It shall" of Jesus.

These great sayings come so naturally from the transcendent Lord that they excite little comment or thought. But if they are spoken by an ordinary son of man then, indeed, they are of the most presumptuous order. But coming from our transcendent Lord they are just what we should expect from His Divine lips.

"IT SHALL be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city."

"IT SHALL be more tolerable for the land of Tyre and Sidon at the day of judgment than for you."

"The Son of man SHALL SEND FORTH HIS ANGELS, and they shall gather out of his kingdom all things that offend, and them which do iniquity.

"And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

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POWER TO FORGIVE SINS.

"But that ye may know that the Son of man hath power on earth to forgive sins (he saith unto the sick of the palsy) Arise, and take up thy couch, and go into thine house."

Philip prayed of the Lord, "Lord, shew us the Father, and it sufficeth us." In response Jesus showed His person as He had never done before. Thus He replied, "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 shew us the Father? Believest thou not that I am in the Father and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father and the Father in me: or else believe me for the very works' sake."

Thus we see that the declaration of the Father and of the Son is that Our Lord transcends the human plane, and that in Him the Father is incarnate.

"Believe me for the very works' sake."

We now turn for a moment to the works which were the credentials of Our Lord. St. John gives to us eight outstanding miracles, carefully selected, to show His Divine power, and to furnish credentials for His doctrines.

He turned water into wine. This was the beginning of His miracles and showed, not only His power, but *His sympathy with human pleasure.* The first public function St. John mentions was to attend a wedding. Here He found that the hosts were embarrassed by the fact that the supply of wine had run out. He relieved the embarrassment of His hosts, and He made His contribution to the pleasure of the occasion, by the exercise of His transcendent power.

"Go thy way; thy son liveth."

The circumstances of the next selected miracle were: Jesus was *at Cana of Galilee.* A certain ruler who lived *at Capernaum,* whose son was ill, hastened off to find the great Teacher who had worked wonders in Jerusalem, in order to get him *to come to Capernaum* to heal his son. He would not trust so great a matter to a servant. He found the Lord, and *besought Him to come away* with him. Then said Jesus unto him, "Except ye see signs and wonders ye will not believe."

The nobleman saith unto him "Sir, *come down* ere my child die." Jesus saith unto him, "Go thy way; thy son liveth."

Distance had nothing to do with the power of Our Lord to heal.

Again, Jesus was at the Pool of Bethesda, "And a certain man was there which had an infirmity thirty and eight years."

"When Jesus saw him and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? . . . .

"Jesus saith unto him, Rise, take up thy bed and walk.

"And immediately the man was made whole, and took up his bed and walked: and on the same day was the Sabbath."

Thus Our Lord demonstrated that TIME had no effect upon His power.

Next Jesus *feedeth five thousand* with five barley loaves and two small fishes.

Thus He exercised His power to feed the hungry: at the same time He gave beforehand a wonderful demonstration of the facts and doctrine of the Lord's Supper.

The occasion was the approach of *the feast of the Passover.*

The action was the breaking of bread to the multitude, who were caused to sit down in orderly array upon the grass.

The bread was broken by Christ and passed to His disciples, who in turn administered it to the multitude.

The occasion was taken to introduce and illustrate the necessity of Our Lord's people "eating His flesh" and "drinking His blood." Many were by this teaching caused to be offended, because *they did not understand that it was not to be a literal eating of the veritable flesh and drinking of the veritable blood of Our Lord*

The disciples . . . said, "This is an hard saying, who can hear it. WHEN JESUS KNEW IN HIMSELF THAT THE DISCIPLES MURMURED AT IT HE SAID UNTO THEM, DOTH THIS OFFEND YOU . . . .

"IT IS THE SPIRIT THAT QUICKENETH: THE FLESH PROFITETH NOTHING: THE WORDS THAT I SPEAK UNTO YOU, THEY ARE SPIRIT, AND THEY ARE LIFE."

Thus Our Lord precipitated the question of "the very body" and of "the very blood" of Christ in the Lord's Supper before the institution of the Sacrament, and while He was present to make His own interpretation. He did this apparently that He might settle the coming controversy before it had arisen in its final form, and for all time, by declaring that the "words were spirit and that they were life." The "words" which He had used were "flesh" and "blood" and "bread": symbols only of spirit and life principles.

Again, Jesus came to His disciples at night WALKING ON THE SEA. Coming to them, HE CALMED THE STORM, and IMMEDIATELY THEY WERE AT THE LAND whither they went.

Thus he showed His control over the instability of the water; over the law of gravitation; and over that which we call distance. He showed Himself supreme in the world of physics.

The man that was born blind is healed.

By this miracle Our Lord illustrated the doctrine, and proclaimed it, "I am the light of the world." "When he had thus spoken he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay and said to him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way, therefore, and washed, and came seeing."

This also was done on the Sabbath day. Because of this fact apparently the man was brought to the Pharisees, who, passing over the miracle, took up the legal phase of the matter, thus:—

"This man is not of God, because he keepeth not the Sabbath day."

The dialogue which followed between the Pharisees and the man who had tasted of Divine power and received of Divine light, is one of the most illuminating of the many great passages in Our Lord's ministry. Thus we are taught that *One day of Christian experience produces clearer, fuller knowledge than a life time of scholarship without it.* How rich is the life equipped with both.

THE RESURRECTION OF LAZARUS.

This mighty demonstration that Our Lord has power over death and the grave was made to illustrate and establish the doctrine, "I AM THE RESURRECTION AND THE LIFE." What a

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wonderful statement to fall from the lips of Our Lord. But how marvellously and irresistibly it was sent home to the hearts of the hearers when backed with the soul-stirring cry, "Lazarus, come forth"; and further still when Lazarus stirred upon his stony bed, arose, and came forth before them all.

THE RESURRECTION OF OUR LORD.

Last of all came the greatest of miracles when Our Lord, on that glorious Easter morning, *Himself arose from the dead*, and "led captivity captive," thus demonstrating that God had indeed approved Him the Son of God with power by the resurrection from the dead.

Yes, by the testimony of the Father; by the testimony of the Son; and by the testimony of the works which He did; and had we time we should show also by the testimony of the Holy Ghost; we know Our Lord to be transcendent, even to be God the Son.

CONGRESS ADDRESSES.

WITNESSING TO THE TRUTH

BY THE REV. CANON E. SIDNEY SAVAGE, M.A., as Chairman.

ALTHOUGH I have your Secretary-General on my right hand, and your President on my left, I am going to speak absolutely as a free lance. I am going to speak entirely from conviction, and the Federation will not have the smallest responsibility for anything I may say. There is a beautiful verse in the 3rd Epistle of St. John, the sixth verse, "Whom if thou bring forward on their journey after a godly sort, thou shalt do well."

Mr. Garrison, I congratulate you and those associated with you, on the wonderful success of this Congress. On Monday I was just an infant as regards the British-Israel truth. Now I am a kind of schoolboy with the enthusiasm and the aspirations of the schoolboy to try and make real and actual the truths which have been laid before us. This platform has done its job, and has done it magnificently; we have all been inspired by the messages of the various speakers; they have been messages of absolute conviction, and have been given in the power of the Holy Spirit of God. That is something. And God's truth is not going to return unto Him void. But after to-day you must yourselves go forward; you must be witnesses; you must gather up the fragments that remain this week and next week, and you must launch forth to bear witness, praying that your words may echo and roll on and live for evermore. It is not a question merely of *sursum corda*—Lift up your hearts—as the great thoughts have been driven home; but we must go further than that. They must bear fruit in the scattering. The speakers have set us "forward after a Godly sort." It is a long time since I believed that God called Great Britain to do a job which no other nation in the world could do. I have travelled so much all through my life, and the more I travel the more convinced I am that there is no nation like the British nation on God's earth. You must carry forward this flag of British-Israel and the flag of the king. And in the long-drawn out history of the British-Israel race there has never been so wise, so wonderful, so self-sacrificing a king as the one who reigns over the British Empire to-day—King George. No one has ever been more beloved than he. He is rich in all kingliness. During the war I was in America staying with a banker. and he said, "We have one-third of the gold of the world." That may be so, but London is going to be the clearing-house of the world. He said, "Our Rockfeller and our Vanderbilts are not in it with your men in Throgmorton Street. They are so long-headed. They can think in terms of London, and Buenos Ayres and Hong Kong, and we cannot. London is still the clearing-house of the world." And when these words were spoken our Exchange was 3.25; and the Americans, the long-sighted people, they were buying up the English pound as fast as they could. Not long after that I was in Buenos Ayres, and let me tell you that their Governments are not like the Governments of which Mr. Commissioner Leech spoke. And when they have gone as far as the word of mouth can go, it comes to this—"the word of an Englishman." And that is the biggest word on God's earth. Mr. Ebenezer Fox told us about it, what the word "nation" means, in that wonderful address of his. It is true that material prosperity is not everything; character is something bigger. Material prosperity may be very evanescent, but character is lasting, character is eternal; it is character that tells. And are we finished, we British people? Nothing of the kind. When that great strike was over we emerged from it, and we did what no other nation on God's earth could do—we emerged from it a nation of giants. We saved the whole of Europe from tumbling over like falling bricks. And on that day of peace and good will, that Sunday at one o'clock, we learned that the English pound was not 3.25, but after the war, after the chaos, after the strike, it was at par in New York! The British nation is not done. It has done a big job; it stands for big things; but it has got a bigger job to do still.

In July I was passing through Gaza. I am not particularly young. I am a grandfather. I was there forty years ago on horseback all through; and I was at Gaza during the war; and I was there last July. Oh, those flags! What does the Union Jack mean in Palestine? Oh, it meant a great thing when Allenby walked in on December 11th, 1917. So different from the entry of the Kaiser some time before. There I went to see Gaza, because changes had been made. I was up at five o'clock in the morning looking out of the window towards the east. Changes had taken place. We have learned the meaning. Don't think when I ask you to do something, that, those on the platform are to do nothing. They have got a God-inspiring message to give. I hope the day will come when I shall listen to Mr. Pascoe Goard and Mr. Commissioner Leech giving a Bible reading in Westminster Abbey, and Mr. Morey in St. Paul's Cathedral. What strong men you have had this week addressing these meetings, and what strong men have been supporting them! I hope they will go and address meetings of the clergy and ministers of our land. I am tired to death of reading every single day in the *Times* of religious controversies. I do hope that the time will come when there will be one Church and one nation. That is what we want.

We know how Lord Allenby walked into Jerusalem as conqueror without arms. He demanded the key of the Church of the Holy Sepulchre, not to my mind the Holy Sepulchre; the Garden Tomb is to my mind the Holy Sepulchre. The

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site of the Church of the Holy Sepulchre is stained with the blood of the centuries, and worn with the tramp of the pilgrims. Oh, what quarrellings, what heart-searchings, what bitter controversies, what squabbles have been there through the centuries. And Lord Allenby demanded the key of the Church. And the Turkish official comes up, and says, "In the 8th century we had right of conquest, and I have the keys to-day, and I am not going to give them up." Lord Allenby says, "By the right of conquest in the name of the king, I demand the keys from you," and the keys were handed to Lord Allenby. Lord Allenby summoned together the various religious denominations of Jerusalem; he asked them to meet him, and he said, "Here are the keys of the Holy Sepulchre. Go away, and on a certain day tell me who is the custodian of the keys." And they came back, and said, "We cannot agree." And Lord Allenby gave back the keys to the Turkish official. "Whom if thou bring forward on their journey after a godly sort, thou shalt do well." "Little children, love one another." It was very pathetic.

Well, you know, I am a married man. I have been a rector, and they do say that the wife of a rector is a director, and the daughters are generally called, and rightly called, the miss-directors! Well, long ago I knew about the British nation. I was told about the British-Israel Truth, but I felt I did not want to be a Jew. I want you to knock into the heads of people that Britain and Israel are synonymous terms, just with exactly the same meaning. I felt I did not want to be a Jew. Although every Sunday in church, in the Psalms which I sang, and in the lessons, I was being told the British-Israel truth. And "so foolish was I and ignorant," I could not see it. But I have a director, and she was always hoping, and I know she was praying, that I might see the light. And I most emphatically *have* seen the light. I saw that the terms Britain and Israel were synonymous. People are very fond of travelling. I always advise them when they have done a succession of trips to go and settle down in a country village and just think it all over. A tourist from overseas was expatiating on Lake Geneva. As you know the lake is also called Lake Leman. And the tourist asked a man which he preferred, Lake Geneva or Lake Leman. He replied, "They are synonymous." "Oh, yes," said the tourist. "I know they are synonymous, but I think Lake Leman is more beautiful than Lake Geneva!" And that is the one thing about British-Israel—they are synonymous terms. It does not mean that we are Jews in the smallest degree. That is something to know; go out and spread that abroad. It will be worth while to get that into the heads of the people. We have to do this job for God. We are not going to pin down our faith by thinking only internationally. We have to think as British people. The League of Nations is an inverted pyramid. We believe in that Pyramid which stands erect, not inverted. We have something yet to do with putting on the top-stone.

THE MESSAGE OF GOD'S TRUTH.

By Mr. H. A. Marchant.

I READ *The Daily Chronicle*, and I find they have been having letters from people giving the curious names of houses, and some have been very curious. One gentleman wrote to say he was going through a place called Cookham, and he saw a house named "Oh, I don't know," and next door to it a house named "I do." If he could have found out the origin of these freakish names, he would have found that probably in the first house there lived an agnostic, who so named his house in defiance of his Christian neighbour, and so, not to be outdone, the other had declared "I know in Whom I have believed." And so he called his house "I do." Do you know there are a great many people who have said to those who have advocated British-Israel Truth that they do not know and that they do not want to know? But we all say that we do. When I was a young man—and that was a long time ago now—I made up my mind that if there was anything in this Bible that was worth knowing I would try and find it out. And, consequently, I was ready and willing to study and find out what God taught. And glad enough was I when I became possessed of a sixpenny little pamphlet which showed me the distinction between Israel and Judah. From that day the Bible became a study, and I was able to study it with intelligence; I was able to find out what the Bible teaches, and I am thankful to say to-day that I do know; I know what the Bible teaches, and I know what it teaches concerning Israel. We say we can most decidedly tell the people facts, facts from Scriptures and facts concerning Israel. I lecture on Brighton beach when it is fine, and I say to the people, "I am here this morning to tell you what God said Israel should be; that Israel should be what we are. That's it. If you can find any scholar who can dispute that I should like to meet him. If you can find any scholar who can prove that what God said Israel should be we are not, I should like to hear what he has got to say." I said that the other day, and a sensible working man said, "Governor, where does it say so?" That was a very sensible question; and I said to him, "Now you just listen while I tell you what the Bible says. The Bible says that we were to become a great and mighty nation, that was to be as a multitude like the sand upon the seashore and the stars in the heavens. They were to possess the gates of their enemies. The Bible says they were to become scattered to the west and to the east, to the north and to the south. They were to become a great and mighty people, a nation, and a company of nations, a multitude of nations. Have you ever seen anything like that?" The man replied, "Yes, that's us. We're that." "You are," I said. "You cannot get away from it." Do you know that a great many of our opponents, a great many of those who are sceptical and those who call themselves Modernists, they know as well as can be if the Bible is right that we are right. Some years ago I paid a visit to one of the most intellectual ministers in the town of Brighton. I wanted to see him about a room for some lectures I was giving, and he courteously took me into his study, and he did upon that occasion what a good many ministers will not do—he allowed me to speak to him; he allowed me to give him a lecture. I took him through the Bible, and I told him a few of the things he, and probably other clerical friends, had overlooked. He listened with a great deal of attention, and after I had taken him through the Bible, and shown him the distinction between Israel and Judah, and pointed out to him the glorious passages in Jeremiah xxxi, what do you think he said to me? This—"From your

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standpoint of inspiration the subject is true, but I am at issues with you on inspiration." What do you think of that? If the Bible means what it says, British-Israelism must be true, but he said, "I am at issues with you on inspiration." Well, I can scarcely tell you what kind of feeling I had when he said that. I stood up, and said, "I thank you for your testimony. That which I have told you is the truth of God, and we are Israel. You think you have only got to go to this Book to get a text for a sermon. Now I do not wish to be rude, at the same time, if I held your view of the Scriptures, I would rather sweep the gutter for a living than eat the bread of the Christian Church!" Yes, they know we are right, but they will not deal with our arguments, and they gloss over a good many things which they cannot understand. There is passage after passage in this Book which it would be absolutely impossible for me to understand unless I believed that the British people are the Israel of God. Oh, if only they would allow me to choose for them a text for their Sunday sermon. I would say, Sir, I would like you to preach from this text, "I am a Father to Israel, and Ephraim is my first-born. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." I wonder what they would be able to do with that? Especially when they read on further, where Jeremiah reveals that Ephraim—Israel—would repent, and God said, "I have surely heard Ephraim bemoaning himself thus; 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. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth." And God's answer, "Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord." How beautiful! The reading of that passage has often brought tears to my eyes. If only we could convey the message of God's truth and get it into the minds of our clergy and ministers, how different would their teaching be.

We have been urged to become sowers. I have been saying that for a great many years. I have distributed over twenty tons of literature in my time. Upon one occasion I put a copy of "The Banner of Israel" into the hand of a man in the dark, and he turned out to be my old schoolmaster. He met me afterwards, and he said, "Well, I tried to teach you something, but it was a job. But you have taught me something. For years and years there were parts of the Bible that seemed to be a dead letter to me; I could not make head or tail of them. But that paper you gave me has opened my eyes, and my Bible is now a living Book." If you want the Bible to be a living Book to you, you have got to grasp the distinction between Israel and Judah. When once you have grasped that distinction you will find that you are on the right way to an understanding of this Book, and you will see things in a new light. "The early dew of morning will have passed away at noon." When you study the Bible from the standpoint of British-Israel Truth you get something into your mind that will stick to you all the days of the week, and all the months of the year, and all the years of your life; it will never pass away. You will realise that God is indeed fulfilling His Word. In that beautiful chapter which I have just quoted from Jeremiah xxxi, you will find one of the most remarkable texts you can find in the Word of God. I sometimes preach from it. It was Jeremiah's own experience. He had been asleep, and had a vision. He says, "Upon this I awaked, and beheld; and my sleep was sweet unto me." I asked the people this: Could they tell me what it was that filled the prophet's soul with sweetness? Can our clergy and ministers answer what it was that filled the weeping prophet's soul with sweetness? He saw that God Almighty had commissioned him. He saw what God had revealed to him. "At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be My people. Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel when I went to cause him to rest." The Jews have a tradition that the Ten Tribes are beyond the river. Where did they get it from? From Jeremiah xxxi. "The Lord said . . . even Israel, when I went to cause him to rest." Where are they? The Jews say they are somewhere beyond the rivers of rest. And then the prophet was commissioned to write: "Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." Everlasting love coming from the God of Heaven, the God of Abraham, the God of Isaac, the God of Jacob, telling them that He had caused them to rest. And, oh, how beautiful, He says here "O ye nations." Not a miserable scattered remnant of people. "Declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." As I have taken my stand upon the seashore, how often have I asked the people if they have heard a sermon preached on that text about "the isles afar off." Yes, God Almighty has got a lot to say in His Word about isles. I can assure you that the more people get to know about this subject, the more they are likely to want good, sound, evangelical teaching, the more will they want to know the solemn truth as it is in Christ Jesus, and as concerning salvation, and the less likely they are to go Sabbath-breaking, and the less likely they are to turn away from God's Word when they once get hold of British-Israel Truth.

I had many experiences in the course of my lectures in Hyde Park. There was one good man and he maintained that the Ten Tribes of Israel were Jews. That was one of the fallacies we have to deal with, one of the serious fallacies. When speaking in Brighton I showed the difference between the Jews and the Ten Tribes, and showed that they were not Jews, when a good man in the Church said, "I cannot think that all our ministers are wrong." If all the ministers in this world were to sign a document showing that Abraham, and Isaac, and Jacob, Ephraim and Manasseh, were Jews, they would all be wrong; every one of them.

What a change has come over this Movement since I first began fifty-three years ago to study this subject! The one who began it with me is at home; she began at the same time; and the first address I ever gave to anything like an audience was to four Roman Catholics, two stablemen and two gardeners, and I gave them an address on British-Israel

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Truth. I wonder I did not get my head broken. Some of them got very angry. It is nearly fifty years ago since I began open-air propaganda. And some men said to me, "Why do you keep on? Is it because you get your living at it?" "If I did, that is my business. As it happens, I do not." But I intend to keep on as long as God gives me a voice to speak. I love the Cause of British-Israel so much that I shall never leave off so long as God gives me breath.

There are many other things I should like to talk to you about, and the Federation, later on, may give me an opportunity of addressing you again.

AN OUTLINE OF WORLD HISTORY

The Rev. W. Pascoe Goard.

It is a wonderful thing to realise that while we are sitting here listening to clear-cut messages by these wonderful voices, in every part of the world where Anglo-Saxons dwell there are other men and women telling this same story.

To-night I want to bring your thoughts—in continuation of what has gone before—to this fact:—This Book and this people are utterly bound up together, and can never be separated. Every man who has for fifty years been exploring different fields of knowledge and information, will have reached the point where, if he is blessed with wisdom as well as with knowledge, he will have a profound question note in his mind in regard to all conclusions that have been reached upon partial knowledge. In order that we may have correct conclusions, it is necessary that these conclusions shall be drawn from all the data that is in existence. It does not matter how supreme and intensive may be the scholarship of a man or a school, if that man or school reach conclusions based upon only part of the facts, such conclusions will not be trustworthy. Now I submit to you that in the consideration of this Book textual criticism and higher criticism have been fields very well worth while investigating; but to take those fields as the only ones necessary to be investigated would be a very great error indeed. Such an error has been made.

I want to submit to you some other things to-night. I want to put this Book, the Bible, as it stands, before this congregation; and then to put before this congregation the skeleton of world history. I am about to try to give you a simple outline of the literature of the Bible, and to show to you in the Books of the Bible the outline of world history. The fact that the Bible presents such an outline is of profound significance. It brings light upon this sacred page.

When I read, for instance, that these books were the productions of a committee, or body of men, produced after the captivity of the Jews, I am bound to say that such a conclusion seems to me to have been arrived at on insufficient grounds.

Turn to the table of contents of the Bible and study it; you will find one of the most fascinating bits of literature in the world. It is all contained in one short page, or half a page of this Book. What a story it tells! What a library of literature it tabulates that is absolutely unique! The succeeding books proceed from the Book of Genesis in orderly and necessary sequence. Let us take, for a moment, the first eleven chapters of this wonderful Book of Genesis. These first eleven chapters of the Book of Genesis stand absolutely peerless in the field they cover among the literature of the earth. You will hear it stated that in those first chapters of Genesis there are two, or, perhaps, three, descriptions of the Creation, and that they do not agree with each other, therefore they cannot be taken as historical. Well, there are not three descriptions of the Creation. That is solid ground—Oxford, and Cambridge, and Aberdeen, and Harvard, and Yale, and all the other Universities notwithstanding; *there is only one story of the Creation;* and it is told in three majestic sequent chapters. Such conclusions as the above have been reached on insufficient data. It is strange that the Christian ministry of Britain and America and of the Overseas Dominions should have gone to such a type of man as Wellhausen to be instructed in the sacred Scriptures. He saw a fact in those early pages of the Book. He saw that the Divine Person had a number of names; and he at once said, Here are evidences of a plurality of gods, and of a number of systems of religion arising around them. He taught that Hebrew scholars culled parts from each of these systems and by the amalgamation of them put the composite system of the Pentateuch together, retaining the names of the several gods.

I have three names. One is the surname of my father's family. One commemorates my maternal descent. One is my Christian name. Some of my friends call me by one, and some by another, and some by all three. But I never had friends foolish enough to think of me as three persons because I had three names. Yet that is what Wellhausen did in regard to Almighty God, and the scholars who followed him fell into the same error.

Now what have we here that should be a mile-post to guide us in the pathway? "In the beginning *Elohim* created the heaven and the earth." I never find that name used except *in relation to the* created universe. Thus, for instance, "The heavens declare the glory of *El*, and the firmament showeth His handiwork." "Day unto day uttereth speech; night unto night showeth knowledge." The day is vocal; the night is visible. There it is. Come down to the next portion of that same wonderful song of Zion. What do you get? "The law of Jehovah is perfect converting the soul; the testimony of Jehovah is sure, making wise the simple." I said to a brother minister, a professor, the other day, "Why is that sudden change of name from El to Jehovah made in Psalm xix?" He drew himself up to his full height of six feet two, and said, "We do not know." "Please speak for yourself," I said. "We do." In those early chapters of Genesis you have God, *Elohim*, dealing with the Created Universe at large.

"*Jehovah Elohim*, formed man from the dust of the earth, and breathed into his nostrils the breath of life, and man became a living soul." We enter the psychological world here, the world of the soul life, and so we follow on. He taught Adam *articulate language*, by bringing the animals to him to see what he would call them, and "whatsoever Adam called them that was the name thereafter." That is how you teach your infant children speech in the home. Then *He appointed him a task*, the first time that a consciously living personality on the earth was assigned a specific task. And what to do? To dress and to keep the garden of God. What a wonderful task!

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Then we read: "*And the Lord God commanded the man.*" Thus, at this point, *the will of God became the law for the man.* So the record goes on to *the introduction of the tempter,* and *to sin,* and to *the consciousness of guilt* and *to judgment* and *to sentence* and to *the foreshadowing of redemption.* Thus the process of psychological development is finished and the name *Jehovah Elohim* ends with the garden story. After that a new relationship begins.

Then comes the *birth of the first-born,* and *the beginning of human history;* and *the breaking of the genealogical chain.* Abel by death, Cain by defection; and then *the mending of the chain*—thus—God, Adam, Seth; and then through the red line of the Covenant seed to Noah, and Shem . . . and to Abraham, Isaac, and Jacob, and so to the nation Israel. Two stories?—three stories of the Creation?—No, no. Let our friends who are seeking knowledge sincerely go back and study that wonderful Scripture again. Here you have the synopsis of former revelation from Adam to Abraham; and then the story again picks up the Covenant, and in the line of the Covenant it marches forward right through the ages, that Covenant being the dominating influence in the world, in times past, and to-day.

Now when we come to Genesis xii, where are we in world history? Just as far before Christ as we are after Christ A.D.

The life of Abraham was, say, 1927 B.C. The present day is A.D. 1927. Mark this period down on the calendar of world history. Where did these things begin? On the banks of the River Euphrates, in Ur of the Chaldees. Some have said—"There never was such a place as Ur of the Chaldees. There never was such an historic man as Abraham." But the pick and the shovel in the hand of the coolie is uncovering Ur of the Chaldees. What a wonderful exhibit from Ur of the Chaldees was in the British Museum last year; then it was passed on to the museum in New York, in order that the two great branches of the Abrahamic seed might have a demonstration of the geographical position from which their history began.

What country did Abraham proceed to? To Canaan. Where is that? Palestine. What was the condition of Canaan in that day? It was largely an unoccupied land; Abraham, Isaac and Jacob moving across hills and vales, at will, living a nomadic life.

Where next does the progress lead? To Egypt. For about four centuries our fathers dwelt there.

Then the emergence from Egypt. When? At the time of the Exodus. The very year has been established. The very month of the year has been established. The very day of the year has been established. What then? The organisation of the British nation, the nation sprung from the Brith-Ish—the Covenant man. Where? At Horeb. Under what circumstances? The appearance of and beginning of the activities of the Israel nation among the nations of mankind. It cannot be mistaken. It is written deeply in the history of the world. Stop there for a moment.

Have any of you been in the desert? Have any of you traversed those waste places? If you have, you will realise the astonishing conditions under which the nation existed at that time. No agriculture; no commerce; no industry; no internal relationship. Dwelling in the wilderness alone with God; fed by the hand of God Almighty literally and physically. What a strange thing!

What was the nation doing during the whole life of that generation—wandering aimlessly? Do you say that? Then will you study that forty years in which our nation in its beginnings was shut up alone with God. What were they doing? Receiving from the hands of God the organisation of the Kingdom. Nation—King—Law. What were they doing? Organising the Kingdom, as outlined in that wonderful Book of Exodus. Organising the nation's worship; as recorded in the wonderful Book of Leviticus. Organising national service; as recorded in the wonderful Book of Numbers; organising the constitution of which Deuteronomy is a wonderful digest.

What a wonderful story Leviticus tells! The building of the Tabernacle, the Holy place; the Holy of Holies; and in the Holy of Holies, over the mercy-seat the Shekinah glory, revealing the actual presence of Jehovah, the God of Israel. In this Book, Leviticus, the Aaronic priests were ordained to minister in the sanctuary.

Out from that organisation, down through the ages, there came that wonderful system of worship which very largely is ours to-day. Down yonder in the Cathedral at Canterbury, in the crypt, there is probably the most wonderful congregation in England; it is a congregation made up of the descendants of the Albygensians of the Huguenots who fled from the persecutions in France and of the refugees from Holland. They fled for refuge to this land, and they were given refuge under the high altar in Britain's Canterbury Cathedral. There they are singing the very songs that began in the catacombs of Rome. There is the continuation of the primitive Church in Rome which the Apostle Paul visited. In your songs from Sabbath to Sabbath you go further back than that; *you sing the very songs that Moses and Aaron and the rest of Israel joined in singing in those forty years in the wilderness alone with God.*

A friend wrote me this week and said, "Will you please say something to warn the people against physical activity and force in the coming trouble." Oh, no, I won't do that. Why? Because of the teaching of Jesus Christ my Lord. That is why. What did He teach? "Think not that I am come to destroy the law and the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." The Book of Numbers was more than a jot or a tittle; it was a whole Book in which the national organisation was laid down for Israel. In it the Levitical priests were dedicated for national service, and every man from twenty years old and upward, fit to go forth to war under the ensign of his father's house, by the standard of his tribe, in the armies of Israel, must be registered according to the number of his name, for defence, to stand four-square for the defence of hearth and home and nation; but to attack no one. For Jesus said, "He that taketh the sword shall perish by the sword." He that makes predatory war shall die the death, as the German Power did. One national organisation came out from the desert; and there was the historic foundation of the British people.

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Then you have the wonderful Book of Deuteronomy, which is the digest of the national constitution. That is still the basis of the Common Law which obtains in Britain and America, under which one-third of the world's inhabitants are ruled. Think of these things. Trace them to their source. *You cannot explain their origin apart from that forty years in the wilderness alone with God.* That was the period of nation building, the nation as it emerged and proceeded down through the ages; and which is alive with us in Britain and in America to this present day. There then is the significance of the period of the forty years in the wildernesss.

Come on again along the highway of world history. There arose yonder a King of Nineveh, and a great conception entered his mind. He would conquer the adjoining cities and tribes, and he would bind them together into a great nation. He conquered Babylon and other cities: he conquered many tribes, and out of these separate units thus brought under his control he established the power of Assyria.

Israel saw the unification of that power, and said, "Now that is a menace to us. We are not organised to meet a centralised power like that; we must have a king who shall lead our armies," and so they said to Samuel, "Give us a king." So you have that development in world history, and the answering development in Israel. Then Saul, and then David, and the establishment of the kingdom of the House of David for ever. That was about the time when Troy fell. That was the time when Israel measured swords with all the nations round about, subjugating some, and wiping others from the pages of history. That was about the time when Brutus led his Trojan forces to this land; and here fought with the aborigines on Plymouth Hoe. That was about the time he marched to this very site, and laid the foundation of this City of London.

The power of Assyria, now united, was stronger than the divided forces of Israel and Judah. Assyria hurled her power on Israel. But Israel had turned away to idols, and she fell under that power and was carried into captivity.

Then Assyria fell before Babylon and the Babylon Empire began. When Babylon under Nebuchadnezzar was consolidated, it turned its forces against Judah, and swept it away into captivity.

I have shown you Genesis down to about 1700 B.C. Exodus, Leviticus, Numbers, Deuteronomy, 1496—1456 B.C. Joshua came at the end of that period, at the time of the invasion of Palestine by Israel. You cannot change these things. They are written deeply in world history.

Judges records centuries of direct Divine administration through Judges.

The First and Second Books of Samuel record the time of the establishment of the kingdom in Israel. Kings and Chronicles record the building of the wonderful Temple of Solomon, and the perfecting of wonderful worship. Thus Zion, the place of the throne, and Jerusalem, the place of the Temple, were established.

Isaiah tells the story of Assyria's march against Israel, telling of the progress of the armies, where they camped from night to night, and marched from day to day.

This is the period he covers.

Jeremiah, when Babylon was pressing down upon and conquering Judah.

This is his place in world chronology.

Ezekiel, out yonder upon the banks of the River Chebar with the captives of Israel.

Daniel, at the beginning of Babylon and Nebuchadnezzar right on to the Medo-Persian time. You cannot shift these periods forward or backward. There it is, tied up with the whole world history. The Gospels, Jesus Christ born at Bethlehem, and with Cæsar Augustus on the throne. The Passion Week is marked by Pontius Pilate on the throne of Jerusalem; Jesus Christ was brought before him. This is a clear point in Roman history.

The Epistle to the Romans was written prior to the destruction of Jerusalem. The Book of the Revelation carries with it the marks of the period that it represented in the alignment of the Churches and otherwise.

There is no other Book like this Bible in all the world. It has left its footprints all the way along the passage of history. And what great pathway is it following? Let me call your attention to the fact that the Bible is following the footsteps of Israel. It is a racial Book; it is a national Book; it is a Book of history; but unlike other histories it is written in part after the event, in part before the event. Its facts are embedded in the history of the world. It is glorious in its unshakableness. Don't you see that the things I am giving you now have been left out of consideration when the conclusions of higher critics were brought to us. We are right in saying to such scholars: You are seeking truth; go back and study the balance of the data which you have left untouched before you come to your conclusions, and you will then agree with us.

What does this Book show? It shows with absolute certainty, shall I say, the matter-of-fact dwelling of Jehovah in the midst of His nation Israel, the Israel of history and the Israel of prophecy which undoubtedly is the Britain and America of to-day. What immeasurable comfort this conception of truth brings to us. God challenges us all to call upon Him. You say, "How can He hear amid that babel of tongues on the earth?" While we are carrying on the ordinary round and the common task of our daily work, our hearts are often concerned and engaged with absent ones; someone is on a sick bed, hovering between life and death, and we are there in spirit. Yet we are doing our ordinary work, caring for the home, attending to business, keeping appointments, living the social life, doing a thousand things; yet we are in spirit with an absent one. Let that illustrate the fact that our omnipotent Lord is able to detach a manifestation of Himself for each person who calls on Him. God has assigned to us, even to the "one" which represents each of us, the "angel of His presence." His complete attention and care in that manifestation is devoted to "me" alone. And I think that was the thought of Our Lord Jesus Christ, or rather the Holy Spirit inspiring the Apostle Paul when he wrote this, "With thy meat destroy not *the weak brother*, for whom Christ died." If that means anything to me it means this, if in the progress of human history every son and daughter of Adam had kept their pristine innocence, and only one weak one had fallen, for that weak brother He would still have left the right hand of the power on High, and have taken upon Himself "not the nature of angels,

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but the seed of Abraham," and would have gone to the Cross to make atonement for that weak one. So we may say, "He died for me." "He rose for me." "He was incarnate for me." "He ascended for me." "He makes intercession for me." "The eternal God is thy refuge, and underneath are the everlasting arms." He has set aside the manifestation of Himself for each one of us individually. A marvellous thing; a glorious thing. He dwells with every Israelite, and says, *I am* the first *and with* the last." And, what majesty! He dwells in Israel. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." And from thee it shines out upon all the nations of the earth, fulfilling the promise that "in thee and in thy seed shall all the families of the earth be blessed." So the one Book, and the one people, are united to the one God; and we glory in His Presence among us.

NOTES AND QUOTATIONS IN RELATION TO BRITAIN-ISRAEL.

By PROFESSOR EDWARD ODLUM, M.A., B.Sc., &c.

[The following articles should be read with the thought in mind that they are not intended as a glorification of the Empire, nor of the Anglo-Saxon people, but as a recognition that Jehovah, the God and King of Israel, has in the Celto-Saxon people the basis of His Kingdom on earth. The Anglo-Saxon people have been trained for ages to be the Administrators of that Kingdom, and to carry its benefits, its liberty and its peace to all mankind.]

No. 7.

THE eminent scholar, Professor Muth of Munich, referring to the British group of nations, uses very striking and suggestive words :—

"A world-empire, such as the British, is the work of God. The British Empire was not created by human plans. . . . But no nation on earth can destroy the British Empire, for it is necessary in the defence of the liberty of the world."

Commenting upon Sir Austen Chamberlain's speech before the "LEAGUE of NATIONS," the *Echo de Paris* says: "MAY THE LEAGUE OF NATIONS PERISH RATHER THAN THE BRITISH EMPIRE."

The honest intellectuals of the world have a deep and similar conviction.

Among Sir Austen Chamberlain's many strong assertions in that notable speech, he used the following words :—

"You do not know what you ask us. You are asking nothing less than the disruption of the British Empire."

"Not even for this League of Nations will I destroy that smaller—but older—League of which my own country was the birthplace, and of which it remains the centre."

Many in and out of the League of Nations would gladly have Britain undertake to protect all the weak nations at any and all costs; not that they care so much for these nations as that they desire to see Britain embroiled, weakened and broken.

Sir Austen was eminently sane in safeguarding major Britain, thereby carrying forward the best machinery for world uplift.

Belgium, the much afflicted during the world war, was voiced by an able Belgian in the following language :—

"Thanks from nation to nation, from people to people, from man to man.

"During these unspeakable trials which our poor little country has had to put up with your people of Great Britain and Ireland have remained our hope and trust.

"If we have not despaired, during this hurricane of fire and blood, it is because we have never forgotten that you are watching over us, and that you never will permit our destruction.

"It was the confidence in British diplomacy, that enlightened and generous diplomacy, that free and independent Belgium is indebted for its existence, and for eighty years of peaceful progress.

"The greatest need has conceived the mightiest, the wisest altruism the world has ever had the privilege to witness. The entire Belgian people feel riveted to your nation through eternal ties of blood."

The once powerful German Chancellor, Baron Von Buelow, who was in closest touch with the hidden mainsprings of the British nature and life visions, used these strong words :—

"The English people, politically the maturest of nations, would not be turned aside from any course they had once recognised as profitable by the warmest protestations of friendship. On the other hand, a proud and courageous nation like the English is not to be intimidated by threats, whether open or veiled.

"The grand fabric of the British Empire, the greatest the world has seen since the Roman Empire, for which no sacrifice of life or of property was ever refused, was and is supported by the steadfast consciousness and firm intention on the part of the English people of being bearers of a higher civilisation to every spot where English power extends. THE ENGLISH BELIEF IN THE SUPERIORITY OF THEIR OWN INTELLECTUAL, MORAL, RELIGIOUS, LEGAL AND ECONOMIC LIFE IS THE VITAL FORCE IN ENGLISH NATIONAL POLICY."

However, while Baron Von Buelow so spake and believed, a vast portion of his people held other views, which are somewhat illuminating.

Professor Usher, Ph.D., speaking for these, and not at all for himself, writes thus :—"On every one of the world's trade-routes, like an ancient robber knight in full armour, lance in hand, stands England. The domination of the world on the sea enables *the supreme naval power* to inflict the most terrible crisis upon other nations. . . . All nations must become tributary to the City of London, some more, some less. Not only does the credit system of the world centre in London and Paris, but the world's supply of the only tangible basis for international exchange is also in their hands. Russia, Turkey, Egypt, India, China, Japan and South America are probably owned, so far as any nation can be owned, in London and Paris."

While there is misrepresentation here, and so intended on the part of those for whom the Professor speaks, there is indeed much of real truth; and *true because of the covenant and foretold relations and blessings of God's Israel peoples.*

There is a deep and almost universal conviction wherever men honestly read, think and compare, that the British League of Nations and the United States are now largely ruling the world, and are destined to absolutely rule humanity.

Thus they fear and hate the Saxon peoples, and are preparing to break this growing and world dominating power. Thus then the danger of war, and thus forward to this Saxon world rule.

In this manner we see divine prophecies fulfilled or fulfilling.

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WEEK BY WEEK.

By A. R. H.

ARMISTICE DAY celebrations this year were marked by more than one incident of outstanding significance. We have already referred [1] to the extraordinary way in which—at this year's CENOTAPH ceremony—the longing on the part of the People, especially of the younger generation, for a *national* message, was made manifest.

This need is daily growing more urgent, and the demand for that satisfaction which the Gospel of the KINGDOM alone can give increases hourly in imperative insistence.

That the leaders of the NATION will shortly be compelled to lend their aid *officially* to the proclamation of this Message [2] to the People, is a fact, the inevitability of which cannot be denied.

Meanwhile, under the good guiding hand of GOD, modern scientific invention is being led to provide the best possible means of reaching the People on a mass scale. And of this, the wonderful festival at the *Albert Hall* on Armistice Night was a striking exemplification.

Not that the broadcast of this festival was by any means accomplished without imperfection. But since the attainment of perfection is but a matter of time and experiment, we feel perfectly justified when rejoicing in anticipation of the triumphs and opportunities that this first attempt—in spite of its imperfections—most certainly foreshadows.

For the time is now so short, and the homes of ANGLO-SAXON PEOPLE so numerous, so scattered, that we shall need all the assistance that modern scientific progress in transport and communications can afford, if we are to fulfil our appointed task of preaching the Gospel of the KINGDOM throughout

THE WHOLE EMPIRE [3]

before the END (of the AGE) come.

There is something very wonderful about the way in which, in the loving prevision of GOD, provision is always made ahead for times of need and crisis.

Why need we fear for the future? GOD will be there! Moreover, we find, as we search through the pages of History, that especially where GOD'S KINGDOM NATION is concerned, but also in times of crisis affecting any individual or nation or people that put their trust in Him, He has ever prepared beforehand, the man, the invention, the way of escape and path of deliverance!

And if GOD'S BRITH-ISH PEOPLE are to be found willing in the coming Day of His Power,[4] it will be largely due to the marvellous provision and opportunities, provided by wireless communication, of reaching a People scattered over every continent and island throughout the world. Thus shall they be swiftly brought into line with His will through the conviction arising from hearing the Word of the KINGDOM broadcast across the ether of space.

"The EMPIRE last night was *a vibrant whole*," writes the *Daily Express*, commenting on this epoch-making experiment.

"The occasion found it *united in feeling and memories*; wireless lent to that *unity a voice and a consciousness*.

"It was a moving, almost confounding thought to reflect that what the PRINCE of WALES said was thrilling not only those actually before him, but millions more throughout the vast circumference of the BRITISH EMPIRE.

"He spoke, as no man [5] in History has ever spoken before, to CONTINENTS and GREAT DOMINIONS, to men and women of infinitely various races, across oceans and mountains that once were well nigh insuperable barriers to human intercourse.

"An audience of four hundred million people under one flag. An EMPIRE, incomparably the greatest that has ever existed, reached in its remotest parts by a single voice—and that, the voice of one on whom some day all its loyalties will be concentrated!

"The war did not make the EMPIRE, but *it hammered it into a glowing unit with but one purpose and one soul.* Just as classes were dissolved throughout GREAT BRITAIN in its

FIERY CLEANSING FURNACE,

so races and creeds and nationalities throughout GREATER BRITAIN were welded under the touch of war into a vast fighting COMMONWEALTH.

"The BRITISH EMPIRE can never be wholly BRITISH.[6] There can never be a time when our wards and fellow subjects of alien origin, colour, and beliefs, will not greatly outnumber the English-speaking section.

"But if it cannot be wholly British, it can and must be a BROTHERHOOD under *British* guidance.[7] It can and must be a LEAGUE in which all its peoples feel they have an equal chance of justice, prosperity, and self-assertion.

"The wonder of CANADA lies in the tranquil loyalty of the French-Canadian. The wonder of SOUTH AFRICA lies in the fact that two of the most stubborn and independent stocks in the world can yet jog along together. The wonder of INDIA is that

MYRIADS OF ORIENTALS,

bitterly divided among themselves, can still find in *British*

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[1] Week by Week, N.M. & B., issue dated December 3rd, 1927.

[2] Ferrar Fenton calls the Word or Gospel of the Kingdom—the Message. This Message must be preached throughout the whole EMPIRE before the End of the Age come. See Mark iv, 14, etc., and Matt. xxiv, 14. See also N.M. & B., issue dated 21.5.27, page 329.

[3] See Matt. xxiv, 14. Ferrar Fenton.

[4] Compare Ps. cx, 3.

[5] It is written of David's greater Son: "Never man spake like *this* man." (John vii, 46.) Prince David of the Brith-ish Empire to-day enjoys unique facilities for passing on the words of his illustrious predecessor to the People. May he prove to be a true servant of the Great Leader and Commander (Isa. lv, 4), Whom, as heir-apparent to the Davidic Throne, he represents.

[6] This may sound somewhat startling at first, but it is quite true in its way. The Brith-ish or Covenant Man Race form a nucleus around which peoples of every race and tongue can rally.

[7] It is through the British Race that *all the families* of the earth are to be blessed. The Brith-ish or Covenant Man Race are not so much to be regarded as an end in themselves therefore as a means to an end. Their special relationship to GOD is not for their own benefit but for the benefit of *the whole human race.* The BRITH-ISH EMPIRE is thus seen to be the nucleus of the true INTERNATIONAL BROTHERHOOD of ALL NATIONS, which idealists of every kindred and tongue have ever longed for. International in the sense that it is to be composed of people out of every Nation: but National in the sense that all who are in Christ are Abraham's seed. The Kingdom has a biological foundation. To be born British is a wonderful privilege, for thus we become members of a Race in covenant relationship with God. To experience re-birth by faith in Christ Jesus is more wonderful still, for thus we become Israelites indeed, in whom there is no guile. British citizenship can only come from natural birth or nationalisation. Israel citizenship is a "freedom" obtainable by faith; a salvation extended to all.

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rule their one hope of fair play, of order, and equal advancement.

"And there are millions of other square miles of territory where the one support of society, the one guarantee of stability, is the confidence that backward and untutored peoples have come to feel in *the honesty of the British character and the uprightness of British intentions.*

"For us—there is only one real question—the EMPIRE. How to fuse this vast congeries of peoples, widely separated, infinitely diversified, into *a single whole*, for all the political and economic purposes of international life—that is our supreme problem, our imperative mission.

"It is this that gives to our national existence its strange duality. We live a crowded, strenuous, and apparently a full and fully-rounded life in these islands. But all the time these islands are but

THE LOOP[8] THAT BUCKLES

a huge SOCIETY of STATES, and the centre around which they revolve.

"We remember that during the war, when the rally of the millions, who were *not* of our kin or speech, *but who had known British rule and tested it*, was the most splendid of all recorded compliments.

"We remembered it last night when a common wave of emotion and a common recollection of sacrifice linked LONDON and all BRITAIN with every land under the UNION JACK.[9]

"But the vital thing for us is to remember it to-day, to-morrow and the day after, and all our lives. BRITAIN exists and is great, not for herself or by herself, but by and for the EMPIRE."

Yes! The Land of the Covenant exists and is great, not for herself or by herself, but by and for the greater Lands of the Covenant[10] overseas. BRITH-AIN exists, by the power and determined counsel of GOD, as the embryonic centre of the UNIVERSAL KINGDOM of the FATHER,[11] for which all regenerate mankind, of every tongue and clime both long and pray.

From its conception it has been a KINGDOM-EMPIRE organised for peace and not for war. A KINGDOM founded on colonisation not conquest, on the ideal of restraint and not aggression.

Its military power and resources, which if used for purposes of universal domination might long since have subdued every nation upon the surface of the earth, have been employed in the maintenance of peace,[12] the freedom of the seas, and national defence.

The military genius of the KINGDOM has only come into operation in reaction to the menacing activities of Gentile combinations, which, from time to time, rise up and enter upon a brief career of cruelty and oppression.

It is only then that the LION rebukes the EAGLE, and only then that her weapons of defence turn into weapons of offensive power in pursuit of justice.

Brith-ain's Navy, which for centuries, far from abusing its mighty power, kept the freedom of the seas *for every nation* and every ship that passes upon its lawful occasions, in time of war becomes transformed into a unique weapon of defence and judgment.

"So long as its FLEET is not hampered by any diplomatic restraint, this COUNTRY is capable of waging war in *a manner denied altogether to other countries*," claimed *Lord Wester Wemyss*, on a recent occasion,[13] "a manner swifter, surer, and far

LESS DESTRUCTIVE OF LIFE

and treasure than ever war could be waged on land, by cutting off our enemy's supplies at sea and refusing to him the use of those resources which alone could enable him to continue to wage war at all.

"Our position has obliged us to adopt, as a fundamental national policy, supremacy at sea. *It is purely a defensive one, forced on us by circumstances over which we have no control.* It is *absolutely void of any aggressive aims*, and is entirely lacking in that spirit, which, in the language of the day, has been somewhat ineptly termed 'Imperialistic.'"

Because the KINGDOM and the people of the KINGDOM can be trusted with arms—their peaceable intentions, of which their proverbial unpreparedness is an indisputable evidence, are known to the whole world—GOD has entrusted them with a unique means of combating aggression.

How terrible, then, must be the responsibility of those who to-day, by diplomatic arrangement or reason of political expediency, would divest BRITAIN of her GOD-given SHIELD of the ROYAL NAVY, and make inoperative a weapon so marvellously designed to keep the peace of GOD in the world with the maximum rapidity and minimum of severity.

"To ENGLAND, armaments necessarily mean naval armaments," continued *Lord Wemyss*, "since all our interests without exception are dependent on and bound up with the sea.

"For the last few years there has been some danger of *this elementary truth* being overlooked. Our FLEET is deprived of its offensive powers by a diplomatic arrangement come to some sixty years ago.[14]

"And to the correctness of this view those who have lived to witness *the greatest war of all time* can bear ample testimony.

"In the late war, because the enemy's supplies reached him in vast quantities, the GERMAN HIGH SEAS FLEET never put to sea except with the intention of evading our forces or carrying out some raid and returning to their base before the GRAND FLEET had time to intercept them.

"It was *only* because his supplies reached him in vast quantities that *the enemy was able to maintain his resistance for four years*, obliging us thereby to raise those great ARMIES for the purpose of exercising that pressure which our NAVY was *no longer able to do*.

"As the war went on our People, unconscious that the FLEET had been deprived of its powers by diplomatic arrangements,

[8] Compare Deut. xxxii, 9. "Jacob is the lot (Cord or Girdle) of His inheritance."

[9] The Union of Jacob.

[10] Victor Hugo, catching some glimpse of the ultimate consummation of this process, says: "Henceforth there are no nations, no peoples—but one and indivisible will be the world, and the world will be one Britain"—One Land of the Covenant.

[11] Compare the Lord's Prayer, Ferrar Fenton, Matt. vi, 10. "Our Father . . Your Kingdom must be being restored."

See Dan. ii, 44. Compare this Kingdom that the God of Heaven set up with its Gentile predecessors.

[12] The Pax Britannica

[13] House of Lords, 10.11.27.

[14] The Declaration of Paris.

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began to wonder why it was that the NAVY was playing so inconspicuous and apparently unimportant a part in this *life and death struggle.*

"It was true that its mere existence rendered possible the presence of those great military forces of ours on the CONTINENT, but its inability to exercise direct pressure on the enemy was the inevitable result of the terms of the Declaration of PARIS.

"If our FLEET in time of war is ever again to be capable of exercising direct pressure on our enemy, a mere acquiescence in the present state of affairs will be insufficient, and *our Navy will have once more to be reinvested with its ancient rights.*

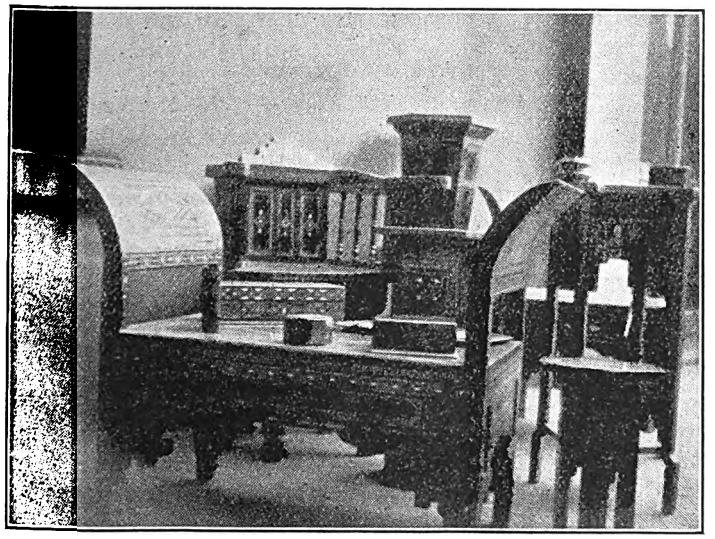
"War is a horrible thing, but there are things for which a NATION will and *must* fight or lose its nationality—its integrity, its freedom, its honour, and any nation which by word or deed proclaims itself either unwilling or unable to do so, is, *by the impression of its feebleness, doing as much to engender war* as did ever the maintenance of these great armaments that *we are all so anxious to suppress.*"

Here we have a vivid picture of the manner in which the Nation's appointed leaders imperil the safety and welfare of not only the KINGDOM, but the whole world, when, thinking they know best, they substitute for the commandments of GOD the traditions of men.

For that is what they do when, by diplomatic agreement, depriving the SHIELD of the KINGDOM with power to defend the KINGDOM in the divinely-appointed way, they cause the sons of the KINGDOM to walk bare-breasted into the holocaust of war on Land, and so prolong a sacrifice of life and treasure that should and could have been brought to a swift conclusion.

Let us bear no repetition of this folly, but pray that the LORD may awaken the conscience of our national leaders to the message of *Ezekiel,*[15] and we thus unitedly use our influence to "go up into the gaps and make up the hedge for the HOUSE of ISRAEL to stand in the (coming) BATTLE of the DAY of the LORD."

[15] Ezekiel xiii, 1–16



A few of the Articles from Jerusalem and Damascus on sale at Headquarters.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

A TIME of trouble is coming upon the nations that will test our faith and call for increasing prayer to Almighty God to "spare Thy people and give not Thine heritage to reproach." The deficits of upwards of £200,000 for missions last year; the desecration of the Sabbath and the emptiness of many of our churches show a very sad falling away from God. In God's Holy Word we find the only remedy:—First, that we should repent and turn to God. Acts iii, 19–21; Zeph. xi, 3; Isaiah xxvi, 16–18; Ezek. xxxvi, 37; Hosea x, 12; Micah vii, 7, and other passages give us the mind of the Spirit at this time.

"Pray for the Peace of Jerusalem, they shall prosper that love thee."

"I have set a Watchman on thy walls which shall never hold their peace. Ye that are the Lord's remembrancers keep not silence, give Him no rest until He establish Jerusalem a praise in the earth."

The new cards for 1928 are now ready. Will members kindly renew their cards? Will new members please apply for cards, and will both send 6d. as their subscriptions? There will be enclosed with the cards a leaflet giving special reasons why our prayers should go up at this time that Judah may be brought to Israel and that we as Israel should concern ourselves on behalf of Judah.

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	£	s.	d.		£	s.	d.
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Subscriptions for cards ..	10	18	3	Ruddock for envelopes ..	0	12	3
Balance deficit	0	9	1½	Covt. Pub. Co. for circulating N.M. & B. for Jan. 23rd..	0	5	0
				Watson & Crossland, handbills ..	1	5	0
				Watson & Crossland, leaflets & post cards ..	4	10	0
				Gift to Covt. Pub. Co.	3	3	0
	£11	8	8½		£11	8	8½

Audited and found correct, Dec. 24th, 1926.
(Signed) M. HEXTER.

L. G. A. ROBERTS.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

FORTHCOMING MEETINGS.

Headquarters, 6, Buckingham Gate, S.W.1. Wednesday afternoon, Dec. 14th, 3 p.m. Speaker: Rev. Chas. W. Cooper, F.G.S. Thursday evening, Dec. 15th, 7.30 p.m. Speaker: Mr. John Leech, K.C.

Barking, Municipal Café, Dec. 16, 8 p.m. Rev. Joseph Gay.

Birmingham, Ebenezer Church, Steelhouse Lane, Dec. 12th, 7.45 p.m. Mr. S. E. Steele.

Botley, Oddfellows' Hall, Dec. 16th, 3 and 8 p.m. Mr. J. J. Morey.

Bow, Brotherhood Central Hall, Dec. 11th, 3 p.m. Mr. McKelvey.

Bow, Mock Parliament, Bruce Road, Dec. 15th, 7.45 p.m. Mr. McKelvey.

Cheltenham, Y.M.C.A. Hall, The Promenade, Dec. 14th and 15th, 3 and 7.30 p.m. each day. Rev. T. H. Whitehouse.

Coventry, Y.M.C.A., Warwick Road, Dec. 13th, 7.45 p.m. Rev. T. H. Whitehouse.

Dorking, Oddfellows' Hall, Dec. 15th, 3 and 8 p.m. Mr. J. J. Morey.

Dover, Dover Institute, Dec. 14th, 3 and 7.30 p.m. Rev. James Mountain, D.D.

Dunchurch, Drawing-room Meeting, Dec. 16th, 3 p.m. Rev. T. H. Whitehouse.

Fittleworth, Oddfellows' Hall, Dec. 17th, 3 and 8 p.m. Mr. J. J. Morey.

Herne Bay, Wesley Schools, High Street, Dec. 13th, 3 p.m. Mr. John Leech, K.C. Parochial Institute same evening, 8 o'clock. Mr. John Leech, K.C.

High Wycombe. Guildhall (Council Chamber), Dec. 14th, 7.30 p.m. Mr. John Leech, K.C.

Horsham, Town Hall, Dec. 14th, 3 and 8 p.m. Mr. J. J. Morey.

Hull, Church Institute, Albion Street, Dec. 13th, 7.30 p.m. Rev. G. W. Plasting.

Ilford, Cranbrook Hall, Dec. 14th, 7.30 p.m.

Leamington, Dec. 15th, Mr. Steele.

Richmond, Public Library, Dec. 13th, 8 p.m. Rev. Commander Roberts.

Rugby, Campbell Hotel Assembly Room. Dec. 16th, 7.30 p.m. Rev. T. H. Whitehouse.

Sidcup, Dec. 12th, 7.30 p.m. Rev. Joseph Gay, A.T.S.

Smethwick. 4. Rawlings Road, Bearwood, Dec. 15th, 7.45 p.m. Rev. W. Ward.

Southend, Dec. 14th, 8 p.m. Rev. Joseph Gay, A.T.S.

Southsea, U.M. Church, Fawcett Road, Dec. 13th, 3 and 7.30 p.m. Mr. J. J. Morey.

Stoke-on-Trent, Dec. 14th. Mr. S. E. Steele.

Stratford, Elementary School, Water Lane, Dec. 12th, 7.45 p.m. Mr. J. J. Morey.

Walsall, Dec. 13th, Mr. S. E. Steele.

Westcliff, Westcliff Institute. London Road, Dec. 14th, 8 p.m. Rev. Joseph Gay, A.T.S.

Wigan, Dec. 14th, Mr. J. A. Yoxall.

Worthing, Dec. 14th, 3 and 8 p.m. Rev. Pascoe Goard.

The Rev. Pascoe Goard and Mr. Herbert Garrison addressed a magnificent meeting in the beautiful Town Hall, Birmingham, on November 28th, the former on "The Approaching World Crisis," and the latter on "The Great Pyramid," with lantern slides. The Hall holds 2,400, and there were only a few seats unoccupied. Intense interest was manifested by the great audience, which is understood to have been the largest gathering for B.-I. ever known in the Midland metropolis, and it included many of the leading citizens of Birmingham and residents of neighbouring towns. We heartily congratulate our Midland Commissioner, the Rev. T. H. Whitehouse, and his splendid band of workers, on their efficient organisation. Six "follow-on" meetings were held from November 29th to December 2nd inclusive in the Ebenezer Church. Those on Tuesday were addressed by the Rev. W. H. Stuart-Fox, M.A., and those on the following days by the Rev. Pascoe Goard and the Rev. T. H. Whitehouse. A great impetus has been given to the B.-I. Movement in the Midlands by last week's great efforts.

* * *

In spite of pouring rain and a driving wind, really good audiences assembled at the Hove Town Hall on the afternoon and evening of November 29th. Rev. Pascoe Goard lectured in the afternoon on "The Amazing March of World Events," and Mr. Garrison lectured, with lantern slides, on "Our World-wide Empire." Major J. Knowles presided. In the evening both speakers were to have taken the subject of "The Great Pyramid," but Mr. Garrison was overtaken with indisposition, and was unable to take his part. Mr. Goard, therefore, took the meeting, and, with Mr. Garrison's slides, dealt in his own effective way with the ever-fascinating subject of the great wonder of the world. Mr. H. A. Marchant gave a short address, and Major E. F. Holland presided. A large quantity of B.-I. literature was disposed of.

* * *

Mr. A. W. Dargue gave an address on "The Great Pyramid" for our Stockport Branch on November 24th, and it was very highly appreciated by an audience which listened with rapt attention.

* * *

Mr. Daniel Farmer gave two addresses for our Bath Branch in the Assembly Rooms on November 23rd. Lady Peirse presided in the afternoon, and Colonel Robertson in the evening. Resolutions of sympathy with Colonel Leigh, the President, and Major Proctor, who are both indisposed, were passed by the meetings. The Hall was full on both occasions.

* * *

P. M. C. M. writes:—"I cannot thank you enough for the NATIONAL MESSAGE. It is thrilling. The whole subject has been made plain. The more one studies the evidences the more one is convinced of the truth. It is enough to raise one's heart to face the future in confidence."

* * *

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**"Though the mills of God grind slowly,
Yet they grind exceeding small;
Though with patience stands He waiting,
With exactness grinds He all!"**

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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 OF THE REGENERATOR OF THE ADAMIC RACE.

BY THE REV. W. PASCOE GOARD.

THE FIRST ADAM.

The first man is of the earth, earthy;
As we have borne the image of the earthy.

THE LAST ADAM.

The second man is the LORD from heaven.
So shall we bear the image of the heavenly. 1 Cor. xv, 47.

WE now come to a consideration of the regeneration carried out by the Son of man upon and in the lives of the Adamic family. The Scriptures, especially the New Testament, are full of this great work undertaken by the Son of man.

The Biblical illustration is that of a comparison of the race as it has descended from the first Adam with the same race regenerated by the last Adam. It is not necessary for us to point out that while Adam received life from the hands of God by direct creation, we, the descendants of Adam, *have our lives from him* by the process of generation. Thus the standard of life found in the Adamic family, with all its powers and capacity for development, is set according to the standard of powers and of limitations found in Adam, the father of us all, who "begat a son in his own likeness after his image." There is no increase of powers in the seed of Adam. In the last Adam, Who "is the Lord from heaven," are infinitely greater powers, and He is the standard of measure for the seed of the second man for "As we have partaken of the nature of the earthy, so shall we partake of the nature of the heavenly."

This then is the illustration of the biological side of the relationship the Christian has with Jesus Christ, the founder of the Christian faith, and the author of the life which is found in every child of God.

This is a consideration which shows the Lord Jesus Christ to be exalted in a realm so much higher than that of the natural man of simple Adamic descent, that it becomes childish to consider Him as a Christ Who is not infinitely more than of such Adamic descent. If Jesus Christ be a descendant of Adam, and nothing more than that, then there is not in His gift any power or any degree of life that was not potentially in our first parent in the Garden.

For no matter how the evolutionist philosopher may contend for his beloved theory, scientific facts stand unshaken in the biological field, and the tabulations show that "Like begets like" and nothing more than that. Also it is true that the Bible insists, with a voice absolutely in unison with the known facts of Biology, that God created every living creature "after his kind," and that the living creatures were commissioned to bring forth "after their kind." There is nothing in the world of facts to show otherwise, nor in the Word of Revelation.

Adam was created in the image and likeness of God. Adam has transmitted life to men "after his kind."

If Jesus Christ be but a son of Adam, and nothing more, biologically considered, then He has not in His gift anything which He did not receive from His father Adam.

But the Scriptures tell us that He came, "that they might have life, and have it *more abundantly*."

Listen to this great word of Our Lord:

"My sheep hear my voice, and I know them, and they follow me:

AND I GIVE UNTO THEM ETERNAL LIFE; and they shall never perish, neither shall any man pluck them out of my hand.

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My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

I and my Father are one.

Then the Jews took up stones again to stone him.

Jesus answered them, Many good works have I shewn you from my Father; for which of these works do ye stone me?

The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

Jesus answered them, Is it not written in your law, I said, Ye are gods?

If he called them gods unto whom the word of God came, and the scripture cannot be broken;

Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

If I do not the works of my Father, believe me not.

But if I do, though ye believe not me, believe the works; that ye may know and believe, that the Father is in me, and I in him.

Therefore they sought again to take him: but he escaped out of their hand."

Here we see Our Lord in person, at grips with the very first rank of the Scholars and Theologians of the day over the question of the transcendent nature of Our Lord.

We have the declaration of Our Lord in the biological field: "I GIVE UNTO THEM ETERNAL LIFE."

The modernist who is teaching that Jesus Christ was a great man; a good man; a great teacher of morals and of ethics, but after all, ONLY A MAN, is stepping exactly into the place of Our Lord's immediate opponents, the Pharisees of His day, acknowledging His good works, but denying their source, and denying the Deity incarnate in Him Who did the works. It is of import to see in this marvellous narrative quoted that these were evidently excluded from among those to whom He gives ETERNAL LIFE.

In thinking of the gift of eternal life the majority of people have only in mind the everlasting continuance of a glorified Adamic life. These take the terms "eternal" and "everlasting" to mean the same thing.

So important is it that the distinction should be clearly understood that Our Lord took pains to define the term "eternal life." He did so in these words:—"And this is eternal life, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

"Eternal life" is identified by the quality of perception and of vision which goes with it. The Adamic life knows not the things of the Spirit of God, but the spiritual man is endowed with a Spirit which searcheth all things. Thus St. Paul declares in the second chapter of first Corinthians: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." "Now we have received . . . the Spirit which is of God that we might know the things which are freely given us of God. For the Spirit searcheth all things; yea, even the depths of God." The former is a limitation of the Adamic life which has never been removed, and never will be, in time nor in eternity. It is not the function of Our Lord to so uplift the Adamic life *that it* will become at home with God, and the things of the Spirit of God. It is His function to give to those who come to Him *a new and higher order of life*, even that of the second Adam, Who is the Lord from heaven. That order of life carries as its natural birthright the knowledge of God and of Jesus Christ, and of the things of the Kingdom of God. The newly-born descendant of the second Adam is born into that biological Kingdom of God.

What a tremendous calamity for those who, turning away from the Godship of Jesus, turn away from the eternal life He came to give.

Now Our Lord endeavours to make clear what it is that is offered His true disciple. What a wonderful lesson in biology Our Lord taught to Nicodemus. To Nicodemus He said, "Except a man be born again he cannot see . . . he cannot enter into the Kingdom of God." This is plainly a biological statement. He goes on as a biologist would do, and has done, again and again, to classify the life orders. "Except a man be *born of water*

and *of the Spirit*

he cannot enter into the Kingdom of God." Birth of water has ushered every man into the natural Adamic life, for the atmosphere of the unborn child is that of water. Embryo gills are not evidences of evolution from a supposed early stage in evolutionary development in which the adult life of pre-human species dwelt in a liquid element: It is rather a mark of the fact that the first stage of human life is now in the liquid element. Out of that element the child is born into the world.

But birth of water cannot usher one into the higher Kingdom of God. He must also be born of the Spirit. The present life must first pass through the initial stage of existence in liquid before it is born into the atmosphere in which it is thenceforth destined to live out its life. There cannot be human birth directly into the air without the intervening stage. So the human family cannot be born directly into *the Kingdom of God*. He must first pass through the stages of *the kingdom of man*.

Our Lord goes on to classify the life:—

"That which is born of the flesh is flesh;

That which is born of the Spirit is spirit."

(Therefore) "Marvel not that I said unto thee, Ye must be born again." The second birth must come by our partaking of the very life of Christ. He illustrates by the figure of partaking of His flesh and blood. So we say we partake of the flesh and blood of our fathers. He explains that these words are not physical; "they are Spirit and they are life."

How shall these things be? Our Lord gave to Nicodemus the illustration of the movement of the wind. "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 is the illustration here? First: Nicodemus the scholar hears the sound of the wind as it passes. He hears the sound of the Gospel as it passes. Secondly: although not understanding its motions even as fully as the scholar does to-day, Nicodemus recked not of that, but he opened his lungs, *breathed in the air*, and lived. So, not fully understanding the Divine process of regeneration, the scholar at the feet of Jesus opens his heart, and breathes in the glorious truth of the Gospel; believing "on the name of the only begotten Son of God" and lives.

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The opening chapter of St. John gives this clear-cut statement regarding the matter. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; Which were BORN; not of blood, nor of the will of the flesh, nor of the will of man, BUT OF GOD."

As we have seen, illustrating the matter in another way, Our Lord used the symbol of eating His flesh and drinking His blood. See St. John vi, reading especially verses 24-59.

Having read these verses which, misunderstood, have given rise to so much controversy regarding the Lord's Supper, let us turn to Our Lord's own explanation in verses 61-63.

When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

What and if ye shall see the Son of man ascend up where he was before?

It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

Our Lord was manifestly illustrating for beginners, by parable as was His custom, the inner work of the Spirit which He has come to do in and for the sons of men.

The Twelve understood, for Simon Peter answered for all of them: "Lord, to whom shall we go but unto thee? thou hast the words of eternal life." This answer was given in response to the question, "Will ye also go away?"

Enough has been said to show that Our Lord has come to accomplish the biological work of regenerating the sons of Adam, and to lift them through the gates of the new birth into the higher biological order of the sons of God.

Now, to postulate all this of a simple son of Adam, no matter how excellent he might be in the kingdom to which the sons of Adam biologically belong, would be to speak contrary to all light and knowledge, in the Bible and outside of it. For "Like begets like," and man produces "After his kind." In order that He might transmit to us the life of the sons of God, He must Himself be of God. Thus, by His life implanted in us as descended from the second Adam, we also become the sons of God through Him.

Christ, the Regenerator, was born at Bethlehem of Judea. He came to work a work in our hearts which will lift us above even the angels of God; and there is no power in the universe which can prevent our receiving the gift of God, which is eternal life, but our own stubborn wills, bent on disbelieving in Him, and bent on refusing His great gift.

Let us approach Him with the simple desire that we, the sons of Adam, may by the gift of God which is eternal life be made the sons of God, well believing that what Our Lord thought it worth while to become, a dweller in this earth of ours, to do, *He will not refuse to do for us* if we come in penitence and faith to Him.

It is the privilege of each of us to know, even before we sleep, that, with countless multitudes of others, our names are written in the Lamb's BOOK OF LIFE.

Let us, to this end, enter into our closets, *and when we have shut our door*, pray to our Father which seeth in secret, and our Father which seeth in secret will reward us openly, even with the gift of God which is eternal life.

CONGRESS ADDRESSES.

REV. CANON C. J. HOLLIS, M.A., AS CHAIRMAN.

I am very glad indeed to be able to reaffirm my belief in British-Israel Truth, and my thankfulness at its growing hold, its evident progress throughout the land and the Empire. I am glad, also, to make quite clear that I feel an utter unconcern that in some quarters opposition is still vociferous, though I fancy I note a little less evidence in the denunciation, as if a good many people who once opposed are beginning to wonder whether, after all, there is not something in it, and something which they are afraid of the possibility of losing.

Now, it seems to me as unimportant and undisturbing that some scholars should decry British-Israel Truth as it is unimportant and undisturbing that many scholars should thrust out the story of Revelation, with God's direct creation of man, and prefer to trace their origin from the apes. I say unimportant. Of course, to my mind it is blasphemous, but, so far as touching the mainspring of our faith, we can utterly disregard it. The Incarnation was not disproved because some man said: "Have any of the rulers believed on him?" Some things are written so that the wise and prudent cannot understand them, but they are revealed unto babes. I do not suggest for a moment that the balance of true scholarship is on the side of the opposition. We have many men of profound intellect and deep research who believe on Jesus Christ as the Son of God, and who believe in British-Israel Truth. Some people think they can deal with the Scriptures as they like, but the momentous question is, what will the Scriptures do with them?

I want to suggest to British-Israel friends a caution. I think we should make it quite clear that our apparent predominant motive is not merely the survival and the predominance of our Race and Empire; we want to make it quite clear that we are not out merely to discover that interesting secret of the lost Ten Tribes. That may be an absorbing study in ethnology and a fascinating research. We are out for the glory of God; for the vindication of His honour and faithfulness; we are out for the survival of His Word and prophecy.

I sometimes think it would do us good if we put to ourselves these two questions. Does this study engender any poisonous spirit, or does it contravene any fundamental doctrine? Ask yourselves those questions very definitely and very searchingly. You are bound to answer that this study, if properly observed, engenders humility and the desire to do the Will of God, and it only emphasises every single fundamental doctrine of the Faith which it touches.

We want to be worthy of our great name. I am thinking now of the name of Scripture. In this connection you know that we, with the United States, claim to be of the descendants of Ephraim and Manasseh, the sons of Joseph. Have you ever carefully read that passage in Joshua xvii, beginning with the 14th verse: "The children of Joseph said to Joshua, why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as the Lord hath blessed me hitherto?" And Joshua said to them: "Thou art a great people, and hast great power."

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Great Britain a great people? Not in size—it is almost absurdly small as you look at the map—but in possessions, and in the company of nations that cluster round her. Great in doggedness. We never know when we are beaten! Great in recuperativeness. We always come back again! Great in credit. Look at the financial position of our land to-day! Great in loyalty and honour. Everybody knows that the word of an Englishman is the standard of trustworthiness all through the world! You remember how it is said in Isaiah: "Open ye the gates to the righteous nation that keepeth the truth; enter ye in." And so we entered into Jerusalem.

Let us, then, as British-Israelites, as men of the Covenant, see that our greatness is of the right kind. Great in character, great in Godliness, great in humility, great in service; not out to get the most we can from the nations of the world; great in our study of the Word of God and our love for it, our faith in it, our spread of it.

I look out across the world and, shall I say, see the approach of the King. The King is coming again, and we see the signs of His coming, and it is for us to let people know, and urge them to keep His laws and prepare His way.

Lastly, someone once said: "What you are speaks so loudly that we cannot hear what you say!" It is for us British-Israelites so to live that men shall say, what they are makes us listen to their words.

God help us so to live and witness for the King.

CONGRESS ADDRESS BY REV. ARTHUR CHAMBERS.

I am very glad to meet you once more in Congress, and to express my personal satisfaction at being here.

I think we might very well—in view of this splendid afternoon meeting—do what a great Free Church denomination does every year when they meet; they stand up and sing, 'And are we yet alive and see each other's face." In view of the attacks that have been made in various quarters, misrepresentations and misunderstandings, some people might have said there would not be a Congress this year; but here we are stronger than ever. I am here to express my satisfaction at two things: (1) The Federation's complete confidence in the Bible as giving the whole counsel of God, and (2) the giving of undiminished honour to Jesus the Saviour, as Jesus the Christ, the "Christ" being His official title as Prophet, Priest and King.

Why I mention these two things at the outset is this. The other day I was arranging a forthcoming service with a number of ministers and clergy and town councillors for Armistice Day, and when we were arranging what passages of Scripture should be read, I instantly named the Psalm that we so appropriately began our meeting with this evening. To my astonishment a leading parson said, "We have done with Jacob." I said, "Yes, we have; he is changed; he is Israel." "Oh," he said, "that is worse still; we do not want to be mixed up with the Jews." That shows you the kind of thing you have to deal with, with a lot of people who think they are showing wonderful cleverness and acumen, and all the time they are revealing their stupidity and ignorance.

As to the first. The Bible's account of Jacob and the children of Israel did not finish their story; we are only just beginning to understand it. As to the second, I absolutely fail to see why it is un-Christian to hail the day when Jesus, Who came as our Saviour, is coming again as our King. I feel the truth that everything that is on the earth came out of the earth. I am not an evolutionist. The Lord God formed man out of the dust. And everything in the shape of truth came out of the Bible; it is revealed by it and explained by it. A man writes a book and illustrates it. Well, God speaks truth and makes truth at the same time. God said, "Let there be light," and light there was.

Here I think we may find the lines upon which the literalists and the spiritualisers may find common ground. Ezekiel in his vision of the perfect service of God saw those wonderful living creatures with the hand of a man under the wing. God's wonderful vision of the Spirit also has underneath it always the actual hand of a man.

There was a man named Moses. Some people may quarrel with what he said and did, but they have not yet denied that he lived. Moses actually dealt with a mysterious substance called Manna, and the people lived on it, without any harvests, for forty years. When the Lord Jesus Christ came into the world, He said, "Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread, which came down from heaven, that a man may eat thereof, and not die."

Now, that was spiritualising the Old Testament facts, but note that at the same time the spiritualising was a fact, for Jesus Christ was a man. There was and there is a spiritual Israel. Israelite and Gentile, bond and free, they are all one in Jesus Christ, there is no difference. But that statement gains its value because it is based on the fact that there is and was a material and a literal Israel. Israel of the past has to be linked up with Israel of the latter days, and it seems to me that there is a great deal of confusion among our leaders to-day, showing much uncertainty. Some people do not know what they came from; others do not know where they are going to, and some do not know where they are! I think the real fact of the matter is that we are living in a day of too much analysis and not enough synthesis. It is the easiest thing in the world to pull a thing to pieces until you do not know what it is.

You can easily see what is happening to-day, especially with regard to this huge truth. People come against one little section of it and begin to think they have seen the whole thing and know all about it. When you come to put the whole thing together, you see that God's whole purpose has been to reveal the truth in a set of people He has put into the world and whom He is using in the world.

I do not see in the Bible any suggestion that France, Germany, Russia, Czecho-Slovakia, Turkey, Hungary, and the rest are ever to be marshalled into one great Kingdom of God, but I do see a united Empire of peace and righteousness is to come about when Jesus Christ, the King of Israel, the Lord of all men and all kingdoms, comes back to this earth. He will then be the Prince of Peace, and rule unto the ends of the earth, and Israel will be the centre from which that peace and righteousness will radiate.

When people read passages in the Old Testament and say

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they are only myths, what can they do with facts like that?

I would suggest to all those who are inclined to etherealise away the literal meaning of the word "God" and "Zion" and "Jerusalem," and "Israel of the latter day," that God means just what He says. I have unbounded faith that we may by adherence to this grand old Bible understand the purpose of God and His plan for the bringing in of the Kingdom of peace and righteousness on His earth.

CONGRESS ADDRESS.

By The Rev. W. Pascoe Goard.

Canon Hollis, Mr. President and dear Friends: The wonder grows to me every day as to the inexhaustible treasures of this wonderful Book. What stupendous things have been said in our hearing this afternoon. The Name that is above every name has been prominent. Jesus Christ our Saviour. May it be always the chief corner-stone in our thinking and in our preaching of our Truth. But let us also remember Jesus Christ our King. Let us remember how He illustrated to us so wonderfully the Kingdom; the Kingdom of Heaven is like this; the Kingdom of Heaven is like that; the Kingdom of Heaven is like a treasure hid in a field; the Kingdom of Heaven is like a net which encompassed a multitude of fishes, both good and bad. The Church of Christ encloses a specific number of fishes that are made good by the grace of God. He was a teacher of the Kingdom of which ultimately He should be the King. Not then the King; perhaps not yet the King. Concerning that He said, "A certain nobleman went into a far country to receive for himself a kingdom, and to return." In the meantime he called his own servants—his ten servants—and said, Occupy till I come. He taught the Kingdom over which eventually He should be the King, but He taught something more. He taught the Father. "No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, He hath revealed Him." There is the King superior in the Kingdom; One who shall be the King; One who is the King; One who has been the King from the beginning, and so I want to thank the brethren for the wonderful way they have led for just what I want to try to present this afternoon, the King in His Kingdom.

It seems to me in this Movement we have been unconsciously led along a line of progress. For how many years did we strive to get it into our own minds clearly and into the minds and hearts of the people that Britain is Israel? Everywhere we taught of the identity, and, thank God, we established it; then we were led on to consider the implications of that identity. If Britain is Israel, then Britain is God's Kingdom-nation, for He made Israel that, as we read in the nineteenth chapter of Exodus. If Britain is Israel, then Britain is subject to the Israel constitution. That has not yet got into our minds and hearts fully; the moment it does, it will bring about political action on our part. When we realise that being Israel we are subject to the Israel constitution, we shall get back nearer to the Throne than we are to-day nationally. We shall not be trying to elect from among our people a body of men that shall make or amend the constitution. We shall get back to the law of the Lord, which is perfect, converting the soul. There is a wonderful story there. Little by little, line upon line, precept upon precept, the Lord is hammering this impression home upon our hearts—writing His law upon our hearts. It is getting home.

A wonderful function took place not long ago in the square of the Horse Guards' Parade. New colours were presented by the King to the Household Troops. There was a wonderful service in connection with the presentation of those colours, and among other things the prayer that the weapons entrusted to the men to be used under those colours should never be used except for the enforcement of the Commandments, Statutes and Laws of the Lord. A marvellous thing. It is getting home, heading in the right direction, nationally, and thank God for the leadership.

This year we have not thought so much about the nation. Up to the last Congress we did, and we were being led by the Holy Spirit to think of the nation, its significance, its responsibility, its privilege, its destiny, its work among the other nations. How has God been leading us to-day? To see Himself established in the nation as its King. From 1941 B.C. (*circa*) this has been a glorious historical fact. His establishment in Israel was heralded by the trump of God. He descended in the midst of Israel at Sinai, and established His Kingdom there for ever.

And so following the lines which have been laid down for us, I want to ask you again to look at the Kingship of Jehovah in this nation as a practical, actual demonstration. Seek ye first the Kingdom of God, and there is the promise of the life that now is, and that which is to come. I am going to ask you to come to the 103rd Psalm, where the Psalmist calls upon the individual to count up his blessings, and they are the blessings of the Kingship of Jehovah. "Bless the Lord, O my soul, and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all His benefits." Here is the Divine administration, first as to the individual. "Who forgiveth all thine iniquities." Thank God. I am glad there is no inventory, with a specific pardon against each one. "He forgiveth *all* thine iniquities." There is the story of the Atonement; there is the story of the Redemption; there is the story of the Cross. Exercise of royal clemency.

What comes next? "Who healeth all thy diseases." You say that is not in the administration of Jehovah to-day, because we have sickness. Why? Go back to the 26th chapter of Leviticus, and read there the national covenant, and you will find that it is Israel's choice to walk immune from disease, or to walk subject to disease. The choice is obedience to the Divine law, or disobedience, and Israel chose the latter. But He has not changed. In the administration of Jehovah in the Kingdom of Israel, next to the pardon of sins comes the healing of disease, and that is the privilege of the nation. The Word of God being absolutely true, firmer than the pillars of Heaven and the foundations of the earth, the day Israel returns to the fact of Jehovah Kingship, that day He carries out His promise, "I will take all sickness from among you."

I wonder how many have felt the touch of the healing power? Many of us have, and God's people the world over could rise up and testify, Yes, He healeth. Yes, He is the Healer still. Absolutely, without the shadow of a turning, He is still Jehovah that healeth thee.

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"Who healeth all thy diseases, who redeemeth thy life from destruction." The story of the Redemption. "Who crowneth thee with lovingkindness and tender mercies." In Heaven? Yes, present tense. Lovingkindness and tender mercies are the attributes of God, and He makes them our attributes. What a crown that is to wear in the community of life to-day—loving kindness and tender mercy.

Have you claimed your crown? Are you wearing it? "He crowneth thee with loving kindness and tender mercies. He satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's." It should not be the decrepitude of old age.

Now then, for the community. "The Lord executeth righteousness and judgment." Upon whom? The sinner? It is not written so. Let the sinner repent and return to God, and there is forgiveness of all iniquity. But listen: "He executeth righteousness and judgment for—or on behalf of—all those that are oppressed." Let the sinner repent and return to God, but let the oppressor fear, for He will move against the oppressor. "Who executeth righteousness and judgment for all that are oppressed." The remedy.

"He made known His ways unto Moses." What do Oxford, Cambridge, Yale, Harvard and Chicago universities say in regard to that? "He made known His ways unto Moses; His acts unto the children of Israel." Is there miracle in the ife of a nation? Our Lord said: "They have Moses and the prophets, let them hear them."

"The Lord is merciful and gracious, slow to anger and plenteous in mercy; He will not always chide, neither will He keep His anger for ever.

"He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

"For as the heaven is high above the earth, so great is His mercy toward them that fear Him.

"As far as the east is from the west, so far hath He removed our transgressions from us."

I am glad He did not write from the north to the south, but the Book never makes a mistake. If He had written "from the north to the south," I should have watched with the greatest anxiety the attempts to reach the North Pole and the South Pole, for then the distance for the measure of sin would have been reached, but so far as the east is from the west—you may travel round the world, and the east is always the east, and the west is always the west—no danger of the sins catching up again!

"Like as a father pitieth His children, so the Lord pitieth them that fear Him.

"For He knoweth our frame; He remembereth that we are dust."

Here is the greatest blessing of all:

"The Lord has prepared His throne in the heavens, and His kingdom ruleth over all."

Thank God; that rule and that throne is hovering over and established in Israel.

And now the ministers to that throne:

"Bless the Lord, ye His angels, that excel in strength; that do His commandments, hearkening unto the voice of His word."

Who are these? What are these? Well, this wonderful Book tells us of an empire on one occasion that moved against a godly man backed by God. Moses, with Aaron his interpreter, and Jehovah. Moses said: "Let my people go, that they may serve me." Pharaoh said, "Who is Jehovah, that I should obey Him." One of the "mighty ones" was called to a commission once; he smote in Egypt, and in every family there was the firstborn dead; the land filled with mourning, Pharaoh of Egypt bent before the Lord. And again, mighty Assyria, at the command of God, marched against Israel of the ten tribes, and swept them into captivity, and then, contrary to the Divine command, marched against the House of David in Jerusalem. Hezekiah laid the letter before the Lord, and prayed. One angel was summoned; he smote in the camp of Assyria, and in the morning they were all dead men. Two mighty empires went down before the action of two individuals. And our Lord, knowing all this, said: "Think ye not that I could now pray the Father, and He would presently give Me twelve legions of angels," one of which could handle an empire with a sword. That the Scripture might be fulfilled, they were not called, but they are there. Were they at Mons? I have met men from the field who believe that they were. This I know; that when again the nations gather, and all nations are gathered against Jerusalem to battle, the prayer has been already prayed under the influence of the Holy Spirit and recorded in the sacred Scripture, so that it is all right, and will be answered.

"Thither cause Thy mighty ones to come down, O Lord."

"The Lord has prepared His throne in the heavens; and His kingdom ruleth over all.

"Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word.

"Bless the Lord, all ye His hosts; ye ministers of His that do His pleasure.

"Bless the Lord, all His works in all places of His dominion."—

and the Jehovah dominion is Israel—

"Bless the Lord, O my soul."

Yes, David complained:

"Thou holdest back the face of Thy throne and spreadest Thy cloud before it."

But, thank God, the veil is being lifted, and we recognise that in His nation Israel Jehovah is reigning still.

2nd Psalm. "Yet have I set my king upon my holy hill of Zion."

The Jehovah throne hovering in the heavens; David's throne established upon the hill of Zion in the earth.

"Yet have I set my king upon 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 thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

"The government shall be upon His shoulder."

The throne of David is the throne of Jehovah, as we read in Chronicles. It is the inferior throne. A faint illustration of that is the throne in the centre of the Empire, and then the subordinate throne in the Parliament Buildings at Ottawa.

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The King sits upon the throne here; the Governor-General, representing the King, sits upon the throne there. God hath prepared His throne in the heavens, and His Kingdom ruleth. For the purpose of local administration, He has set His King upon His holy hill of Zion, and there is the decree in the 2nd Psalm.

What is the function of the House of David? First of all, the administration of the power of the sword. May God guide us now. When David, anointed, came to the throne, he found a great number of enemies in every direction, and he marched against them, and finally, when the last enemy was subdued, God said: "I have given thee rest from all thine enemies round about." It was not a temporary matter. The power of the sword in preserving peace in the earth is the first function of the House of David. What is the second? I cannot take the time to turn up all these Scriptures, but they are here. Under Solomon, the development of the Navy. Too materialistic, do you say? Well, I am not responsible for that. These things were Divine appointments; quarrel with the Lord, if you have any quarrel. I find that Solomon developed the Navy for the west, and that at Eziongeber, on the Gulf of Akaba, on the Red Sea, he developed the Navy for the east, and they practically circumnavigated the globe. Tradition tells us that the original charter of Trinity House was granted by Solomon when he established the Navy. I cannot prove it, but I believe it is the truth. At all events the sacred Scriptures show to us the naval activity there.

What is the next? He made gold like iron, in the city of Jerusalem. How did he do it? Take that passage, for instance: He bought horses in Egypt, and sold them in Syria. Now, horses in those days were not the common things they are now. A team of them were worth the ransom of a king, or a city. The army that was possessed of cavalry of that description had a wonderful advantage on the field of battle, and so Israel began to establish the balance of power. They sent out their fleets, which brought home precious metals and articles of commerce.

Under David, under righteous principles, there was the establishment of commerce.

And again, he built Tadmor in the wilderness. That was the beginning of the march of Israel out to take possession of the waste heritages of the earth. Fancy, only yesterday the *Mayflower* ploughed its way across the Atlantic, and the Pilgrim Fathers landed at Plymouth Rock. The Cabots left Bristol and penetrated into the St. Lawrence River, and they began to build their Tadmors in the wilderness.

And then he established industry. Take the Temple. What a triumph of science applied in the various mechanical departments. What wonderful quarrying; what wonderful transportation; what wonderful sculpture; what wonderful metal work—the great pillars, Jachin and Boaz, at the door of the Temple, solid brass, cast in one piece, each of them weighing in the neighbourhood of eighty tons. If modern engineers were instructed to do that work to-day, they might find the way to do it, but they have not found it yet. Iron work, brass work, silver work, gold work, lapidary work in the preparation of precious stones, textile productions, dyeing—every one of the essential industries—brought to the peak of perfection in the building of that wonderful Temple.

These great things which were organised under the throne of David go on and on right down through, so that wherever Israel has gone it has left its marvellous structures behind it to mark the pathway.

And now mark this. Jesus is coming to reign in Israel, but He is not coming to supersede the throne of the 103rd Psalm; He is coming to take the throne of His father David, and to rule over the House of Jacob for ever, so that in the millennial glory, on the throne established upon the holy hill of Zion, will be seated the Son of Man, and hovering in the glory will be the Throne of Jehovah ruling over all. Taking hold of the Kingdom of the House of David, the Saviour will reign until the material approximates to the spiritual, and on the bells of the horses on the street, and on the sacred vessels in the Temple, there shall be inscribed HOLINESS TO THE LORD. And when during the thousand years of His ministry He has raised the natural to the spiritual, then shall the King Himself yield the Kingdom to the Father, and the Son Himself shall become subject to the Father, that God may be all in all.

"God is in the midst of her, she shall not be moved.
God shall help her, and that right early."

NOTES AND QUOTATIONS IN RELATION TO BRITAIN-ISRAEL.

By PROFESSOR EDWARD ODLUM, M.A., B.Sc., &c.

[The following articles should be read with the thought in mind that they are not intended as a glorification of the Empire, nor of the Anglo-Saxon people, but as a recognition that Jehovah, the God and King of Israel, has in the Celto-Saxon people the basis of His Kingdom on earth. The Anglo-Saxon people have been trained for ages to be the Administrators of that Kingdom, and to carry its benefits, its liberty and its peace to all mankind.]

No. 8.

OUR world-embracing English language:—

One may travel the world around and find the English language spoken on all sides. Steamboat officials in all ports, great warehouses, railway stations and employees, great hotels, museums, art galleries, public libraries, great wholesale and retail houses, and in most of the out-of-the-way small resorts and tourist trails, furnish a medium of conversation in and through the English language.

Dr. Schroer says:—"There is already a universal language, and that is English. It is easily learned, and has an assured position as the future means of international intercourse."

Dr. Grimm, the world's great outstanding philologist of last century, says:—"There is no language so well suited for a world-language as the English, it having the marvellous capacity of adapting itself to the beauties of other languages."

In addition to this, he asserts that the difference between the language of Britain and that of Germany is the difference between the two races. One, the English, is spiritual; the other material. His exact words are:—"Its highly spiritual genius and wonderful development and condition have been the result of a surprisingly intimate union of the two races of modern Europe, the Teutonic and the Roman.

"It is well known in what relation these two stand to one another in the English tongue—the former supplying in far larger proportion the material groundwork, *the latter the spiritual conceptions.*

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" In truth, the English language, which, by mere accident, has produced and up-borne the greatest and most prominent poet of modern times, as distinguished from ancient classical poetry (I can only mean Shakespeare), like the English people, *appears destined hereafter to prevail with a sway, more extensive even than its present, over all portions of the globe.*

" For in wealth, good sense, and closeness of structure, *no other* of the languages, at the present day spoken, *deserves to be compared with it.* Not even our German, which is torn, even as we are torn, and must first rid itself of many defects before it can enter boldly into the lists as a competitor with the English."

Very important! for this means that Dr. Grimm declares that Germany is material, and Britain characteristically spiritual.

Streator, an American writer, clearly perceives the British spiritual conception of the Saxon people. He says :—

" The Anglo-Saxons to-day, account for it as you will, are filled with the thoughts, the hopes and spiritual aspirations *which flow from God, through Hebrew prophets and poets, and are gathered up and perfected in Jesus Christ,* the Son of David according to the flesh, but the Son of God according to the spirit of holiness."

Provost Paradol, a Frenchman, indicates the coming future of Britain :—" Neither Russia, nor united Germany, suppose they should attain the highest fortune, can pretend to impede the solution, relatively near at hand, of the long rivalry of races for the *ultimate colonisation and domination of the universe.* The world will not be Russian, nor German, nor French, alas! nor Spanish. Spain tried to colonise and failed. France tried and failed. Lastly England came forward ; she definitely accomplished the great work ; and England could disappear from the world without the Anglo-Saxon future of the world being sensibly changed."

How such a strong, outspoken speech must have wounded the proud spirit of our admiring French friend!

One of the very prominent men of last century was Dr. Von Dollinger, who thoroughly understood his European, national, human characteristics. He delivered himself of the following prophecy :—

" To the Anglo-Saxon race, rather than to the German or Sclav, is assigned, in the coming age, *the intellectual supremacy* that in ancient times belonged to the Greeks, and afterwards to the Romans. The Germans will have their share in this primacy, but they will have it indirectly, *merely through the common medium of the English language.*"

Taine, the great analyst of the British people, especially dealing with their ethical nature, gave expression to the following marvellous and exact statement. In referring to the Englishman's love for the Bible, he says :—" Hence have sprung much of the English language, and half of the English manners. To this day the country is Biblical. . . . Never has a people been so deeply imbued with a foreign book, has let it so far penetrate into its manners and writings, its imagination and language. Henceforth they have found their King, and will follow Him. No word, lay or clerical, shall prevail over His word. They have submitted their conduct to Him. They will give body and life for Him. . . . And if need be. a day will come when of fidelity to Him they will overthrow everything not in accordance with His laws."

The anti-Bible teachers, the atheists, communists, anarchists, the heathen-minded members of the Mother-of-Parliaments, and the extreme godless modernists would do well to note Taine's prophetic touch in the above quotation.

On the same topic, THE BIBLE IN RELATION TO THE ENGLISH PEOPLE, Père Hyacinth says :—" These ancient Oriental books (he means the books of the Bible) are as thoroughly assimilated in England as if they were of English origin (and they were, for they came from Israel, and Israel of old is Britain of to-day.—E. O.), the growth of their language, history and piety. Nobody in England can free himself from association with Scripture which imbues every thought, and colours laws, manners, legislation and literature. The very infidels of England think and speak in idioms of Scripture."

This writer may not have known that the ancestors of these very English people were the men who under God gave this wonderful Bible to the English and all Saxon peoples.

WEEK BY WEEK.

By A. R. H.

British-Israel believers have the reputation for being great readers of the BIBLE. And they are great readers of the Bible because they are students, not only of the sacred Scriptures, but equally students of that bible written upon the pages of secular history, supplemented by the divine record of prophecy fulfilled, chronicled as " current events " in the columns of the daily Press.

The BIBLE is still the most widely read book in all the world. It still holds pride of place as the world's " best seller " ; the figures of its annual production vastly outrivalling that of any other piece of human literature.

And as a piece of human literature it stands out pre-eminent, a classic of the classics, a model for every writer who aspires to quality of style.

Many read it for this purpose alone, regarding it purely as a source of literary inspiration, knowing that the dramatic art of story-telling as exemplified in its pages has never yet been surpassed.

Others read it for the moral instruction and lofty ethical idealism it invokes. Others again for the satisfaction, as food for the spirit, which its words (so they find) alone can bring.

To the psychologist it is a gold mine, for in its pages he finds reflected the heart of man, and all the waywardness of common human nature, revealed, both at its worst and best.

The BIBLE is in this way " all things to all men "—a faithful mirror of life—and, as such, possessing a unique message to the individual, so that any and every man searching through its pages, can hardly fail to find profit and instruction. It opens up " a new and living way " of life for *all* mankind, and shows the path so clearly that even the " wayfaring man, though a fool, need not err therein."

But the BIBLE is written on a national, prophetic, and chronological outline. And if we are to understand it *fully and exhaustively* we must do more than read it casually, spasmodically, in isolated chapters and verses. We must

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read it *as a whole*, and master its fundamental, prophetic, chronological and historical outlines.

Since—quite apart from the outline which runs from the first to the last pages of the Sacred Scriptures—more than one half of the Bible deals exclusively with (or in relation to) the ISRAEL PEOPLE[1], it is obvious that no man is fully qualified to expound the Scriptures who remains ignorant concerning the identity of the people *of* the BIBLE, and ignores the prophecies, on the specious plea that they have no real significance apart from their beautiful expression of the passionate longings of human idealism.

There is a real difference between being ignorant of a truth and ignoring a truth. The responsibility is correspondingly different in degree. But the great awakening is coming, and darkness soon shall be turned into marvellous light.

Dr. F. W. Norwood's[2] recent declaration (consciously or unconsciously) formed a wonderful tribute to the work of British-Israel, when he said:—"We seem to need almost desperately *a revival of*

THE PROPHETIC SPIRIT.

The newspaper is the Bible of hundreds of thousands to-day, and in the newspapers can be read a more startling apocalypse than the revelation of St. John.[3]

"The difficulty is that *the average man sees no moral or spiritual significance in anything that happens.* While living in the most romantic period of the world's history, his moral and spiritual conceptions seem almost atrophied."

Now here we have a remarkable thing. People who read the newspapers and *not* the Bible can never properly learn to appreciate their newspaper; and the people who *only* read the Bible, and rarely read the papers, can never *fully* know their Bible.

What is more, people who *only* read history and *never* read the Bible, will only meet confusion and altogether miss the message that history was meant to give. And those who read the Bible *only* and never search through the pages of secular history are bound to go through life with the greater part of the Bible remaining a book of incomplete significance.

"Seek ye out of the BOOK of the LORD, and read: no one of these (prophecies written in the word of GOD) shall fail, none shall want her mate"[4] (or answering fulfilment in world events). Thus the Divine Book calls upon its readers to look for the fulfilment of its prophecies in the pages of history.

Now it is quite true that the masses of our people lack both the means and time to make a proper study of history. Again, most of us have neither the time nor facilities for the study of current events. In fact, either of these activities, if properly attended, are quite a whole-time occupation.

But the masses of the people are not without appointed leaders. And it is the great theological colleges and leading University centres of learning that should be attending to these things, sending out their men, trained in this three-fold revelation, into all parts of the KINGDOM, to teach the word of GOD to the people.

What a marvellous transformation there soon would be! What demonstration of unity in faith and purpose! And what a confounding situation is produced by the lack of such co-ordinated effort!

The "Jacob" element in the nation read their *Press* but fail to discern significance therein because they do not read the BIBLE. The "Israel" element read the Bible, but, in spite of Isa. xxxiv, 16, hold themselves aloof from the study of world events and therefore see no significance in Biblical prophecy or history. Historians read history but only see through a glass darkly for they lack *the Israel outline of history* as revealed in the Scriptures. And ISRAEL, as *Benedetto Croce* has said: "is the parent of

THE ONLY TRUE HISTORY,

the history which is also philosophy, which sees the past alive in the present and pressing on towards a goal and consummation in the future."

But the "shepherds"[5]—the leaders of the Nations—having failed to serve the people, GOD Himself will search them out.

And of this activity and fact, the following testimony affords evidence of the clearest nature. Thus a well-known journalist describes his experience:—"A few days[6] ago I happened to be with *Lord Leconfield* and *Mr. Arnold Bennett*, and they talked of *the attitude of the modern mind towards religion.*

"*Lord Leconfield* said that in the county of which he is *Lord-Lieutenant* he had noticed a curious thing. Generally, throughout the year, the church attendance was smaller, but on Christmas and Easter mornings, the communicants were *more numerous than before the war.* The people did less church-going, *but showed themselves deeply moved when*

THE NATION AS A WHOLE

sought comfort[7] *and guidance in divine inspiration.*

"That seems to be the lesson of succeeding Armistice Days, of those affecting moments at the "Tattoo,"[8] when vast concourses of people stand reverently and sing "Abide with Me."

"Outwardly, there may be less following of formal religion, *but in the true hearts*[9] *and minds of the people*, there is religiousness and *a desire to express faith.* The supreme lessons of the war that cut deep into the lives of our people are not yet forgotten or ignored."

Now it is true that the LORD has poured out upon the NATION and upon its leaders, scholars and teachers, the spirit

[1] To be known by the new name of "Brith-ish." See Isa. lxv, 15.

[2] Dr. Norwood, of the City Temple, Holborn, London, E.C. 11.10.27.

[3] The common mistake of calling the Book of Revelation the revelation of St. John is made here. It should be called the Revelation of Jesus Christ. See Rev. i, 1. We cannot quite agree that the Press give a *more* startling apocalypse. We would prefer to say in "their own way the Press give an *equally* startling apocalypse."

[4] See Isa. xxxiv, 16.

[5] Ezekiel xxxiv., 11. Perhaps it is a healthy sign, on the whole, that some of the "shepherds"—the Rev. "Dick" Sheppard of St. Martin's-in-the-Fields, London, in particular—are showing "impatience" at the present condition of affairs in ecclesiastical and national life.

[6] Written 11.11.27.

[7] Compare Isa. xl. 1.

[8] Brief accounts of "Tattoo" incidents may be read in the 1926 volume of the NATIONAL MESSAGE, pages 184 and 444, and Wembley incidents in N.M. & B., dated 14.5.27, page 312, and 29.10.27, pages 699-700.

[9] See Jer. xxxi. 33.

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of a deep sleep.[10] The vision of all has, in fact, become as t he words of a Book that is sealed.[11]

So that if we consult a scholar[12] upon the question of scriptural prophecy he will say: "Quite incomprehensible—of no value to modern times. Read history, for 'history is the *open*[13] BIBLE!'"

And if we go to the average man[14], he will say: "Oh, it is quite impossible to understand such writings unless one is conversant with the original manuscripts and the languages in which those manuscripts were written. I leave such things to scholars."

But the day[15] is coming and now is, when the deaf shall begin to hear the words of the BOOK, and the eyes of the blind to see out of obscurity and darkness. Those also that erred in spirit are coming to understanding.[16] Those that murmured are learning doctrine.

And this process of withdrawing a national blindness is naturally and definitely a national—a *mass* movement.

Preserved from the "fiery cleansing furnace" of the Great War, GOD'S PEOPLE are now finding heart and mind doubly sensitive to divine ministrations.[17] Deeply sensitive to the ministry of the Spirit they recoil all the more from the empty shell of outward observances.

And until the outward forms and ceremonies have been transmuted and filled once again with the divine fire which gave them birth—until the organised worship of the nation has become purged of dross and aflame with that keener sense of reality which is not the least valuable heritage bequeathed to us by the great tribulation through which we have just passed—until this change has come, the people of the KINGDOM must remain a people "scattered[18] upon every high hill"—outside the orbit and influence of the Churches.

The people stand in desperate need of the message that the CHURCHES alone can give. But they do not receive that message.

May the great crisis through which the NATIONAL CHURCH is now passing, pave the way for the *official* adoption of the *national* GOSPEL of the KINGDOM.

With the national proclamation of this GOSPEL—what a transformation there would be! For the National CHURCH s ideally organised to lead the forces of religion, unitedly, in the broadcast of a message to the NATION.

And a *national* message is generally more effective than an individual one. The appeal to the individual has all the disadvantages attendant upon a man making a decision to change his life in the face of a hostile world and the opposition of all his (unchanged) friends.

A national message comes charged with all the advantages of a universal publicity, the inspiring spectacle of moral example, on every side, the strengthening of indecision by the active influence of the 'herd' instinct, and what is far more than all these, the accumulated effect of direct appeal to the soul of the nation, an "entity larger than ourselves."

The CHURCHES are ecclesiastical organisations *within* the NATION. At most an ordinary appeal from the Churches cannot be expected to go much beyond the true members of the BODY of CHRIST and nominal Christian members of religious bodies.

But an appeal from the Churches *to* the Nation, or from the Leaders of the Nation to the Nation, comes charged with an altogether different power. This much we learnt in striking fashion during the war.

"BUCKINGHAM PALACE is, of course,

THE TEMPLE OF ALL OUR LOYALTIES,"

writes *Max Pemberton*, "and none who witnessed them can forget the stirring scenes enacted before the PALACE GATES, both in the year 1914 and in that of the ARMISTICE. LONDON hastened at once to cheer itself in the person of HIS MAJESTY. And this was possibly *the most spontaneous outburst of national enthusiasm the country has ever known.*"

Why is the CROWN the centre and BUCKINGHAM PALACE the TEMPLE of all our loyalties? Because the people as a Nation have a sure, unerring instinct[19] for the fact that in honouring the KING *we honour Him whose minister he is.* And in looking to the DAVIDIC THRONE we look to *Him* Who must shortly come and take unto Himself the throne[20] of His father DAVID and reign over the HOUSE of JACOB[21] for ever.

The Churches have never yet inspired such widespread devotion as the CROWN inspired during the last great struggle. But they could do so and it is their privilege so to do.

"Work achieved a new significance during the war as national service," the *Times* reminds us. Cannot the Churches now lead the way and show that work, which is no less service in times of peace, is, in fact, not only service to the nation but Kingdom-service! A marvellous opportunity awaits our Leaders here.

The new spirit which was born on the fields of battle during "the great Agony" of 1914–18 is mostly being preserved by such secular organisations as "Toc H."

"We unite," said the PRINCE of WALES at a recent gathering,[22] "the older generation and the younger generation, in

THE NEW SPIRIT OF SERVICE.

Toc H is a power for good. It teaches thousands to do good with their lives."

Toc H, in fact, stands for CITIZENSHIP and SERVICE. But the Churches alone are properly equipped to translate these

[10] Isa. xxix, 10.

[11] and [13] Compare these two, the BOOK that is sealed of Isa. xxix, 11, and the "open" BOOK of the LORD of Isa. xxxiv, 16. A noted historian recently said: "History is the open BIBLE." As the sealed Book of prophecy (history pre-written) becomes opened, so the pages of secular history become illuminated with new light and we see that the two records, t he one written before and the other after the event, stand in complete agreement.

[12] Isa xxix, 11.

[14] Isa. xxix, 12.

[15] Isa. xxix, 18.

[16] Isa. xxix, 24.

[17] The silent, unseen, writing of the law upon the hearts of GOD'S BRITH-ISH PEOPLE. See Jer. xxi, 33.

[18] Ezekiel xxxiv, 5-6, etc.

[19] This instinct is not always conscious. But it is obeyed consciously or unconsciously, the degree of vision varying in each individual.

[20] Luke i, 32-33.

[21] Flying over the House of Jacob will be seen the flag of the Union of Jacob, the Union Jack.

[22] Albert Hall, 4.12.27.

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ideals, written deep in the heart of the Nation, into terms of Kingdom-citizenship and Kingdom-service.

Brith-ish national service *is* Kingdom-service. Brith-ish citizenship *is* Kingdom-citizenship.

When this realisation dawns upon the minds of the people, what a pressing forward there will be—what a desire to receive the "Freedom" of the CITY *not* made with hands—the City whose BUILDER and MAKER is GOD! What a longing to be numbered as fellow-citizens with the saints! "Jacob" will press forward into the ranks of "Israel," and wrestling at the Brook Jabbok, seek to take the KINGDOM of GOD by storm!

The Churches have the right to receive the service of every individual in the Nation. It is their privilege to both inspire and share that loyalty and devotion which at present seems only available for the Throne as CROWN.[23]

Not until every member of the Nation is *in* CHRIST JESUS can the Kingdom become the Kingdom of God in deed as well as in word.

The END[24] is at hand. But the GOSPEL of the KINGDOM *must first* be preached throughout the whole EMPIRE.[25] Who will preach it? GOD grant that "the election" of grace *within* the Nation may speedily heed the call. For upon the redemption of ISRAEL[26] depends the redemption, not of the WORLD only, but of the whole CREATION.

ORIGINS OF THE BRITISH NAVY.

By HENRY PROCTOR, F.R.S.L.

THE British Fleet has a far older history than that usually suggested in our English histories. The real fathers of the British Fleet were the Veneti, a war-like tribe, who lived round the mouth of the Loire in Brittany. They had long been in communication with the Britons, and had opposed Cæsar with the assistance of a British Fleet.* For this opposition Cæsar determined to punish them, and in 55 B.C. landed near Walmer, but after heavy losses returned to Gaul. The next year he returned with greater forces, but a storm wrecked a number of his ships, and in the end he was glad to get his overcrowded transports back to Gaul without further mishap.

The Romans met with so little encouragement that it was nearly a hundred years before another attempt was made to invade Britain. The Emperor Claudius, who came in A.D. 43, after a strenuous struggle obtained a footing in Britain, which lasted nearly 400 years, but it was not until the Emperor Maximian that sea-power was used by the Romans for the defence of Britain. He it was who appointed Carausius as Prefect, with the title of *Comes Littoris Saxonici*, or Count of the Saxon Shore, and stationed him, with a fleet, to protect the coasts from the pirates who infested the Narrow Seas and the Channel. In A.D. 286 Carausius became Emperor of Britain, and though the first thing that Maximian did was to build and equip a first-class fleet to oppose him, yet he was defeated at sea by Carausius, and compelled to acknowledge him as an independent ruler. In the London Museum we have the remains of one of the ships used by Carausius, in which we found coins struck by him when ruler of Britain. "He thoroughly understood sea-power, and made the most of it." Hakluyt shows how King Arthur, in A.D. 517, after "subduing all parts of Ireland, sailed with his fleet to Iceland and brought it under subjection. The rumour afterwards being spread throughout all the other islands that no country was able to withstand him."†

King Athelstan appears, however, to have been the first to have fought a purely English *seafight*, when he descended on an invading force that was attacking the town of Sandwich, in Kent. A large army was destroyed on shore, and some of the enemy ships captured, and the remainder dispersed. It was King Alfred, however, who first organised the fleet into a *permanent* fighting force. The Saxon Chronicle records that the king himself devised new types of ships, making them fully twice as long as those generally used in his day. They were fast and seaworthy, and some had sixty oars or more, but King Edgar, who came to the throne in 959, improved the fleet until it was greatly superior to that of Alfred.

William the Conqueror was fully conscious of the value of sea-power, and took great pains to re-organise the existing fleet and to increase its number and efficiency. To this fact his successor, William Rufus, owed his success against his brother, Robert of Normandy, whose invading squadrons were repulsed again and again. We owe it, however, to King John, bad as he may have been, that he was the first to inaugurate a real naval organisation, and in the person of the Earl of Salisbury he possessed a great naval commander, who gained a great victory over a French fleet under King Philip of France. Three hundred vessels loaded with arms were captured, another hundred were burned, and King Philip himself destroyed the remainder.

At the death of John, the Earl of Pembroke became Regent. On August 24th, 1217, he sent a British Fleet, under Hubert de Burgh, consisting of 36 ships, against a French Fleet of twice that number, which had already left Calais on their way to the Thames. The fight ended in a complete victory for the English, and a large number of prizes were towed in triumph into Dover. The French commander, Eustace, the Monk, was discovered in hiding, and beheaded on the spot.

In 1293 was fought "the battle of the Channel," in which a French Fleet of 240 ships was signally defeated by a British Fleet of sixty vessels. Practically the whole French Fleet was captured, with very considerable loot.‡

In the reign of Edward III (1338) five English ships were returning from Flanders with valuable cargo, when they were attacked by a French Fleet of over fifty vessels, carrying 40,000 soldiers; yet the five ships fought the French with such gallantry that they inflicted very heavy casualties before they were overcome. In 1340 was fought the memorable battle of Sluys, in which the bulk of the French Fleet was completely

[23] Compare the reference to the Brith-ish throne as "Our Sion," in the Preface to the Authorised Version of the Bible.

[24] The End, *not* of the World, but of the present Age or Dispensation.

[25] See Matt. xxiv 1. Ferrar Fenton and A.V.

[26] The Nation was redeemed by the Redeemer at Calvary. But just as the individual must work *out* the salvation worked *in* him by God his Saviour (Phil. ii, 12), so must the people of the Kingdom rise up and, as co-workers together with God, *work out* the redemption of the nation.

* "The Sea: Its History and Romance." F. C. Bowen.

† "Hakluyt's Voyages," vol. i., p. 3.

‡ "The Sea: Its History and Romance," F. C. Bowen.

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annihilated, and it was some years before the French attempted to regain any command of the sea, while the British Fleet began to act on the offensive against France.

In 1347 Edward III collected a fleet for the siege of Calais, which was regarded as the mightiest armada of its time. Including transports, it is said to have numbered about 1,100 ships.

In 1406 the Earl of Somerset, John Beaufort, was appointed the First Lord High Admiral of the British Fleet. Under Henry V the British Fleet was increased to a size greater than it had ever been before. They were built for naval purposes rather than for transport, and some of them were armed with cannon. In 1416 the Duke of Bedford completely defeated the French Fleet off the mouth of the Seine, and in the following year the Earl of Huntingdon gained such a victory that the English King was enabled to cross the Channel unmolested, and to embark on the campaign which was to terminate by his triumphal entry into Paris in 1420.§ During the Tudor period, and especially in the reign of Elizabeth, and by the Providence of God in the destruction of the Armada, Britain rose to a command of the seas, of which no Power has since been able to deprive her.

A VISIT TO KEADY, CO. ARMAGH.

MUCH interest was aroused in the Ulster town of Keady, situated three miles from the Free State border, by the week-end visit of Mr. T. J. P. McKeown and Mr. R. A. White from the Belfast Branch. Mr. J. Blackstock, on whose invitation the visit was paid, had arranged matters most satisfactorily. The district for miles around had been notified by posters that lectures on "Prophecy fulfilled and being fulfilled" would be delivered in the Second Presbyterian Church at 4 p.m. and 7.30 p.m., on Sunday, November 20th, under the auspices of the British-Israel World Federation. The Rev. W. G. Lundie, First Keady Presbyterian Church, who presided at 4 p.m., when Mr. McKeown gave the main address, spoke with approbation of the care with which the British-Israelites clung to the written Word of God. Notwithstanding very inclement weather about 200 were present, and paid close attention to the verities expounded, showing that prophecy is history foretold, and that history is prophecy fulfilled. The Rev. S. H. Martin, B.A., minister of the Church, had hurried back from an afternoon service in the country, and was present in the audience most of the time. At the close he insisted on having the lecturers to tea, where a most happy time was spent in his beautiful home until the hour for the evening meeting arrived. It was gratifying to find a splendid congregation of about 300, a number having come a distance. The Rev. Mr. Martin presided, and introduced Mr. White, who lectured on the Prodigal Son as symbolic of Israel, and emphasised that view as the primary object of the parable. Mr. McKeown followed with what he termed some concrete evidence as indicated in the history of the Stone of Destiny and in the solution of the riddle of the Pyramid of Gizeh. The rapt attention of the congregation was held for two hours. An elderly lady was asked if she had been kept too long, and she replied, "I could have remained as long again." Prayer had been asked for in Belfast that Christ might be exalted and His Kingdom extended, and we believe He has answered. We heartily thank both ministers for their brotherly kindness and interest, and Mr. J. Blackstock for his great services to the Cause. Over 100 copies of the special number of THE NATIONAL MESSAGE were left for careful distribution. Mr. Calvert, the managing director of the Keady Linen Co., who, with his wife, visited the Pyramid some time ago, is doing effective work by lending books, etc. Let us hope that the "N.M." will soon be a weekly visitor in many homes of the famous loyal County of Armagh.

§ "The Royal Navy," by H. Lawrence Swinburne.

QUESTIONS AND ANSWERS.

By the REV. G. H. LANCASTER, M.A.

Q. Will you be good enough to tell me how in all your teaching a "time" is reckoned as 360 years?

E. S. B. (Penarth).

A. The words "time" and "times" occur frequently in the Bible in a prophetic sense. The "seven times" are mentioned in Lev. xxvi, 18, 21, 26, 28, and also again in Dan. iv, 23, 32.

The expression "Time, times and an half" occurs in Dan. vii 25; xii, 7; and Rev. xii, 14; while the expression "1,260 days" occurs in Rev. xi, 3; and xii, 6; and "42 months" in Rev. xi, 2; and xiii, 5. Assuming that "time" is 1, "times" = 2, and "an half" is ½, it becomes clear that "time, times and an half" total up to 3½ (*i.e.*, 1+2+½).

But 42 months is exactly 3½ years, hence the extreme probability is that 1,260 days synchronise also with 3½ years. This being the case 1,260 days would be the half of 2,520 days, as 3½ years is the half of seven years. But we read of "seven times" and not "seven years," and of "time, times and an half" as the equivalent of forty-two months or 3½ years. So we are driven to the conclusion that one day=one year, and that one "time"=one-seventh of 2,520 years. Hence "time, times and an half" (*i.e.*, 3½) is the prophetic equivalent of 1,260 years, and so "seven times"=2,520 years.

If, therefore, "seven times" = 2,520 years, it follows simply that one "time" is 360 years. Here we have a most remarkable thing, for 2,520 is one of the most wonderful of all numbers, since it is divisible by all numbers from one to ten, a fact which emphasises the importance of "seven times," and the completed finality of 2,520. Further, 360 is an equally important number since it marks the number of degrees in a circle (the circle being the symbol of Divinity, "without beginning and without end," *e.g.*, "I am Alpha and Omega").

That is why the whole scheme of prophecy is built upon the foundation of "seven times" or 2,520 years with all the manifold varieties, divisions, and sub-divisions of the latter. Similarly, one "time" or 360 is taken prophetically to be the number of days in a year, and this is practically the mean between a solar year (365¼ days) and a lunar year (354 days). Hence prophecy calculates in three methods, *i.e.*, by lunar reckoning (354 days per year), "prophetic" (360) and solar

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(365¼ days per year), and fulfilments of prophecy are found to exist automatically and consistently in all three ways.

The whole subject of "Prophetic time" is very involved, but as interesting as it may be difficult. It is a study of Bible and history which will well repay the labour spent upon it, and, further, one which alone provides the key to the understanding of the world situation of the past, present and future.

See further for more detailed explanation my *Prophecy, The War and The Near East* (chaps. III, IV, V, and also Prophetic Chart at end of volume). This book is unfortunately out of print, although it was published in five editions, but it can be seen in the public libraries, etc.

Q. If the British are of the tribe of Ephraim, and the American people are of the tribe of Manasseh, when America was colonised from Britain, how was it brought about that only descendants of Manasseh went there? Further, how can the U.S.A. be Manasseh, when Manasseh was older than Ephraim, and Great Britain is, as it were, older than America?

ANON.

A. This interesting question has arisen frequently before, and it may at first appear difficult to answer. Of course it did not happen that Manasseh separated himself consciously from Ephraim and then migrated to America, for the British and Anglo-Saxon peoples are not as yet conscious of their identity and national origin, nor, in the days of the Pilgrim Fathers, could any one say, "I am of Ephraim," or "I am of Manasseh."

We have therefore to look for another cause which has brought about the effect, and this can only be due to Him in Whose hands lie the destinies of nations, and the fulfilling of His purposes. Nations, like individuals, become attracted to each other by the formation of "soul-groups," or, to quote a familiar proverb, "birds of a feather flock together." This grouping of units would gradually sift out those who were the birthright descendants of Manasseh, so that, by emigration, they unwittingly fulfilled their birthright privilege of becoming "great" (Gen. xlviii, 19). The vast populations of Great Britain and the British Empire have likewise fulfilled, without being conscious of the fact, the senior birthright privileges invested in Ephraim of gradually evolving into a "multitude (or 'fulness') of nations" and "greater than" Manasseh.

Another way of studying the problem is to imagine a large crèche containing a number of helpless babes. They may all look the same as each other, there being at that youthful age no distinguishing feature or family likeness to prove individual identity or relationship. But those babes will gradually develop their own characteristics, and through the guidance of nurse or parents, will develop into separate or related families, though the babes themselves have no conscious part in their future development.

Another view still may be that as the British and the Americans are of the same original stock, and when the colonisation of America gradually took place, the spirit of Manasseh rested upon the colonists, while the spirit of Ephraim remained with the soul of the British peoples. Thus Great Britain retained the senior portion of the birthright blessings, and that portion which was prophetically allotted to Manasseh went to America, and is thus developed as the American portion of Joseph's birthright.

If you study these verses carefully (Gen. xlviii, 13-20), you will observe that while blessing his sons, Joseph crossed his hands, and through his right hand gave the fuller blessing to Ephraim the younger, and the smaller portion of birthright blessing to Manasseh the elder. We are told that Joseph guided his hands "wittingly," and that "he set Ephraim before Manasseh." Thus Ephraim became "greater than he," and Manasseh was to become a "people . . . great," *i.e.*, a great democracy. But Ephraim was to become a "commonwealth of nations," having the larger portion of Joseph's inherited birthright. That is why we are told that "Ephraim is my first-born" (Jer. xxxi, 9). No other tribe or people than Ephraim-Israel are known as God's "first-born." Henceforth Ephraim becomes the leading Christian Empire and commonwealth of nations in the world, with a king of David's seed (the seed royal, 2 Kings xi, 1) reigning over them, *i.e.*, "upon the throne (of the Lord) of the kingdom of the Lord over Israel" (1 Chron. xxviii, 5; xxix, 23).

The fact that Joseph crossed his arms presents "the sign of the cross," by which cross Christ wrought redemption for the House of Israel (Luke i, 68).

REVIEW.

By REV. COMMANDER ROBERTS

THE SIGN POST. By Davydd. Price 2s. 6d. The Covenant Publishing Company, 6, Buckingham Gate, S.W.1.

It is with great pleasure we undertake the review of the cheapest, but, at the same time, the most interesting story of the British race.

We remember some years ago giving a series of lectures at which our author was then what we should call an apparently critical opponent; or it may have been that the questions put forward for answer were intentionally popular objections, advanced in order to be a means of educating more thoroughly an audience of beginners.

This critic has had time to think out the matter from the standpoint of the Bible and history, and this is the result. We can only say we are proud of our pupil.

Illustrated by maps and diagrams, and giving important dates and events of the "Times of the Gentiles," and finally "a peep into the future," we heartily commend this essay to all who wish to give a Christmas or birthday present to any of their friends, or who may wish to send a concise outline on British Israel Truth to their clergyman or minister.

A certain Emperor coming into Egypt, to show the zeal he had to the public good, said to the Egyptians: "Draw from me as from your river Nilus"; but what can be drawn from a man but hopes, which swell like bubbles of water till they burst? It is from God that we must draw, for He is a fountain which perpetually distilleth, who quencheth the thirst of all the world, and hath in Himself but one want, which is that all men should still thirst for His bounty and have it.—Caussin.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

Owing to the Christmas Holidays, there will be no meetings at Headquarters next week. Members and Associates of the Federation are cordially invited to an "At Home" social gathering, to be given by the President and Mrs. Knowles, on Thursday, December 29th, at 4 p.m.

* * *

OTHER ENGAGEMENTS :—

Bath, Assembly Rooms, December 21st, at 3 and 7.30. Mr. John Leech, K.C.

Battersea, 195, Lavender Hill, December 20th, at 8. Mr. Frost.

Bedford, Girls' Club, December 20th, at 5 p.m. Mrs. Hazledine.

Bristol, Rotary House, Colston Street, December 19th, 7.30 p.m. Mr. John Leech, K.C.

Bristol, Rotary House, Colston Street, December 20th, 3 and 7.30 p.m. Mr. John Leech, K.C.

Harrow, Gayton Rooms, Station Road, December 20th, 7.30 p.m. Major R. C. Everett, O.B.E.

Hull, Church Institute, December 20th, 7.30 p.m. Mr. Jackson.

Watford, Kingham Hall, December 19th, 7.30 p.m. The Revs. Arthur Chambers and Joseph Gay.

* * *

The Rev. W. H. Stuart-Fox, Mr. Daniel Farmer, Miss Hamilton Hunter, and Mr. J. J. Morey have given interesting addresses at Headquarters. Mrs. Bloxam had an interesting audience at Teignmouth. Mr. William Whitton has given two addresses at Darlington and Durham. The Rev. Guy Waddington, M.A., has lectured at Scarborough, Harrogate, and other centres. Mr. John Leech has lectured at Ilkley, Bingley, Newcastle-on-Tyne, Halifax, Bradford, and Southport. Mr. Morey has lectured at Haywards Heath, Harrow, Crouch Hill, Folkestone, and Battersea. Rev. Joseph Gay has had a successful tour in South Wales, and he and the Rev. T. H. Whitehouse have conducted a week's mission at Derby. The Rev. Pascoe Goard has given two lectures at Croydon. The Rev. G. W. Plasting has lectured at Hull, and Mr. H. D. Houghton at Bridlington and Hull.

* * *

The Rev. Dr. James Mountain has addressed a crowded audience at Halifax, under the auspices of our Halifax Branch and the Emmaus Gospel Mission. Mr. A. W. Dargue presided. Dr. Mountain told the very interesting story of how he first came into contact with British-Israel teaching, as published in this journal a few years ago. He told how he came into contact with the great and gifted Rev. Dr. Joseph Wild, whose writings and sermons had stirred the hearts and fired the imaginations of thousands of people in Canada and the United States, and he testified his indebtedness to the late Dr. Aldersmith's book, "The Fullness of the Nations," and also to the writings of the late Bishop Titcomb. Dr. Mountain earnestly commended the study of British-Israel Truth, which, he said, was bound, sooner or later, to be recognised by the whole nation. Dr. Mountain's address created a profound impression. Mr. A. O. Robeshaw, a well-known Halifax Church organist—a recent and valuable accession to the B.-I. Movement, resulting from the Rev. Joseph Gay's northern work—led the musical part of the programme. Our Halifax friends consider that Dr. Mountain's visit has lifted the status of their Branch, and that the Rev. Pascoe Goard's mission a year ago made it possible for such a fusion of spiritual forces as filled the hall to overflowing on this most interesting occasion.

* * *

The article on "Giving and Taking," by Mr. P. W. Thompson, M.A., published in this journal some weeks ago, has been reprinted in leaflet form for free distribution. There has been an enormous demand for it, and a second edition has been found necessary. All those who wish for copies, and who are prepared to assist in the distribution, are invited to apply to the Rev. W. T. Jaye, 18, Slater Street, Liverpool.

* * *

The following have been elected by the Council as Life Members of the British-Israel World Federation :—The Bishop of the Falkland Islands, the Earl of Dysart, Major J. Knowles, O.B.E., Bishop J. H. Allen, Rev. Commander Roberts, Mrs. Theodore Bent, Graham Coltart, Esq., Mrs. M. Cooke, John W. Duncan, Esq., Laura Lady Grant, the Rev. Pascoe Goard, Colonel E. F. Gosset, John W. Green, Esq., W. H. Hesketh, Esq., J.P., Mrs. F. E. Hendley, H. D. Houghton, Esq., Mrs. Craven Jones, David Davidson, Esq., M.C., Rev. Dinsdale T. Young, D.D., Rev. Mark Jukes, Clive Kenrick, Esq., His Honour Judge Corbet Locke, K.C. (Canada), Landseer Mackenzie, Esq., Rev. W. H. Milner, M.A., Rev. James Mountain, D.D., Professor Edward Odlum, M.A., B.Sc., Rev. Mark Guy Pearce, Lynwood Palmer, Esq., Rev. Arthur Pritchard, M.A., Miss M. E. Sampson, Rev. R. H. Sawyer, Dr. Heywood Smith, M.A., Rev. Merton Smith, Rev. J. Anderson Watt, M.A., Rev. E. J. Wemyss Whittaker, M.A.

* * *

A very gratifying report is to hand from the Secretary of our Winnipeg Branch. A much larger hall, at four times the rent of that used last season, has been filled at each of the public meetings of the present session. The President, the Rev. E. J. Springett, has given an important address ; Miss Mabel Harbour, elocution gold medallist, L.A.M., has given a scholarly address on "Our National Flag," which aroused great interest; the Rev. George McInnis, B.Th., LL.B., of Illinois, has given three valuable addresses ; Mr. W. H. Blackadder, of Victoria, B.C., was the speaker for December 6th. Book and literature sales are excellent.

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"INASMUCH"—

By THOMAS TIPLADY.

I WONDER when the custom of giving birthday presents began? We know that the Wise Men from the East brought gifts of gold, myrrh and frankincense for Christ's first birthday. Did *they* begin the custom? It is a good custom and the birth of Christ was an appropriate time for such a custom to come into being. If Christ had not already been born into the world, and it was known that He was to be born on the 25th of December, what a lot of presents would be sent to Mary, His mother, for His first birthday! We should all send her a gift for Him. Between now and Christmas we should ransack all the shops in our efforts to find suitable presents for Him.

Reader, if this Christmas, instead of 1927 years ago, you knew that Christ was to be born, would *you* send Him a birthday gift? If you would, you may. Christmas is Christ's birthday and you may still have the privilege of giving Him a birthday present. Christ once said, and He was speaking very solemnly: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." In the plainest of words He has told us that when we give to the poor and needy we give to Him, and that when we refuse to give to the poor and needy we refuse to give to Him. "Inasmuch," He says, "as ye did it not unto one of the least of these My brethren, ye did it not unto Me." Jesus knew what was in man. The heart of man was an open book to Him. He could tell how a man would treat him by watching how he treated the poor. The man who treated the poor badly would treat Him badly, and the man who treated the poor well would treat Him well. He has therefore made this the test for the Day of Judgment. His test has the simplicity of genius. He judges our attitude to Him by our attitude to the poor and needy. We are to be judged not by our creeds but by our deeds. We are to be judged not by our attendance at the Lord's Supper but by our contribution to the collection for the poor. When Wesley linked the Sacrament of the Lord's Supper with a collection for the poor it was a stroke of spiritual insight. In Wesley's Church the two are never separated.

If Jesus was going to be born next Christmas morning would you send him a present? Would you? Are you quite sure? Listen then: "Inasmuch as ye have done it unto one of the least of these My brethren ye have done it unto Me." Are not these words a glorious assurance? And do they not give us a glorious opportunity? Let us make Christmas the Festival of the Poor. Make up your mind, reader, that you will give something to the poor in celebration of Christ's Birthday. We have a multitude of poor folk, largely uncared for by any church here in Lambeth. Make me the trustee for your gifts. The Mission staff and I will do our very best to make your gifts messengers of gladness to poor homes. We will try to make your gifts as sweet to those who receive them as the angels' song to the shepherds on the hills of Bethlehem. But I would not lessen the glory of the Christmas message by limiting it to Lambeth. There are poor people around you, and a personal visit to the poor at Christmas with a small gift would be as a ray of sunshine at the opening of the door. There are also other Churches and Missions besides my own which are serving the poor just as faithfully as we are trying to do. Some of them are little known and little advertised. Make up your mind to give Jesus a birthday gift and ask Him to indicate the address to which you shall send it.

REV. THOMAS TIPLADY,
Lambeth Mission, Lambeth Road,
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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 OF OUR LORD.—IV.

By the Rev. W. Pascoe Goard.

We now approach the consideration of that time when Our pre-existent Lord prepared Himself to make the long-projected descent to the earth, and to take upon Himself the "seed of Abraham."

The Scriptures are very vivid as to this great enterprise. Let us look at one or two of them. In the great Redemption chapters, which are found from the forty-ninth to the fifty-fourth chapters of Isaiah, we have a brilliant forecast of the matter. As time is reckoned in the presence of God, where a day is as a thousand years and a thousand years as a day, the thousand-year day had come, in which Our Lord should make His appearance in the form of the Son of man. Thus we read (Isaiah xlix, 13–16):—

> Sing, O heavens: and be joyful, O earth; and break forth into singing, O mountains; for the LORD hath comforted his people, and will have mercy upon his afflicted.
>
> But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.
>
> Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.
>
> Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me.

Let us now read the answer to this prophetic statement in St. Luke i, 67–79:—

> And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,
>
> Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,
>
> And hath raised up an horn of salvation for us, in the house of his servant David;
>
> As he spake by the mouth of his holy prophets, which have been since the world began:
>
> That we should be saved from our enemies, and from the hand of all that hate us;
>
> To perform the mercy *promised* to our fathers, and to remember his holy covenant,
>
> The oath which he sware to our father Abraham,
>
> That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear,
>
> In holiness and righteousness before him, all the days of our life.
>
> 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;
>
> To give knowledge of salvation unto his people by the remission of their sins,
>
> Through the tender mercy of our God; whereby the dayspring from on high hath visited us,
>
> To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

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Thus the movement which took place in the heavens towards the incarnation of the pre-existent and transcendent Christ was sung by prophets and by Zacharias, the father of John the Baptist, whose son should go before the Lord, even unto and through the gates of death.

PRELIMINARY STEPS.

Let us now turn to the words which record the movement of the Son towards the descent into human flesh and personality. In the fiftieth chapter of Isaiah the Father is speaking to Israel-in-the-Isles regarding the redemption of "your mother" as He terms Israel-in-Palestine, and of herself, whom He terms "the Isles." Thus He addresses Israel in the Isles: "Where is the bill of your mother's divorcement, whom I have put away? . . . Is my hand shortened at all, that I cannot redeem? or have I no power to deliver? Behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh because there is no water and dieth of thirst. I clothe the heavens with blackness, and I make sackcloth their covering."

Thus far the Father speaks, calling attention to the fact that by the authority of His Majesty He controls the natural phenomena which, on the one hand, turns the fruitful land into a desert, and dries up even the seas; and, on the other hand, which turns the heavens into storm clouds, and deluges the land with moisture.

Now another voice breaks in, as an obligato solo breaks in upon the song of the full chorus. It is the voice of the Redeemer anticipating the scenes and struggles of His great conflict *in the personal realm*, for the redemption of Israel and the salvation of the world. For we must see that the activity of the First Coming of Our Lord was essentially *personal* with Our Lord; and the activity of the Second Coming, yet to take place and also manifestly now well on in the thousand-year day of its taking place, is essentially *national*. The voice now breaks in upon the voice of the Father as follows (Isaiah l, 4–11):—

> The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.
>
> The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back.
>
> I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.
>
> For the Lord GOD will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed.
>
> *He is* near that justifieth me; who will contend with me? let us stand together: who *is* mine adversary? let him come near to me.
>
> Behold, the Lord GOD will help me; who *is* he *that* shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.
>
> Who *is* among you that feareth the LORD, that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.
>
> Behold, all ye that kindle a fire, that compass *yourselves* about with sparks; walk in the light of your fire, and in the sparks *that* ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

In the midst of these prophetic foreshadowings of the great event, there comes the startling exhortation to Israel to remember that all this is in line with Abraham and his seed, and with the Abrahamic covenant. Thus we have the exhortation (Isaiah li, 1–3):—

> Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged.
>
> Look unto Abraham your father, and unto Sarah *that* bare you; for I called him alone, and blessed him, and increased him.
>
> For the LORD shall comfort Zion, he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

ACTUAL MOVEMENT EARTHWARD BY THE SON OF GOD.

We turn first to the Epistle to the Hebrews, chapter x, verses 5–7:—

> Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me.
>
> In burnt offerings and *sacrifices* for sin thou hast had no pleasure:
>
> Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

Let us note the illuminating statement, "A body hast thou prepared me," or as the margin reads, "A body hast thou fitted me," as a clothier would fit a customer with a suit; or a father would provide his son with raiment suited to the task he is about to perform.

This statement, foreshadowing the movement earthward, is set forth in the fortieth Psalm, verses 6–10:—

> Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.
>
> Then said I, Lo, I come: in the volume of the book *it is* written of me,
>
> I delight to do thy will, O my God: yea, thy law *is* within my heart.
>
> I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.
>
> I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation.

And now we approach the great historic night when the Son of man arrived into the conscious world (St. Luke i, 26–33):—

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ANNOUNCED BY THE ANGEL GABRRIEL.

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.

CONFIRMED BY THE ANGEL OF THE LORD (St. Matt. i, 20–23):—

But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost.

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is, God with us.

JESUS BORN ACCORDING TO ANNOUNCEMENT (St. Matt. ii, 1–12 :—

Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet;

And thou Bethlehem, *in* the land of Judæa, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

When they had heard the king, they departed: and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

THE MANNER OF HIS WELCOME INTO THE EARTH (St. Luke ii, 8–18 :—

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David, a Saviour, which is Christ the Lord.

And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling-clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

And all they that heard *it* wondered at those things which were told them by the shepherds.

REVEALED BY THE HOLY GHOST (St. Luke ii, 25–33 :—

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.

And Joseph and his mother marvelled at those things which were spoken of him.

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THUS THE WORD BECAME FLESH (St. John i, 14–18) :—

And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.

John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me : for he was before me.

And of his fulness have all we received, and grace for grace.

For the law was given by Moses, *but* grace and truth came by Jesus Christ.

No man hath seen God at any time ; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

" And the child grew, and waxed strong in spirit, filled with wisdom : and the grace of God was upon him."

What a wonderful piece of world history this constitutes. and how marvellously it is told. The witnesses called are :—

The Angel Gabriel.

The Angel of the Lord.

Mary, the mother of Jesus.

Zacharias, the father of John the Baptist.

The wise men from the East.

The scholars and theologians of the Temple.

The Angel of the Lord accompanied by the heavenly hosts.

The shepherds from the plains of Bethlehem.

THE HOLY GHOST ; to Simeon.

What an array of witness are these, who bear testimony to the incarnation.

How profoundly has the presence and grace of the Person thus ushered into the earth affected the life and character of everyone who has accepted Him as Saviour and Lord.

How profoundly has the Person thus ushered into this world affected the life of the world and the course of world history.

How profoundly has the influence of the Person thus ushered into the world affected the development and character of our race, and its progress and comparative triumph in the world.

How profoundly is the character and influence of this still living Person influencing the international situation in the earth to-day.

How desperately the eyes of men and nations are turning to the Son born in Bethlehem, Who grew up in Nazareth, Who carried out His Ministry in Galilee and Judea, Who died upon the Cross on the hill called Calvary ; Who rose from His borrowed tomb on Easter morning ; Who ascended to the right hand of power after making Atonement for the sins of Israel and of the world ; and Who shall come to judge or rule the quick and the dead. In Him is personal salvation. In Him is national redemption for Israel. In Him is salvation for western civilisation : and in Him is reorganisation and the glories of His reign for the world.

Let us join in the songs of thanksgiving for the unspeakable gift of God, even " His only begotten Son."

ADVENT, 1927.

By the REV. HECTOR MACTURK, M.A.

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

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

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

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

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

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

It is the period, the age commonly called " the Millennium," " the Sabbath of Creation," " the Day of Rest,"—a Sabbath Age—" for the People of God," which bridges over the purely animal ages, and the purely spiritual ages, blending the best elements of both, the Resurrection state of a world renewed

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and ruled over by the Reigning Christ, as "King of Kings and Lord of Lords."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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kingdom, and all dominions shall serve and obey Him" (Dan. vii, 27).

"The best of all is, God is with us."

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

To God—be Glory. Amen.

THE PRAYER BOOK.

Thursday, the 15th December, will be a day long remembered in Britain.

There has been much feeling in regard to the matter of the Prayer Book. The climax was dramatic and for the time being decisive.

We are reminded of an incident in connection with the Spanish-American war. The fleet of Spain had left harbour. It was so badly outclassed that when it left the harbour it was for the personnel to die with honour. So far the illustration has nothing to do with the present situation. There is no comparison of class with class involved, although the leader in the *Times* of the following day seemed to suggest there was. But now comes the point of the illustration. When the modern guns of the American Navy had signed the death warrant of the ships of Spain and they were sinking, the Admiral of the American fleet gave the order: "Do not cheer; these men are dying."

There is no death in this matter, but there is suffering. Do not cheer, these men are suffering.

What now? Let us thank God for delivery from a great national danger. It is the conviction of many sincere and scholarly men, that the British Church is separated by divine appointment from the Roman Church. This is not the time to give the reason. Such we hold to be the statement of the New Testament. No contact can be made, by way of union, with the Church of Rome, without entailing suffering on Britain. This is as inevitable as any other natural and Divine Law. We are not speaking of law in the sense of command; but in the sense of the working of a natural law in the psychical and spiritual world.

We, believing such to be the case, thank God for a danger averted.

We believe that if the ecclesiastical councils, the Bishops, the Lords, and the Commons, had all authorised "reservation," that notwithstanding all that, our Lord Himself, and Jehovah, the God and King of Israel, has forbidden that practice. We look upon the Communion service as the continuation of the Passover. The law regarding the Passover, which was instituted a statute in Israel FOR EVER, forbids that there shall be any fragment of the Passover Lamb—which represented our Lord—remaining till the morning. If any fragment remains, it shall be burnt with fire. This law remains a statute for ever in Israel, and applies to the bread which took the place of the Lamb in the Supper. The object, as ever in the Bible, being apparently the prohibition of anything which should be looked upon as holy being in the midst of Israel, lest it should become an object of worship.

The doctrine of the dwelling of God, resident in the consecrated wafer, occupying the tabernacle in the Church, is wholly unscriptural; a much better thing having been pro[illegible] by the Grace of God. This is that better thing. "If a ma[illegible] love me, he will keep my words: and my Father will lov[illegible] him, and WE WILL COME UNTO HIM, and MAKE OUR ABOD[illegible] WITH HIM." John xiv, 23. This indicates that the Father an[illegible] the Son will dwell with us. In His prayer to the Father our Lord goes further, and tells us that the Father and the Son shall be indwelling in each of us. "I in them, and thou in Me." This was the experience and teaching of the primitive Church. This is the teaching and the experience of the English Church. From this practical and exalted plane of spiritual teaching and experience it is desirable that there should be no retrogression. This is a literal spiritual indwelling, and of it there is no symbol given.

What is the next step? That will depend upon the leadership given at the moment. If the leaders will now turn their attention to the underlying things which the bread and wine symbolise, and will lead out strongly, with the confidence that there is equal devotion and average of instruction in all sections of the Christian body in England, they have now the opportunity of doing a much more important thing, namely, of unifying British Christianity and of inaugurating a great non-symbolic spiritual revival. The time is ripe; on the ground of the Reformation doctrines. It is not at all possible on any other ground.

There is no "PROTESTANT UNDERWORLD." Such a term as that marked the man who uttered it as a man of not the highest sense of courtesy to the members of the Church to which he belongs, nor to the citizens of the nation to which he belongs. He has marked himself with an indelible mark which will not soon be forgotten.

Let us remember that *the Church in Britain* is *the Church in Israel*. Let us remember that *the Church in Rome* is *a Gentile Church*, and that it is under *Gentile leadership*. It is a Church in the Kingdom of the Gentile succession. Between them there is not unity of authority—there can be no organic union authorised of God.

Let us pray for the truth of the Prayer Book which has been saved to be made understood more and more. Known verbally it is. But how many who have fought to retain the book realise that it is built upon the assumption that Britain is Israel. Let this truth be uncovered. Let the leaders call upon the whole Church in our Anglo-Saxon world as upon *the Church in Israel*. At first the people will not understand. But soon they will understand. And when they do so, the leaders will find themselves leading a rejoicing nation, and company of nations, to the feet of our Lord and King. This triumph is within the reach of the Archbishops, Bishops, Clergy of the English Church, together with the Leaders and Ministers of the Free Churches.

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THE FEAST OF TABERNACLES.

By JOHN H. TENCH.

MR. D. DAVIDSON in his "Talks on the Great Pyramid" says: "For nearly 3,000 years before the Advent of our Lord, the ancient Egyptian Messianic prophecies associated the symbolism of the Great Pyramid with the Advent and Passion of the promised Messiah."

These prophecies proclaimed that the Horizontal Passage leading from the Grand Gallery into the Queen's Chamber symbolised the epoch of spiritual "REBIRTH" or "SECOND BIRTH." The Great Pyramid's astronomical date (3996, 027655 A.P.) for the lowest floor plane of this feature falls on Saturday (Sabbath), 6th October (Julian), on the 15th of Tisri—the day of the Feast of Tabernacles—in 4 B.C., when the word was made flesh and tabernacled among us," "the Lord of the Sabbath."

In the course of time the Egyptian prophecies of the Messiah became paganized by the substitution of Osiris and other deities for the Messiah. When the persecution of the Early Christian church ceased and the Church dignitaries met at Nicea A.D. 325, under the presidency of the first Christian emperor, Constantine, in order to graft the new religion on the old and so gather in as many pagans as possible, the birth of our Lord was fixed to coincide with the pagan festival kept on December 25th. Both the Bible and the Great Pyramid, the Bible in Stone, prove this latter date to be incorrect.

The earthly Tabernacle was made by Moses, the man of God, and these were the instructions given him by the Almighty: "Let them make Me a sanctuary that I may dwell among them. According to all that I shew thee, after the pattern of the Tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."

It was a kind of tent to take up and down, as occasion required. It was as it were the palace of the Most High, the dwelling of the God of Israel, wherein the Levites, during their journeyings in the wilderness performed the chief of their religious services, offered their sacrifices, and worshipped God. It was thirty cubits in length, and ten in breadth and in height. It was divided into two partitions; the first was called The Holy Place, which was twenty cubits long and ten wide; here were placed the table of shew-bread, the golden candlestick, and the golden altar of incense. The second was called The Most Holy Place, whose length and breadth were ten cubits, wherein was kept the ark of the covenant, which was a symbol of God's gracious presence with the Hebrew people. The Most Holy was divided from the Holy Place by a curtain or veil of very rich cloth. The whole structure was a symbol of Christ's human nature in which God dwells really, substantially and personally. The writer to the Hebrews says that Jesus was "a minister of the sanctuary and of the true tabernacle, which the Lord pitched and not man." "Christ being come a 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, 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."

The Feast of Tabernacles was so called because the Israelites kept it under green tents or arbours in memory of their dwelling in tents in their journey through the wilderness. It was one of the three great solemnities, wherein all the males of the Hebrew race were obliged to present themselves before the Lord. It was celebrated after harvest on the fifteenth day of the month Tisri, coinciding as the Great Pyramid shows with our October 6th. The feast continued eight days, but the first day and the last were the most solemn. Herein they returned thanks to God for the fruits of the earth they had then gathered in, and were also put in mind that they were but pilgrims and travellers in this world for God had provided something better for them, for soon all God's people would come into Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels to the general assembly and church of the firstborn, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant.

On page 324 of the xxvi volume of "The Encyclopedia Britannica we read: "Among the Hebrews it (the Feast of Tabernacles) was the third and chief of the three annual pilgrimage festivals connected respectively with the harvesting of the barley (Passover), of wheat (Pentecost), and of the vine (Tabernacles). Hence it is referred to as 'the Feast' par excellence."

There is no doubt that in the church of the firstborn (Ephraim), the English Church, the first two of these feasts have been kept at the correct dates, namely Easter and Whitsun, and all the churches of this land are coming into line in regard to the Feast of Tabernacles, the Harvest Feast, or the Feast of Ingathering at the end of the agricultural year.

A few years ago this feast was kept in the biggest barn as "A Harvest Home" by the farmers with their labourers and wives and children, who all rejoiced greatly when the last wain, laden with golden grain, had been gathered in, reminding us of those words of the prophet Isaiah: "They joy before Thee according to the joy in harvest, and as men rejoice when they divide the spoil." A gradual change has taken place throughout the length and breadth of this land. Harvest Festivals conducted in God's house have now taken the place of Harvest Homes conducted in the biggest barns, and they coincide as near as possible in time with "The Feast of Tabernacles."

At the return of our dear Lord, Who tabernacled with us, at this feast all the nations of the earth will keep "The Feast of Tabernacles" at the correct date, for what saith the prophet Zechariah in his last chapter: "It shall come to pass that every one that is left of all the nations which come against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep "The Feast of Tabernacles," and it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain." "And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep "The Feast of Tabernacles."

When the Temple took the place of the Tabernacle, Solomon selected "The Feast of Tabernacles" on the occasion of the feast for the dedication of the Temple, and that it lasted in his time seven days. Jeroboam arranged for a similar feast in the northern kingdom of Israel on the fifteenth day of the

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eighth month " like unto the feast in Judah." The prophet Hosea writing of this feast declares God's purposes to Ephraim : " I that am the Lord thy God will yet make thee to dwell in tabernacles, as in the days of the solemn feast."

The Lord at Mount Sinai had given His commands to Israel to keep not only the Feast of the Passover and the Feast of Pentecost, but also the " Feast of Tabernacles," which was to be kept at the end of the agricultural year and He had also commanded : " Three times in the year all thy males shall appear before the Lord God." When the Word was made flesh and tabernacled among us, He who made these laws *kept them*, for John, the beloved disciple, tells us : " When His brethren were gone up, then went He also up unto the feast, not openly, but as it were in secret." This feast was a commemoration of Israel's deliverance during their forty years' wandering in the wilderness, when they lived in booths. In Jerusalem booths were erected everywhere, in court and on housetop, in street and square. These arbours or booths were made of branches of trees—palms, sycamores, olives, pines, willow, etc. Nobody was living at home, everybody in these booths. All distinctions of rank, all separation between rich and poor were for a time forgotten, as each one dwelt in as good a dwelling as his neighbour. Each morning a joyous procession, with music, went down to the Pool of Siloam and drew water into a golden pitcher, from which it was poured out upon the altar amid hallelujahs. This was to commemorate the gushing forth of water from the rock (Jacob's pillar) which followed them and that rock was Christ (Anointed). This occurred on two occasions—at Rephidim and Kadesh.

At this point on the last great day of the Feast (a Sabbath) the voice of Jesus was heard : " If any man thirst, let him come unto Me and drink. He that believeth on Me as the scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit which they that believed on Him should receive." We know that the woman of Samaria asked and received this living water, and in an abundant manner Jesus' prophecy was fulfilled on the day of Pentecost.

According to Hebrew tradition, the pillar of cloud by day and of fire by night, the symbol of God's presence and guidance, had first appeared to Israel on the 15th of Tishri, the first day of the feast. On that day also, Moses was said to have come down from Mount Sinai and announced to Israel that the Tabernacle of God was to be reared amongst them. When evening came four huge golden candelabra each with four golden bowls were lighted in the centre of the Temple court, and the light emanating from them was visible to the whole city. It is supposed that on the last evening of the festival, when the splendid light of this great illumination was to cease, Christ called attention to Himself : " I am the light of the world," which is to shine for ever, and illuminate not only the Temple and the holy city, but the wide world.

A short time before these events Jesus had called attention to the miraculous preservation of the multitudes of Israel in the wilderness by sending them angels' food for the space of forty years. The multitudes who followed Jesus after He had miraculously fed the 5,000 said to Him : " Our fathers did eat manna in the desert ; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven ; but My Father giveth you the true bread from heaven, for the bread of God is He which cometh down from and giveth life unto the world. Then said they unto Him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life ; he that cometh to Me shall never hunger : and he that believeth on Me shall never thirst." " I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven ; if any man eat of this bread, he shall live for ever ; and the bread that I will give is My flesh which I will give for the life of the World." " Whoso eateth My flesh and drinketh My blood, hath eternal life, and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed."

The Feast of Tabernacles, the true birthday of Jesus, when the Word was made flesh and tabernacled among us, not only reminds us of God's miraculous preservation of Israel, when as Moses said : " He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know ; that He might make thee know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell these forty years. Who led thee through that great and terrible wilderness, wherein were fiery serpents and scorpions, and drought, where there was no water ; Who brought thee forth water out of the rock of flint," but also, that, He was indeed Jehovah Jireh [the Lord will provide] for He has not only provided material blessings for us His people, Israel, but spiritual blessings in abundance.

In conclusion let me say that the events of our Lord's life as shown by the Prayer-book Calendar would at once fall into line if October 6th, the date of " The Feast of Tabernacles," was taken instead of December 25th, for another great event after His birth is His Epiphany, which the Calendar gives as January 6th, an interval of thirteen days only, not leaving sufficient time for His Presentation in the Temple when the aged Simeon took the Saviour in his arms and said, " Lord, now lettest Thou Thy servant depart in peace, according to Thy word ; for mine eyes have seen Thy salvation." The late Major Samuel says in his book " Far Hence unto the Gentiles " : " Bethlehem was only five miles south of Jerusalem, where Herod was at the time, and he would expect to see these men back to tell him where Jesus was in two or three days at the most. How long, then, would he be in finding out that he had been tricked, and that they had returned to their homes without going back to Jerusalem ? And when he realised *that* how long would he be in issuing orders for the massacre of the children at Bethlehem ? Five minutes ? Imagine his rage, and call to mind his ferocious character, the murders of his sons, and the record of his reign. It is impossible to think otherwise than that he would *at once* give orders for the children at Bethlehem to be killed. Joseph was warned in a dream to go to Egypt immediately after the departure of the " wise men," and would lose no time in setting out for that country.

Therefore we see the necessity of the true date of our Lord's birth being substituted for the incorrect date, and that the time will come when all the nations of the earth shall go up from year to year to worship the King, the Lord of Hosts, and to keep " The Feast of Tabernacles."

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NOTES AND QUOTATIONS IN RELATION TO BRITAIN-ISRAEL.

By PROFESSOR EDWARD ODLUM, M.A., B.Sc., &c.

[The following articles should be read with the thought in mind that they are not intended as a glorification of the Empire, nor of the Anglo-Saxon people, but as a recognition that Jehovah, the God and King of Israel, has in the Celto-Saxon people the basis of His Kingdom on earth. The Anglo-Saxon people have been trained for ages to be the Administrators of that Kingdom, and to carry its benefits, its liberty and its peace to all mankind.]

No. 9.

FOLLOWING up our previous remarks on the above subject, we now continue by quoting from Doctor Neubauer, who writes in the *Jewish Chronicle* as follows :—" If, as you Christians say, the Christ has come, then the House of Israel ought to be manifest, and what you have got to do is to find the people who represent them."

The Rev. H. Read, an American, asks :—" Where will you fix the limits of British power, or where bound the influence of those who speak the English language? Will you circumscribe it within the vast boundaries of the Roman Empire? Will you fix it on the Indus, or the Mississippi, or on the Ganges? You will have circumscribed the globe before you will have found the goal beyond which the Anglo-Saxon power and influence do not reach. Traverse the earth from pole to pole, and you can scarcely point out the spot where you may not trace the footsteps of Anglo-Saxon skill and civilisation. The sun in its diurnal journey never ceases to look down on some portion of the British Empire. We cannot but discern the hand of God, which has given such a decided supremacy."

Sharon Turner says :—" The Anglo-Saxons, Lowland Scotch, Normans and Danes have all sprung from that great fountain of the human race which we have distinguished by the terms Scythia and Gothic . . . . The first appearance of the Scythian tribes in Europe may be placed in the seventh century before the Christian era. . . . The Scythians, formerly inconsiderable and few, possessed a narrow region on the Araxes ; but by degrees they extended their boundaries on all sides, till at last they raised their nation to great empire and glory . . . The migrating Scythians crossed the Araxes, passed out of Asia, and suddenly appeared in Europe in the sixth century B.C."

Esdras, the prophet, tells us that the Ten Tribes left their exile and moved away westward across the Euphrates, beyond Armenia, to a place called Ar-Sareth (City or Hill of Sareth). To the north-west of the Black Sea is a river called Sareth, to be seen on the maps to this day.

Herodotus, speaking about the same date as that of Esdras, though these men had no knowledge of each other, says :—" The Scythians emerged from beyond the Euphrates across the Armenian river, Araxes." And many historians are a unit in declaring that the Scythians are our Anglo-Saxon forefathers.

Rev. W. M. H. Milner, M.A., says :—" The fugitive host, starting from Upper Media, passed the north end of Lake Urmi into the mountain valleys of the Kurds. Here some dropped off, and their children became in after ages the Nestorian Church. These were, for thirteen centuries, the missionaries of Asia."

From Dr. Asahel Grant's work on the Nestorians we have these words :—" No sooner is Armenia entered than we come to the river Engl, a town Angl, a town and mountain Sakh—all eloquently testifying to the passage by Lake Van of the Engls, or Anglo-Saxons."

Herodotus says the Persians called the Scythians by the name Sakai, and Sharon Turner identifies these very people as the ancestors of the Anglo-Saxons. The old Greek writers spoke often of the valour, the prowess, and the undaunted spirit of these Scythians. They say :—" No nation on earth could match them. They were unconquerable."

The following is an interesting and an instructive passage from the book of Esdras xi, 13–40 :—" Those are the ten tribes which were carried away prisoners out of their own land in the time of Osea the king, whom Shalmaneser, the king of Assyria, led away captive, and he carried them over the waters, and so they came into another land. But they took counsel among themselves, that they would leave the multitude of the heathen, and go forth into a farther country, where never mankind dwelt : that they might there keep their statutes which they never kept in their own land. And they entered into the Euphrates by the narrow passages of the river. For the Most High then 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 Ar-Sareth. Then they dwelt there until the latter time ; and now when they shall begin to come, the Most High shall stay the springs of the stream again, that they may go through ; therefore thou sawest the multitude with peace. But those that be left behind of the people are they that are found within my borders. . . . Now when He destroyeth the multitude of the nations that are gathered together, He shall defend His people that remain. And then shall He shew them great wonders."

Compare the following two statements :—

In I Kings iv, 6, we read : " And Adoniram, the son of Abda, was over the tribute."

An ancient tombstone was discovered in Spain with these words in Hebrew : " This is the tomb of Adoniram, the servant of King Solomon, who came to collect tribute, and died here."

In the Crimea on a tombstone were these Hebrew words, translated by Rev. Stern : " I am Jehudi, the son of Moses, the son of Jehudah the mighty, a man of the tribe of Naphtali, of the family of Shimli, who was carried captive in the captivity of Hosea, king of Israel, with the tribe of Simeon, together with other tribes of Israel."

Here is a second from the Crimea : " To one of the faithful in Israel, Abraham-ben-Mar-Sinchah of Kertch, in the year of our exile 1682, when the envoys of the prince of Rosh Meshech came from Kiow to our master, Chazar Prince David, Halaah, Habor and Gozan, to which places Tiglath Pileser had exiled the sons of Reuben and Gad and the Half Tribe of Manasseh, and permitted to settle there, *and from which they have been scattered throughout the entire East, even as far as China.*"

Here a third : " This is the grave of Buki, the son of Isaac, the priest. May his rest be in Eden at the time of the deliverance of Israel."

These prove beyond a doubt that a portion of Israel lived in the Crimea, and their dates are given ; and further, it is here proved that a part of Gad, Reuben and the Half Tribe of Manasseh moved eastward through Asia, " *as far as China.*"

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CONGRESS ADDRESSES.

BY REV. HECTOR MACTURK, M.A.

I HAVE come up from my country parish to get the fire that I always find in these Congresses.

What I want is not only to get inspiration, but also to bring a word of hope to you who are deeply concerned—as we all are—with regard to the perilous times through which the Church of England is now passing.

It has been my privilege the last few days to address two clerical meetings on this great subject of prophecy, and it has been a very disappointing experience, because my brother clergymen in that particular neighbourhood from which I have just come, cannot or will not face it. They put forth their arguments, and quote certain Bishops. I said to them, "Will you read those unconditional promises in the Book of Genesis? Will you inquire and look round and see if those promises have been fulfilled, or not; because, from my own point of view, if God has not been true to His promises then there is no God." It is a strong thing to say, I know, but this is the conclusion we must come to. If God has made unconditional promises, and has not kept them, then there is no God; or at least not a God worthy of our love and of the best in us.

I do not want to spend time in putting before you some of these objections which my brother clergymen brought forward, but one was a most startling one. The Vicar of an important parish said that for God to favour one nation above another is a most immoral thing? An astonishing thing to say.

I could not help wishing while the Rev. Pascoe Goard was speaking, that we had such men for our Bishops in the Church of England. What a world of difference it would make. The Church of England would not be in the state she is now if we had men who could stand up and preach the Bible so clearly. Why is the Church of England not preaching the Gospel of the Kingdom? We are placed in our parishes, we have endowments, we have our tithes paid to us to preach the Gospel of the Kingdom. Why is the Church of England in this perilous position? Because she is not preaching the Gospel of the Kingdom, which should be preached, and which is being preached by us as a Federation.

May I show you that things are not quite as bad as they seem? The Church Assembly has just put out a report: "The Call from our own People Overseas." The preface to this report is by the Bishop of Salisbury.

(Here Mr. Macturk quoted a few extracts including words from the Prime Minister of Canada, and messages from Australia, South Africa and New Zealand.)

The British race cannot but be messengers. The message comes from us, and it ought to come also through the Church of England by the Gospel of the Kingdom.

I have quoted from the official report of the Church of England in regard to the Commonwealth. If only they had the key we hold, all would be well.

BY REV. OLIVER VINCE, B.A., B.D.

WHEN I came into the hall this evening, a lady spoke to me. Four years ago this summer I was preaching in one of the churches in North West London, and at the close of the service the verger informed me that a lady would like to have an interview with me the following morning, which I gladly granted. The facts concerning that lady, briefly, are these. She had just come from a period of quarantine. She had not been in a church service for many years. The doors of my church were open, and she just came in to see what was going on. I found that lady knew seven different languages; that she had travelled much. For about twenty years she had been in Russia, and for some weeks had been incarcerated in a Bolshevik prison. I could tell you much concerning the sufferings of that English lady while she was there, but I cannot go into details. She had been exchanged, through the influence of friends who had found out where she was, for a noted Russian prisoner that was held by the British Government. She came home on the same ship that took the Russian back, in a condition that is hardly wise for me to state. The pitiful experiences of that lady are almost beyond one's ability to describe. After the period of quarantine she came to this service, and somehow or other her heart was touched, and when I found out her story, I began to teach and preach British-Israel. I spoke to her about the Truth as we believe it here, and she became attached to my church. I introduced her to friends. She has been trying to earn her way in England. Well, that lady is here to-night, listening to British-Israel Truth.

A little while ago I received an advertisement in the form of a leaflet, and on the outside of that leaflet were these words: "This must be looked into." A little while ago in the Congress we heard these words: "If the Bible is a discredited Book, it will soon become a discarded Book." I want to emphasise that fact, and to get you seriously to look into it, and to study the Bible itself.

It is the Bible that has been emphasised here to-night by the Chairman; it is the Bible that has been emphasised by Mr. Goard, and it is the Bible that I have loved from my youth up to this present time.

Some time ago the bills announcing these meetings were sent to me, and they spoke of various subjects that would be dealt with. These must be looked into. The approaching world crisis. We have already had more than hints concerning that subject. Another: Biblical Prophecy. Another: Great Events Pending. Another: The Destiny of Britain and America.

I was riding in a train a few days ago, and two gentlemen came into the compartment. One was a clergyman, and the other was a literary gentleman and evidently deaf. In the course of conversation the old man said to the clergyman: "Have you seen the *Morning Post* to-day? There is a beautiful article there on the Afghan. Do you know, I am interested in the Afghan; I believe they are the old Jews." "Then," said the clergyman, "you do not believe that the British peoples are the lost Ten Tribes?" "No, of course not." "Well," said the other, "you know Lord Fisher

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believed it, and so do I." "Do you think you look like a Jew?" And there, dear friends, is the situation in brief. As soon as we speak about being one of God's chosen people, or one of the ten tribes of Israel, people at once begin to think that you ought to look like a Jew!

How did the Jews originate? When do we read in the records of that term? In the 16th chapter of 2nd Kings is the first reference to this contraction of the name of Judah, and that was only a few years before the first captivity known as the captivity of the House of Israel, which took place in the year 721 B.C. The captivity into Assyria of those people was the captivity of a people who have never yet returned to the Lord's land. The other section, known as the House of Judah, which consisted primarily of the tribes of Judah and Benjamin (which was temporarily loaned to the tribe of Judah) remained in the land for nearly 130 years longer, and then they were taken into captivity into Babylon, under the kingship of Nebuchadnezzar. But their stay in captivity was only for seventy years, and then a large number of them—and all of them had the chance—returned to Jerusalem and the country of Judea. Those are the people that we call Jews; those are the people who have been known by the name of Jews; those are the people that by the cast of their countenance and by various other descriptions given in the Bible concerning them, may be known as Jews.

But the people of the House of Israel—still God's people—were to be lost for a time.

The times of the fulfilment of prophecy are intensely interesting. In the 4th chapter of Galatians and the 4th verse, Paul says to the people these words: "And when the fulness of the time was come, God sent forth His Son." It was at the time that had been intended in prophecy related many many years before Jesus Christ came. Jehovah has an infallible clock, and it was just at the right time that Jesus Christ came to redeem His people, and what a remarkable time it was. Rome was the mistress of the world, the greatest political power in the world at that time, and—wonder of wonders—there was universal peace, one of the four times in the history of that empire when there were no national troubles or agitations, and it was at that time that Jesus Christ came. Was not that a remarkable fact? The Angel of the Covenants came at the time that was intended in the distant past that He should come.

There is a religious Order, of which I am a member, and I was at the consecration of a new Chapter some time ago. During the ceremony the chaplain offered prayer, and this is the way the prayer started: "O God of our fathers, Abraham, Isaac and Jacob; the angel of the covenant that redeemeth us from all evil," and so on. I thought about it, and as soon as I got home I began to look up the various texts of Scripture, and I found that it was most scriptural, as we find in the 48th chapter of Genesis the words that deal with the angel addressed by Jacob just before his death, when he gave that wonderful blessing to his grandsons: "The angel that redeemed me from all evil, bless the lads," and the last of the prophets of Israel, Malachi, states in the 3rd chapter and the first verse: "And the angel of the covenant shall come to the temple suddenly." John the Baptist said, later on, that the One Who was to follow him was a wonderful Person, Whose shoe-latchet he was not worthy to unloose. The first *public* messages delivered by Jesus were the messages of the Kingdom. That was not, however, the first message that Jesus Christ delivered. You will remember how when Jesus first appeared at the Jordan He commanded John to baptize Him. John hesitated, and Jesus said: "Suffer it to be so, for so it becometh us in righteousness," and then after that John speaks to Him as the Son of God.

Jesus Christ Himself revealed by many signs and miracles that He was a wonderful personality. Time goes on, and He goes down to Jerusalem. He came unto His own, and made possible the deliverance of the first message, which was given to Nicodemus. "The Son of Man must be lifted up as the serpent was lifted up in the wilderness," and then He goes on and says: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." That is the first message to the individual that I can find, and it was a message of the Gospel of Salvation to the whole world that God loved.

Then Jesus goes back to Galilee, for the Jews would not receive His message, and on the way He meets the woman of Samaria; He talks with her and her eyes are opened, and she is amazed at that which is being told her. She says, when the Messiah comes so and so will happen, and Jesus said to her, "I am He." I believe that is the first time that Jesus Christ states that He was actually the Messiah, and it was to a woman, a woman of Samaria, a woman of mixed blood.

After that Jesus begins to declare the Gospel in public to the multitude. The time is fulfilled; the Kingdom of Heaven is at hand, and that was His first public message that I know of.

And so here it is provided right at the very commencement, the Gospel is for the world—salvation in Jesus Christ; then, in the second place, He announces to this woman, "I am the Messiah, the anointed of God," and then, later on, He preaches to His people in Galilee the Gospel of the Kingdom. Why did He do that in Galilee? In order that there might be carried out the promise that had been made many hundreds of years before to David and to others that were associated with him. You will remember how, for David's sake, when the coming revolution was anticipated, and the people of Israel were to be divided into two bodies and to be made into two nations, God said He would lend a tribe to Judah for David's sake, that it might be a light ever before Him, and it was in Galilee, where Benjamin lived, and to the Galileans Jesus Christ delivered His first message of the Kingdom. These He prepared to go and teach their brethren of the House of Israel the Gospel of the Kingdom, the Gospel of Redemption, and the Gospel of Salvation, that they, in turn, were to deliver to the rest of the world, because the people of the House of Judah absolutely refused to accept Jesus Christ as their Saviour, and their Redeemer.

That is a wonderful fact, and so when people tell me that British-Israel Truth denies personal salvation, I contradict them most flatly. It is a Gospel that is a full Gospel, and the purpose thereof is to emphasise the special privilege, according to promise, that God has given to His people, that they, in turn, may recognise the holy vocation to which they are called, namely, to bring the world to a knowledge of the truth as it is in Christ Jesus.

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Many other things might we speak of in connection with our subject, it is so wide and so far-reaching. Jesus Christ Himself announced just before His Ascension that His people were to go into the world and preach the Gospel to every creature; and He also announced that this is to continue until the time of the restitution of all things. Then, by and by, He is to come back again—as we have already heard—for the purpose of delivering His people at the time of that great crisis, when Gog is to come down upon the land for the purpose of trying to destroy the homes in that land belonging to God's people Israel.

Now the time is drawing very near for the fulfilment of many of these wonderful prophecies. It would seem as though a sign was given to the land of Palestine very recently, when on the 11th of July of this year an earthquake took place there. At that time a Jewish writer in a Jewish book made this statement: "It is according to the prophecy of Zechariah, and by and by, right along that very mark, there is to be a greater earthquake, that will split the Mount of Olives in two, and Jerusalem shall become a sea-port." That is in line with the teaching of British-Israel. When Jerusalem had been trodden down of the Gentiles, according to the teaching of Jesus Christ, and when the Mandate was given to the British Government to take charge of that land, the British Government thought they would make a home for the Jews. I am inclined to think that the British Government is not as blind as most of the people. The British Government say they do not own the land, the Jews do not own it, the Moslems do not own it. God says it is His land, and He is going to give it to His people, and He is going to cause them to inhabit it according to a certain way and according to the description that is laid down in this beautiful Book. You will find it in the Book of Ezekiel, in particular.

As we read and study, we become more and more enthused with the wonderful way in which God works, and the results must cause a profound admiration of the fact that we are in possession of His Book, and a desire comes to us to be messengers to tell the rest of the nation the wonderful truths of salvation that have been committed to us in this Book.

The articles which appeared in the NATIONAL MESSAGE AND BANNER prior to the present Advent series, entitled "The Kingdom of God," are now about ready in book form, and will be a New Year's gift from the pen of the Rev. Pascoe Goard for those who care to invest the price. A companion series will begin with the New Year, which carry an important companion Message, on "The Law of the Lord," or "The Common Law." The series about to begin are the result of much research, and will be found to be helpful to all. We trust the readers will help to give them a wide circulation by increasing the subscribers' list to our journal.

We shall welcome articles on various phases of truth, and on matters of interest. Much of the space has been taken up with the Conference reports. These are almost finished for this year; so we shall have more room for acceptable contributions. Short, breezy, typed on one side of the paper, and if possible with a copy reserved by the Author in case of accidents.

A KING OF KINGS.

By A. R. NELSON HEAVER.

CHRISTMAS!—the magic of that word! What wondrous thoughts and memories it conjures to the mind! And little wonder that it should, for is it not the natal anniversary of Him Whose name is "WONDERFUL"?[1]

CHRISTMAS is a time of festival. And to Brith-ish people it means a day of festival essentially identified with hearth and home.

Surely, it is both beautiful and fitting, that sons of ISAAC[2]—scattered throughout the continents of seven seas—at a time when the thoughts of all devoted people turn toward the place where that GREATER ISAAC[3] came to dwell among us, should associate with that great event, not only the realm of Brith-ain—rightly named MOTHERLAND and HOMELAND—from which they sprang, but, also, more intimately still, their own individual place of birth within the boundaries of the KINGDOM.

And as for the CHRISTMASTIDE of this present year of grace, it is moving to reflect that it may well spell the last celebration of the divine nativity under conditions of international peace and goodwill, prior to the actual coming of the KING of ISRAEL to reign over us.

What a "Christ-mas"—what a festival or DAY of CHRIST that will be! The coming celebration and fulfilment of the

FEAST OF TRUMPETS[4]

will inaugurate a new era upon earth, in which all the festivals of CHRIST will each be universally commemorated in true precision of date—in perfection of seemliness—in spirit and in truth—and above all, graced by the actual visible presence of Him Whom we adore.

These will be great days for BRITH-AIN, and for the greater Brith-ain Overseas, and indeed for the whole world.

But looking back, we see that Christmastide has ever cast its spell over the imagination of friend and foe alike.

CÆSAR, when repulsed from Britain's shores, thought (no doubt) longingly of a winter's feast to be enjoyed as conqueror of the unconquerable ISLAND.

KAISER WILHELM—the Cæsar of modern times (in name if not in deed)—boasted heartily of eating a Christmas dinner in BUCKINGHAM PALACE.

But that was a day which never saw the dawn! For just as the LAND of the COVENANT withstood the tenacity and might of ROME, so it remained inviolable to the mailed fist of IMPERIAL PRUSSIA.

"Te manet invictus Romano Marte Britannus," cried a famous Roman—"*The Britain remains unconquered by Roman arms!*" And so it will for ever remain inviolate from all aggression, for BRITH-AIN is founded on the Covenant which CHRIST as KING of ISRAEL sealed with His precious blood.

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[1] Isa. ix, 6.

[2] Anglo-Saxons.

[3] For prophetical forecast of Calvary, see Gen. xxii, 14.

[4] This Feast is the only Hebrew Feast yet unfulfilled historically. It will be fulfilled at the Second Coming of Christ.

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Against that COVENANT no foe can prevail. Against the protection and benefit of *national* redemption now fully in force as a result of the ratification of that COVENANT, all powers on earth or in hell are impotent.

All these wonders and triumphs then have their root and origin in the birth of a holy CHILD.

Indeed, the birth of CHRIST has made a mark upon the pages of history such as would still be the subject of universal astonishment were it not for the fact that wonder is so easily overcast by familiarity.

So definitely is JESUS recognised as the central fact of modern times, that our very chronology bears the impress "B.C." and "A.D.," marking the years prior to and following His advent among us.

We speak of the years *before* the incarnation as being "*before*" CHRIST. But that is an almost commonplace sign compared to the witness which follows. For, true to the fact of the resurrection—and of the word of Him Who (after death) said :—"Because I live ye shall live also,"[5]—we speak of the years *following* His advent, not as being "*after*" CHRIST, but as "A.D.," which, being interpreted means "year or years of our Lord."

So they are! Each year since the advent has been *a* year of the LORD, for He is not a dead Christ but *a living Christ*.

We have then, in this sign, a living seal to the testimony :—"I am He that liveth, and *was* dead; and, behold, *I am alive* for evermore!"[6]

Now the birth of CHRIST was the birth of a KING. Albeit those who prefer to claim that CHRIST was born a carpenter's son are justified in doing so. Although to treat an incidental fact with too much emphasis tends to cloud a greater and more vital truth.

Wise men coming from the EAST, came with the urgent enquiry on their lips—not "Where is He that is born the son of a carpenter?"—but "*Where is He that is born King*[7] . . . . !"

These men had an eye for fact as well as sentiment. Sentiment is easily appreciated by all, since it is open and superficial, displaying itself before the eyes of all men. But facts lie deep beneath the dull veneer of outward appearance to be discerned by few.

At BETHLEHEM, reality chose to hide itself behind lowly circumstances, so that only the eye of those who brought the vision with them could see—the KING.

But if these wise men had an eye for fact as well as sentiment so had HEROD. For "when Herod the king, heard these things, he was troubled[8] . . .," and the equanimity of a powerful ruler is by no means likely to be disturbed on no account. And not only was HEROD troubled, but "all JERUSALEM with him."

This was no ordinary birth. It was the birth of a GOVERNOR,[9] a RULER,[10] and a KING. Moreover, a king who in future ages should out-Cæsar Cæsar, and ruler over peoples and realms that CÆSAR never knew.

The birth of a KING meant the re-birth of a KINGDOM and the birth of a race of kings to establish it.

The birth of the SON of GOD foreshadowed the certain manifestation of the sons of GOD—priest-king[11] rulers in a KINGDOM which is to ultimately embrace the families of all mankind.

Now it has been truly said of the BRITISH ARMY that every private soldier has a FIELD-MARSHAL'S baton in his knapsack. If that is true, it is equally true to say that every Brith-ish child has a king's sceptre as their national birthright.

The birthright is there, for, being Brith-ish, we are born into a race in covenant relationship with GOD. It is the privilege of every Brith-ish (Covenant Man) to become a Brith-ish Israel—a covenant man *ruling with God*.

JACOB was a man of the covenant *before* he crossed the BROOK JABBOCK. But he had to *win* his spurs! And not until he had prevailed with GOD, could he receive the title "Israel," and thus become *a covenant man ruling with God;* a king in deed as well as in word or name only.

Every Brith-ish child is *born a King*. But the *privileges* of Kingship can *only* come from the *voluntary acceptance* of a king's *responsibilities and duties*. Lip service—eye service is equivalent to abdication.

The birthright is there. But it remains to be claimed or rejected. And it remains the duty of those who are aware of the fact of the birthright to awaken those who are yet ignorant of their right to their great privilege and great salvation.

The latter duty is the supreme function in the total mission of the Brith-ish Race. For this race, redeemed, by the KING at CALVARY, and thus "brought back" into covenant relationship with GOD have been set apart and disciplined down through the ages to be

A DISCIPLE NATION

—a special channel of blessing to other nations.

Because of the sacrifice of Him that was born KING (the SON of GOD), we have the right to become kings (the sons of GOD). And this power is freely extended to every son of man born into the world, for the KING of kings died for all.

Brith-ish children are children of ABRAHAM by natural birth or nationalisation. But they can only become Israelites indeed by means of a second birth through faith in CHRIST.

GENTILE children may "put on" CHRIST and become children of ABRAHAM by adoption. For if we are Christ's, then we are Abraham's seed[12] and heirs according to the promises.

And this PEOPLE, called out of every nation and tongue, are to become the new royalty—a Christ-like ruling class—a race of kings—Christ-like, conformed to the image[13] of the SON.

Again, of this new aristocracy, it is written :—"*We shall reign on the earth.*"[14] Thus shall the SHEPHERD[15] KINGS appear as the manifested sons of God.

And as for the CHIEF SHEPHERD[16]; PRINCE[17] of the (Gentile) kings of the earth and RULER of (Gentile) Princes, He will be proclaimed KING of the kings of ISRAEL, and of the lords in ISRAEL, LORD.

[5] John xiv, 19. [6] Rev. i, 18. [7] Matt. ii, 2.
[8] Matt. ii, 3. [9] Matt. ii, 6. [10] Mic. v, 2.
[11] Rev. v, 10. [12] Gal. iii, 29. [13] Rom. viii, 29. [14] Rev. v, 10.
[15] Jer. xxiii, 4, and iii, 15. [16] I Peter v, 4. [17] Rev. i, 5.

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

MAJOR J. KNOWLES, O.B.E., the President of the B.-I.W.F., and Mrs. Knowles are giving an AT HOME at our Headquarters, 6, Buckingham Gate, London, S.W.1, on Thursday next, December 29th, at 4 p.m. Members and Associates are cordially invited. Those who can attend are asked to send us a post card to facilitate catering arrangements. There will be music and addresses.

* * *

We desire to offer our best thanks to all who have so kindly responded to our appeal for the Benevolent Fund. They will be glad to know we have been enabled through their generosity to relieve cases of pressing need.

* * *

The prayers of our readers are asked on behalf of a number of members and supporters who are very ill.

* * *

The Secretary-General warmly thanks all who kindly wrote letters of enquiry and sympathy during his recent indisposition. He is glad to report a complete recovery in answer to prevailing prayer and the devoted medical skill of our good friend—Dr. Sworder. Mr. and Mrs. Garrison take this opportunity of wishing all their friends, and indeed all readers of this Journal, a very Happy Christmas and a prosperous New Year, with the Divine blessing in rich measure.

* * *

Mrs. Craven Jones, a Life Member of the Federation, and a member both of the Council and of the Executive Committee, wishes to convey her gratitude to all the many kind B.-I. friends who during her long period of anxiety and sorrow have joined in prayer, and have given her and her daughter such constant sympathy.

* * *

A member of the Federation, and a B.-I. believer for forty years, writes:—"I rejoice to see the rapid progress of B.-I. Truth. At this time many thousands of believers are anxiously looking towards coming events. So much has been said in Congress addresses and in our Journal about enquiring of the Lord, I feel impelled to ask if it would be possible to arrange for prayer on the last evening of the year, each in our own homes, or wherever we are, to join in spirit at a fixed time to ask for wisdom and that the Lord will be pleased to pour His Spirit upon this nation, and especially on our rulers and ministers in these critical times. I think this would be a great comfort to many and draw us together in spirit; so many of us are far away from Headquarters. I always read THE NATIONAL MESSAGE AND BANNER, and shall look for any announcement."

We thank our correspondent, and we suggest that a suitable time would be from 9.30 to 10 p.m. on December 31st.

* * *

The Rev. Pascoe Goard took Mr. Garrison's place at Bedford, where he lectured to a good audience on the Great Pyramid on December 6th. He also gave two lectures for our Worthing Branch on December 14th. Mr. Morey has lectured at Stratford, Portsmouth, Horsham, Dorking, Botley and Littleworth. The Rev. Joseph Gay has lectured at Sidcup, Southend, Barking, Watford and Harrow, and preached at Beckenham. Mr. Garrison has lectured at Ilford and Hornsey. The Rev. Commander Roberts has lectured at Richmond, the Rev. Kenneth Dodds presiding. Mr. B. H. Norton has lectured at Bournemouth, Landseer Mackenzie, Esq., presiding. The Rev. Guy Waddington, M.A., has lectured at Harrogate and Sunderland, where new Branches are being formed. Mr. John H. Tench has lectured at Barnard Castle, and Mr. Barrow at High Wycombe.

* * *

Mr. Mayell, Hon. Secretary of our Rhymney Branch, writes that extraordinary interest has been aroused by the meetings addressed by the Rev. Joseph Gay at Cardiff, Bargoed, Merthyr, Rhymney and New Tredegar. A feature of the meetings, he says, was the large proportion of men in the audiences. Mr. Gay preached at the C.M. Church, New Tredegar, and addressed an audience of about 700 people at a cinema in the evening. The men of South Wales are said to be eager for our Message. A special effort is to be made in Cardiff in the New Year. Wales is earnestly calling for a Commissioner to take the place of the late Rev. David Wynne-Evans.

* * *

Mr. Gay has conducted three Sunday services at Pembroke Dock. Those in the afternoon and evening were crowded. He also addressed a large audience in the same town on the Monday evening. On the Tuesday, Mr. Gay addressed a large drawing-room meeting at Tenby, by the invitation of Mrs. Horner, and this was followed by a crowded meeting in the evening, when the Mayor presided.

The week's mission at Derby by Mr. Gay and Rev. T. H. Whitehouse was considered memorable. The leading agnostic of the town attended every meeting; he said that if the meetings had continued another fortnight he would have been at them all. This man had been speaking at open-air meetings against Christianity.

* * *

Mr. F. W. Godsal, of Victoria, British Columbia, planted last month a two-year-old Glastonbury Thorn in the grounds of the Parliament Buildings, Victoria, Vancouver Island, B.C., and this has created considerable interest in the city. By the advice of the Director at Kew Gardens, Mr. Godsal got the plant from nurserymen at Winchester, as they have the genuine Glastonbury Thorn. We congratulate Mr. Godsal on what he has done. He was with us at the first B.-I. Convention held at Wells, just after the first Congress in London in 1920, when also we had the privilege of the company, and the greatly valued teaching, of our venerable friend, Bishop J. H. Allen. We may add that the *Daily Colonist* of Victoria, B.C., had a long article about the interesting event of the planting of the above-mentioned thorn.

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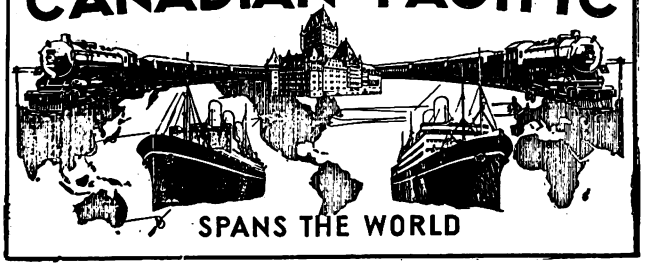
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XMAS GIFTS—
MATERIAL AND MYSTICAL

By THOMAS TIPLADY.

One of the most gifted among the veteran preachers of this country has again sent me a Christmas gift for our poor folk. I am very proud of it, for I always think that something of a man's personality clings to his gift. When I receive a gift I always read the accompanying letter and try to visualise the writer. Even when there is no note with the gift I try to enter into the spirit of the giver, for I believe that the money sent is only a part of the gift. The money is an outward and visible expression of an inward and invisible sympathy with poor folk, and I believe that the poor get both material and spiritual benefit from the gift. I think that when money is put into the hands of Christ for distribution among the poor it becomes as sacramental as the bread and wine He distributed at the Last Supper. He takes gold as once He took bread, blesses and breaks it, and gives it to His disciples to distribute amongst the needy.

If the resurrection of Christ is a fact, then the gifts we make to Him for the poor have the same potentialities as the loaves and fishes which were handed to Him for the feeding of the multitudes. Where Christ is concerned we must believe greatly or not at all. Either Christ rose again or He did not. If He rose again He is here in our midst and carrying on, invisibly, the ministry He began in Galilee. Our loaves and fishes not only feed the poor but carry to them our good will and the spiritual blessing of Christ. This, it seems to me, is the logic of the New Testament.

I have had another gift that it would be unseemly to disclose to even one person. The donor sent a cheque, but expressed regret that he could not send his donation in pound notes so that none but I might know of the gift. I have never met the donor, and yet there is a mystic intimacy between us which makes him wish his gift to remain unknown beyond us. A gift always takes on something of the personality of the giver, and though the cheques and postal orders all go into the bank, I believe that when they are paid out again in groceries and meat they carry to the recipients something of the love and goodness of the donors. Christ by His incarnation makes all men one, and by His resurrection He makes all things sacramental.

I want you to send us gifts that we may help our poor folk to a Happy Christmas.

O, hearts are bruised and dead,
And homes are bare and cold,
And lambs, for whom the Shepherd bled,
Are straying from the fold!

To comfort and to bless,
To find a balm for woe,
To tend the lone and fatherless
Is angels' work below?

And we believe Thy word,
Though dim our faith may be:
Whate'er for Thine we do, O Lord,
We do it unto Thee.

REV. THOMAS TIPLADY,
LAMBETH MISSION, LAMBETH ROAD,
LONDON, S.E.1.

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Headquarters, 6, Buckingham Gate, London, S.W.1.

To all Readers of this Journal:

We appeal for generous help to carry forward and extend the great work of proclaiming the Gospel of the Kingdom of God on earth, so much needed at this time.

It is the considered judgment of members of the Council that the Federation is at least five times stronger than it was two years ago. The work is highly organised and it is carried out with strict regard to economy. A City man with wide experience has said that he knows no organisation conducted with more care, efficiency and success. Our accounts are audited by one of the best firms in the world.

We are holding meetings with splendid results in many parts and with greatly increased attendances. We have applications for meetings in all directions, to only a portion of which can we respond for want of means. Speakers and teachers are waiting to take the field, and we will gladly send them immediately we have the funds to do so.

We know that our readers have appeals made to them for all sorts of objects, but to believers in Israel truth the B.-I. call should take first place. This Movement is of supreme importance.

"YE ARE MY WITNESSES," saith the Lord. The witnessing MUST BE DONE or we fall short of our duty. Bear witness, and win the nation, and you strike at the root of the ills which are the cause of numerous appeals made to you to-day. Relief is so far good: cure is better. Why go on forever relieving only, when the remedy for the removal of the disease is available? The Gospel of the Kingdom involving the observance of God's laws is the remedy; this Gospel we are proclaiming. Please help us.

Donations should be sent to

HERBERT GARRISON,
Secretary-General.

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THE NATIONAL

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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 END OF AN EVENTFUL YEAR.—A.D. 1927.

By the Rev. W. Pascoe Goard.

We are now approaching the end of the year 1927. In many regards it has been a very wonderful year. There have been many streams moving across the field of world history, and each of them has contributed to the sum total of the happenings of the year.

In the column "Week by Week" Mr. Heaver has called attention to the progress of international things, along the line marked out by the sure Word of prophecy. Other writers have called attention to much the same thing.

In the realm of natural phenomena things have been proceeding with startling rapidity. The culminating thing for the year was the great earthquake which shook the ancient land of our fathers. The whole of the Jordan Valley was shaken. The field of that great seismic disturbance which in a former age caused the subsidence of the Jordan Valley has again been shaken, and there is reason to believe that the end of the disturbance has not been reached. Volcanic fires have reddened the heavens in that region for the first time since the destruction of the Cities of the Plain. A scientific authority connected with the Palestine Government has given warning that the Mount of Olives is crossed by a seismic fault, and that it will be highly dangerous for any more houses to be built in that locality.

This is of the greatest interest, in view of the plain declaration of the Scriptures that the Mount of Olives shall be "rent in twain from the top to the bottom" when "in that day His feet shall stand upon the Mount of Olives." It looks as though that time is at hand, judging from the warnings of geologists and astronomers.

The house which the Kaiser caused to be built on the Mount of Olives has been shaken so as to become uninhabitable, and the next shock will probably send it to the ground.

The rock platform of the Temple which has stood from the days of Melchizedek and of Abraham has been rent.

While the earthly powers have been showing forth warnings which seem to fit the Scriptures referring to the day, the powers of the astronomical world are also in great activity, and that in a form which it is believed directly affects the earth, and the people who dwell upon it. For instance, it is said by astronomers that sun spots are now visible to the naked eye. What a tremendous disturbance this means in the sun, the centre of our system.

In the meantime there are not wanting evidences on every hand that the propaganda of the "three evil spirits like frogs" is being pushed to the limit among "the kings of the earth and of all the world," looking to the world revolution which the spirit of evil is busy fomenting against the law and the rule of the Lord.

THE CHRISTIAN RELIGION.

The religious world is greatly agitated. The ancient religions of the East are in a state of transfusion. They have lost their grip of the peoples, and the peoples are therefore getting from under control. That control will not be re-established *until religion is again in the ascendant, and the people become stabilized in thought by its influence through faith.*

The Christian religion is not having the progress that we looked for. Its position is being challenged in the

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East, and its message is being changed by the East. The East is dreaming of remissionising the West with a new version of the Christian faith. There is both danger and hope in this.

For the Christian religion, as it is held in the West, is cast in theological formulas more than is helpful or good. As the Targum and Talmud writings of the Jews buried the clear text of the Holy Word in Our Lord's day, so Commentaries and "interpretations" of the Bible in these days are hiding the clear simplicity of the Truth. It is perhaps well that the East shall challenge what we might call Christian Talmudism, and seek to get back to the clear statements of the Holy Book.

The West has been handling only one part of the Gospel. They have taught the Gospel of Grace, but have left out the Gospel of the Kingdom. Now *the East is being brought under the rule of the Kingdom.* They have been taught to look upon this as being brought under the rule of the West. As a matter of fact, the Law of the Kingdom, as embodied in the Common Law of England, originated in the East, being given of God to Israel while they were in Arabia and in Palestine. The East is being admitted to the rule of the Divine Law; administered by the Divinely-appointed "Kings of the East," who, while residing in the West, count their genealogy from David at Jerusalem: and from Abraham from Ur of the Chaldees.

It is a rule granted to the East and to the West, which was introduced and established in Israel simultaneously with the coming of Jehovah, the King of Israel.

When the East learns this, they will settle down and be at rest.

SELF-GOVERNMENT.

In the meantime, any people, and every people, who have hidden the Law of the Lord in their hearts are fit subjects for local self-government under Davidic administration. Every people who have not the Law of the Lord hidden in their hearts are unfitted for self-government. The East has some generations to go before the principles of the Law will be deeply graven on their hearts. The Law-consciousness is not the product of one generation. Three generations are required before one may become a citizen of the Kingdom. This the Bible makes very clear. How many generations will be required before such adopted races shall become automatically obedient to the Law, and therefore fit for self-government according to the Law. It is one thing to have the Law on the shelves of the Law Library, written in books; it is another thing to have the Law written on the heart.

In the meantime the nations of the earth are universally becoming desirous of being admitted to the rule of the Common or Divine Law. This year closes with six hundred millions enjoying the liberty of the Common Law of England. The year coming will see other great nations electing to come under the same Law. Japan is taking that Law. China is accepting that Law, as thousands of students sent to learn the Law testify. France is declaring for that Law as contrasted with the Civil Law, which latter has run in Gaul since the imposition of the Civil or Roman Law by the Cæsars. Prior to that, Gaul was under the Common Law, or the Law of God.

Marvellous things are taking place in preparation for the coming of the reign of the Lord in that regard. It is a great revival of the Common Law, second only in importance to a great revival of the Christian faith.

WORK OF THE FEDERATION.

In connection with our own work: It has been a great year of opportunity. The workers in this Movement have struggled with the opportunity to the best of their ability. There has been no question of hours or of weariness. Day and night, the year through, the work has been pressed. More opportunities have passed than have been seized, for the very reason that they have been abundantly more than could be taken advantage of by the band of workers available. But the results have been out of all proportion great, as compared with the resources of men and of means to carry it on. "It is the Lord's doing, and it is marvellous in our eyes." But the pace of last year will be no criterion for the pace of the year which is to come. By some means or other, and by all means permissible, we must push the work for the pregnant months which lie before us.

A PREVIEW OF THE WORK.

Let us take a preview of the work which is facing us, and then let every reader ask: What is my part in regard to this matter?

The written Message to the people, and to the world.
The spoken Message to the people, and to the world.
The authorship activity which must be carried forward.
The publication of literature.
The circulation of the "N.M. & B."
The prayer service which must be multiplied.
The evangel which must be pressed.

As to the written Message. The book side of the work has been organised under the name of the Covenant Publishing Company, Ltd. The law requires that this should be the case, and, as did Our Lord, we strive to keep the law in every way.

Many of our members invested what amounted to several thousand pounds to be used in this manner. It was a very bad time to begin such an enterprise, as far as the business world was concerned. We have been passing through very lean years in the business world. But the force of the Message we are sent to deliver has carried the enterprise through. The Covenant Publishing Co. is well established, and has been able to send to the ends of the earth between nine and ten millions of pieces of literature. Now, as such literature is preserved, and renders a continuous service, we are safe in estimating that at least five persons on the average have read each piece of literature so sent out, from guinea books to pamphlets. In this way we have interested fifty millions of readers in the gross. The net number would of course not be so large. It has been a great task; and too much praise cannot be given to the directors, led by our devoted President, who have spared neither time nor effort to carry this matter through. The directors are a body of widely experienced men.

They have been well served by the staff, and by the voluntary workers, who have devoted the year to the work of getting the literature on the way. We bespeak the loyal support of all the friends of the Movement in regard to this great enterprise. There have been efforts to divide the book interest by some

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who have not fully understood what it means to the work to have its own well-organised book concern. Unified in our own hands, there is in the trade carried forward the means of continuing and increasing a steady supply of books and pamphlets for the market and for distribution. But if we should have to turn that trade over to a separate concern it would mean finding new money to pay for every issue. Now, the money once invested, and turned over and over, is doing the work almost automatically. It is safe to say that the greater part of the advance the Movement has made this year has been through the influence of the written Message so sent out to the ends of the earth.

THE SPOKEN MESSAGE.

What an advance has been made in the spoken Message this year! The Commissioners who have held the fort have been doing very wonderful work. They have maintained the work in all places where we had a footing a year ago, and they have increased the intensity of interest in all such places. They have opened up the work in new places in every direction; where we were glad of a meeting of forty or fifty a couple of years ago, we have now hundreds, and in many cases thousands, attending. Every class is being reached. Our platform is to the front in the Home Land, and in all the overseas Dominions. It is also making great headway in many parts of the United States. The power of the speakers is increasing, and the intensity of the Spiritual influence is being recognised on every hand. Thousands of Clergymen and Ministers are taking up the story of the Gospel of the Kingdom, and the interest they are arousing in their congregations is very gratifying. There are no empty Churches where the Gospel of the Kingdom is preached.

Regarding the authorship activity: What shall we say? There are hundreds of contributors, and they are all doing their best and doing it willingly and voluntarily. There never has been any money to be made in writing books on religious subjects. Bunyan received ten pounds, if we remember aright, for the "Pilgrim's Progress," and Milton not much more for the "Paradise Lost." It is still so to-day. If money can be found to pay the cost of publication and distribution, that is about as much as one can hope for. So the authors have given of their best freely, with neither fee nor reward, and as a rule without thanks; for the readers do not get into touch with them to tell of their appreciation.

It has been a well-written Message which has been sent out this year, and the response has been widespread. May the next year be better still.

OUR JOURNAL.

Of the publication of literature we have spoken.

The circulation of THE NATIONAL MESSAGE AND BANNER has been steadily advancing, and, in proportion as it has advanced, the number of interested people has grown. THE NATIONAL MESSAGE AND BANNER has brought as many responses to our book room, and to our general correspondence, as all the rest of the activities. Therefore we have no hesitation in asking for the continued and increased support for the paper. It is no small task to prepare, print, and send out the thousands of each number from week to week. It often means midnight work for the staff, which is cheerfully done by all hands.

We have no sense of immodesty in asking every person who can do so to subscribe for at least two copies—one for home use, and one for a friend. Send us the name of the friend, with the price of the subscription, and we will do the rest. We also ask that every reader will constitute himself, or herself, an agent to obtain new subscribers. There is no limit to the number we desire to send the MESSAGE to.

A CALL TO PRAYER.

All this tends to the calling the nation to prayer, and to repentance. Shall we succeed? Let everyone who reads, and is acquainted with the power of prayer, double diligence in this respect. Pray alone, and gather friends for prayer. Give the Lord no rest. We shall not weary Him; and the results of individual and united prayer are becoming increasingly manifest. Pray for our Empire, and for the nations of which it is composed; for our rulers, that they may be guided in the way of peace, or, if the necessity arises, and cannot be avoided, that He will teach our hands to war, and our fingers to fight, for the defence of the Truth. Pray that our people may be diligent, prosperous, and free; that they may be brought into the fear of the Lord as never before; and that the revival of Divine Grace, bringing Salvation, may become general throughout all our communities. Let us pray for the sinning, and for the sick, that God may heal them all. Let us pray for the blind, and for the ignorant, that God may bring them into His marvellous light. Let us pray.

And let us preach the Gospel of the Kingdom, and the Gospel of Salvation, as never before.

ANTICIPATION.

Let anticipation for the future be on tiptoe. Be not too much absorbed in wondering what shall be in the future. Remember that the restraining hand of our God is in events. No day will be allowed to bring too much of a burden of happenings for us to bear. There are startling things taking place now, from day to day. More startling things are now taking place than in any previous time of the world's history, perhaps excepting the times of the Flood, of the Exodus, and of the Christ. But as the reader will see, we are scarcely aware of anything extraordinary. It is said that when the French Revolution shook Europe, *eighty per cent. of the French nation were scarcely aware that there was anything out of the usual happening. Nothing will be allowed to overwhelm us.* The things through which we are now passing, visualised from a century ago, or even from "the Victorian era," would have been dreaded as cataclysmic. But we are scarcely aware of them, since the fighting ceased. So it will be. Day after day will come with its task, and with its movement, and we shall meet the days as they come, and "do our bit," and then the great morning of the Coming of the Son of man will come. When it does so, it will seem to be both logical and natural, and we shall rejoice, and adapt ourselves, or be adapted to it, without undue stress or strain. Let cheerful courage and cheerful faith be the order of the day. We will live a day at a time; meet and fulfil its task, and leave the rest with God.

May the New Year be rich with spiritual blessing and physical support as we go forward under the leadership of our God and King.

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WELCOME, A.D. 1928.

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RENEWAL OF THE COVENANT.

DEARLY BELOVED, the Christian life, to which we are called, is a life in Christ, redeemed from sin by Him and, through Him, consecrated to God. The consecration by which we yield ourselves to Him means that we thankfully enter into a covenant with God to live no more to ourselves, but to Him who loved us and gave Himself up for us. This act we are wont to repeat from time to time, when we come to the Table of the Lord, according to His most gracious appointment, to proclaim His death until He come. We meet together that we may specially review and consider afresh all that a personal consecration means, and give ourselves anew to God.

" Blessed be the God and Father of our Lord Jesus Christ, who, according to his great mercy, begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time." (1 Pet. i, 3-5.)

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

We do not engage in the service of this day as if we doubted the abiding faithfulness of God to His Word, or as if we sought now to be admitted into another covenant, or to find new ground of hope and salvation. In full assurance, we humbly rest in the Word of His grace spoken to God's ancient people, and made ours in Christ Jesus : " For the mountains shall depart, and the hills be removed ; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." (Isa. liv, 10.)

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

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

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

That which God promised to Abraham, the father of His chosen people, to be a God to him and his seed after him, is all ours in Christ Jesus. To us is also given that better promise which, in view of the coming Gospel, was sent to God's people through Jeremiah the prophet : " Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. . . After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts ; and will be their God, and they shall be my people. And they teach no more every man his neighbour, and every man his brother, saying, Know the Lord : for they shall all know me, from the least of them unto the greatest of them, saith the Lord : for I will forgive their iniquity, and I will remember their sin no more." (Jer. xxxi, 31-34.)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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THE BRITISH-ISRAEL-WORLD FEDERATION, 1927.

By HERBERT GARRISON, SECRETARY-GENERAL.

BY desire of the Editor I place on record a few items of interest among many as special features of the work of the Federation during 1927. In January last a step forward of a very pronounced character was taken by sending forth the Rev. Maxwell Carnson, F.R.G.S., F.R.S.A., as British-Israel Missioner for South Africa. He was given a "Send Off" at Headquarters on January 18th, and sailed with his family and Mr. and Mrs. Burton as co-workers a few days later. Mr. Carnson's conversion to B.-I. must be credited to THE NATIONAL MESSAGE AND BANNER which had been read by him carefully for six months, the subscription being kindly paid for by Mr. Edward Pritchard. This striking evidence of the influence of our weekly journal is supported by hundreds of letters we receive from time to time from many parts of the world, a sample of which lies before me; it is from T. B. M., California; I quote one paragraph:—"Have you a branch in Los Angeles? If not please send a worker at once. You should have a representative in every city and town in the United States. There is nothing that will cement the two countries together closer and quicker than the message carried by your journal; it will cause us to stand close by your side in that great day. Absolutely I would give one hundred dollars a year for your journal rather than be without it."

Mr. Carnson by his splendid work in the great Southern Union has endeared himself to those among whom his lot has been cast. He felt the call and he is satisfied that the Divine blessing has attended his devoted labours.

An outstanding event and one never to be forgotten was the great meeting in the Royal Albert Hall on March 1st. It was a triumph for which we are truly grateful. Only to-day a Colonel who travelled some 400 miles to be present told me t was the finest meeting he ever attended. The influence of that meeting went all over Anglo-Saxondom; this is abundantly proved by our post-bag, and by clippings from papers published as far afield as India, Australia, New Zealand, Africa, Canada and U.S.A.

I am personally thankful for the inspiration and impulse to initiate the venture, and I am very grateful for the strength to carry through the organisation, though it led to a temporary breakdown thereafter. I am more than grateful to the President and Executive Committee and the Council for the splendid backing which they gave me. A direct but wholly unexpected result of my nervous breakdown was the generous action of the Council in sending me to Palestine and Egypt to recuperate. This was to me a great blessing and a privilege of incalculable value.

Each year since 1920 has seen progress all round in our work. The past year gave us a record Congress with attendances totalling 20,000. This was followed by excellent audiences and high standard addresses in the Church House, Westminster. Another feature was the triumph at Birmingham on November 28th, when the Town Hall presented an inspiring scene with an audience of nearly 2,300 listening to pure B.-I. teaching for almost two hours and a half, followed by a week's Mission in another hall.

Many new branches have been formed during the year. Hundreds of meetings have been held with attendances far in advance of previous years. We are indebted not only to our Commissioners but to scores of other speakers for their noble efforts. I am personally grateful for excellent and devoted service rendered by Headquarters staff.

The whole B.-I. Movement is indebted to the Rev. Pascoe Goard for yeoman service which only eternity will fully reveal. With thankful hearts we can look back over 1927 and in confidence in the protection and the blessing of Almighty God we will face whatever befalls during 1928. Forward in the name of Jehovah.

THE COVENANT PUBLISHING COMPANY, LIMITED.

By MAJOR J. KNOWLES, O.B.E., Chairman of Directors.

IT may perhaps be of interest to the readers of THE NATIONAL MESSAGE AND BANNER to learn something of the work done by the Covenant Publishing Company, Ltd., since its inception in 1922. Up to that time the Book Department of the B.-I.-W.F. had been carried on by a paid staff of two persons only, and the stock of literature amounted to less than £300. The paid staff now numbers fourteen, and even this number could not effectively deal with the Company's business without assistance from voluntary workers. The actual stock of literature in hand has been multiplied many times over, and the demand for books and pamphlets is constantly increasing. Our Branches continue to take large supplies, the readers of THE NATIONAL MESSAGE AND BANNER send for supplies from all over the world, and our wholesale business is increasing steadily both at home and in the Dominions overseas. This larger volume of trade enquiries and sales enables us to deal with an increased turnover at practically no increase in cost.

The above facts are given as indications of the widespread interest which has been aroused in our Movement generally throughout the English-speaking world. It is eminently encouraging to those who are actively engaged in preaching British-Israel Truth to know that their work is bearing fruit, and it is an incentive to others, who cannot actually preach the Truth from our platforms, to spread it widely among their friends and acquaintances by means of books and pamphlets.

A very good plan for those who cannot buy all the books they would like to have is to form circles of a dozen, or half a dozen, each of whom agrees to buy one book and lend it to the others.

In conclusion, I wish to make it clear that the Covenant Publishing Company, Ltd., is not primarily a money-making concern; in fact, no dividend has yet been paid to the shareholders. The primary object of the Company is to make known the glorious Gospel of the Kingdom of God on Earth, and any profits which are made out of the sale of literature will, after a reasonable return on the capital subscribed has been paid to the shareholders, be devoted to that object alone.

Literary communications intended for the NATIONAL MESSAGE, Ltd., or for the COVENANT PUBLISHING Co., Ltd., should be typewritten, and bear the name and address of the sender, and be sent to The Editor,

The NATIONAL MESSAGE, Ltd.,
6, Buckingham Gate, London, S.W.1.

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COMMISSIONERS' REPORTS, 1927.

By J. J. Morey (Commissioner for Area No. 1, Covering South London and Southern Counties).

THE YEAR 1927 has been one of remarkable activity and progress. On every hand is a great hunger for our Truth ; and demands for lectures, meetings and organisation of Branches come steadily from towns and villages in this area.

We commenced the year with regular monthly meetings in 17 different centres.

During the year 12 new centres have been added.

We have also made arrangements to open seven other centres in the immediate future. The Commissioner of Area No. 1 has given over 250 public lectures during the year, and, in addition to the work of the area, has visited many other provincial centres. A Summer School was successfully carried out at Glastonbury during Whit-week. Special meetings were held in many London districts during September in preparation for the Annual Congress.

The awakening which is evident in the towns on the South Coast is especially encouraging.

There is abundant evidence that the Federation is meeting a real need, and the coming year promises to be one of boundless opportunity and blessing.

By the Rev. Joseph Gay, A.T.S. (North London Commissioner).

THE YEAR 1927 has been in many respects a record year of service in the Kingdom, and patience of Our Lord and Saviour Jesus Christ. The Movement we represent has passed into a very definite phase of development due directly to the marked progress which has been made during the year. It is no longer possible for the British-Israel believer to be ignored, and his belief to be set on one side as of little, if any, importance. By the urge of its own momentum, expressed in the strength of conviction of the rank and file, it is arresting the attention of all classes of the community. Some, it is true, offer strenuous, though unenlightened, opposition ; but the vast majority welcome it with unconcealed interest.

With my fellow Commissioners I have had every opportunity of judging this matter from personal observation and experience.

That observation and experience are twofold : Collective and Personal.

COLLECTIVE.

Dealing with the collective aspect one is struck with the fact that in the places where our Truth has been previously expounded, in Branches I mean which have been in existence for some years, the audiences have been easily doubled, in some cases fourfold greater than in any previous year, the large proportion of men being a conspicuous feature.

My recent tours in the West Riding of Yorkshire and South Wales bore striking evidence of this, while the decided difference in character, mental outlook and upbringing of the one as over against the other drove home upon my mind the universal appeal of our great Truth to the thinking world of to-day.

There is no doubt about it we are speaking in a language understood of the people throughout Anglo-Saxondom. We are delivering a Message which manifests a strong and convincing appeal to the mind, a general quickening of the spirit, and which communicates a decided impetus to the will, establishing the faith of the wavering, reviving the hope of the despairing, and kindling the love of Christ in the cleansed and sanctified heart. Our Truth is met with everywhere, and in some of the most unlikely places. There are few people to-day who have not heard of British-Israel Truth.

There is a phase of the situation distinctly encouraging. I have had special opportunities during this year of listening to sermons from my brethren in the ministry, and I have been particularly struck with the unconscious direction of thought and expression of belief along our special line. Sometimes they are upon the very boundary which separates us ; so that just another step and they would be over the line. If they were only faithful to the logical conclusion of their reasoning, British-Israel believers they would most certainly be. One day they will stumble across the Hid Treasure or find the Pearl of Great Price. The situation from that standpoint is distinctly hopeful.

But we are seriously understaffed for the work we are called upon to do. We have, 'tis true, a splendid band of voluntary speakers and lecturers, but these can give only their spare time. Upon the shoulders of a few men rests the tremendous burden of organising branches and lecturing. It has been my privilege to give 200 lectures and many sermons during this year, and to organise an area which includes London North of the Thames, together with the counties of Bucks, Herts, Bedford and Oxford. Many doors of opportunity are open to us, and we are unable to enter in and take possession of them all. Does it mean that there is such a dearth of men willing to devote their lives to the Master's service? Not at all. On the contrary, men are awaiting appointment. What's the matter then? It is the old story, a limited exchequer.

PERSONAL.

I regard this phase of our work as most important. Do not think for one single moment that when we come down from pulpit or platform our work is finished. In some instances it has only just begun. We come into personal contact with hundreds of individuals, men and women of all classes, denominations and sects. The genuine seeker after the Truth does not, as a rule, ask questions publicly ; but he does privately, and much rich fruit has been the result of private conversations which arise in hotel, railway carriage, omnibus, or on the public highway, and in the home. Our Truth is so understandable, so simple in its logical sequence, so appealing in its suggestiveness, that it grips the imagination every time, making it comparatively easy to introduce it to others.

On two separate occasions, at the end of a railway journey, the same sentiment was expressed. The one was from Manchester to Liverpool, and the other from Oxford to Paddington. The gentlemen with whom I had been conversing said that it was the shortest time in which they had ever done that particular journey. As a matter of fact they had not been at all conscious of the passing of time. "We wish," said

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they, "the journey was to do again so that we might hear more about it."

There is a hotel in the North of England where, after the day's toil was over and I had returned from my engagement, at the special request of the commercials in the hotel I lectured upon this subject from 10 p.m. to midnight, with a series of running questions all through.

I could go on until further orders piling up my experiences along this line. Glorious in the extreme. Challenged again and again by agnostics, scientists, socialists, spiritualists, Christadelphians, as well as by many of the recognised denominations, one has not only been able to hold his own but to win many a recruit for the gospel of the Kingdom by the invincible Word of the Lord, by a faithful exegesis and literal interpretation of the Bible.

We are not afraid of our conclusions because we know that our premises are correct. He who would hesitate to draw his conclusions let him beware, for there must be something wrong with his premises.

We step into the New Year with confident boldness. We know not what the year may have in store for us and for our people. "Ye have not passed this way heretofore." The Lord has been mindful of His own, and progress has marked the way of our going. His Ark of the Covenant goes on before, even the New Covenant in Christ's blood. Keeping it well in view, we march after it with unfaltering step, knowing that this Year of Grace 1928 will—it may be by untoward circumstance, by the clashing of arms once more, by famine or by pestilence, or by that revival for which the devout of our nation have long prayed—bring the nation to its knees in true repentance and faith, to pray with opened eyes and hearts to the God of our fathers, Abraham, Isaac and Jacob.

"Ring out the old, ring in the new,
Ring happy bells across the snow:
The year is going, let it go;
Ring out the false, ring in the true."

WEEK BY WEEK.

By A. R. H.

RETROSPECTIVELY reviewing events for the year now drawing to its close, we are much impressed by the mirrored reflection of political turmoil analogously portrayed in the great natural upheavals and disasters, of earthquake, storm and flood and tempest, which have swept the earth in devastating sequence.

It might well be called the YEAR [1] of the RISING of the WATERS of STRIFE and of LIFE, of WAR and RELIGION.

Of the rising of the waters of LIFE, we need fear no evil; whilst from the all-engulfing waters of STRIFE we have a sure protection, as it is written [2]:—"When the enemy shall come in like a FLOOD, the SPIRIT of the LORD shall *lift up* a standard *against* him."

Let those who advocate a passive non-resistance in the face of aggression, ponder that statement!

For when JESUS said "resist not evil," [3] He was speaking of the dictates of the heart, our attitude of mind toward the power of evil. And when the Word of GOD declares "Resist the devil," [4] it is not contradicting the sayings of JESUS, but supplementing His teaching, by providing us a guide for conduct on the plane of action.

We are not to go about looking for evil, resisting and fighting evil. That would indicate a spirit of offence and not of inward peace.

We are to employ the divine energies of our Being constructively, and go about doing good. That is positive teaching. For if our heart is right we shall do good as certainly as cause precedes effect.

Under these conditions, when we *do* meet evil we shall be equipped *to overcome it in the divinely appointed way.*

For to resist or fight an evil *in aggressive spirit* spells futility, and only tends to awaken new capacity for resistance in the very evil we would destroy. This is the experience of everyone who has knowledge of reform or social work.

Evil cannot be destroyed. Attempt to destroy evil and you increase its power. But it *can* be overcome. We cannot fight darkness, but it is at once dispelled with the advent of light.

This is the principle upon which we must work when our activities are positive and those of evil negative.

But if we are attacked, we are to resist the Devil, and we shall find that he will flee from us. *And that does not mean that the attitude of our heart or mind is changed by our experience.* Our action has changed that is all. We resist, *not in a spirit of anger, hatred, malice, violence or any uncharitableness,* but in a spirit of restraint. [5]

If it is a moral and Christian act to defend others from harm threatened by inanimate objects, surely it is our bounden duty to defend defenceless people from violence directed by a human intelligence.

A Christian who would make no attempt to save a person endangered by external forces, whether natural or human, would be no true Christian.

It is a fortunate thing that prophets of that spurious

DOCTRINE OF NON-RESISTANCE

called Pacifism, betray themselves in their enthusiasm. For they openly determine to enforce their ideal by resort to anarchy. A declaration of war (so they say) must be turned into civil war. All who love peace must fight, *not for* their governments, but *against* the government.[6]

What voice is this? A voice that calls for world revolution in the name of universal peace and class warfare in the name of the brotherhood of man? Surely these are wolves in sheep's clothing.

Others say "No!" "Our witness for peace should take the form of individual martyrdom, not collective violence."

And this betrays a sentiment which we might well admire, even though we fail to sympathise. For martyrdom in the

[1] Dr. Gornold has described it "The Year of the Rising of the Waters!"

[2] See Isa. lix, 19. This is a message to ISRAEL in the ISLES. Note marginal reference to the word "lift," which may be alternatively rendered, "*put him to fight!*"

[3] Matt. v, 39.

[4] Jas. iv, 7.

[5] Those who act thus are simply followers of CHRIST, the RESTRAINER, Who in the coming final whirlwind conflict is to overcome the OUTLAW (2 Thess. ii. 8, F.F.) and "destroy the destroyers of the earth." (Rev. xi, 18, F.F.)

[6] At a recent Congress held in Westminster.

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cause of Peace is *not called for* within the boundaries of the KINGDOM. Neither the people of the KINGDOM nor the world's peoples require from the Kingdom individual demonstrations of the sincerity of her motives or the peaceful loving instincts of her people.

Britain's intentions are obvious to all except the wilfully ignorant. The very CONSTITUTION of our EMPIRE makes the prospect of war and prosecution of war incredibly difficult and pregnant with disaster.

Normal people no longer settle private disputes by the duel. They resort to law and seek satisfaction from arbitration.

It is just as deplorable for civilised nations to fight one another as it is ridiculous for individuals to employ physical force in the settlement of private quarrels.

But if we think that we can at once apply this principle to all the nations, we are making a profound mistake. For all nations are not civilised as yet, neither are all people normal.

The Englishman has an astonishing habit of judging other people by himself. He does not want to fight anybody, and cannot see why anyone should wish to fight him.

But a disarmed BRITISH EMPIRE, whilst appealing to *his* sense of idealism [7] as a moral gesture, would be received by other people of different temperament as a gesture of insanity.

A principle that would work perfectly within the boundaries of the Kingdom is not a principle which can be readily applied beyond the sphere of Kingdom influence.

The *Home Secretary*, recently urged to arm the Police Force with revolvers, replied that in his experience to arm the police meant the arming of the criminal.

The Brith-ish Police are the envy of the world. They have learnt the art of control by restraint, not force. A lesson not yet learned in the UNITED STATES [8] and impossible yet in many Continental countries.

Impossible, because in none of these has the instinct for law yet fully penetrated the hearts and minds of the people. It is the people themselves who keep the law. And a system of police control that works effectively in Britain cannot be expected to work amongst a people of alien temperament and spirit.

Arm the police and you arm the criminal. Perhaps so! *But that is a truth which applies peculiarly to Britain.* And even in BRITAIN, *if* the criminal element *does* take the initiative in resort to arms, then it *will* become necessary to arm the police for purposes of self-defence and the protection of law-abiding citizens. In BRITAIN, however, nothing *will* be done *until* the lawless elements take the initiative in *aggressive* action.

But consult the police of BERLIN, PARIS, ROME or VIENNA, on the dictum "*Arm the police and you arm the criminal,*" and they would say "Nonsense! That would be social suicide. What *you* mean is '*Disarm the police and you arm the criminal!*' Why, if our police were *not* armed they could not exist. To disarm them would just give the criminal the opportunity for which he waits."

BRITAIN to-day, as in 1914, is, from a military point of view, disarmed. Alone among the Gentile powers, since the war, has she abolished conscription.

But in the meanwhile EUROPE has become an armed camp. In fulfilment of Joel iii,[9] the Gentiles are actively preparing war. What should Britain do?

The fallacy of applying the "Arm the police and you arm the criminal" principle to relation with nations and peoples *outside* the Kingdom should be obvious to all. *To further disarm the Kingdom will far from restraining aggression have the very opposite effect and provoke it.*

It is encouraging to find LORD SYDENHAM raising his voice in testimony to this effect. Thus he writes:—"There is a popular theory, which

HISTORY IN ALL AGES

contradicts, that armaments *necessarily* beget wars.

"After 1911 the Germans began to make large additions to their Army, while *Admiral Von Tirpitz*, by methods which *Herr Emil Ludwig* has partly disclosed, was building up a formidable fleet.

"The principal European Powers, and FRANCE especially, proceeded to *increase* their military forces and *we* began to make large additions to the Navy.

"On the other hand, *Our Army was undergoing some reduction of numbers*, and *Lord Haldane* more than once assured the public that the angel of peace was abroad, while *Mr. Lloyd George*—in 1914—had convinced himself that the time had come to cut down naval expenditure.

"The Great War followed, and it is *a popular delusion that preparations*, due to the menacing action of Germany, *were the main cause of the cataclysm.*

"If, however, it *had* been possible, *as our democratic Constitution forbade*, to declare, when the danger signal appeared, that our whole weight would be thrown into the scale *if France were attacked*, there *might* have been *no* war in 1914, and a few years' respite *might* have changed the temper of Germany, then raised to fever heat.

"These may be speculations; but *if* France had *not* increased her forces, *if* Russia had *not* embarked on military reorganisation, and *if* we had *not* greatly strengthened our Navy, *the short and sharp campaign on which the Germans counted would have been triumphantly successful.*

"*History*, and notably that of the rise of the German Empire, *seems to show conclusively that visible weakness has generally been the occasion of wars.*"

To this we have the added testimonies of French statesmen and even German diplomats (Prince Lichnowsky, etc.) that Britain's unpreparedness and hesitation were fatal.

Which provides one more example of the fact that a principle applied *within* the Kingdom or to the people *of* the Kingdom does *not* apply equally successfully in relation to *external* nations.

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[7] Where do the people of the Kingdom find their ideals? Surely in the mind of Christ. But until the other nations are armed with the same mind we cannot expect them to think or act alike.

[8] Investigation shows that, at the present moment, the United States is the most lawless nation in the whole world. This lawlessness, so competent American legal authorities claim, is *not* due to the (non-Anglo-Saxon) mixed multitude, but to corruption of the whole legal system *by politics*. This corruption of politics is the price Manasseh must pay for rejecting the overshadowing presence and influence of the Davidic Throne. They will restore peace when they turn again and seek David their king.

[9] Joel iii, 9, 10. "Proclaim ye this among the Gentiles; Prepare War, wake up the mighty men. . . . Beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong." What a contrast to Isa. ii, 4!

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In 1914 an *armed* KINGDOM would have *disarmed* the criminal. An *armed* BRITAIN would have caused an *aggressive* GERMANY to stay her hand.

And that is why, although JESUS taught *a* doctrine of non-resistance for individuals, to be applied *within* the boundaries of the KINGDOM,[10] he made it perfectly clear that the laws of military defence[11] applied to the NATION as a nation, remained steadfast and secure, and that not "a single hairstroke"[12] of that LAW could ever be repealed.

We know that it is written that GOD will protect us if we fall into danger, but that does not relieve us of responsibility for taking normal precautions for our self-defence.[13]

We know that GOD will provide our daily bread if we trust Him, but that does not mean that we are not bound to work *for* it.

We know that GOD will provide all our needs, but that does not absolve us from the necessity of straining every effort to provide for our home, our wife and family.

GOD is with us, but that does not mean that we need not work. GOD is with us, but it is our part to become co-workers together with Him. Active co-operation is essential to success on the plane of human activity.

GOD *will* protect us, but that does *not* mean that we can defy the laws that He has made *for* our protection.

To-day from MOSCOW there radiates a spirit of aggression, lawlessness, cruelty and oppression, which, directed against WESTERN CIVILISATION, prompts the nations of the Gentiles to prepare for war.

From BRITAIN emanates a spirit of good-will, peace, conciliation, restraint, witnessing to The Desire of All Nations' desire *for* all nations, that all men should "seek peace and pursue it."

BRITAIN, since the ARMISTICE, has made greater constructive efforts toward universal disarmament in anticipation of Isaiah ii, 4, than any other nation. But further progress in this direction will tend to threaten peace and not secure it.

The spectacular Soviet[14] peace-gesture at GENEVA—by means of which the BEAST would seek to don the mantle of the KINGDOM and declare the KINGDOM to be the OUTLAW and Aggressor—does not bear the investigation of honest men. For the previously declared intention has *not* been disannulled, the declaration to prepare war at home and increase by all means in Soviet power a world-wide campaign for *disarmament* abroad.

Britain's rejection both of this treacherous suggestion, and that of the famous Protocol, is both sound instinctively, diplomatically and Scripturally.[15]

How can a people who believe that GOD is the KING of kings and a Government who declare that GOD is the greatest evil in the world, be yoked together?

What then should BRITAIN do? BRITAIN should first complete her preparations for defence,[16] so that there need be no doubt abroad as to her ability to defend the right.

She should then declare that that which is morally wrong cannot be nationally right. That whilst she stands for Peace she will not suffer violence to pass without judgment. That just as the individual must do no murder so an aggressor nation cannot expect to escape the hand of justice. That those who individually or nationally take[17] the sword *must*[18] perish by the sword.[19]

That to do murder is murder. But to execute justice is *not* murder. "Whoso sheddeth man's blood, *by man shall his blood be shed.*"[20] This is an immutable law from which there is no escape. Nationally and individually we reap as we sow. And the KINGDOM, when facing, in the spirit of restraint, a nation guilty of aggression, becomes clothed, in her rôle as "God's Battle-axe and Weapons of War,"[21] with the robes and authority of divine justice.[22]

Then, turning to her own PEOPLE, Britain's rulers should call the NATION to prayer and supplication before GOD. There must be no "next time" waiting for four years, *before* we seek divine strengthening. By waiting upon GOD can we alone be strong to face our task and gain assurance of a world's deliverance.

"EARTHQUAKES IN DIVERS PLACES."

(Luke xxi, 11.)

BY BASIL STEWART.

THE accounts in Matthew, Mark and Luke of Our Lord's discourse to His disciples respecting the signs in nature which were to warn us of the imminent approach of His Second Advent all emphasise the fact that earthquakes and kindred phenomena would constitute the most emphatic of these warnings, while St. Mark xiii, 8, adds, "These are the *beginnings* of sorrows."

Even a casual reader of the newspaper can hardly fail to

[10] See Matt. v, 38-48, especially verse 39. This teaching as a part of the Sermon on the Mount is definitely Kingdom teaching and a part of that Gospel of the Kingdom (as contrasted with the Gospel of Salvation or Doctrine of the Atonement which is for *all* mankind) which was *not* for Gentile peoples but for the Israel people of the Kingdom *only*. See Matt. x, 5-6.

[11] See Matt. v, 17-18. Here Jesus ratifies the Doctrine of National Preparedness and Laws for National Defence as laid down in the Law, notably, the Book of Numbers, chapters i and ii.

[12] Compare Luke xvi, 17. F.F. "It is easier, however, for the heaven and the earth to pass away, than for a single hairstroke of the Law to be repealed!"

[13] Compare Luke xi, 21; Matt. iv, 6; and John vii, 1.

[14] December 1st and 2nd, 1927.

[15] See Proverbs xi, 15 (Ferrar Fenton): "Who guarantees a stranger smarts and who hates guarantees is safe." This forms a wonderful commentary on Sir Austen Chamberlain's historic speech at Geneva (reported in *Times*, 12/9/27) in which he shewed that the further guarantees called for by acceptance of the famous Protocol would mean "*nothing less than the disruption of the British Empire!*" Proverb xviii, 18 (F. F.): "A senseless man strikes hands as *a bond* on behalf of his friend," is illuminating in view of Sir Austen's warning to the League: "Beware how you so *draw tight the bonds* . . . lest you find you are not living nations but dead States." (See "Week by Week," 24/9/27.)

[16] *Vide* Ezekiel xiii, 5.

[17] The word "take" defines the Aggressor.

[18] Revelation puts it more strongly still: "He that killeth with the sword, *must be killed with the sword.*" See Rev. xiii, 10. In order for this eternal principle to be operative among the nations there must exist a people or nation who can be called upon to act as executants of Divine justice.

[19] Compare Matt. xxvi, 52.

[20] See Gen. ix, 6. The word "sheddeth" indicates aggression. The words "by man shall his blood be shed" points definitely to the appointment of human authority for the execution of divine justice. Those who pretend that since it is wrong to kill therefore it is wrong to execute justice, are suffering from a strong delusion. Homicide, whether inflicted by an individual or a nation is a violation of the sixth commandment, and as such must face the penalty of death.

[21] Jer. li, 20.

[22] Lloyd George, speaking in February, 1924, and seeing something of this fact said: "*We do not realise at the present moment how far we have carried Divine justice into the realm of international law.*"

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have noticed how these phenomena have been unusually active of recent years, and are steadily increasing in number and intensity as time goes on, while one frequently hears the question asked, "What *is* the cause of all these extraordinary earthquakes and floods everywhere?"

When, however, one keeps a careful record of these events as reported, practically every day, in the Press, then the cumulative evidence thus obtained strikes one with tenfold force, and reveals in a manner which must make even the sceptic pause and think, the fact that we are to-day living in abnormal times. The tale of earthquakes, cyclones, tempests and floods since the commencement of this year has not only established a record over a like period since records have been kept, but these phenomena have been remarkable for their extraordinary frequency and violence, and for the fact that they have occurred simultaneously on many occasions in countries as widely separated as China is from Peru, and also in countries which have hitherto been regarded as practically immune from such visitations. Even our own islands have suffered from rain storms and gales of a violence usually associated with the tropics,* while relatively severe earthquake shocks have also visited us (January 24th) and the neighbouring countries of Europe (*e.g.*, France and Scandinavia, March 4th) on more than one occasion.

Outstanding events in a year which has indeed been an *annus mirabilis* in this respect are: the earthquake in Japan, on March 7th, in the Osaka-Kobe district, with a death-roll of 5,000; the floods in the Mississippi valley in the spring, probably the most extensive flood of historical times, inundating an area of 10,500 square miles with enormous losses in property destroyed; flood havoc in Saxony (July 7th–10th), causing scenes of destruction and desolation comparable only to the most terrible left by the late war; the great earthquake in Palestine on July 11th (a Pyramid date), *the most significant event of all by virtue of its location and the effects produced by it.* And it is also significant that the year 1927 is the terminal year of the 1,290 years of Dan. xii, 12, from the capture of Jerusalem by Omar in A.D. 637, a fact which led the writer to express the view in 1921 (*vide* "What Saith the Scripture?"), that this year would be an eventful one for Mohammedanism.

On July 28th and 29th occurred disastrous floods in India and China, comparable only to the Mississippi floods in the spring. Tidal wave and typhoon havoc in Kyushu, Japan, and on the West Coast of Mexico, September 13th.

During the year, also, seismological observatories throughout the world have registered earthquake shocks of great intensity and long duration, and so violent as to wreck the recording instruments, notably one on October 25th-26th, which was presumed to have had its epicentre in Alaska, and another on August 10th, lasting for three hours.

It is not unnatural that mankind should, in the face of these untoward and devastating phenomena—we have not taken into account the abnormal disasters and accidents by land, sea and air which are also pointing in the same direction—be asking what they all mean. The public, however, turns in vain to scientists and meteorologists for an adequate explanation. "Of course there are hurricanes and earthquakes; there always have been," is generally all they can say on the subject.

Such, however, is clearly no answer, or at best a very inadequate one. Scientists are merely concerned in recording the event and noting its effects, but ignore the *cause* behind these terrestrial calamities, and fail hopelessly to appreciate their *significance*. The only persons who do this are those who study the "sure Word of prophecy." We are, in fact, witnessing that "shaking," terrestrial and political, foretold in Haggai ii, which is preliminary to the Second Advent, a prophecy referred to by the writer of the Epistle to the Hebrews (xii, 26–27), and one which Our Lord, no doubt, had in mind during His discourse to the disciples concerning the end of this age.

The cause of the calamities which to-day are being visited upon this earth is solely to be found in the apostatic condition of its inhabitants, such as Scripture clearly warns us would mark the last days of this dispensation. It is the unmistakable evidence thus afforded of the rapid approach of the midnight hour that leads the writer to the conviction that this moment is perhaps nearer than many expect; in other words, the final tribulation is now actually upon us and that its duration is already being shortened. What the Great Pyramid has to tell us on this point was ably demonstrated by Mr. Davidson in his address at the Central Hall during the recent Congress meetings, and the present writer has, he believes, found definite evidence in the Great Pyramid's chronology which *may* define an earlier date for the end of the last phase of the final tribulation. This will be explained in detail in the second edition of his "Witness of the Great Pyramid," now in course of preparation. In other words, the contract will be completed ahead of time.

* July 6th–7th over S.E. England; July 11th over London and Midlands; July 13th–14th over Ayrshire and N. Wales; July 21st, Scotland, N. of England and Midlands; August 21st, Wales and Yorks; September 14th–15th, the whole country swept by tropical rain storms, over a month's rainfall in two days! and again on September 30th. October 27th–29th, a gale of hurricane force, *the fiercest ever recorded in these isles*, causes a loss of life and damage to property hitherto unknown from such a source. November 3rd, abnormal rainfall in North of England and Wales. November 7th, thunderstorm of tropical violence in S. Wales. November 20th–21st, storm havoc over Great Britain by fierce gales.

NOTES AND QUOTATIONS IN RELATION TO BRITAIN-ISRAEL.

By PROFESSOR EDWARD ODLUM, M.A., B.Sc., &c.

[The following articles should be read with the thought in mind that they are not intended as a glorification of the Empire, nor of the Anglo-Saxon people, but as a recognition that Jehovah, the God and King of Israel, has in the Celto-Saxon people the basis of His Kingdom on earth. The Anglo-Saxon people have been trained for ages to be the Administrators of that Kingdom, and to carry its benefits, its liberty and its peace to all mankind.]

No. 10.

FOR further comments in this connection we begin by quoting from an old Assyrian marble tablet which says: "Sargon, King of Assyria, came up against the city of Samaria, and against the tribes of Beth-Kumri, and carried into captivity into Assyria 27.280 families."

Here we have the clear origin of the House of Kumri, or Cymry, who were of Israel. Sargon, Shalmaneser, and Tiglath Pileser all used the term Beth-Kumri for the name Israel.

Sharon Turner says: "Of the so-called Scythian nations

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which have been recorded, the Sakai, or Sacae, are the people from whom the descent of the Saxons may be inferred with the least violation of probability. They seized Bactriana, and the most fertile fields of Armenia, which from them derived the name of Sakasina.

"That some of the divisions of this people were really called Sakasuna is obvious from Pliny; for he says that the Sakai who settled in Armenia were named Saccasani, which is but Sacasuna; and the name which they gave to that part of Armenia which they occupied is nearly the same sound as Saxonia. It is also important to remark that Ptolemy mentions a Scythian people, sprung from the Sakai, by the name of Saxons."

We also have the following from Bishop Titcomb: "After the arrival into South Britain of the Kelts from Spain, there came another arrival, viz., the Cimbri from Denmark. These finally settled in Wales, where they are known as the Cymri (Cumry), and they are of the same race as the Cimerii who occupied the country around the north and west of the Moetic Lake, a few hundred miles from the place of the Israelitish exile."

Wales is a long way from Assyria and the marble tablet with the origin of Kumri or Cymry.

Niebuhr says the Iberians as well as the Scythians were Hebrews.

Josephus, in the first century A.D., used the following terms concerning the ten tribes of Israel: "But then the entire body of the people of Israel remained in that country, wherefore there are but two tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond the Euphrates till now (A.D. 95), and are an immense multitude, and not to be estimated by numbers."

This shows that in the time of Josephus, Israel had not united with Judah, as many historians affirm, especially relating to the return of Judah from Babylonian captivity about 530 B.C.

The *Times* of London, speaking of Britain's occupation of Egypt, uses these words: "Lord Cromer has set forth for the benefit of the British people, step by step, the chain of events which has thrust upon them a position of great responsibility in regard to Egypt. It was under the *compulsion of an irresistible fatality that Kingslake's prophecy was fulfilled and the Englishman's foot was at last firmly planted in the valley of the Nile.* It was not our wish that the French fleet sailed away from Alexandria a few hours before Admiral Seymour opened the bombardment."

Oxonian says: "So we drifted into occupation which the same fatality has compelled us to continue."

Genesis xv, 18: "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

Therefore, no wonder the French fleet sailed away from Alexandria in 1882.

Diodorus says: "The Sacae sprung from a people in Media who obtained a vast and glorious empire."

Pliny says: "The Sakai were among the most distinguished people of Scythia, who settled in Armenia, and were called Sacae-Sani."

Albinus says: "The Saxons were descended from the ancient Sacae in Asia."

Prideaux finds that the "Cimbrians (Kumrii) came from between the Black and Caspian Seas, and that with them came the Angli."

Sharon Turner, the most painstaking Saxon historian, says: "The Saxons were a Scythian nation, and were called Saca, Sacki, Sachsen."

Col. Gawler, in "Our Scythian Ancestors," says: "The word Sacae is fairly and without straining or imagination translatable as Israelites."

Counsellor Le Loyer, a French magistrate, 1590, published "The Lost Ten Tribes Found," and in this book he shows that the ancient Israelites are the English people.

Pliny says: "In Britain the magic arts are cultivated with such astonishing success that the Britons seem to be capable of instructing even the Persians themselves in these arts. They pretend to discover the designs of the gods." Not very barbarous when they could instruct the cultured Persians.

WHAT IS MAN?

By H. C. L.

THREE vital problems still remain unanswered *re* the Scientific and Biblical controversy as to man's origin. These problems are:—

(1) What is man?
(2) What are our laws?
(3) What has the future in store for us?

(1) WHAT IS MAN?

Some scientists tell us that there was "No sudden and separate creation of man." They explain that our ancestors were fish, birds and later beasts. By a process known as "Evolution," taking hundreds of millions of years, we have raised ourselves to our present position, they say. If this is so, we must still be related to fish, bird and animal life, and can, in consequence, only style ourselves very advanced animals.

The Bible tells us that there was "A sudden and separate creation of man"—the first man. If this is true, any relationship there may have been to fish, bird and animal life was then broken off and we can, in consequence, honestly style ourselves human beings.

(2) WHAT ARE OUR LAWS?

If these scientists are correct, the human animal has no real religion or laws other than those governing animal life. We should live by killing, stealing, strength and cunning—a process which is called "the law of survival of the fittest." We should eat, if we wished, of fish, bird, beast, and of human flesh.

If the Bible is correct, man has a very big religion to live up to, the laws of which are absolutely in opposition to those governing animal life. The principal teaching is that of self-sacrifice. We may eat of fish, bird and beast, but not of human flesh.

(3) WHAT HAS THE FUTURE IN STORE FOR US?

If these scientists are correct, the Bible is wrong from the beginning to the end. Without a sudden creation, the human

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animal could not alter the laws which have governed his fish, bird and animal relations for the last two or three hundred million years. If he has not fallen, he has nothing to repent. If he has not lost a kingdom, he has nothing to regain. The future, therefore, looks black. There should be no co-operation between capital and labour; no welfare leagues, and no help should be given to the weak and helpless. Nations should arm and make ready for still greater wars to come. We should have to agree that, in the last war, the Germans were justified in marching through Belgium; in using poison gas on unprepared troops; in using submarines on merchantmen and hospital ships, and in bombing civilian towns in order that they might uphold the principles of evolution and expand like human animals.

If the Bible is correct, it is true from the beginning to the end. Man is not an animal but a special creation. No matter how low he has fallen, he can regain that which he lost, providing he accepts Divine guidance and tuition. The future therefore looks bright, but there are many black clouds, and numerous idols will eventually have to be sacrificed. When money has been given up, the resources of this world (and possibly of other worlds) will be unlimited. All nations will work together in co-operative harmony, and each and all will give, instead of sell, their services. Glance back a few years and see something of the possibilities.

During the war the great British Empire pooled her vast resources and her people pooled their private opinions, with results that miraculous progress was made with new inventions, and class distinction practically vanished. Thousands came, from all parts of the earth and of many different races, to help the British and her Allies uphold the cause of honour, truth and justice. By coming thus, so unselfishly, they proved, beyond question, the truth of man's origin and gave the lie to those who say men are animals. By sacrificing their opinions, their money, their services and their lives, they practised the teaching of Christianity and so testified for all time to the truth and power of Holy Scripture.

QUESTIONS AND ANSWERS.

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

QUESTION.—Is there any generally accepted interpretation of II Esdras xiv, 11, 12—"For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part; and there remaineth that which is after the half of the tenth part"? I take it to refer to the period of 4000 years from Adam to the Birth of Christ, as that would indicate the date of the prophecy as 463 B.C., which was just about Ezra's time. But I may be entirely mistaken. A brief exposition of this passage would interest many readers.

O. E. B.

ANSWER.—This is admittedly a difficult passage, coming as it does from a most wonderful book. It is probably a composite book, since chapters i, ii, xv, xvi, are admittedly all to be of later origin. The book is filled with an account of visions and revelations granted to Ezra during the Captivity. In the thirtieth year of that Captivity, Ezra is represented as musing on the dealings of God with His people, and troubled to account for their continued affliction. Could Divine justice allow greater wrongdoers still, such as the Babylonians themselves, to bear rule over them? Would not the Almighty weigh both in an impartial balance (chap. iii)?

The divisions of the Second Book of Esdras are as follows:—

First Vision (iv–v, 14). *Fourth Vision* (ix, 26–x, 59).
Second Vision (v, 20–vi, 34). *Fifth Vision* (xi, 1–xii, 39).
Third Vision (vi, 35–ix, 25). *Sixth Vision* (xii, 40–xiii, 58).
Epilogue or *Seventh Vision* (xiv).

The later portions are: Chaps. i, ii, xv, xvi.

Thus the main portion of the book consists of chaps. iii-xiv, which are admitted by all students of Second Esdras to have been written in the first Christian century, and the remaining chapters in the third century after Christ.

Facts which suggest or prove the Christian era (and the first century) are:—The prophecy of Messiah dying (vii,29); the casting down the walls (xi, 42); the vision of the eagle (xi, xii), etc., etc. (Compare also II Esdras xii, 42 with II Pet. i, 19.) A chronological difficulty is raised by the prophet Ezra being placed some 90 years too early. But in what has been called the apocalyptic class of these writings, it is usual to find the most eminent names in the history of Israel chosen for the bearers of the revelations, a fact which may account for the melancholy tone which pervades the book (as also in the third and fourth books of the Sybilline Oracles, or in Augustine's "De Civitate Dei"), which suggests that this book may be regarded as the utterance of one whose mind was impressed by some recent visitation, and who had witnessed such terrible scenes, that the speedy advent of Messiah must seem the only thing to be hoped for. Hence the bitter complaints of the heathen going unpunished, and the anticipations of vengeance.

Regarding the explanation of the verses (II Esdras xiv, 11, 12) as above, the only answer I can give is that supplied by the *Speaker's Commentary* (edited by the late Dean Wace of Canterbury), *i.e.*:—

"According to Hilgenfeld, these *parts* or periods of the world's great aeon are weeks of jubilees, or 7 x 49 = 343 years. Taking the year of the world 3000 as that in which the author of this book would place the building of the Temple (x, 46), and adding 470 years for the time it stood (according to Josephus's computation), and 30 years from the beginning of the Captivity, we get 3500 as the year of these Visions of Ezra. Ten and a part of the cycles of 343 years would then have been completed, but not ten and *a half* exactly, which would bring us to the year 3601. On the other hand, if we start with the year 588 B.C. given by Usher as the date of the destruction of the Temple, the 30th year of the Captivity would be 558. One and a half *parts* from this, or 514½ years, would place the expected end of the world about 23 B.C., or near the date at which Hilgenfeld would place the pseudo-Ezra" (*i.e.*, the apocalyptic Ezra).

"The joys of centuries will be crowded into the reunion in Heaven. This is not fiction. It is truth founded on the essential laws of the mind."

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THE SECRETARY-GENERAL'S NEWS AND NOTES.

WILL our readers please note that six special meetings will be held in the Central Hall, Westminster, on the afternoons and evenings of Monday, Tuesday and Wednesday, January 16th, 17th and 18th next, at 2.45 and 7.30, when the Rev. Pascoe Goard will give important addresses dealing with subjects of particular interest, including that of Divine healing in response to many requests. Leaflets and posters will be ready after the holidays, and we shall be glad if our friends will take goodly numbers and use them to best advantage, thus helping to secure large audiences.

* * *

The Rev. Chas. Cooper, F.G.S., and Mr. John Leech, K.C., were the speakers at Headquarters on December 14th and 15th. The next meeting here will be held (D.V.), on Thursday, January 5th, at 7.30, when the speakers will be Mr. J. J. Morey and Mr. B. H. Norton.

* * *

Three important meetings are arranged by our Barking Branch for January 9th, 10th and 11th, at 8 p.m., in the Baths Hall, East Street, Barking, to be addressed by the Rev. Pascoe Goard.

* * *

Mr. Herbert Garrison will give his lantern lecture on Palestine for our Folkestone Branch in the Leas Pavilion, Folkestone, on Wednesday evening, January 11th, at 8. Reserved seats, 2s. Unreserved, 1s. Plan and tickets at Messrs. Murdoch's, Sandgate Road.

* * *

We have pleasure in announcing that our large front room on the first floor at Headquarters is being fitted up as a Reception Room, Reading and Writing Room for members and associates, where teas can be served daily from 4 p.m. The room will be open for this purpose on January 5th onwards.

* * *

We find it necessary to warn our readers against certain unauthorised persons who are seeking to exploit the Federation for their own ends. As our Movement grows this becomes increasingly evident. Various methods are adopted, most are very subtle and at first *apparently* harmless. Sometimes our meetings are used; sometimes printed sheets, one of which is before us at the moment; in it teaching is set forth not endorsed by us, and our address is given without authority. We ask that all suspicious leaflets received by our readers may be sent to Headquarters.

* * *

The Rev. Maxwell Carnson, our Missioner in South Africa, writes in very optimistic and encouraging terms in regard to his work in Africa. He has addressed many thousands of people over wide areas, involving several hundreds of miles of travel. He has met with a cordial reception, and his message has been listened to with keen interest, even eagerness. He is planning great things for the New Year. His associate worker—Mr. Burton—has published a useful booklet on the Afrikanders, and a copy has been sent to every member of the Legislative Assembly, and this has resulted in much enquiry respecting B.-I. teaching with a demand for our literature. All Mr. Carnson's many friends will join us, we feel sure, in wishing him and Mrs. Carnson and Mr. Burton a very prosperous New Year, and God's blessing on their labours in the important field to which they feel God has sent them.

* * *

The Rev. George Speedie, our representative in Eastern Canada, reports gratifying progress, with good meetings and increasing interest all round. He and others are calling for a visit from the Secretary-General to the great Dominion.

* * *

In regard to the reports which have been circulated to the effect that the Mosque of Omar at Jerusalem was badly injured by the earthquake in July last, we have taken steps to ascertain whether or not these reports were correct, and we are now in a position to say that the Mosque was only very slightly injured, if at all. The white dome of the Church of the Holy Sepulchre was so badly damaged that it had to be demolished, and a new dome is now being erected.

* * *

By invitation the Secretary-General attended the meeting called by the Jerusalem and the East Mission to celebrate the Anniversary of the deliverance of Jerusalem, held at the Central Hall, Westminster. The Bishop of London presided, and addresses were delivered by Sir Samuel Hoare, M.P., Minister for the Royal Air Force, and the Bishop of Jerusalem.

* * *

H. A., Victoria, B.C., writes:—"We would not be without our NATIONAL MESSAGE AND BANNER for all the money in the world."

* * *

Our whole staff have had a very busy time lately with the pressure of correspondence and the issue of literature called for as Christmas presents, etc. The Book Room has been specially well patronised and a great number of sales effected. Our callers have come from widely-separated parts of the country and of the Dominions, and they include many who hold important positions. All are keen on our work and glad to have a part in spreading Israel Truth, believing it to be *the* teaching most needed to-day.

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We have many requests for lantern slides of Pyramid and Empire subjects. We can now announce that slides can be supplied from some of the drawings in Mr. D. Davidson's book and other publications. The Secretary-General can also spare some Empire slides from his very large collection.

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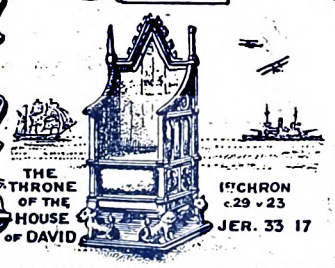
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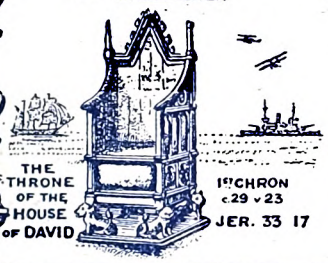


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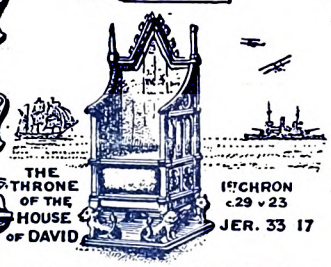


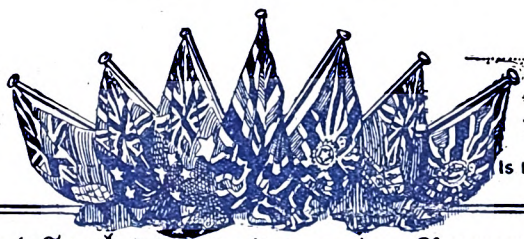
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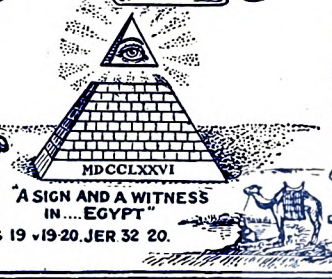
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"THE BANNER OF ISRAEL" AND "THE COVENANT PEOPLE"
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And God said unto Jacob, "A Nation and a Company of Nations shall be of thee." Gen. 35·11.

J J HALL. 1921

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"Ye are My Witnesses" Isaiah 43·10

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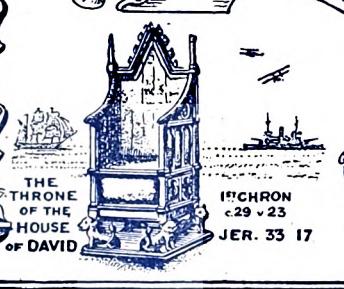


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And God said unto Jacob, "A Nation and a Company of Nations shall be of thee." Gen. 35·11

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(See Inside Back Cover)

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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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"Ye are My Witnesses" Isaiah 43·10

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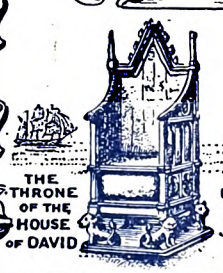


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1st CHRON 29 v 23
JER. 33 17





"A SIGN AND A WITNESS IN.... EGYPT"
Is 19 v 19-20. JER 32 20.

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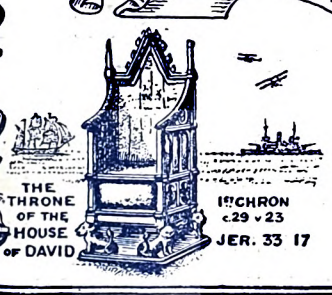


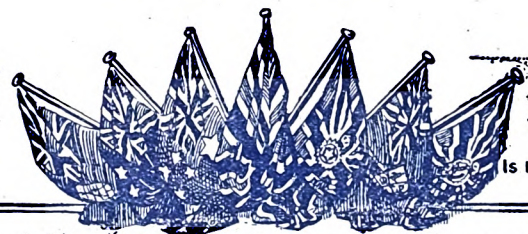
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" Comfort the poor, protect and shelter the weak, and with all thy might right that which is wrong."

ALFRED THE GREAT.

HER FIRST CHEQUE BOOK.

By

THOMAS TIPLADY.

One morning I got a letter beginning : " Dear Sir, this morning I have become the proud possessor of a cheque book, and a small banking account, and so it gives me great joy to send you a small gift for the Children's Holiday Fund." And the writer enclosed 10/-. That was a very sweet action, and I am sure that it will always give her pleasure to remember that by her first cheque she gave five slum children a day in the country. A letter from Huddersfield says : " My little boy sends you this postal order (2/-) before going on his own holiday, so that some little boy may have a holiday too." It is a good thing to teach children to remember those who are worse off than themselves. If people do not learn to be kind and chivalrous in youth, they never learn at all. This boy has provided a day's holiday for another boy before going on his own holiday. He is a kind boy and will make a kind man. He will be good to his mother when she is old. She has taught him to be kind, and she will share his kindness. The children who are kindest to their parents are not those who have had most kindness lavished on them, for this often makes them selfish and hard. Those who are kind to their parents are those who have been taught in childhood to be generous to others, for this makes them kind and thoughtful. The spoiled child grows up selfish and ungrateful, but the child taught to think of the unfortunate grows up kind and grateful.

And here is a letter from a widow in Wales : " I enclose 5/- in stamps which will help to send a child or two to the country. I am not wealthy or I would send you more. I am also an invalid since over four years, after six operations. I am bed-ridden. I am hopeless. I never see a doctor nor nurse. I made it a matter of prayer, and God is healing me. I have eleven wounds, and dress them myself daily. God gives me strength and wisdom to do so. Praise His Holy Name." What do you think of that? What unknown heroines there are in the world! My letter-box makes me feel very small. In a letter from Weymouth is 3/6, and the writer says : " I am only an old age pensioner."

Have you no gifts for our poor children, you who are young, and healthy, and well-off, and with your dearest ones still about you?

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Sir James H. Thornton, K.C.B., M.B., wrote :—

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Followers of the Divine Carpenter, whose work-roughened Hands made such " easy yokes " for the poor beasts of Nazareth, what must you expect Him to say when He confronts you with your share—whether approval or indifference—in this " evil thing," the torture of animals in the pursuit of knowledge——

" Thou wicked servant! Shouldest not thou have had compassion on thy fellow-servant even as I also had pity on thee! " . . . .

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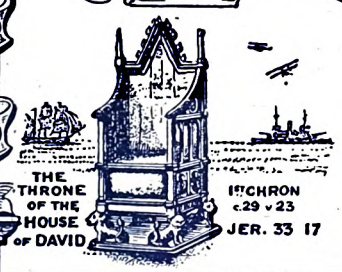


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FROM THE SOMME TO NAZARETH.

By THOMAS TIPLADY.

One June night in 1916 when our guns were bombarding the German trenches preparatory to the great Battle on July 1, I was standing outside my wretched billet listening to our guns sending death among the Germans and watching the German shells bursting near our own gunners. To think of the suffering these English and German guns were causing was dreadful, and so, as I could not at the time do anything useful, my mind called out the Magic Carpet, and it made me a child again, and carried me away to Nazareth to look at a little country Boy. What my mind saw I wrote down, as best I could, in my Army note-book while standing outside my billet. I will let you look at the book. The words written down are :—

Dearest Jesus, when a boy,
Was your life unending joy,
As it sometimes seems to be
To a little child like me?

Did you dirty your white smocks?
And dishevel your brown locks?
And appear at close of day
Like a cherub gone astray?

Did you play at making pies
Out of mud the road supplies,
And feel happy if the dirt
On your arms and face did squirt?

Did your mother wash your hands
—Why, one never understands—
Twenty, thirty times a day
When you longed to be at play?

Did you with the boy next door
Play at marbles on the floor?
Or with father's lots of chips
Go a-sailing little ships?

Did you play at hide-and-seek?
Or white mice and rabbits keep?
Or go wading in a brook
And for little fishes look?

Did you go to bed at night
While outside it still was light?
Or wake up and shake like me
When a bogie-man I see?

Did you ever take a wasp
Innocently in your grasp,
Thinking it would understand
Why you took it in your hand?

Did you ever want to climb
Up a rainbow's back sublime?
Or imagine the delight
Riding on the moon at night?

Dearest Jesus, at your prayers
Did you climb up heaven's stairs,
Just to have another look
At the glories you forsook?

Sometimes, Jesus, it has seemed—
But, perhaps, I only dreamed—
That you were a little boy
Once again to share my joy.

Often when I've made my pies
Where the mud all ready lies,
You have seemed to lend a hand,
How, I couldn't understand.

And, when frightened in the night,
I have seen you bring a light;
And you sat upon the bed
Taking on your breast my head.

And I love you such a lot!
More than all the things I've got
In my pocket or my drawer,
Or upon the nursery floor.

Now I am far away from the Somme, but I am still on a battlefield, where not only men, but women and children are made to suffer and die before their time. My battlefield, this time, is a slum. I want to give our children a day's "leave" from the slums, that they may go into the country or to the seaside, forget their sordid streets, and be happy sailing little ships or making mud pies. I want you to send me some money to pay their fares. Will you?

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Men and women, highly esteemed in British-Israel for your piety, courage and enthusiasm, I appeal to you in Christ's Name for "these that are oppressed and have no comforter; on the side of whose oppressors is Power"—the power of the Press, of Fashion, of Superstition, of the greed of great vested interests, such as the Serum Trade!

"Who among you will come to the help of the Lord against the Mighty?"

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"THY (ABRAHAM'S) SEED SHALL POSSESS THE GATE OF HIS ENEMIES" GEN. 22.17

"HIS (ISRAEL'S) SEED SHALL BE IN MANY WATERS" NUMB 24.7

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1^CHRON 29 v 23
JER. 33 17

MDCCLXXVI
"A SIGN AND A WITNESS IN ... EGYPT"
Is 19 v 19-20 JER 32 20.

And God said unto Jacob, "A Nation and a Company of Nations shall be of thee." Gen. 35.11

J J HALL 1921

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"This people honoureth Me with their lips, but their heart is far from Me."

The Inquisition did a bitter wrong when it tortured men and women on the pretext of saving their souls: But what shall we say of the pagan system of "healing," 2,000 years old, that is acquiesced in, encouraged and financed in "Christian England" to-day—the system that puts dumb, defenceless creatures to every extremity of torture on the plea of benefiting humanity and to gratify a fearful "scientific" curiosity!

"This persuasion cometh not of Him that calleth you, but is earthly, sensual, devilish."

Remember, Reader of THE NATIONAL MESSAGE! you, personally, are responsible before the God of Israel for this heathen abomination of Vivisection unless you protest against it with all your might and at every opportunity!

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J.J. HALL, 221

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"Ye are My Witnesses" Isaiah 43·10

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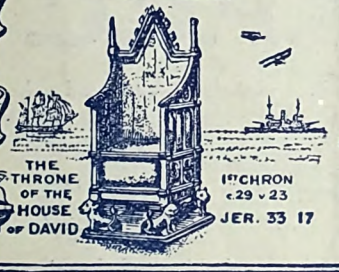


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"Comfort the poor, protect and shelter the weak, and with all thy might right that which is wrong."—Alfred the Great.

I WILL PAY.

By Thomas Tiplady.

In an excellent paper read at one of our meetings, a worker quoted a poem by Mrs. Stettson (U.S.A.), from "The Child Welfare Worker." Here it is :—

I WILL PAY.

Said the slum child to the wise,
To the people of place and power
Who govern and guide the hour,
To the people who write and teach
Ruling our thought and speech,
And all the captains and kings
Who command the making of things :
"*Give* me the good ye know,
That I, the child, may grow,
Light for the whole day long,
Food that is pure and strong,
Housing and clothing fair,
Clean water and clean air,
Teaching from day to day,
And—room—for a child to play."
Then the wise made answer cold :
"These things are not given, but sold,
They shall be yours to-day
If you can pay."
"Pay!" said the child, "Pay you!
What can I do?
Only in years' slow length
Shall I have strength.
I have not power, nor skill.
Wisdom, nor wit, nor will.
What service weak and wild
Can you ask of a little child?"
But the wise made answer cold :
"Goods must be bought and sold,
You shall have nothing here
Without paying, paying dear."
And the rulers turned away.
But the child cried to them : "Stay!
Wait! I will pay,
For the foulness where I live
Filth in return I give ;
For the greed that withholds my right
Greed that shall shake your might :
For the sins I live in and learn
Plentiful sin I return ;
For my lack in home and school
Ignorance comes to rule ;
For where I sicken and die
Disease in your homes shall lie ;
My all uncounted death
Shall choke your children's breath.
Degenerate, crippled, base,
I degrade the human race,
And the people you have made
There shall make you afraid!"
"I ask no more
I take
The terms you make ;
And steadily, day by day,
I will *pay*!"

This poem emphasises a great truth. We are born into a community and we live all our life in a community. We reap from the community what we sow amongst the community. Love is met with love, hate with hate, greed with greed, generosity with generosity. This is not true if we examine only one field and the harvest of one year. It is true if we take the world as our field and the harvest of the ages. The great example in this, as in all things, is Christ. He was the world's greatest Lover. He loved all men and loved them with an everlasting love. His own race and His own age crowned Him with thorns and crucified Him. Through all succeeding ages the world has crowned Him with its love and worshipped Him.

What are you going to *give* to our slum children? And what, in the after years, shall they *pay* to you?

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THE INHUMAN CRUELTIES inflicted upon animals in British laboratories under the Vivisection Act must be known to be believed. They are NOT the inventions of sentimentalists ; they are to be found recorded in "scientific" books ; they are to be seen "demonstrated" in every hospital and university medical school. The animals are NOT carefully anæsthetised as humans are. Vivisectional books recommend "light anæsthesia only" ; otherwise experiments on nerves, glands, etc., would be "frustrated." Many state, "this result cannot be obtained if the animal is under an anæsthetic." Licences, therefore, are obtainable TO DISPENSE WITH THIS RELIEF ALTOGETHER.

Think of it, men and women, who demand every possible alleviation of your pains! These helpless creatures are taken to pieces and tormented as if their agonised bodies were models of wood or stone instead of flesh and nerves like your own!

Why are these things done in secrecy? Throw open the laboratory doors and let the public see the crimes that are committed in the name of research.

Free literature, National Anti-Vivisection Society, 92, Victoria St., S.W.1.

Wiping away tears

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"Ye are My Witnesses" Isaiah 43·10

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



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"Though I understand all mysteries and all knowledge and have not love—I am nothing."

Why do our religious leaders keep so strange a silence concerning the sceintific torture of animals? Why do they not condemn this evil system wholeheartedly—either as Christian men who "cannot serve God and mammon," or at least as brave and generous men with compassionate hearts? When such as Voltaire, Comte, Ingersoll, Maeterlinck can denounce it passionately, how is it that the Christian Church in the person of its ministry is too often found eager to approve and applaud the vivisector, eminent in biological or physiological "Research," and utterly regardless of the pitiful sufferings of his "laboratory material"!

Is it not as though one went to Infinite Cruelty for the cure of disease instead of to Infinite Love?

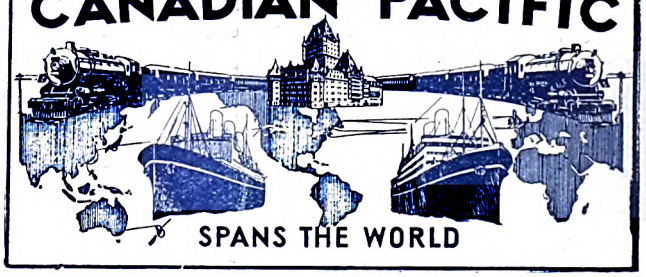
The late Dr. George Wilson, M.D. (M.O.H. Warwick), said:—

"I accuse my profession of misleading the public as to the cruelties and horrors that are perpetrated upon animal life."

O Lord, how long?

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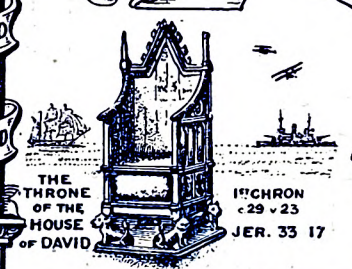


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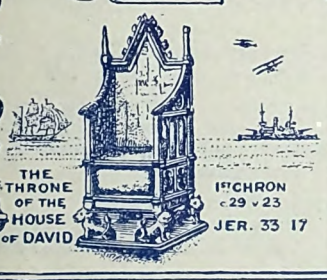
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AND BY THE SUBLIME HUMILITY of that Stable Birth and Manger Cradling, He flung the robe of His limitless compassions around the despised dumb races of the world He came to save!

VIEWED IN THE DIVINE RADIANCE that ever since that "immortal hour" has streamed from the Bethlehem cattle-shed over earth's outer darkness—how evil a thing does the wanton abuse of these, the Babe's humble, helpless friends appear! How doubly evil when it is deliberately inflicted in the proud name of Science—the wisdom of a world that knows not God!

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J J HALL, 1927

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